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REFLECTIONS ON THE STATE OF THE CHURCH - Dr. CAYLEY

Canadian Churchman

ESTABLISHED 1871

A National Church of England Weekly
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Personal & General

Eighty-two U-boats, it is stated, went down in the North Sea, and 72 in the English Channel.

The Rev. S. P. Reade, Vicar of Canora, Sask., has been appointed Rector of Woodeaton, Oxon, England.

At the Y.W.C.A. Convention in Hamilton last week the Dean of Huron was one of the speakers.

At a peace memorial gathering in Hamilton on November 11th Mrs. L. A. Hamilton was one of the speakers.

In recognition of the war work of the Uganda Mission H. M. the King has conferred the C.B.E. upon Dr. Willis, the Bishop of Uganda.

The Honourable and Rev. E. R. Lindsay, R.G.A., formerly Head of the Railway Mission in the Diocese of Qu'Appelle, has been appointed Vicar of Birdsall.

Sir William Osler, Regius Professor of Medicine at Oxford University, is ill at his residence. According to the latest reports his condition shows an improvement.

Our congratulations to the "Christian Guardian," which after the vicissitudes of ninety years has put out its ninetieth anniversary number, and the best we have seen of its kind.

The cells occupied by Edith Cavell and Gabrielle Petit in Brussels previous to their execution by the Germans are to be transformed into miniature museums.

An air-mail service has been started this week by the British Government, between London, France, Italy, Spain and Switzerland. Letters will be carried at a cost of 2s. 6d. per ounce.

St. Peter's, Selkirk, Man., observed the 25th anniversary of its opening on November 16th, Canon Murray and Rev. W. Robertson, Chaplain at Tuxedo, preached morning and evening respectively.

A special service was held in St. Paul's Church, Hamilton, on Armistice Day. Rev. Dr. Renison preached. The service was non-denominational and was participated in by several clergy of the other churches.

To commemorate the placing of the corner-stone in the Peace Tower by the Prince of Wales at the new Parliament Buildings, Ottawa, a marble bust and pedestal of the Prince will be erected in the building.

The Rev. F. Morgan Deane, M.A., formerly Rector of Sutton West, has been appointed agent for the *Canadian Churchman* in East Toronto and neighbourhood and is authorized to receive subscriptions for the journal.

The Prince of Wales attended the morning service at St. Thomas', White Sulphur Springs, Va., on November 16th. The Right Rev. W. L. Gravatt, D.D., Bishop of West Virginia, preached. The church was thronged with people.

During November St. Paul's Parish, Charlottetown, will celebrate its 150th anniversary with fitting services. Rev. Dr. Dyson Hague will be the preacher on November 23rd, and it is expected His Grace Archbishop Worrell will be the preacher on the 30th.

In the Guelph Collegiate Institute on November 13th, a handsome brass tablet was unveiled to the memory of Lieut.-Col. John McCrae, the author of "In Flanders Fields." The ceremony was performed by the deceased soldier's mother.

It was announced by Lord Chelmsford, the Viceroy of India, when inaugurating a Conference of the ruling Indian Rajahs and Chiefs at Simla, on November 11th, that it was the intention of the Government of India to create a permanent Chamber of Indian Rajahs as a consultative body.

Lieutenant A. E. de M. Jarvis, D.F.C., son of the Rev. Canon Jarvis, of Toronto, has been gazetted to the Royal Air Force. He is one of the few Canadian airmen to receive a commission in the Imperial service. He is now stationed at East Fortune near Edinburgh. He expects to return to Canada on furlough shortly.

Major the Rev. W. E. Kidd, M.C., former Rector of Frankville, has been appointed Chaplain of the Ontario Military Hospital, Cobourg. Major Kidd went overseas as Chaplain of the 21st Battalion. He won the Military Cross for bravery in France, and was later stationed as Senior Chaplain at Kimmel Park. He will assume his new duties, it is stated, on December 1st.

On November 24th-25th, afternoon and evening, in Massey Hall, there will be held a Forward Movement Convention of the United National Campaign for Central Ontario section. J. Sherwood Eddy and J. Campbell White are the chief speakers. 350 seats on the ground floor will be reserved for Anglican delegates. The galleries will be open to the public.

The Rev. Clement Whalley, formerly Curate at St. Mark's Church, Halifax, and later appointed to Chaplain's duty overseas, has been appointed Rector of St. George's Church, Sydney, and will assume his duties as such immediately. Mrs. Whalley was Miss Muriel Trivett, and a daughter of the Rev. Samuel Trivett, now holding a charge in Prince Edward Island. As Curate at St. Mark's Mr. Whalley won the sincere regard of many entirely outside that parish, and was recognized as being a young man of fine gifts and promise. His record overseas was a fine one.

Rev. Henry Alderwood, of Edmonton, has accepted the post of Superintendent of the Industrial Christian Fellowship (formerly the Navy Mission), unanimously offered him by the committee. He thus becomes the successor of J. Miller McCormack who did such splendid work before he went to the head office of the Fellowship in England. Mr. Alderwood, as a student of Wycliffe College, spent some summers in Church Camp Mission work, and has been doing work in a suburban mission in Edmonton under Rev. C. W. McKim for the last two years or so, where his gifts of personality and ready speech have counted in the progress of the work.

A beautiful memorial to the students of Huron College who sacrificed their lives in the great war was unveiled November 5th, by the Bishop of Huron, assisted by Rev. C. C. Waller, Principal of Huron College. The tablet was studded with eight silver maple leaves, on each of which was inscribed the name of a student who had fallen overseas. They were: Capt. R. J. Kain, Flight-Lieut. O. Mousley, Sergt. R. J. Buchanan, Sergt. W. B. Brady, Corp. H. Payne, Pte. W. F. D. Smith, Pte. A. Buchanan and Pte. W. Griffith. The name of E. H. Stevenson, who died in Siberia, will also be inscribed on another leaf.

At the formal farewell on November 11th, to the Rev. F. L. Whitley, who has been taking the place of Colonel the Rev. A. P. Shatford during the latter's three years' absence from the Church of St. James the Apostle, Montreal, a presentation was made to him of a purse of \$500 from the congregation, a clock from the choir, a cross and brass candlesticks from the Sunday School, and a silver salver from the circle of King's Daughters. A luncheon was also held on November 12th in his honour by the clergy of the city. Amongst those present were: Bishop Farthing, Dean Evans, Archdeacons Paterson-Smyth and Robinson, and 35 ministers of the Anglican Church.

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Canadian Churchman

Toronto, November 20th, 1919.

Editorial

A STEP in reorganization was taken at the recent General Convention of the Protestant Episcopal Church in the U.S.A. which eventually our Canadian Church will take. They have created a Presiding Bishop and Council who are to look after the affairs of the General Convention between the times of the convention. We have started on that line by an Executive Council of our General Synod, a very necessary thing, for it is obvious that all the business of the Synod cannot be dispatched at triennial meetings and that matters arise which require execution or declaration between the sessions.

There is another step to come which the American Church lately took, that is that all our departments of the General Synod should be under the ultimate control of the Council of the Synod. At present our Missionary Society's affairs are conducted by an Executive Committee which reports to a Board which reports to the General Synod when in session. The reports to the Diocesan Synod are given by the M.S.C.C. representatives. Our General Board of Religious Education is in a similar state and our youngest child, the Council for Social Service, is managing itself in the same way. A logical step is that these three branches of service should become departments under the control of the Executive Council. And a necessary step too, because it is conceivable that some of the actions of these Boards involve matters which should neither be left over to a triennial session and which should not be pursued without the sanction of some body outside themselves. An *imperium in imperio* may get results all right but at best it is an emergency way of doing business and some day it is possible that a line of action may be undertaken which will not commend itself to the General Synod but which could not be changed without great difficulty because of it being put into execution at once. An executive council will be another way to give effect to the representative character of our Canadian Church.

The co-ordination of policies and efforts is another thing which is to be accomplished by bringing all these boards as departments under one Executive Council.

Do you remember when your feet did not reach the floor of the pew, and when you used to stand on the hassock to get as high as you could amid the forest of grown-ups? Do you remember how you welcomed a hymn in which your childish treble could join? It was such a relief after the Litany had dragged its slow length along. When the sermon started you wondered what it would be all about, and hoped that the minister would preach about JESUS CHRIST, for you knew something about Him, and loved Him in your simple and sincere way. Do you remember how you listened for a story or something about real people?

Let the vividness of your memory of the dreariness of some services be our plea for the consideration of the children who come to church. We have attended services in which there was nothing at all for children except the discipline of a drill in reverence, the satisfaction of pleasing their parents, and whatever consciousness of God's presence they had. There was no children's hymn and no story they could remember.

Don't let any preacher run away with the idea that if he is interesting to children he will be dull to grown-ups. The opposite is the case. We know of one Rector who makes a habit of giving a three-minute talk for the children just after the announcements. Many adults have told

him of their interest in the little talks. Other clergymen introduce an effective incident which is remembered long after his homily is forgotten and carries the point of the sermon. Don't let any Rector be so short-sighted as to forget his future workers and helpers, who are the most responsive of all his hearers.

WHENEVER the churches do find anything in which they can co-ordinate and unite in a common effort, the effect is not lost on the world. We combine in Social Service, and have done so for years, and Social Service is the Church in action for the relief and remedy of wrong conditions. Last Lent all the churches in Halifax went a step further and held simultaneous missions, each in their own church. Good Friday was observed as a solemn day. The effect on the city was remarkable. The daily press caught the significance of the movement. Last week at St. Catharines a similar movement was inaugurated. One of the daily papers devoted a column of editorial to the matter.

One of the notable things about the FORWARD MOVEMENT is that the largest Christian communions, with the exception of the Roman Catholic, are undertaking it simultaneously. The Presbyterians, for instance, are bending their efforts towards a re-dedication mission of life first and money afterwards. The Methodist and Congregationalists have outlined similar objectives. The Baptists have been the last to swing into line, about a fortnight ago, for there is a body of opinion among them against the confusing of issues by identifying themselves with the other communions. The Anglican Church was one of the first to express its appreciation of the challenge of present times and plan for the re-consecration of men and means for the work of the Kingdom.

There are some among us who find themselves in the same frame of mind as some of the Baptists. They do not care for the idea of a United National Campaign lest there be the confusing of issues by common effort. We can appreciate the viewpoint. We all feel that, beside the body of Christian doctrine which we hold in common with all those who love the LORD JESUS, we have certain elements and traditions which are a unique contribution to the understanding of Christian truth and the organization of the Christian Church. But the uniqueness is something which cannot be obscured or lost by common action in the matters in which we agree. Our Chaplains at the Front did not find that they lost any valuable distinctiveness by common action. We do not expect to lose anything by our joining in the World Conference on Faith and Order.

If the uniqueness of our position is something which can be preserved only by a policy of keeping apart, then that uniqueness is incidental, not essential. We may rub shoulders with Belgian, French and Italian in our common cause, but we are none the less British for all that. And what is more, we have a better appreciation of what the word "British" stands for by comparison with the ideals and methods of the others. It seems to us that in advocating a policy of "splendid isolation" for our Church in matters of common cause we should make a mistake, both strategic and fundamental. We should be showing a lack of confidence in the very uniqueness which we claim for our position.

Anglican we are, and that with a capital A, and we are not afraid that we shall lose our distinctiveness by co-operation in the common cause of the Kingdom represented by the Forward Movement.

The Christian Year

Time That Has No End

(ADVENT SUNDAY)

ONCE more the great Church year begins. Another milestone of her history is left behind. She has weathered the storms of life one stage farther; and she is one year nearer to the time when her service here shall have been accomplished, when her Lord shall come again to change the Church militant into the Church triumphant. The Church year is the unit of time in the Kingdom of God. The civil year has the quality of sacredness which is derived from the fact that it is accounted as "in the year of our Lord," but as a unit of time it is viewed civilly, and without the necessary connotation which relates it to the Kingdom of God. The Christian year has always in its meaning the thought of the Advent, because it is a cycle of time which has for its "terminus ad quem," the coming of the Lord in glory—a doctrine and a promise indissolubly associated with the Christian gospel. According to the Christian faith, the termination of the history of mankind, as we know it, is to be the great occasion of the inauguration of the kingdom of the spirit. The age of human life is not to be thought of as terminating with some physical cataclysm which will extinguish all things in a fog of everlasting oblivion. The revelation of God in Christ is meant to reveal to all men the spiritual character of the universe, and the ultimate end of all things in the full manifestation of the reign of God. The Christian year is a perpetual remembrance of the true nature of life and time as a thing eternal, the real interpretation of which must always be in terms of spirit; for as the end is, so is the real character of a thing.

THE STREAM OF TRUTH UNCHANGING.

We are impressed, as we commence again the cycle of time in the Kingdom of God, with the swift passage of the years, with the ebb and flow of life, with unending change, decay and death; but we are also impressed with the unchanging Word which goes on forever, as a living stream, uniting in its unending flow the hopes and aspirations of untold multitudes, whose living and dying have been made great, noble and hopeful in the comfort and consolation of a living faith. For upwards of fifteen hundred years these prayers and these lessons have been offered and learnt, year by year, in the Christian Church. For three times fifteen generations of men, people of all classes of society and all conditions of life have given their quota of hallowed associations to these petitions, and these passages; so they come to us mellow with the devotions, yearnings and praises of the travelling saints of God.

THE ADVENT CALL.

Once again, in this great year of trial and triumph, we are called from the dissipating and distracting confusions of adjustments and reconstructions to the solemn realities of eternal truth. We are to start life anew this Advent season with the thought of the self-emptying of Jesus, who, in the time of this mortal life, came down to visit us in great humility; we are to realize afresh the call to cast away the works of darkness and put upon us the armour of light; we are to keep before our mind the great end

(Continued on page 744.)

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REET EAST

The Open Church

JESMOND DENE

"BUSINESS had unexpectedly taken me to a new place, a fair-sized town, with some considerable factories and a good background of agricultural country—a good business future, apparently. It was my first visit, and the moment I stepped off the train I was conscious of something unusual, a welcoming air, a sense of goodwill, it seemed.

"I stayed just opposite the church, gray stone, with a really good spire, standing back from the road a little, with some fine trees around it, the rectory to one side, and a large building—the schoolhouse—slightly to the rear on the other. I woke early to the gloom of a dark autumn morning, and, noticing a light in the church, I dressed hastily and went across to see what was going on, for I always like to make general observations as I go about.

"It was an early Communion service, and, though the congregation was not large, it seemed a marvellous one for the place and for a weekday. There were some special prayers for individual needs, and one that this day of prayer might be faithfully observed, and might bring a blessing."

"Throughout the day people were going and coming, singly, or in twos or threes, and I learned afterwards that they were keeping a general day of intercession, and that prayer was being offered all day long. I met two men coming out together, evidently on their way to business; a man driving a cart stopped and disappeared into the church for a few minutes and then went on his way; others, who seemed to be factory workers, came and went; later in the day, some little youngsters, carrying schoolbags, slipped inside; and about midday I noticed various men and women who had snatched a few minutes from the lunch hour.

"I was moved to go in more than once myself, for there was something that appealed to me, and seemed to draw me in a way I couldn't resist. The first time there was only one person there—a woman kneeling before the sanctuary—yet the whole atmosphere was one of fellowship. You know the feeling some rooms give you, even when they're empty—that they are the abode of love and rest, the meeting-place of a real family? Well, this church had that air—the air of a well-loved abode, the shrine of some dear presence, the meeting-place of friends and lovers. You were conscious of a Presence, and you knew it was there in response to those who came, obedient to the summons, *Seek ye My face*.

"Later in the day there was a service. The Rector made a little address, pointing out how love alone could save the world: the love of the Father in sending His well-beloved Son; the love of the Incarnate Son Himself; the love of the Spirit in His patient strivings with our self-will. Then he spoke of the love of the soldiers in the war, and how love was just as much needed in our streets and counting-houses and homes today, and everywhere, among white or black or yellow men, among ignorant or learned—everywhere where there are souls to be saved. You could only set men free by loving them, he said. He reminded them how they had prayed during the war, and that the need for prayer was no less urgent now that the battle-front had changed; that men needed to draw nigh to God now as ever, and that was the only way to find peace. Then he prayed: for peace and unity and love; for a constant and holy remembrance of the dead; for continual thankfulness for God's compassions, which fail not, but are new every morning; for missions and social work; and then for individual needs, for sick and sorrowing, for children, and a great many others.

"I had a chance later to learn something about the place. 'Yes; a wonderful man,' they said. 'Not specially brilliant or very gifted in the ordinary sense, but a wonderful saint, a wonderful lover of souls. He has been here a good many years, of course, and he has won a most

extraordinary position. Everyone looks to him, not so much as a leader, but more as a kind father or elder brother. He is welcome in the schools and factories, and once a week (Wednesday) he gathers the children after school hours and teaches them in a way of his own. All sorts of children come. 'I won't say I hold with everything of Mr. Interpreter's,' some parents say, 'but what I say is, how can my child get anything but good from being taught by anyone like him.' . . . He has very happy relations with the various clergy, the Roman Catholic Priest and the different ministers. There is no question of inter-communion or interchange of pulpits, but they interchange ideas, and I know they meet for prayer from time to time, most of them.

"There is a group of visitors in connection with the W.A. to look up new people and sick people and others, and keep him in touch, and another group for boys and men. The parish house is very large, as you noticed—too large just for our congregation. It is a social centre for the community, and was designed for that. There is a good basement, where the young people dance or play games, and good accommodation for clubs and other gatherings for men and for women, boys and girls, and a 'parents' club, besides the regular church gatherings. Membership in the clubs is open to anyone who wishes to join and will keep the regulations, which are simple. The membership is not confined to the Church at all. The Rector's idea is that the Church should help in work like this, not with the purpose of making converts—from that point of view he seems inclined to think it may be rather a failure—but because it's right, and he says this work is a contribution from the Church to the social welfare of the community.

"There are various committees to look after all this, and a certain number of responsible hosts and hostesses for the social evenings, which make it all much more home-like, besides being a very necessary safeguard.

"A thing that has pleased us all very much was the recent gift of a house for an old people's home—a great wish of the Rector's heart—and he has some particular ideal about its being more a number of little, individual homes under one roof and management than a regular institution, where the old people can enjoy some little, individual touches. There are several people working out the details for this, and we hope soon to open the Wicket Gate; that's to be its name. You know we call the rectory the Interpreter's House, and the parish house, the House Beautiful.

"A great organizer? No; that's not it. He could never do it if he were that. He is a great idealist, who believes in prayer, and in people, too, and who can inspire people to carry ideas into practice. He thinks the Church is meant to be the soul of the community, and he gets people working it out. Do you know the secret of this place? It's that open church, always reminding us of God's presence in the midst of us; and the goodwill you speak of is, I believe, part of God's answer to the prayers that are all the time going up to Him. A man of prayer is the Interpreter. That's all the secret."

THE CHRISTIAN YEAR.

(Continued from page 743.)

and object of life, which the Christian year is designed to impress, that when He shall come again in His glorious majesty, "We may rise to the life immortal through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever."

"Come to us, Lord, we watch for Thee;
We shall never feel surmise
If sudden we lift our eyes and see
The dayspring o'er us rise."

We do not know what ripples of healing are set in motion when we simply smile on one another. Christianity wants nothing so much in the world as sunny people.—Henry Drummond.

In Memoriam: Mrs. J. Cooper Robinson

WITH the passing of Mrs. Robinson, the wife of the Rev. J. Cooper Robinson, of Japan, the first link in the chain of missionary workers of the Church of England from Canada has been broken. Mr. and Mrs. Robinson blazed a trail which has been kept open for thirty-one years.

Bessie Poynton Robinson was born in Nottingham, England, September 23rd, 1858, and received her education there. She lived abroad for two years, making a special study of French in Paris. Her mother had died when she was only thirteen. In 1881 she came, with her elder sister, to Toronto and engaged in educational work. Many of her old pupils have kept in close touch with her until her death. She took an active part in various kinds of Christian work, and was a valued teacher in the Church of the Redeemer Sunday School, which has her name on its roll of honoured missionaries.

Miss Poynton had always cherished the hope of carrying the Gospel to some foreign land, and her friendship with Mr. Cooper Robinson, a young theological student at Wycliffe College, seemed to be intimately associated with missionary work, for he, too, had his dreams, and India was the goal to which he felt called. While visiting in the United States Miss Poynton became intensely interested in another foreign field, the land of the Rising Sun, and wrote to her friend of this new desire which had been aroused. By a strange coincidence, he, too, had heard an appeal from Bishop Bickersteth, of Japan, and wrote at once to her. Their letters crossed, and, as soon as circumstances allowed, they made preparations for their departure to their new field of work. After finishing his theological course Mr. Robinson took some medical training, which proved a great blessing in his early work in Japan.

On May 26th, 1888, they were married at the Church of the Redeemer, Toronto, by the late Canon Septimus Jones. Her old friend, Mrs. Schutt, at whose home the reception was held, is still living at the age of ninety-two years. The Rev. T. R. O'Meara, now Principal of Wycliffe College, was groomsmen. The official Mission Society of the Church did not see its way clear to undertake the responsibility of placing a missionary in any foreign field, and an association of graduates from Wycliffe College was formed which asked Mr. Robinson to go as its representative.

By September of that year Mr. and Mrs. Robinson reached Tokio. A mission was opened and St. James Church begun. In order to enter the country both Mr. and Mrs. Robinson had to get passports for teaching, and a night school was opened. The young wife played the organ for all the services, and many listeners were brought in—curious, but not always sympathetic. She kept a souvenir of those early days in the shape of a tile which had been thrown at them by an unfriendly hand. While keeping up their work they were steadily gaining a knowledge of the language. There was no language school, nor, indeed, were there many books. Mrs. Robinson, to whom had been born two little daughters, was not allowed by her physician to study, yet she acquired the language quite readily, and was often complimented by the natives for her "excellent Japanese."

Mrs. Robinson's home duties and delicate health kept her from doing as much visiting and teaching as at first, but she always accompanied her husband up to Ichi nomiya (first shrine), a few miles away, and played the organ for the service, which was practically open-air, as the building was open at the front, and listeners were grouped around outside. She received one day a touching note from the Catechist, who was afterwards priested, in which he "thanked her for coming and being an exposed thing to the savagans." A foreign lady was a very unusual sight.

(Continued on page 752.)

Some Reflections on the State of the Church (1914-1919)

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

THE war period has been a time of great heart-searching for the Church as well as for the world. It may be worth our while to stop and consider: (1) The truth and untruth in much of the criticism which has been levelled at the Church. (2) The perplexity caused by the war in men's minds about God and His sovereignty. (3) The way in which many truths of the Gospel have been vindicated by the course of events. (4) The task which lies before the Church if we are to reap the fruits of a great experience.

I.—THE CRITICISM OF THE CHURCH.

The work of the Church is bound to be the object of much criticism in every age. But it is important to recognize the reasons for this. They are twofold. The Church is, and always will be, a mixed body. Therefore, her work will never be perfectly done. In addition to this, there are times when the Church has to face exceedingly difficult problems which cannot be quickly or perfectly solved. Only a careful analysis of the vast volume of criticism directed against the Church can enable us to profit by it, and to continue our work, humbled, but not dismayed.

PERMANENT CONDITIONS OF IMPERFECTION.

The very perfection of the religion of Christ and the nobility of the Christian ideals blind men to the fact that Christians are flesh and not spirit; that the Church is composed of men and not gods; that the doctrines of Christianity have been drawn up and expounded by fallible men, and that the adaptation of Christian ethics to conditions of life which change from age to age is no light task. In seven well-known parables our Lord has given us a volume of suggestive thought. Two parables, the Pearl and the Hid Treasure, set forth the preciousness of the Gospel to those who, with their whole heart, seek the truth. Two, the Mustard Seed and the Leaven, set forth respectively the strength of organized Christianity and the leavening power of its inner working. Three, the Sower (or the various kinds of soil), the Tares, and the Net (full of good and bad fish) set forth the mixed character of the Church. The governing parable of the Sower emphasizes the thought, which we must emphasize, that, however great the preacher and however true the Word, the harvest depends upon the response of the soil—the response of human hearts. The Gospel is never at fault—the clergy and Church system not always and entirely—oftentimes the refusal of men to hear the Word is the real reason why the harvest is so scanty and the power of religion so little in evidence. Christ Himself is the clearest prophet of these permanent causes of the Church's imperfection. Critics of the Church should remember that the Church is made up of individuals, and many of these, whether clergy or laity, will in every age fall short of the ideal.

SPECIAL PROBLEMS OF OUR AGE.

But the telling criticism of the Church is directed not at the inevitable shortcomings of individuals, but at the shortcomings of the Church as an institution. The Church has lacked vigour. The Church has been slow to meet new conditions of thought. The Church has often failed to adapt her ethical message to the changing conditions of modern life. Let us frankly admit that there is large truth in each of these contentions. At the same time, any fair critic will at once admit the extraordinary difficulties of the complex modern situation. Every human institution has had to face similar problems and criticism. And the friends of humanity are called upon for constructive as well as destructive criticism.

Two causes have contributed to the Church's lack of vigour. With both the Church is wrest-

ling. A strong current of Agnosticism has had a paralyzing effect upon many who, in another age, would have been the natural leaders of the Church. And the divisions of Christendom have made the Church impotent in face of the larger problems of humanity. But even great secular philosophers did not quickly see their way through the problems raised by Evolution and Darwinian science. And the difficulties of forming a lasting and effective league of nations may suggest that the divisions of Christendom are not easily healed. Again, governments are only now awaking to the evils of modern Industrialism, and are finding the problems almost impossible of solution. Here governments are on their own ground.

The Church has been mercilessly criticized for its failures in face of these problems, and often with little discrimination. But Churchmen have not been idle. And many of them have made outstanding contributions towards the solution of these problems of thought and life. Those who know most of the complexity of these problems and the conditions under which they must be worked out will be the gentlest critics of the Church in these difficult days.

II.—GOD AND THE WAR.

The man in the street has probably been less perplexed about the question of Divine Providence during the war than many supposedly more devout persons. The man of affairs thoroughly understands the law of sowing and reaping. And if nations, having been given wise laws to govern them in their social relations, refuse to obey them, men of experience expect to see them pay the penalty. The laws of Nature, the laws of health, the laws of social intercourse cannot be broken with impunity. Life at all times is a serious business. We have the powers of freedom and forethought. We get many warnings. But God does not work a perpetual series of miracles to save us from the consequences of our actions. So children learn to walk, and nations, too. Not to labour this question, it may suffice to recall how Rudyard Kipling has dealt with this question in a series of verses in which men of every age, after breaking some law of the world in which we live, and suffering for it, are represented as turning away from their religion with this cry on their lips, "Because my God has afflicted me." Kipling, the passionate proclaimer of the law of cause and effect, draws the moral, refusing to allow a careless world to blame God for the pains, or pestilences, or wars which they have drawn upon themselves.

What is needed is a vision of God as He is and not as we would make Him. The God of reality, the God with Whom we have to reckon, is a God Who watches by the Cross, but allows the tragedy. Only Easter lifts the veil. Which things are an allegory.

Can any one who believes in God at all doubt that God watched His world going wrong, against all His warnings, with anxious eyes, or that He looked on with pity as the cleansing fires of the war raged on, or that He has put the vision of a new day into many hearts, or that He will pour out the gifts of His Spirit upon His children when they turn to Him for help in building up such a world as ought long ago to have been built? No! It is not God Who has afflicted us, but we ourselves in refusing the true way of life.

III.—THE TRUTHS OF THE GOSPEL.

The tools with which the new world must be built are the truths of the Gospel. They have been wonderfully vindicated by the war. The very legends which the allied nations placed upon their banners are watchwords of the Gospel. The very horror of reaction against Germany and her aims and methods testified to a Europe convinced of the truth of the Christians' ideals of truth, justice, humanity and pity.

But there is more behind. Before the war there were ominous signs that many fundamental doctrines were widely questioned. For example, there were men who proclaimed that they were not "worrying" about their sins. Educationists were disregarding the sinful potentialities of human nature, and claiming that children should be allowed to grow up without being moulded or restrained. Theologians were bewailing the absence of the Cross from current preaching. Sacrifice was not a common virtue. And to many the doctrine of a future life meant little. The war has changed men's views on these fundamental things. The spectacle of Germany has made the corruption of human nature an obvious fact. In view of the vast sacrifice of our best for truth and freedom, we now see the Cross filled with new and abiding meaning. We have had a vision of the value and nobility of heroic sacrifice. And to thousands the life beyond the grave has become a living reality. No longer must the preacher apologize for his insistence on the sinful tendencies of human nature. The doctrines of the Cross and the value of sacrifice can be stated in compelling terms. Faith in a life beyond the grave is seen to be a necessity of thought. The Prince of this world has been judged again. The doctrines of Grace appeal to us with a new force. We see as never before how greatly the world needs to lay to heart the ethical teachings of Christ, and that the world cannot get on without them. In a word, the course of events since 1914 has wonderfully vindicated the truth of the Christian religion and the world's need of faith in the Gospel of redemption.

IV.—WHAT IS THE CHURCH TO DO?

We come finally to the task which confronts the Church. How are we to buy up the opportunity? What must be done that a great harvest may be reaped for God and for humanity?

The answers are many and discordant, often revolutionary. If the above analysis of some of the causes of the weakness of the Church is correct, the Church may become powerful and effective without having to pass through the throes of revolution. We have quarrelled a good deal with our tools. But we do not need a new Gospel or another Bible. Nor is our Creed out of date and our Prayer Book worn out. If we preach the real Gospel; if we clear the Bible from mischievous theories about it and let the Bible speak for itself; if we proclaim the love of the Father, the redemption wrought by the Son of God incarnate and the power of the Holy Spirit; if we use our Prayer Book in earnest, heartfelt worship and add to these loyalties the sincerity of true faith and consistent practice, we can win the modern world to Christ, Who will heal its diseases.

This answer will not satisfy those who think that the latest Modernist, or the Man in the Street, or the private soldier, who suddenly and for the first time faced the realities of life and death in the trenches, are infallible in their verdicts upon the deepest things of religion and worship. But we are convinced that the one thing needful is to use the old and the tried in a new way. Of inherited religion and conventional adherence we have had more than enough. Let us go back to Christ's religion in sincere conviction and apply it in real earnest, and we shall find that He is still the Way, because He is the Truth and the Life.

This is not to be reactionary. Reasonable reform, adaptation and change of emphasis are always in order, and especially to-day. But it must be maintained that the essential causes of the weakness of religion are, as Christ warned us would be the case: (1) the refusal of many to respond to His call, and (2) the failure of many who seemed to respond to put on the garments of righteousness.

By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.—A. P. Stanley.

The First Protestant Missionary in Canada

Mrs. W. T. HALLAM, B.A.
Toronto

(Concluded from last week.)

ABBE LA LOUTRE was not *persona grata* with his brother Priests, either in Nova Scotia or Quebec. Most of them were men of high principle and godly character, and regretted many of his actions. After the reduction of Beausejour, in 1755, he escaped to Quebec. From there he was sent to France, but the vessel on which he was sailing was captured by the English, and he was exiled to Elizabeth Castle, on the Isle of Jersey, for eight years, and when peace was declared in 1763 he was sent back to France.

A French Priest, Abbé Maillard, who was a sincere missionary of the Roman Catholic faith, was residing in Halifax during the years of Mr. Wood's ministry. They became close friends. When M. Maillard was very ill he asked Mr. Wood to visit him, and on the day before his death requested him to read the office of the Visitation of the Sick in the presence of several French people. At his funeral Mr. Wood officiated in French, and there were present French, Indians and many Halifax citizens.

As can be easily understood, M. Maillard had great influence over the Micmacs, and through his affection for Mr. Wood he persuaded them to make their peace with the English. An interesting ceremony took place shortly before Abbé Maillard's death. The Chief assembled the tribe and spoke to them of Abbé Maillard's desire that they should make peace with the English, and then marched them off to the Governor. He received them in his garden, and the Chief said that they looked upon the King as their good father and protector, and that he now buried the hatchet as a token of submission and of their having made a peace which should never be broken. The Chief laid the hatchet on the earth, and the same being buried, the Indians went through the ceremony of "Washing the paint from their bodies" as a token of hostilities being ended. The whole ceremony was concluded by all present drinking the King's health. Although there is no record, we expect that our faithful missionary was privileged to be present at this ceremony.

When George II. died, in 1761, the people of Halifax showed their respect by proper ceremonies. The new King was proclaimed in public places throughout the town, and a dinner was held, followed by fireworks and bonfires. The next day the members of the council, officers of the army, members of the Assembly and the chief inhabitants went in mourning dress in procession from the Government House to St. Paul's Church at 11 a.m., where a funeral sermon was preached by Mr. Wood on the demise of George II. The pulpit, reading-desk and Governor's pew were draped with black. Minute guns were fired from the batteries. The guns continued firing for an hour and a half, the flags at the citadel and George's Island were hoisted half-mast during the day, and assemblies for diversion were suspended by order for the space of one month as part of the general mourning.

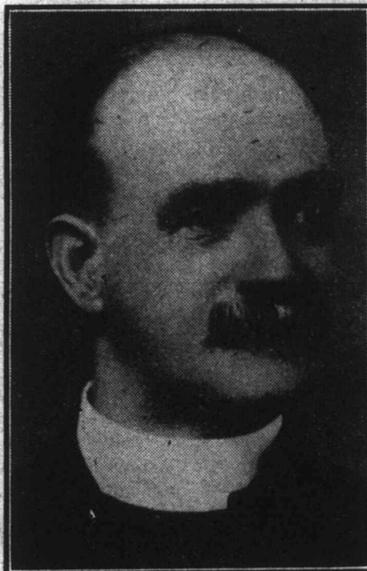
The French people of any distinction up in Canada went into mourning for George II., and expressed the deepest loyalty for their English sovereign.

By 1767 Mr. Wood must have acquired the Micmac dialect tolerably well, for he officiated at the marriage of Marie Joseph, daughter of Thoma, the hereditary "King" of the Micmacs, and entertained them at his own home.

A very impressive service for the Indians was held at St. Paul's Church, Halifax, in the summer of 1767, a ceremony differing from that social function which had been held in the Governor's garden, but with a similar meaning—that there was peace at last. More than that, they accepted the Gospel of salvation as had been taught them by the FIRST MISSIONARY of

the CHURCH of ENGLAND in CANADA. The church was crowded. Many Indians attended; the Governor was present, members of the Legislature, and men, women and children of all classes in Halifax crowded in to take part in this unique and solemn service. Mr. Wood read the prayers in Micmac. At the beginning of the service an Indian Chief came forward, and, kneeling down, prayed for the blessing of Almighty God upon King George, the Royal Family and the Governor. The missionary explained the prayer in English. The Governor arose and bowed. Both before and after the service the Indians sang an anthem, and after the service they returned thanksgiving for the opportunity of hearing prayers in their own language.

During the summer of 1769 the untiring missionary made a journey to the New England settlements on the St. John River, N.B. Reaching the mouth of the river on Saturday, July 1st, on the following day he "performed Divine Service," and preached in English in the forenoon



REV. T. C. MELLOR, M.A.,
The Present Rector of St. Luke's, Annapolis
Royal, a Parish Founded by the
Rev. Thomas Wood.

and in Indian in the afternoon to thirteen Indian men and women who happened to be passing through this part. An Indian girl was baptized. In the evening, the French inhabitants being present, Mr. Wood held the service in French.

Four English children were also baptized at St. John's Harbour, but at another village, where he had an audience of 200, only two were christened, as "most of them were Dissenters." In the villages of Gagetown and Morisania a like number were baptized, "two being twins who were born in a canoe on the river, two miles away from any house."

Mr. Wood's tour at this time extended to the very farthest settlements on the river. "The Chief of the Indians," wrote Mr. Wood, "came down to the landing and handed us out of our boats, and immediately several of the Indians, who were drawn up on the shore, discharged a volley of musketry, turned from us, as a sign of receiving their friends. After some discourse relative to Monsieur Baillie, the French Priest, whom the Government have thought proper to allow them, and finding them uneasy that they had no Priest among them for some time past, I told them that the Governor had employed him to go to the Indians eastward of Halifax, and, therefore, had sent me to officiate with them in his absence. They seemed well pleased, and, at their desire, I began prayers with them, they

all kneeling down and behaving very devoutly. The service concluded with an anthem and Blessing. I am convinced that if I had been sent two years ago among them and no Popish Priests allowed, the greater part, if not all, had become Protestants."

Mr. Wood reported that "The Sign of the Cross" in the English baptismal service gave the Indians and French particular satisfaction. This visit of Mr. Wood to the settlements along the St. John River marks the beginning of the Church of England in St. John.

In 1764 Mr. Wood was sent to Annapolis township to work among the new settlers from Massachusetts. In this field of work he was as greatly beloved and as successful as he was in Halifax, both among the English and Micmacs. He found here "more than eight hundred souls without either church or minister, whose joy was universal at the hopes he gave them of being appointed their missionary." Five hundred acres of land were granted to him, and he also kept a number of horses and cows.

His wife, whose maiden name was Mary Myers, was, like himself, an accomplished linguist. They had one son and four daughters, and an interesting document has been found which recorded "conveyance of a Mulatto girl, Louisa, sold in July, 1767, by Charles Proctor, Halifax, for fifteen pounds, currency, to Mary Wood, of Annapolis, wife of the Rev. Thomas Wood," and by Mrs. Wood "assigned over to her daughter, Mrs. Mary Day, during the following year." Many of the wealthier people at this time were served by slaves. In 1773 Mr. Wood speaks of himself as "Vicar of the Church of St. Paul's, Halifax, at present residing in Annapolis."

His friend, M. Maillard, left him some valuable papers which enabled him to pursue his studies in Micmac, so that he prepared a grammar and dictionary. In 1776 he sent to England the first volume of his grammar and a Micmac translation of the Creed and Lord's Prayer. Mr. Wood was an indefatigable worker, and, while he did not neglect his important offices to the English inhabitants, he continued to minister to the Indians in their own language until his death.

In 1770 the inhabitants of Annapolis who were from New England sent the following representation to their former pastor at Dedham, Mass.:-

"We, having been educated and brought up in the Congregational mode of worship before we came to settle in Nova Scotia, and, therefore, would have chosen a minister of that form of worship, but the Rev. Mr. Wood, by his preaching and performing the other offices of his Holy Function among us in the several districts of this country, hath removed our former prejudices, that we had against the form of worship of the Church of England, as by Law Established, and hath won us unto a good opinion thereof; inasmuch as he hath removed all our scruples of receiving the Holy Sacrament of the Lord's Supper in that form of administering it, at least many of us are communicants with him, and we trust and believe many more will be added."

This letter reveals the character of this earnest worker. How tactful he must have been, and friendly, for not in all places in Canada have the pioneer workers of our Church gained such an influence with the people. These settlers, being of Puritan stock, were much opposed to the Established Church, and the missionaries had uphill work to keep together even their own flock. Many of the settlers in Nova Scotia were being greatly influenced at this time in their religious beliefs by preachers of different sects. There sprang up Baptists, New Lights and Methodists. William Black, the founder of Methodism in Nova Scotia, had come from England, fresh from John Wesley's teaching, and he held evangelistic meetings in almost every settlement. In Annapolis township, during the next few years after Mr. Wood's death, he laid the foundation for a strong Methodist centre. Edward Moulton, an earnest Baptist preacher, also won many converts through the Annapolis valley, and at the present time the Baptists far outnumber any other religious body in that part of the province. Only the most conservative

(Continued on page 748.)

From Week to Week

"Spectator's" Discussion of Topics of Interest to Churchmen.

WOULD it not be wise for the Bishops of the Canadian Church to come to some definite decision as to where Anglicans are expected to stand when religious circuses are thrust upon us? The spectacle staged in Toronto on Armistice Sunday calls public attention to this subject, and before there is time for another exhibition of a similar nature in any part of the Dominion it would be well to have a ruling by those in authority. That ruling can be given now without reflecting upon any special undertaking, and it would be an immense relief to all clergy and to thousands of Churchmen. The history, traditions and ideals of the Church are all in the direction of the development of a certain type of Churchman and citizen. Priests of the Church, in their own parishes, and according to their several abilities, are trying to maintain the standards that have come down to them through the ages. They are doing more than that, it is hoped. They are trying to elevate the standard and purify the ideal. We have, for example, always honoured our temples of worship. We have sought to make worship a thing of the heart and understanding, surrounding it with an atmosphere of devotion. Most of us can see no reason for departing from that ideal. With all our faults, we are of the opinion that we have succeeded in developing a fairly good type of citizen. Are we dissatisfied with our methods? Has any one convinced us that there is a better way of attaining these results? Is true spiritual power generated by a speedier and easier method? These things require very serious consideration just now, and it is to be feared that some of our people are absorbing an atmosphere that is rolling in upon us from many quarters, and are led to chase rainbows of glittering promise, but possessing no substance.

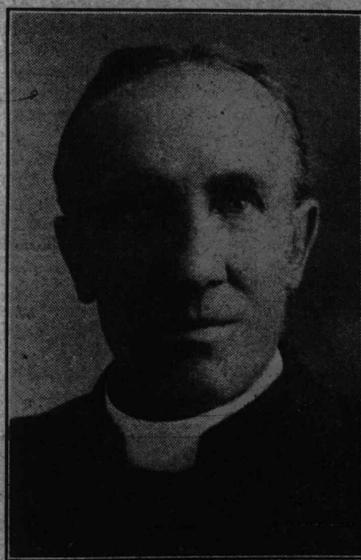
"Spectator" feels it extremely difficult to restrain his emotions when he thinks of a string of religious ceremonies, lining a thoroughfare of a great city, piously supposed to offer thanksgiving, but really to celebrate victory. The idea presumably originates in a downtown office in the mind of a well-meaning fellow who wants to bring the faith of Christ prominently before the people. "Wouldn't it be a grand thing to have every Christian communion offer its thanksgiving jointly in the open before the multitude?" That is the one feature that lays hold of him, and so he gathers a number of like spirits about him, and, by judiciously approaching men of influence, the thing is decided. When matters have gone that far it is expected that clergy and Bishops will readily fall into line, for it is assumed that they can't help themselves. Bands, of course, have to be arranged, programmes issued, marshals appointed, and the stage is set. To a blast of a bugle the show begins, and with another blast it must end. You may praise God and you may thank God, and you may speak to the hearts of men, but you must commence and conclude to the twittering of a bugle. With one eye on your wrist-watch and both ears open for the note of a horn, you lead the people in solemn devotion. From start to finish you are in the hands of a managing committee who regulate when you may sing and when you may pray and when you may speak. Last year it was Victory Loan. This year it is Armistice. Next year it will be —. Well, let us try to be charitable, but the apparent sanction of this sort of thing is directly affecting thousands of congregations and Priests throughout the Dominion who still believe in the sanctity of worship.

It is to be hoped that the Farmer-Labour Government of Ontario will not start out on its career by laying too much emphasis on economy in public expenditure. We doubt its efficacy as a purely political appeal. The people of Canada are not so fearful of liberal expenditures to-day as they were some years ago. What is really desired is wise expenditure. If people can see adequate results for their outlay they do not worry, nor should they. In one direction it is to be hoped that Ontario may set a new standard of expenditure, and that is on education. This expenditure would come in part from the provincial treasury, but chiefly it should come directly out of the pockets of the citizens of each school district. Just why there should be such a large measure of autonomy in the matter of education the writer does not see, but as it exists, there ought to be that general authority that would secure efficiency. The Labour members of

the Cabinet referred to will surely appreciate the suggestion of a minimum living wage for teachers if they are serious in insisting on that standard for themselves. Considering the immense importance of having the right type of men and women directing the minds and ideals of childhood, the profession ought to be made one of honour and fair emolument. It is not impossible that there are men in Ontario engaged in the care and breeding of live stock on many of our prosperous farms who are receiving princely salaries compared with the teachers developing the intellects and ambitions of the children on those very same farms. In other words, in act, if not in theory, the Jerseys, the Shropshires or the Leghorns are of more consequence than the boys and girls of the household. Until we learn to make adequate provision for big-minded and big-hearted men and women entering and making a life-work of teaching; and further, until we trust such men and women in a larger measure of initiative and individuality, untrammelled by unnecessary officialism at headquarters, we need hope for little by changing laws or imposing regulations.

The New Principal of the University of Bishop's College, Lennoxville

THE Rev. Canon H. H. Bedford-Jones, M.A., Rector of St. Peter's Church, Brockville, has consented to become Principal of the University of Bishop's College, Lennoxville, in succession to the Rev. R. A. Parrock, M.A., LL.D., D.C.L. He was unanimously invited to accept the position by the University Corporation at its annual meeting, October 22nd, after that



REV. CANON H. H. BEDFORD-JONES, M.A.,
Principal-elect of Bishop's College, Lennoxville.

body had conducted a careful survey of the whole field of available men.

Canon Harold Hudson Bedford-Jones was born in Ottawa in 1869, where his father, the late Ven. T. Bedford-Jones, M.A., LL.D., D.C.L., was Rector of St. Alban's Church. His mother was a member of the Cartwright family, to which Sir R. Cartwright belonged, well-known U.E. Loyalists. He was educated at Ottawa, Napanee High School, Trinity College School, Port Hope, graduated in Arts from Trinity College, Toronto, in 1889 with First Class Honours in Classics and Philosophy, and in Theology in 1891 with First Class Honours. He was Honorary Fellow at Johns Hopkins University, Baltimore, for a session and lecturer in Divinity at Trinity College from 1892 to 1899, resigning to take up parish work under his father at St. Peter's, Brockville. Upon the death of his father he became Rector of St. Peter's, which is one of the leading parishes of the Diocese of Ontario. Here he has done excellent work as a parish Priest, and leaves his parish efficient and well organized.

Canon Bedford-Jones has for some years been well known in the Canadian Church as a gifted speaker and a man of executive ability. He has sat continuously for some years in Provincial and General Synods, is a member of the Board of Religious Education, was for some time on the Board of Management of the M.S.C.C. He is a member of the Corporation of Trinity College, and is a member of the World's Conference on Faith and Order. He is also Organizing Secre-

The Bible Lesson

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

First Sunday in Advent, November 30th, 1919.

Subject:

The Birth of the King's Herald, St. Luke 1:5-23.

THE Advent Season brings us back again to the consideration of those things which had to do with the first coming of our Lord. It reminds us also of the promise of His return and of the duty of watchfulness and prayer.

1. The Expectation of Elijah's coming, based on Mal. 4: 5, had become fixed in the minds of the Jews. When they thought of the coming of the Messiah they always connected it with the preparatory appearance of the great prophet. It had become proverbial among them that "Elias must first come." It is most interesting and instructive to trace in the Gospels how this prophecy concerning Elias was fulfilled. The Jews did not understand it, nor did our Lord's Apostles until He explained to them how it was fulfilled in the coming of St. John the Baptist. That fact should check the ardour of some of those who are now reducing to minute details the events that are to transpire in connection with the Second Coming of our Lord. The fact is that prophecies in their fulfilment have satisfied, and more than satisfied, the general expectations which they have engendered but they have often disappointed the literalist and the mechanical estimator. This was true in the case of the appearance of John the Baptist. Our Lord's explanation of it was very different from the literal expectation of the Jews regarding Elias. With this instance before us let us remember that there are many things which we do not know and cannot know about our Lord's second coming. The knowledge of them must wait upon that great event. We have the right of regarding with reserve the detailed, and somewhat mechanical, plans which some men have drawn concerning His coming, while at the same time we hold, just as strongly as they, the article of the faith "I believe He shall come to judge the quick and the dead."

2. The King's Herald promised. The revelation which the Angel made to Zacharias quite clearly made known that the promised Son was to be the forerunner of the Christ. Zacharias was well enough instructed in the Scriptures, and familiar enough with the hope of Israel, to understand perfectly what the angel Gabriel meant when he spoke of what this child should do. The angel said: (1) That many shall rejoice at his birth; (2) he shall be great in the sight of the Lord; (3) he shall drink neither wine nor strong drink; (4) he shall be filled with the Holy Ghost; (5) he shall turn many to God; (6) he shall go before him in the spirit and power of Elias; (7) turn the hearts of fathers to their children; (8) turn the disobedient; (9) made ready a people. A good exercise may be found in searching in the Gospels for examples of these things in the life and work of St. John the Baptist. Zacharias was incredulous and asked for a sign but after the birth of the child he gave expression to his faith concerning God's promises.—St. Luke 1: 76.

3. The coming King. The coming of the King's Herald implies the coming of the King. The very words spoken by the angel concerning John point to One Who was to come after him. When John began his ministry he made it clear that his was a work of preparation for a greater One.

This message of the Advent season not only tells us of that expectation and its fulfilment but it also points us forward to another Advent. The Church is looking forward and making ready for that day when the Lord shall return. In the Apostles' Creed we say: "I believe . . . from thence He shall come to judge the quick and the dead."

In the Lord's Prayer we pray: "Thy Kingdom come, Thy will be done in earth as it is in heaven."

In the "I desire" of our Church catechism we interpret the purpose of our own life to be "that we may worship Him, serve Him and obey Him as we ought to do." This is our way of making ready for the coming of the King.

tary of the Forward Movement for the Diocese of Ontario. The interest and well wishes of the whole Church will be with him in the new task he is to undertake next Easter. The field of our Church educational institutions is constantly increasing, and by the sign of the times education is at last going to come to its own in the near future.

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THE FIRST PROTESTANT MISSIONARY IN CANADA.

(Continued from page 746.)

Anglicans remained true to their Church. Many of the Rectors would have nothing to do with the "Dissenting" ministers, whose methods of presenting the Gospel proved more attractive to the younger generation, so that many descendants of the first Church of England families have been lost to the faith of their fathers.

In 1775, the people of Annapolis Royal, under the influence of their beloved pastor, commenced a new church, sixty by forty feet, but it was not completed during Mr. Wood's life time. His people at Lower Granville also built a church in 1775.

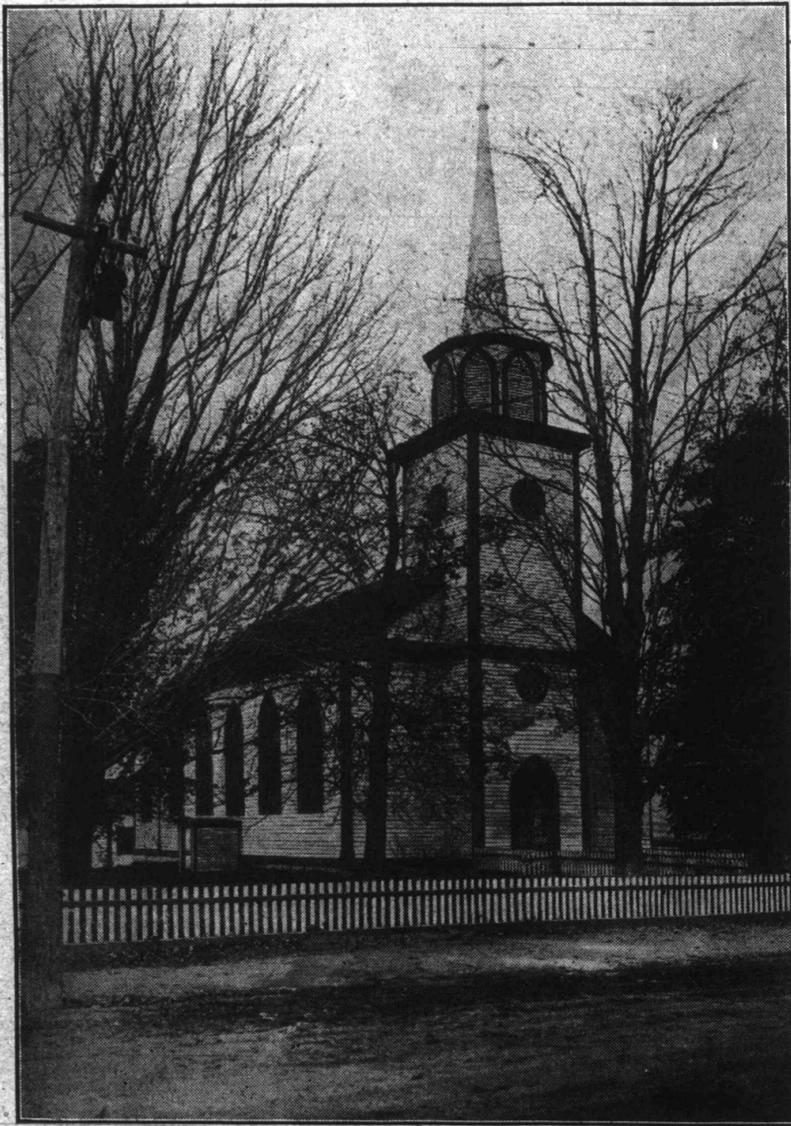
On December 14th, 1778, Mr. Wood died. He was buried in the Old Cemetery, and in 1910, at the Bi-Centenary celebration, through the efforts of Judge Savary, the parishioners of St. Luke's erected a monu-

ment to mark the resting place of their first pastor.

"Divine blessing crowned his apostolic zeal, Posterity reveres his memory."

The present Rector of St. Luke's is the Rev. Thomas Crewe Mellor, who is also a native of Yorkshire. He was ordained Deacon in 1886, and priested in 1887 by Bishop Kingdon. Mr. Mellor was Rector of Christ Church, Dartmouth, from 1888 to 1894, and while there, organized the first branch in Canada, of the Daughters of the King. He was successively Rector of Guysboro, Summerside, Cornwallis, Kentville and Annapolis Royal. While in charge of St. John's Church, Cornwallis, he wrote a very interesting historical sketch of that parish, which was founded in 1760, and which Mr. Wood visited, once at least.

Reports come of the very successful work which is being carried on by Mr. Mellor, at Annapolis Royal, and of the affection and esteem in which he is held by his parishioners.



THE PARISH CHURCH OF ST. LUKE'S, ANNAPOLIS ROYAL, N.S.,
A Parish Founded by Rev. Thomas Wood.

CATHOLIC AND PROTESTANT.

Sir,—I went to the police authorities, the other day, to ask for a record of the Church of England women and girls who had been handled by the police during the last month. I was told: "It will be impossible to tell you this as we only keep record of whether a prisoner is a 'Catholic' or a 'Protestant,' all Church of England prisoners are entered as 'Protestants.'" At the Industrial Farms connected with the city of Toronto, the government has placed the conduct of the Sunday services in the hands of the Roman Church and of the Salvation Army. The Salvation Army services to serve all who are not Roman Catholics, or "Catholics," as the gov-

ernment calls them; in other words, the Salvation Army is to serve all "Protestants," among whom the government places the members of the Church of England.

I go into hospitals and find on the registers names of persons belonging to the Church of England entered as Protestants, no indication that they are members of the English Church. I am not surprised at this difficulty in which we find ourselves, no one is to blame except ourselves. We are gradually allowing the Church to be reckoned as one of the Protestant denominations in this country.

There is every need of a Forward Movement of the Church in Canada and in her work for the great heathen world. There is every need for the

The Provincial Synod of Canada

[Rev. Dr. Abbott-Smith, of Montreal, the Secretary of this Synod, has kindly supplied this report for our readers.]

THE Synod of the Ecclesiastical Province of "Canada," met at Montreal on Wednesday, November 5th. The attendance was not large. Of the 98 clerical members, only 40 answered the roll, and of these 24 were from Montreal and Quebec. There were only 18 lay delegates in all, including eleven present from Montreal. But as one-fourth of the number constitutes a quorum, there were sufficient for the legal transaction of business. The small attendance was due to various causes: Some of the lay delegates were occupied with the business of the Victory Loan; the absence of others, both clerical and lay, was probably due to considerations of expense, while it was regarded by many that the approval of the Prayer Book—the principal reason for the calling of Synod at this time—was a foregone conclusion and would be mainly a matter of form.

The opening service was held in Christ Church Cathedral at 10.30 a.m. The Litany was said by the Bishop of Quebec. Holy Communion followed, the Archbishop of Nova Scotia being celebrant and the Epistoler and Gospeler, respectively, the Bishops of Montreal and Fredericton. The Very Rev. Richmond Shreve, Dean of Quebec, preached an earnest sermon from Isaiah 42:1, 4: "Behold my servant . . . he shall not fail nor be discouraged, till he have set judgment in the earth."

The Synod assembled for business at 2.30 p.m. on Wednesday and was prorogued the next day at 5.30 p.m. There was a joint session of both houses on Wednesday evening for the consideration of the Prayer Book.

The following motion by Dr. Abbott-Smith, seconded by the Dean of Nova Scotia, was carried by a substantial majority: "That the Book of Common Prayer, as revised at the last session of General Synod and remitted to this Synod for its approval, be now by this Synod approved."

Opposition to this memorial was in support of an amendment that approval be withheld in favour of the consideration of certain recommenda-

quickenings of the spiritual life of our own people and the people of other communions. The nearer the members of a divided Christendom get to Jesus Christ, the nearer do we get to one another, and it is only a people who are "filled with the Spirit," who will realize the sin of division and desire to come together in the "One Body of Jesus Christ."

It is with deep regret that I find it necessary to express myself as utterly opposed to the method adopted by the Committee of the General Synod in the carrying out of the Forward Movement. In the daily press of October 25th, ult., it was stated that "a series of inter-church conventions, assembling the clergy and laity of the five denominations associated in the United National Campaign, will be held throughout Canada between November 24th and December 5th."

The object of these conventions is the stimulation of each of "the denominations associated" in the great Forward Movement. These five denominations are said to be the Anglicans, Presbyterians, Methodists, Congregationalists and Baptists. Each is to help in stimulating the other, each in fact is to try to strengthen the other. If these gatherings are successful in their object we come away from them as Anglicans, Presbyterians, etc., each in a stronger position than ever, and have done something to hinder for a yet longer time the fulfilment of our Lord's Prayer,

tions on revision submitted by the Deanery of Quebec and a memorial from the same Deanery with reference to the restoration of the more ancient form of the Prayer of Consecration in the Communion Service, with a similar memorial from the Deanery of Sherbrooke.

On the passing of the resolution of approval, the recommendations were considered and it was agreed to petition General Synod to act on two of them—viz. (1) the restoration of two passages from 1 Cor. (7: 25 to end and 11: 2-17) omitted in the regular week-day readings of the New Lectionary; (2) the removal of the longer exhortations to the end of the Communion Service. The subject of the two memorials having been already dealt with at the last session of Synod, and their consideration coming towards the close of the session, when the attendance was small, no action was taken with regard to them.

Besides the approval of the Prayer Book, the most important matters dealt with by the Synod were:—

(1) The appointment of a joint committee to confer with similar committees from the Provinces of Ontario and Rupert's Land regarding certain rectifications of the boundaries of these Provinces.

(2) The confirmation of amendment of the canon which fixes Montreal as the meeting place of the Synod, so that future meetings may be held elsewhere, at the call of the Metropolitan.

(3) An appeal to General Synod to expedite the legislation relating to Divinity degrees.

The Charge of his Grace the Metropolitan, delivered at the opening of Synod, was thoughtful and suggestive in its dealing with matters of present interest and urgency in the affairs of the Church and nation. In particular, he referred to the splendid achievements of the Canadian army in the war, to the existing social unrest and the means of dealing with it and finally to the Forward Movement and its possibilities for the revival and upbuilding of the spiritual life of the Church. Strong resolutions were adopted, expressive of the convictions of Synod on each of these subjects.

"That they may be one." The one body which will come away weakened in power and influence will be the Church of England, which will have sacrificed its Catholic position. No wonder the government does not recognize us as an integral portion of the Catholic Church, no wonder that we are simply classed as Protestants. I appeal to all who believe in the Church of England in Canada as a true branch of the Catholic Church, for the sake of our Blessed Lord and the witness of His Church, to make their voices heard in protest against all such actions as would class the Church as only one of the Protestant denominations.

Chas. L. Ingles.

["Communion," a word quite acceptable to Anglicans, is the word generally used in the literature of the United National Campaign.—Ed.]

The memorial window, presented to St. Bartholomew's Church by the Duke of Connaught, is of Irish manufacture and was designed by Miss W. M. Geddes, a Belfast girl. The work was carried out at Miss Purser's, 24 Upper Pembroke street, Dublin, whose work has been sent all over the world. Germany used to have almost a monopoly of this class of glass trade, and it is noteworthy that Ireland supplied everything in connection with the window.

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Correspondence

A REPLY TO THE BISHOP OF KOOTENAY.

Sir,—The Bishop of Kootenay's answer to our protest is by no means satisfactory. In his sermon he demands from those who make the request for a restatement of the Christian faith, "that they state in a plain, clear definite form what they want, and with what they would be satisfied." Apparently, however, some at least of these have given a sufficiently definite statement to justify the Bishop's condemning them in what we feel is highly extravagant language. Would it not be proper for the Bishop to tell us who these men are who "from within" the Church, and with diabolical voice are assailing the very foundations of the faith, "with an intensity and force which seem to combine in one gigantic onslaught the accumulated strength and hostility of the ages?" I think not only we, but the whole Church ought to know who these diabolical teachers may be.

Is it possible the Bishop means Dr. Sanday, of Oxford, a man who combines a scholarship truly vast, with a modesty and sanctity unsurpassed in the Church to-day, a man who has declined more than once high honours in the Church and preferred to pursue the path of truth unmoved by worldly ambition for high places in the Church?

Or does he mean the Cambridge Professor, Dr. Berthune Baker, who, if he writes with firmness, is yet evidently full of consideration for the feelings of others, and shows on many pages how the critical can be combined with the devotional spirit? Or has he reference to Mr. A. E. J. Rawlinson, formerly tutor of Keble College, who maintains in his excellent little book, "Dogma, Fact and Experience," that "it is not necessarily a dishonest proceeding to recite the creeds in worship with a general intention of being identified with the historic faith of Christendom as a whole, even though an attitude of reserve be maintained in respect of particular clauses in the creeds," and further, that clerical subscription to Prayer Book, Ordinal and Articles is required only in general terms, and is susceptible of interpretation in a "liberal" sense? And, further, that "there is, consequently, no point at which upon the mere ground of the letter of formularies subscribed or

recited, those who are commonly known as the liberal clergy can be attacked in the name of common honesty."

Or has the Bishop reference to Canon Streeter, perhaps the foremost of the younger New Testament scholars at Oxford, who writes with reference to the Virgin Birth, "there are many believers in the Divinity of our Lord, who are convinced that the future of Christianity depends on its being proved to be possible to dissociate that belief from any necessary dependence on the evidence for the miracle in question"?

Or can it be that the Bishop has even Dr. Gore in his mind, who has told us of several articles of the Creed which he interprets symbolically and when asked how a "Catholic" can pick and choose between the articles of a creed, makes no reply? Bishop Gore has a method of his own, which at once enables him to satisfy his own conscience and allows him to censure those who do not select exactly the same articles as he does.

We have reasons for asking these questions. First, because this indiscriminate levelling of charges is, we think, unjustifiable. And, secondly, because we do not hesitate to say that we regard those whom we have named, and many others, as men of prophetic voice, mapping out the pathway of real theological progress and meeting with the usual fate of prophets.

If, then, these are the men, or men of the same school too numerous to mention, to whom the Bishop refers, we must decline to accede to either his demands or requests until they are dissociated from language which we consider neither courteous nor Christian.

Do not let the reader of this communication think that we shrink from describing and expounding what we understand by English Modernism. Quite the contrary, although we regret that, owing to the passion for a multitude of trifling Church papers, the Anglican Church is unable to support even one magazine of theology. The *Canadian Churchman* does not seem to us a suitable medium for the discussion of these difficult topics upon which most of its lay readers are not competent to pass judgment. But, if the editor will open his columns to a general discussion of the restatement or reinterpretation of Christianity, we are quite ready to contribute fully and frankly to the elucidation of the problems therein involved.

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

Herbert Symonds,
Christ Church Cathedral, Montreal.

[The columns of this journal are open for an answer to the two definite questions which the Bishop of Kootenay asked in our issue of November 6th, as follows:—

"In particular I would ask them to give us clear and definite information as to the way in which they would restate the following articles of the Creed:—

"1. I believe in Jesus Christ, His only Son our Lord, Who was Conceived by the Holy Ghost, Born of the Virgin Mary.

"2. The third day He rose again from the dead."—Editor C.C.]

CAST-OFF GARMENTS.

Sir,—I do not know how matters stand in other parts of the city, but in the East End we have already a good many cases of distress, and I would be very grateful to your readers, if they will give us garments (of any kind) that they do not purpose using again. A phone message or card will have immediate attention.

H. C. Dixon,
Rector, Trinity East, Toronto.

AN APPEAL.

Sir,—Will you allow me, through your columns, to appeal for assistance on behalf of a faithful servant of the Church, aged eighty-one and in failing health, who has suffered, like so many, in the heavy depreciation of income through "war" and "after-war" conditions. I should gladly receive and acknowledge in your columns and forward to him who stands in such sore need any sum given for this most worthy object.

H. Reginald Bigg,
Rector of St. Peter's Church,
Sherbrooke, P.Q.

"A PROTEST."

Sir,—In your issue of October 23rd, there is a letter signed by the Rector of the Church of St. James the Apostle and by the Vicar of Christ Church Cathedral, Montreal, in which these gentlemen describe themselves as "among those who believe that the time is ripe for a restatement of our Creeds."

I venture to point out that those who have this belief should rightly be the first to say definitely and precisely what they mean by this "re-statement." Ask them to "restate" the Apostles' Creed, as in their judgment it ought to be.

E. A. Anderson,
St. Matthew's Rectory, Brandon.

PAYMENT OF THE CLERGY AND THE FORWARD MOVEMENT.

Sir,—Pamphlet No. 4 of the A.F.M. literature deals strongly with the support of the "Mission" clergy (who are invidiously known as "missionaries"). But, unless the Church is very careful, the Anglican Forward Movement is in great danger of falling into the same evil repute as the Central Church Fund has done in England, and for very much the same reason. Anyone studying the official summary of the financial objectives will see that no provision is made for these home "missionaries," so that Pamphlet No. 4 receives no support in the official estimates. These "missionaries," living in distress and anxiety, are expected to be the leaders of the A.F.M. in their respective parishes, while their own desperate needs are, apparently, to receive no help from this fund. It will not do merely to put forward some evasive or plausible answer to this question: to maintain the honour of the A.F.M. an official and an authoritative amendment must at once be inserted in the financial summary which will, in plain, unequivocal English, make some adequate provision for these martyrs of the Church.

It is not always the fault of the people that the stipends of "missionaries" are so low, for it is a fact that in certain dioceses, even when the people are willing to contribute more, the Mission Board reduces its grant in proportion, so that the "missionary" is exactly where he was before, thus he is often deliberately kept poor by the powers that be.

Unless the stipend question is taken in hand seriously and at once, very grave dangers are ahead. For one thing, many men who see nothing special about the Canadian Church, yet who feel called by God to the ministry, will very naturally go where their legitimate ministerial needs are best provided for; where they are surest of sympathetic consideration; and where they feel they can work with the greatest efficiency; and who can blame them?

The Church has no right to ordain any more men until it can give a living wage to those already at work. To condemn any more men to lives of poverty and the corresponding inefficiency is not only the greatest cruelty, but it is also a great sin, which will bring its own Nemesis in due course.

Justice.

THE BENEFIT OF A CHURCH EXECUTIVE.

Sir,—In your issue of October 23, under the caption, Are the Clergy Underpaid? and signed by "A Churchman," there appeared a very able and thought-inspiring letter. Your correspondent took the position that his Rector, a young man, is not only undeserving of an increased stipend, but is actually not earning that already paid him. He said the young man is able to work far harder than he does, but chooses to conduct affairs by means of the telephone rather than by personal interviews. Your correspondent pictured the congregation as drifting away from the church to which he belongs, and of which he is an active and vitally interested officer. Apparently, not calling by the Rector is done in the parish, and your correspondent has lost heart and has even reduced his monetary support of his parish church until he sees signs of the minister's increased efforts to build up his congregation.

I feel for your correspondent. It must be discouraging to him to find his minister failing him and others so lamentably. I have a question to ask, however. Is your correspondent and his colleagues doing the utmost to rescue a good work from perishing? Since the Rector is a young man, and therefore presumably not too old to be helped or to learn, is it the policy of wisdom on the part of his church officers to stand aside and let matters drift or become more desperate with the passing of time by refraining from counselling him, or endeavouring to draw him out and have him change his methods?

In conclusion, I have this suggestion to make for the benefit of "A Churchman." Let him talk matters over with his colleagues with a view to finding out how relations between the Rector and his people may be bettered. Why not form an advisory committee? There could be no better time than the present with the great Anglican Forward Movement facing the Church. In the parish church to which I belong, there is an executive committee, composed of ten or twelve laymen and the clergy, and we meet at the homes of the different members once every month. There the Rector and his people come together in a friendly way. There all matters vital to the church's welfare are discussed. There the Rector is but one of an advisory board, all equally concerned in the great interests of the parish church. I look forward to these monthly meetings eagerly, and so does the Rector.

I feel that such a course carried into effect in the congregation to which "A Churchman" belongs, would prevent the minister from being arbitrary (considered from the layman's standpoint), or ostracized (considered from the minister's standpoint), and as well would put an end to that parish church being a one-man affair, and would result in general good feeling all round.

Sextus K. Stiles,
Toronto, Ont.

"RAYMOND" AND THE WITCH OF ENDOR.

Sir,—In your issue of October 30th, appears a remarkably lucid article by Professor H. Michell, on Sir Oliver Lodge's book, "Raymond." The Professor need not have apologized in attacking this subject of Spiritualism, for he has done a timely deed with great skill and exposed its pernicious teachings with much ability, and withal in tolerable courtesy. Indeed,

(Continued on page 754.)

All Over the Dominion

A memorial tablet was unveiled in Christ Church, London, on November 9th. The Dean of Huron was the preacher.

The members of the Parish Guild of St. Luke's, Ottawa, held a successful rummage sale in the By Ward Market Hall, November 8th.

A meeting of the Deanery of Waterloo was held in Trinity Church Parish Hall, Galt, October 27th, in connection with the Forward Movement.

On November 16th, at the morning service, a memorial shield was unveiled and dedicated in Christ Church, Gananoque, by Rev. Walter Cox, the Rector.

The congregation of St. James' Church, Ingersoll, on November 7th, tendered a banquet to members of the choir in the Sunday School room of the church.

At the Harvest Thanksgiving Services, held recently in St. George's Church, Halifax, Rev. W. J. Patton was the preacher in the morning and Rev. H. W. Cunningham in the evening.

A memorial tablet was unveiled and dedicated in Trinity Church, Napanee, Ont., at the morning service on November 16th. Chaplain the Rev. W. G. Clarke, B.A., a returned Chaplain, was the preacher.

An interesting parish magazine called the Arthur Anglican, is now being published by Grace Church, Arthur, and St. Paul's Church, Damascus, Ont. The Rev. H. G. L. Baugh, B.D., is Rector of the parish.

Lieut.-Col. Brown, of London, unveiled a memorial tablet in St. John's Church, St. Thomas, on November 9th. This church sent over 350 men and women of the congregation overseas. The Rev. W. F. Brownlee is the Rector.

Masons to the number of 400 attended divine service in the Church of St. James the Apostle, Montreal, on November 9th. Canon Shatford, the Rector, conducted the service and preached, assisted by other clergy wearing Masonic regalia.

While the Right Rev. I. O. Stringer, Bishop of the Yukon, was visiting relatives in the Parish of Morpeth, lately, he consented to address a meeting at St. John's Church. Though we had only a very short time to make it known, there was an audience of about 175 present. The address was inspiring, and dealt with the work in the Yukon territory, including a strong appeal to support the A.F.M.

At St. Bartholomew's Church, Ottawa, November 10th, H. R. H. the Prince of Wales unveiled a memorial window donated by H. R. H. the Duke of Connaught, in memory of ten members of the Canadian staff who paid the supreme sacrifice in the war. The service was taken by the Bishop of Ottawa. The Prince was accompanied by H. E. the Governor-General and Lady Rachel Cavendish.

Memorial services were held on a recent Sunday in several of the Ottawa Churches for members of the congregations who fell in the war. In Trinity Church, O.S., a memorial shield presented by the M.S.C.C. Board for money subscribed in Victory Bonds for the Eskimo and Indian Endowment Fund by children of the Sunday School was unveiled by Lt.-Col. the Rev. R. H. Steacy, C.M.G. Similar shields were unveiled in Christ Church Cathedral Sunday School, by the Bishop of Ottawa and in St. Luke's Sunday School, by the Rector, Rev. J. E. Lindsay.

On a recent Sunday Harvest Services were held in the parish of Marmora, Ont., the Rev. Canon Fitzgerald, M.A., of Kingston, being the special

preacher. Well attended services were held in St. Paul's Church in the morning, Trinity Church in the afternoon and at Deloro in the evening, the Canon delivering an inspiring message in each place. On Monday night he gave, in the Marmora Town Hall, his lecture on "Ireland and the Irish," which was greatly enjoyed by a large audience. Canon Harris and the Churchpeople of Marmora, feel indebted to Canon Fitzgerald for his visit.

Special services were held at St. Matthew's Church, Hamilton, on November 9th, the occasion being the 25th anniversary of Rev. W. E. White's ordination and the tenth of his appointment as Rector. Although the 25th year of his ordination, Mr. White is yet a comparatively young man, being still in the forties. He is an alumnus of the universities of New Brunswick and Toronto, and previous to entering upon the study of divinity was a student at law. The preacher at the anniversary services was Rev. G. F. Scovil, of St. George's, Guelph. During the ten years Mr. White has been Rector of St. Matthew's, Hamilton, the work of the parish has been wonderfully blessed.

The men of St. Paul's Church, Charlottetown, gathered in the Parish Hall for supper on October 30th, when a splendid repast was served them by the King's Daughters' Society. The speakers for the evening were Rev. Canon Armstrong, Rector of Trinity Church, St. John, and Mr. C. G. Coster, from the same city. Canon Armstrong gave an inspiring address on the Forward Movement, and Mr. Coster dwelt on the problems of local church finance, and the importance of putting business into the Church's work. At the conclusion of proceedings a hearty vote of thanks was tendered these gentlemen for their kindness in coming to visit the parish. Mr. Percy Pope, churchwarden, was in the chair.

Large congregations attended St. Matthew's Church, Winnipeg, November 9th, on the occasion of their anniversary. The church is 20 years old, and the present building was opened November 9th, 1913. Remarkable progress was reported by Rev. Canon McElheran, when he preached at the evening service. St. Matthew's has made great strides in its short life. On Easter Sunday, 1900, there were 20 people present, and the collection amounted to \$3.51. On Easter Sunday, 1919, there were 1,059 communicants, and a collection of \$1,600. The total revenue in 1900 was \$150; this year it was \$30,000. The six years in the new building have also seen much work done. There were 914 baptisms, 678 marriages, 532 confirmations, while 720 young men enlisted from the church. To-day in the Sunday School there were 1,206 children.

Church extension and the Forward Movement were the principal subjects of discussion at the semi-annual meeting of the Deanery of East Middlesex in Cronyn Hall, London, on November 13th. There were three sessions, and all were well attended. The Rural Dean, Rev. A. L. Beverley, presided. Mr. J. de Potie referred to the fact that the Church had failed in the extension work in Knollwood Park and in Southeast London. A committee was appointed to consider the whole question of extension in London and suburbs. Rev. A. A. Bice was nominated Rural Dean for the local deanery, and his nomination will be forwarded to the Bishop for approval. Rev. W. L. Armitage was appointed secretary of the deanery. There was a joint meeting of the ladies and the gentlemen at the afternoon session and the Forward Movement was discussed by Dean Tucker.

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Church News

KENT DEANERY.

The Deanery chapter of Kent met at Christ Church, Chatham, Ont., November 11th, 1919. At 11 a.m., the two-minute period was observed with silent prayer, followed by a celebration of the Holy Communion and Intercession for the A.F.M., the Rector, Rev. R. J. M. Perkins, M.A., officiating. The chapter met at 12 o'clock noon, and nominated the Rev. A. C. Calder, Rector of Wallaceburg (and Rector-elect of Holy Trinity, Chatham) for Rural Dean to succeed the Rev. W. J. Spense. In the afternoon there was a meeting in the Sunday School room for conference and instruction on the A.F.M. The Rural Dean presided. The Lord Bishop of Huron, in an inspiring address, presented the aims and objectives of the movement. A strong committee was appointed, with every parish in the Deanery represented. The Rural Dean was appointed chairman of the educational committee, Mr. J. Rispin, of Chatham, chairman, and Mr. J. G. Crosby, of Highgate, vice-chairman of

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the canvassing committee. The Rev. Walter Jones, Rector of Morpeth, is secretary. The Bishop addressed a public meeting at 8 p.m., firing the first shot in the campaign in Kent County.

MEETING OF OTTAWA DEANERY S.S. ASSOCIATION.

The Ottawa Deanery Sunday School Association held its annual meeting in St. George's parish hall, Metcalfe St., November 5th, the president, Mr. Ernest H. Godfrey, in the chair. There was a large attendance of clergy, superintendents and teachers, representing nearly all the twelve churches within the Deanery. The honorary secretary, Miss Clarice Smith, presented an interesting report on the work of the association during the previous year, referring especially to the model Sunday School established by Christ Church Cathedral. For several years the Cathedral had had a fully qualified Sunday School superintendent, devoting her whole time to the work. Owing to the conditions created by the war, it had proved impossible to obtain from England last year the services of a trained instructress, but the committee had been able to secure the services of Rev. Llewellyn Caley, of Philadelphia, who conducted a Sunday School Teachers' Training Week in February last. Reference was also made to the Summer School held at Ashbury College in July, and to the annual devotional service on October 28th, conducted by Rev. J. H. Dixon. The report of the honorary treasurer, Miss Tudor Montizambert, showed receipts, with balance on hand from last year, amounting to \$778.98, and disbursements amounting to \$245.90, leaving a balance on hand of \$533.08. Miss Margaret West, graduate of St. Christopher's College, Blackheath, London, England, lately appointed Sunday School instructress for the training of teachers in the Deanery, then gave an earnest and instructive address to Sunday School workers. Miss Simpson, who has recently arrived from England to succeed Miss Hulton as superintendent of the Cathedral Sunday School, then gave an address on the subject of "Girl Guides," a branch of which it is proposed to form in Ottawa in connection with the Anglican Church.

GENERAL CONVENTION OF THE ORDER OF THE DAUGHTERS OF THE KING.

The triennial general convention of the Order of the Daughters of the King was held in All Saints' Schoolhouse, Hamilton, November 7th and 8th. A large number of delegates were present. Archdeacon Forneret, M.A., D.D., Chaplain of the Order, occupied the chair, and as Rector of the parish extended a cordial welcome to the visitors. An inspiring address was given by Miss Thomas, M.A., of Toronto, her subject being "The Challenge of the New Day to Our Womanhood." The meeting closed with prayer and the Benediction, pronounced by Rev. Percival Mayes. The closing meetings on November 8th were inspiring. The reports of the council and of the local assemblies, while not showing much progress during the past five years, did show that the order had held its own, and that the members were full of enthusiasm that augurs well for the future. One important change was made in the constitution, the rule of service being changed to read that the members shall make earnest efforts to bring other women within the hearing of the Gospel, thus widening the scope of the work. Mrs. R. A. Williams, of Toronto, told

of her impressions of the Detroit convention. Addresses were also given by Rev. A. N. Barclay, Miss Wolverton, of Grimsby, Miss K. Sadlier, who presided at the meeting, and by Rev. Dr. Renison. Miss A. M. Hamilton read a message of cheer from Miss Kathleen S. Woodward, of the 8th Avenue Mission, New York.

The officers elected for the ensuing triennial were as follows: Mrs. G. H. Cowan, Vancouver, president; Mrs. R. A. Williams, Toronto, first vice-president; Miss Bronsdon, Toronto, second vice-president; Miss K. F. Sadlier, Hamilton, general secretary; Miss M. A. Hobson, general treasurer; Miss B. G. Ferguson, editor, "Canadian Page," Royal Cross; Ven. Archdeacon Forneret, M.A., D.D., eastern Chaplain; Ven. Archdeacon Heathcote, Vancouver, western Chaplain; Miss A. M. Hamilton, Hamilton, and Miss Seymour, Vancouver, executive committee. Rev. G. Bowden-Taylor pronounced the Benediction.

In the silk trade, Japanese workmen receive from 5½d. to 11d. a day; in England the pay is from 1s. 6d. to 1s. 9d. an hour.

HALDIMAND DEANERY.

The Rural Deanery of Haldimand, Ont., held its fall session at Dunnville on October 23rd. A celebration of Holy Communion in St. Paul's Church, the celebrant being the Rector, Captain the Rev. A. G. Emmett, assisted by Captain the Rev. W. P. Lyon, of Caledonia, Ont. The clergy of the Deanery and the W.A. delegates were present. A luncheon in the schoolroom followed, for which the ladies of the local W.A. very kindly provided. The annual meeting of the Deanery W.A. took place in the schoolroom, whilst the clergy retreated to the rectory, where for a while a spirited informal discussion of the A.F.M. was indulged in. Then when the proceedings for the afternoon had been formally opened by the Rural Dean, Rev. J. Hirst Ross, L.Th., a welcome was extended to the Rev. Mr. Wreford, M.A., Oxon., who is now Rector of Jarvis. An interesting paper on "Prophecy" was read by Rev. J. Douglas, B.A., of Hagersville, which was freely commented upon.

FAREWELL SOCIAL AT WALES, ONT.

The congregation of St. David's Church, Wales, gave a farewell social to the Rev. John Fisher and his wife November 10th, before their departure for their new home at Eganville. The wardens presented an address expressing their high esteem for the Rector and Mrs. Fisher, and of their deep appreciation of their energetic and sympathetic efforts during the difficult period of the war, and their great regret at their departure. They also presented a generous purse, for which and for the address, the Rector feelingly expressed grateful thanks.

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MISSION AT CHRIST CHURCH, ST. CATHARINES, ONT.

The Rev. C. E. Riley, of Dundas, has just concluded a most successful eight days' mission in Christ Church, St. Catharines, held in connection with the Great Inter-Church Mission in all the churches of St. Catharines from November 2nd to 9th. Special preparations were made for it by a city-wide canvass and neighbourhood



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prayer meetings. Mr. Riley conducted four services daily, assisted by the Rector, Rev. H. A. West, L.Th. Holy Communion at 6 a.m., a women's quiet hour at 4 p.m., a children's service at 4.30 p.m., and a great public mission service at 8 p.m. The congregations surpassed all expectations. Mr. Riley gave a five-minute instructive talk nightly on the "Creed," and also a straight Gospel appeal. Many striking results followed. A class for confirmation has been formed since the mission. Many cards were signed and a number of people have reconsecrated themselves to Christ and promised to be regular church attendants and communicants.

Preferments and Appointments

Stocker, Rev. W., Rector of Strathclair, Man., to be Rural Dean of Minnedosa.

Whitley, Rev. F. L., M.A., Curate of St. James the Apostle, Montreal, to be Rector of Bedford, P.Q.

May, Rev. E. G., Rector of St. Andrew's, P.Q., to be Rector of Hull, P.Q. (Diocese of Montreal).

Whalley, Rev. Clement, Curate of St. Mark's Church, Halifax, N.S., to be Rector of St. George's, Sydney, C.B.

Kidd, Major, the Rev. W. E., M.C., formerly Rector of Frankville, Ont., to be Chaplain of the Ontario Military Hospital at Cobourg. (Diocese of Toronto.)

Leigh, Rev. John, Rector of St. John's, Port Arthur, to be Rector of St. John's, Maple Ridge, Vancouver, B.C. (Diocese of New Westminster.)

Fyles, Rev. W. A., Field Secretary and Superintendent of Sunday Schools in the diocese of Rupert's Land, to be Rector of Westbourne with Lakeside, Man. (Diocese of Rupert's Land.)

The Australian Board of Missions (A.B.M.) is asking for a Thankoffering from Australia as a whole, of £30,000. The C.M.S. are also asking for £25,000.

IN MEMORIAM.

Mrs. J. Cooper Robinson.

(Continued from page 744.)

In 1891, our missionaries experienced a terrible shock by the great earthquake which took place. (In their district 10,000 people were killed around Gifu and Nagoya.) Much damage was done to their home, but the family was kept safe. The Rev. Macqueen Baldwin was living with Mr. and Mrs. Robinson at this time, but was away when the earthquake came, and from reports he feared that his friends had been killed. Instead, however, they were able to help those who had suffered. An orphanage, named Yoso In (Home for Old and Young), was opened, which had been used before as an aged people's home, and this proved a great blessing, for many who were taken in became earnest Christian workers.

As years went by the country was opened up, and passports for teaching were no longer needed. Our missionaries were able now to confine their efforts to evangelistic work. Several other workers had joined them from Toronto, and another little church was opened, called St. John's. They instituted a union service in their home for the missionaries who lived around them, and this service has been kept up throughout the years. When Mr. and Mrs. Robinson left for their first furlough in 1894, they had a congregation of nearly forty members of the Church.

In 1902, Mrs. Robinson was in a very critical state of health. They came to Canada with their three children, and Mrs. Robinson spent many weary weeks in the old General Hospital, Toronto. She partially recovered, however, and kept a home for her children, who were now beginning Collegiate training, while Mr. Robinson went back alone to his work in Japan. She remained in Canada for ten years, during which time, her eldest daughter, Lucy Winifred, completed her course at the University of Toronto, and Hilda became a fully qualified kindergarten teacher. Many friends remember with sadness the serious illness of Mrs. Robinson during one of those winters, when she battled so bravely against her old troubles. She recovered sufficiently to be allowed to accompany her husband back to Japan in 1912. Her daughter, Hilda, went with them, on the staff of the M.S. C.C. They were sent to a new and needy field, at Nigata, on the west coast. The severe climate told very

much on Mrs. Robinson's health, but her home letters were ever bright and hopeful, although many difficulties surrounded them. A happy memory, though, of this year, was the twenty-fifth anniversary of their wedding day. At the summer resort, where many missionaries were gathered, Bishop and Mrs. Lee gave a reception in their honour, and they were lovingly remembered by many friends.

They returned to their old work at Nagoya, where they stayed until their last furlough. They reached Canada in June, 1918. Little time was given, however, for our missionaries to recuperate, for in the autumn, their daughter Hilda, who was in poor health when she reached home, was taken down with influenza, followed by pneumonia, and the mother nursed her daughter back to health, after a very serious illness of three months. This could not but lessen her already reduced vitality, and she gradually failed. But she never lost interest in life around her, and was always hopeful of a return to health. Her sudden death was a great shock to her numberless friends, who were looking forward to the time when they might have her bright presence among them again. She was only ill for a few days, but she was not able to bear up against this attack of double pneumonia, and as Armistice Day was ushered in, she quietly breathed her last. At her bedside were her husband, her daughter Hilda, and her only son Cuthbert, who, after three years' overseas service as a lieutenant in the P.P.C.L.I., has resumed his studies for the sacred ministry. Mrs. Bryce (Lucy Winifred) arrived from Ottawa shortly after her mother's passing.

At the funeral service held at Wycliffe College chapel, the Rev. Dr. Hague voiced what all felt, who knew her well: "The love of Christ constrained her through all her life work. Quiet and unobtrusive, she has won such a crown as the world rarely gives." She brought many to Christ, not through public speaking or writing, for she shrank from these methods, although she was an excellent writer and conversationalist, but her talents were consecrated and used in other ways. When very ill in a hospital in Tokio, she had a kind, little Japanese nurse to attend her. Mrs. Robinson kept a number of tracts in her bag, and the nurse began to read, was interested, and was brought to know and love the one Lord Jesus Christ. Her laundry boy, who saw her as she was in her own home, was brought to Christ through her life and conversation. These are just one or two examples of how the Lord's Holy Spirit works through the most frail vessels.

When her son was asked to give a few words about his mother's life and ways, he said: "Her patience was wonderful! She never complained, but under the greatest suffering, she quietly waited until she would be able to carry out some loving services, which she planned when she was confined to her bed. She had a marvelous capacity for sympathy and few could enter more fully into the joys or sorrows of a friend. Humility, too, was a notable characteristic. Many an idea put into effect by a stronger person emanated from and was planned by her, but she always refused to accept the praise."

In her younger days, Mrs. Robinson entertained many visitors from England, Canada, China, India and all parts of Japan. Missionaries and clergymen were particularly welcome, and her Visitors' Book is full of interesting names. With hands always busy and mind always active, her days were full. What better can sum up her beautiful life than the thirty-first chapter of Proverbs:—

"Give her of the fruit of her hands; and let her own works praise her in the gates."

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DEANERY CONFERENCE AT KINGSTON.

The W.A. held a Deanery conference in St. George's Hall, Kingston, on November 4th. Rural Dean Crisp opened the meeting with prayer and a short address, after which Mrs. Leech, Wolfe Island, took the chair. A paper, entitled "Responsibility," written by Mrs. Atkinson, was read by Mrs. Jeremy Taylor. Mrs. T. Auston Smith was elected secretary for Frontenac Deanery, succeeding Mrs. Crisp, who was obliged to resign. Mrs. Reynolds, Brockville, diocesan chairman of the Forward Movement, and Mrs. Willoughby Cummings, Toronto, spoke briefly. Reports were read from the Deaneries of Frontenac, Lennox and Addington, Prince Edward and Hastings. Particularly encouraging were the amounts raised for Indian and Eskimo Endowment Fund and for the general pledge fund which, in most cases, greatly exceeded the objective.

LEEDS DEANERY.

The annual meeting of Leeds was held recently in St. Paul's parish, Brockville, Ont. Holy Communion was followed by the business meeting in the school room. About a hundred members of the W.A. were in attendance, including representatives from Athens, Delta, Newbliss, Newboro, Addison, Lyn, Lyndhurst, Oak Leaf, Bedford Mills, Westport, Frankville, Jasper and Lansdowne, besides those of the local Anglican churches. Addresses were given on

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the Anglican Forward Movement by Mrs. T. W. Reynolds and the Rev. Canon Bedford Jones, the organizing secretary for the diocese. Mrs. Mortimer Atkinson was re-elected Deanery secretary by acclamation and consented to act for another year. Lunch was served by the W.A. of St. Paul's church, and the kind invitation of the branch at Athens to hold the next meeting there was accepted.

OTTAWA DIOCESAN W.A.

A resolution of condolence with the relatives of the late Mrs. Charles Hamilton, widow of Archbishop Hamilton, who passed away on November 10th, was sent from the meeting held on the same day of the Ottawa Diocesan W.A. held in Lauder Hall, Ottawa. Mrs. Hamilton was president of the W.A. at the time the diocese was divided into those of Ontario and Ottawa, and tribute was paid to her work as an official of those early days in the missionary activities of the Church. Miss Annie Low presided and it was announced that the two new life members, Mrs. Sidney B. Holmes, of Ottawa South and Mrs. Jones, of Beachburg, had been added to the list. The Dorcas secretary has received a list of appeals and she requested donations to the Christmas bazaar. Receipts in that department for the month were \$72.68, and the expenditure \$399. The treasurer reported that her receipts for the month were \$395.78 and the expenditure \$399. The pamphlets for the Juniors have arrived and are ready for distribution. There were forty members added to the Babies' Branch.

TORONTO DIOCESAN W.A.

On the evening of November 6th, the parish room of the Church of the Redeemer was crowded with W.A. members, including a number of girls, occupied during the day, for whose benefit these evening meetings are arranged. The E.C.D.F. was \$390.90, and \$250 was voted for a western missionary's daughter in the Sick Children's Hospital; \$70 for a typewriter for a clergyman in great need of one; the remainder for repairs to the parsonage at White River. There are 100 new members of the Babies' Branch, nine new Provincial life-members, and five new Senior and one new Junior Branches. The literature department has Christmas cards for sale and asks for more interesting magazines to be sent on to lonely people. Miss Dalton, Social Service secretary, gave a statement of hopes and plans, appealing for a Social Service secretary in every parish. Her successor in the literature department, Miss Trees, just returned from abroad, gave her first report, announcing a Missionary Study Institute to be held in All Saints' Schoolhouse, November 25th, 26th and 27th. The treasurer, Mrs. Rae, reported receipts \$1,705.24 and disbursements \$1,926.98. Miss Kingston made a strong appeal for help in the Big Sisters Movement, and asked for 50 more Big Sisters. She also spoke of the Social Club on Carlton St. Rev. F. J. Moore continued the addresses on the Creed.

At the Elephant and Castle, a well-known centre in South London where six main roads meet, the block of traffic was so great on a recent occasion as almost to defy description. Amid the hubbub stood quietly and silently a sandwich board man, bearing a great placard on which were the words: "The Coming of the Lord draweth nigh."

PLEASE MENTION THE "CANADIAN CHURCHMAN" IN WRITING TO ADVERTISERS.



Brotherhood

ADVENT SUNDAY, ST. ANDREW'S DAY, 1919.

All members of the Brotherhood of St. Andrew throughout Canada are asked to unite in corporate Communion in their parish churches on Sunday, November 30th, St. Andrew's Day this year coinciding with Advent Sunday. It is suggested to the clergy that all confirmed men and boys be invited to join with them. It is further suggested in view of the advance work going on in the Canadian Brotherhood that reference during one of the services of the day be made to the history of the work and its call, specially where chapters are not yet in existence, also that the Collect for St. Andrew's Day be used together with the prayer for the Anglican Forward Movement. For desired particulars as to organizing and reviving chapters, etc., write Mr. Macrae, Head Office B.S.A., 8 Sheppard St., Toronto.

Church in the Motherland

It is likely that a new Cathedral will be erected in Sheffield as the war memorial of the diocese.

Dr. J. L. Darby, who has been Dean of Chester since 1886, died at the Deanery, Chester, on November 8th.

The new Bishop of Chester (Dr. H. L. Paget) refuses to occupy the episcopal palace, and will live in a more modest residence.

A churchyard pulpit, a chapel in the crypt, and an illuminated cross on the steeple are features in the war-memorial proposed for St. Martin-in-the-Fields, London.

The Rev. V. W. Pearson, a well-known Wesleyan minister of Sheffield, preached recently in the Cathedral at a service organized by

the Sheffield Teachers' Association in memory of their colleagues who fell in the war.

A unique ceremony took place in St. Paul's Cathedral, London, on St. Luke's Day, when no less than six Bishops were consecrated by the Archbishop of Canterbury. Twenty-five Bishops assisted the Primate in the act of consecration. The Rev. E. Chisholm Dewick, Acting Principal of St. Paul's Cathedral College, Calcutta, was the preacher.

The creation of a Province of Wales and the appointment of the first Archbishop is being largely discussed. It is understood that the revival of the Archbishopric, certainly in the first appointment, will be associated with the Bishopric of St. Asaph as the present Bishop of St. Asaph, the Right Rev. A. G. Edwards, D.D., is the senior prelate of Wales.

CHURCH IN THE U.S.A.

The Rev. James C. Morris, D.D., has accepted the Bishopric of the missionary district of the Panama Canal Zone and the parts adjacent thereto.

AN INTERESTING DISCOVERY.

An ancient masterpiece of art has been discovered in a barn, in the Spanish province of Estremadura. It is a painting of a Madonna, with the infant Jesus on her lap, a black-robed monk on one side and a white-robed monk on the other, probably meant for St. Benedict and St. Bernard. It is painted on wood, is less than four feet square and is thought to have been produced about 1500 to 1550. To prevent it being taken out of the country, a millionaire of Bilbao has advanced the large sum demanded by the owner of the barn, and has offered it to the Spanish Government. Meanwhile, it has been placed in the Prado Museum at Madrid.

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"RAYMOND" AND THE WITCH OF ENDOR.

(Continued from page 749.)

in his general criticisms, I have not read anything better on the subject.

In "emphatically asserting" that the spirit of Raymond was never present at any of the séances, the Professor buttresses his position by quoting from 1 Peter 3:19, wherein "Spirits" are stated to be under guard or "in prison," from which he holds that "God in His mercy does not allow these spirits to revisit this earth."

This, I concede, is a fair conclusion, provided the "spirits" the Apostle alludes to are the spirits of dead men and the "prison" is Hades. I venture as "emphatically" to assert that in both these suppositions, the Professor errs. Because:

1. Nowhere in Scripture is man called or termed a spirit; he has a spirit; not is a spirit. Man is always termed dust; earth; ashes; soul. Angels on the contrary are termed spirits in numerous Scriptures.

2. When Peter wrote, these "spirits" were already in prison and there is no evidence that it continues to entertain any more. I am well aware that Hades is gratuitously defined as "the place or abode of departed spirits," but there is not a scrap of evidence supporting this theological blunder.

3. The "prison" is not Hades, but Tartarus, into which (see 2 Peter 2:4) the sinning angels (spirits) were incarcerated for a later judgment, as reaffirmed in Jude 6.

4. The spirits of men (good, bad and indifferent) at death do not go to Hades, as erroneously supposed, but is clearly stated as "returning to God who gave it." As originally emanating from its source, it returns thither. Moreover, the word "return," implies a prior presence, and if the spirit returning to God, bears or carries personality with it, then are we bound to the pagan idea of a prior existence before we were born, which

belief, to be sure, lands us gently in the lap of theosophy!

All these texts, I venture to hope, unprejudiced minds will see, refer to fallen angels and not to spirits of dead men. Gen. 6 may doubtless throw light on the subject, as I believe it was to these "spirits in prison" that the Lord Jesus (after His resurrection) went and preached at intervals, during the forty days before He ascended up on high and took a multitude of captives captive with Him. For "He was put to death in the flesh, but made alive by the Spirit."

5. It is difficult to see, if these spirits were of the dead antediluvians, why the Lord has been so partial as to offer them and not to others, a "second chance."

The Professor would have done well had he stopped just where he launches out afresh with his concluding paragraph "Biblical Evidence." To make good the prevalent idea of spirits of dead men carrying personality, the Professor unwarrantably introduces into the account, of Saul and the Witch of Endor the word "spirit." He writes: "The medium was terrified at the appearance of the spirit of Samuel." "The spirit of Samuel bitterly reproached Saul for disturbing his rest."

Would it be believed that the word "spirit" is not once mentioned in the whole transaction? (See 1 Sam. 28.) The account, if genuine, was assuredly of a bodily resurrection of Samuel. For the 1st verse states that Samuel dies and is buried. The 14th verse, Samuel an old man cometh up and is covered with a robe. The 15th verse, Samuel asks, "Why hast thou quieted me to bring me up?"

I respectfully venture to question all what the Professor has formulated and the inferences following his interpretation. My position, briefly, is this: The whole transaction was a hoax. The witch knew Saul in spite of his disguise, for who of that notorious king's subjects would not know the king of that land? The witch was a ventriloquist as well as a medium. She knew Samuel lately

dead. She asks Saul, "Whom shall I bring up?" and forthwith pretends she sees Samuel before her. Saul never saw Samuel. The conversation following was a fine art exhibition of ventriloquism, when, doubtless, the woman was compelled by God to speak, even as the ass spoke to Balaam.

Is it reasonable to suppose that God would (even on the Professor's premise) at the bidding of a wretched witch, whom He had ever proscribed, send the spirit of faithful Samuel from its rest to talk to the fallen and discredited monarch whom He had already rejected? This remark applies with tenfold intensity, if Samuel was raised from the dead!

The whole account is a warning to us. "Should not a people seek unto their God? On behalf of the living, should they seek unto the dead?" Isa. 8:19. To a doubting soul, alienated from God, anything and everything offering a possible relief from grief and anxiety, yea even resorting to Spiritualism, are tried, rather than abiding in faith in His immutable word: "If we believe that Jesus died and rose again, them also who sleep in Jesus will God bring unto Him."

G. W. Winckler, C.E.

Toronto.

Sir,—The article entitled "Raymond" and the Witch of Endor in your issue of October 30th will doubtless attract wide attention. Professor Michell assumes "that God for His own purposes sent the spirit of Samuel to Saul from its place of rest." In an article some years ago by Israel Abraham, Esq., M.A., on the Witch of Endor he suggests that "the narrative is designedly the narrative of a gross but simple deception." Designedly, in order that it might act as a warning to any inclined to follow Saul's own example. Mr. Abraham says: "It can hardly be necessary to remind the reader of the extent to which the human mind is liable to illusion of many kinds. . . . In normally constituted beings a state of deep exhaustion, whether bodily or mental, will materially interfere with the action of the senses. The eye can no longer see, the ear can no longer detect and classify sounds with their wonted delicacy, and they are apt to deliver in an incoherent manner what they actually receive from without. But further, the presence of any morbid emotion, in conjunction with exhaustion of the brain, will so colour the sense impressions, themselves only imperfectly received, that the judgment formed as to the character of external objects will be utterly unreliable and a complete illusion must result. Now, in his interview with the Witch of Endor, Saul is brought before us as suffering from both the disturbing influences described above."

"The narrative proceeds thus: Then said the woman, 'Whom shall I bring up unto thee?' And he said: 'Bring me up Samuel.' And when the woman saw Samuel she cried with a loud voice and the woman spake to Saul, saying: 'Why hast thou deceived me, for thou art Saul' (verses 11 and 12). There can be no doubt that these verses are clouded in deep obscurity. If the woman really saw Samuel, we must suppose, either that her incantation was successful, or that God interposed to bring about a result which the witch little expected. As Trench remarks: 'None was more amazed at the success of her necromancies than the sorceress herself.' The alternative is clearly untenable. It is simply impossible to suppose that God, who had refused to answer Saul when he sought counsel in a legal way, would respond to the pressure of illegal rites. But, if that be so, the question presents itself, how could the woman's incantations be successful when they had not yet been

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performed? There is not a word in the text which implies that there was any interval of time between verse 11 and verse 12. It cannot be that so important a detail is suppressed as unnecessary, nor was there any reluctance on the part of the sacred writers to divulge details of this character. (See Ezek. xxi, 21 seq.)

"It remains to suggest another explanation. The importance attached by the ancient thaumaturgists to a knowledge and use of the true names of beings they wished to invoke, is well known. Hebrew names were supposed to have a great effect. I therefore suggest that Saul, as he named Samuel, also wrote down the name 'Samuel,' in accordance with the usual custom. It was this 'Samuel' that the woman 'saw,' and might well see, without any interval being needed between verses 11 and 12. It is simply astonishing how well this explanation fits in with what follows. When the woman saw that Saul, by boldly asking for Samuel, no longer wished to shroud himself in mystery (for how could he, after his promise to protect her?), she, too, threw off her disguise in turn and confessed her recognition of him. He had practically revealed himself, and she could gain nothing now by pretending not to know him.

"But Saul mistakes, as she, perhaps, intended him to mistake, the meaning of her alarmed cry of recognition. He attributes it to the dreadful spectacle she is witnessing. He eagerly attempts to quiet her fears, and asks her to describe what it is that is passing before her eyes. Saul then sees nothing after all. The woman quickly catches at his mistake. 'An old man covered with a mantle,' she says is coming up and this suffices to make Saul believe that it is Samuel who addresses him. 'If you think it is Samuel so be it.' And the text then naturally puts the speaker's words into the mouth of Samuel. . . . This narrative, then, I venture to submit is designedly the narrative of a gross, but simple deception. Designedly, I say, in order that it might act as a warning to any inclined to follow Saul's own example."

Ashlyn A. Trumper.

The British losses of merchantmen during the war amounted to a total of 2,479 vessels sunk with a gross tonnage of 7,759,000 tons. These sinkings involved the loss of 14,000 lives.

Soldiers' graves to the number of 373,351 have been identified and registered in France and Belgium.

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ENGLAND'S BURIED WINDOWS.
 Famous Glass of Westminster Abbey
 and St. Margaret's to be Re-
 placed in Positions.

The famous stained glass windows of Westminster Abbey and St. Margaret's, which were taken down and buried in the crypt of the abbey after the first German air raid on London, are about to be reinstated in their former positions.

Only the most valuable of the windows were removed, the work of dismembering being too lengthy and too costly for all to be taken to a place of safety. Each bit of glass had to be carefully taken out, numbered and stored away—a delicate and tedious task, but comparatively easy beside that of replacement.

The most historically interesting window that has been thus preserved is the east window from St. Margaret's, famous for the beauty of its glass and the extraordinary story connected with it.

It was originally intended for the chapel of Henry VII in Westminster Abbey, being the gift of Ferdinand and Isabella of Spain to that king on the occasion of the betrothal of his eldest son, Arthur, to their daughter, Catherine of Aragon. Made in Flanders, it was unfinished by 1509, when Henry VII died, and it never found its way to the abbey on account of a remarkable chain of events.

Prince Arthur had died before his father, after a brief married life of four months and nineteen days, and the crown, therefore, passed to Henry VIII, who, soon after succeeding to the throne, married his brother's widow. This alone made the window an inappropriate reminder of the fact, which for the moment Henry desired to forget, for in the left and right bottom lights were the figures of Arthur and Catherine.

Still less appropriate did it become when Henry began to tire of Catherine and desired to divorce her. It was accordingly sent to the abbey church of Waltham, where it remained until the dissolution of the monastery, when it was set up in a private chapel at New Hall, Wiltshire.

The property was soon afterward purchased, curiously enough, by Sir Thomas Boleyn, father of Anne Boleyn, who became the wife of Henry after his desertion of Catherine. The property—and the window—subsequently passed into the hands of Villiers, Duke of Buckingham, whose son sold it to General Monk.

The latter is said to have buried the window to preserve it from the mistaken zeal of Puritanism during the civil war. At the restoration of the monarchy the window was replaced in the same chapel, which in the course of time became ruinous.

It was then taken down and sold for another private chapel at Copt-hall, near Epping. The proprietor of the latter in 1758 offered it for \$2,000 to the church wardens at St. Margaret's, who were able to purchase it out of a grant from Parliament in aid of the restoration of the church. Thus after 250 years the beautiful window found a home within 200 yards of its intended haven.

THE METAPHYSICAL WHITE CAT.

By Mary Morgan Dean.

The second edition of Mrs. Morgan Dean's charming little play, suitable for Sunday Schools, is again on the market, with several changes which make it very easy to produce. Instead of "Cutting off the White Cat's Head" as before, her form is restored through the true love of Jacko (this being done behind the scenes), and forgiveness and "Good Thought Fairies" surrounding the Cat Princess. The play was designed to make it possible to get up Sunday School and other kinds of entertainments with "stage properties" that were accessible in any district. The first edition has been performed in many parishes, leading off with St. Alban's Cathedral, Toronto. Those who have seen it performed pronounce it novel and interesting, one of the few plays for children that teach a lasting lesson under bright and pretty conditions that make it worth the trouble to have it produced. Books, 25 cents each, with synopsis, and clear description of scenery and dresses. Woven in with the story is the teaching that "love is the greatest thing in the world," and that those who find love, gain also "Wisdom and Understanding." Obedience and reverence to parents is also taught. The play has been tested and holds the attention of the audience well, and interests the little folks who take the parts.

SOLDIERS' BOOKS.

Up Against It.

By A. B. Macaulay, D.D., and F. J. Paul, B.D. Hodder & Stoughton, Toronto. (241 pp.; \$1.75.)

Dr. Macaulay and Prof. Paul toured the camps in France lecturing on fundamental religious questions. The addresses met with a splendid response, because they handled in a straightforward fashion current questions regarding religion, destiny, the future and a lot of the big questions that are on the fringe of most men's mind. "Is Religion's Day Done?" leads to the conclusion that it is only beginning. The idea of a Master Mind is examined, along with the questions of Evil, Suffering, the Bible and Fatalism. An interesting series is that on the Churches and Prayer. A striking sentence occurs in the chapter about the Future: "Very few of you men believe that courageous conduct, even to the utmost limit of self-sacrifice, gives a man any claim to spiritual reward. On the other hand, among the padres, the view you reject finds considerable support. I cannot but think that some have allowed their sympathy with you and their admiration of you to disturb the balance of judgment. The error were more pardonable, were it not for the serious moral and spiritual injury that such a belief is causing." The book is valuable to the average man, as sustaining the idea of the All-wise, All-good God, without technical or philosophical terms being used in the discussion.

Boys and Girls

Dear Cousins,—

No, I did not stay in England, as many of you have no doubt been thinking. It is so many weeks now since I wrote to you, that you might well suppose I was lost. However, here I am back again on my own old back page, and I'm very well, thank you, how are you?

Do you know what I've been thinking of mostly since I came back? Of course, I've been as busy as ever in my office, but in between times, I've been amazed to find how glad I was to get back to Canada. I always knew it would be good to be back, but I didn't think it'd be like this. I felt like hugging all my cousins by armfuls for a week after I landed. Aren't you glad you didn't meet me at the station, any of you? I'm a fairly big cousin, and when I hug anybody, its like a bear!

Well, you remember how I told you in one letter from England that I hoped that some day all of you would get the chance of going to England, and I still hope so, because you can't realize all that the Old Country and the British Empire mean till you have really crossed the ocean. But I know when you come back, you will love Canada as you never did before. You will love to cross the sea and crouch up in the bows of a great steamer some night, watching the water curl away from her prow and fall in great shining paths on each side of the boat. You may see it, as I saw it, the white foam full of green stars of fire, where the phosphorescence was glowing. You may even see, as I did, the fish swimming madly to get out of the way of the boat, and leaving trails of fire behind them. Curious, isn't it? I saw the fish better at night than I ever did in the daytime. Then you will watch for land, and pass by desolate shores, and see wonderful icebergs. Then you will see little groups of fishermen's cottages at the bottom of cliffs, and perhaps the fishermen themselves, rocking about in their little boats.

And all the time, you will be able to feel like the explorers did long, long ago, when they came ever so far over the water and found strange lands at the end of their voyagings. Why, I used to love to go away in a corner at night on the boat and play a new game I invented myself. I called it "playing Columbus," and I used to pretend I was Christopher Columbus himself, just coming to land after sailing west goodness knows for how long. (Now you needn't tell your mothers and fathers this. Remember I'm a grown-up cousin, and supposed to be past playing games like that, so it's just between you and me, because we know all about it, don't we?)

But what's best of all in coming back, perhaps, is to feel that we have a great big country here, waiting, waiting for us to build our homes on her prairies, and hoping so hard that we shall grow up into a nation that is generous, and honest and kind, to everyone who comes to us from the countries in Europe. And you know, we can't have a nation like that unless every single one of us makes up our mind to be generous, honest and kind our own selves. We're the people who matter, and how much we matter we don't know. Why, only this very afternoon, I met an unknown cousin who came from England only three weeks ago, and almost the first thing she said was: "People here seem so friendly and kind; I think it's so good of them." Can't you imagine how glad I felt for that? Perhaps it was some Canadian cousins of mine who had been kind to her. I shouldn't wonder.

Now good-bye. I'll see you again in a fortnight, and before that, I hope I'll have had some letters from some of you, telling me all about what you did this summer. Seems to me I've told you lots about my summer.

Your affectionate
 Cousin Mike.

HOW WILSON WON THROUGH

A London (Eng.) Hospital Experience
 By Capt. (Rev.) F. W. Cobb, M.A., C.F.

"SISTER, where is that Canadian boy who is on the danger list to-day?"
 "There, in the corner bed, with the screens around. But I can't allow you to see him, padre."
 "Not just for a handshake, and a word to cheer him?"
 The sister of ward F. was inexorable.

It was the time of the last "flu" scourge, and Wilson had come to our big hospital badly gripped as the soaring line on his temperature chart plainly testified. You could not wish to set eyes on a more splendid specimen of Canadian young manhood than this great lad from Muskoka, and having come scatheless through the fire of many a fierce stunt in France surely he was not going to pass from us here.

So we hoped, so some of us who



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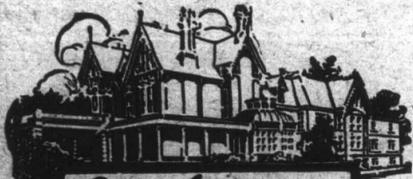
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Address: **The Canadian Churchman**
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learned to love that big, quiet boy prayed, and in that hope the devoted ward staff worked. Wilson was only nineteen, and the lad's reserved nature was inclined to get still farther back into its shell when he found himself among a band of strange ladies who enveloped his broad chest in a pneumonia jacket, fed him, washed him, and held an oxygen funnel to his lips when the crisis days drew on. Hitherto he had known nothing but a mother's loving care when he had fallen sick, and did we not notice just a shade of surprise in the big grey eyes when on his first morning the gramophone was suddenly cut off in the middle of "Down Texas Way," and the convalescent boys in blue stood to attention by their beds as the doctor began her round of the ward? Many times when on active service had Wilson seen the M.O. of his battalion riding his horse at the rear of the column to look after those for whom the long miles of a heavy march had proved too much.

But a lady M.O.!

This was something new, and at first Wilson was a little startled. Soon, however, he began to feel assured as he heard the sisters being carefully questioned as to his condition, and a course of treatment prescribed by one who very evidently knew her job. Later on the boys began to tell their experiences of army doctors.

"Look here, chums," said a cheery Lancashire lad, recovering from a recent operation, "this is what happened to me. Seven months ago I got a bullet which landed near my spine, and this is my sixth hospital. Twenty surgeons had run me over and each one said the same thing. He could do nothing. It was too ticklish a job. So I was a bit fed up when I landed here and found the hospital was run by women. A lady surgeon overhauled me and said she thought she could do something useful. So I let her carry on. It was a big job, but all went 18 carat and here (diving into his Dorothy bag and producing something carefully wrapped in lint) is my friend the enemy."

The bullet was passed around for inspection, and Gunner Wilcox rounded off his experience of lady doctors with a fervent, "And now, you bet, I shall always vote for women."

The boy in the corner bed grew cheerier.

"These women doctors are going to do me good," he said to himself. But for seven days and nights it was touch and go, and one of the sisters said that for all that week she never climbed the sixty steps that led up to F. ward when going on day duty, without a half expectation to find that bed in the corner tenantless.

There was a Mons ribbon on the charge sister's uniform, and with all the skill that four and a half years of war nursing had taught, brain and hands united in the beautiful ministry of winning the boys back to health.

Under sister H. the whole ward staff took their share in willing and splendid service, and Wilson was watched night and day.

One evening the night sister stood by the patient's side when all the lights were down and "nature's sweet restorer, balmy sleep," had claimed for herself the lads in the three long rows of beds. Quick, laboured breathing from the bed in the far corner told that the crisis was not yet passed.

"How do you feel to-night?" asks sister. There was only the faintest smile in response. Wilson had no strength for speech. But it was a smile, and the quick eye of the sister had noticed it and she was glad.

"See here, old boy, I'm going to roll up my sleeves and work all I know how to get you better."

Sister suited the action to the words.

"And will you roll up your sleeves and do your very best, too?"

There was a little nod of ready response.

"Well, perhaps you can't quite manage to do it for yourself, but never mind, I'll roll them up for you. There you are! That will remind you of your promise."

What wonderful ways the sisters have!

A day or two more and the danger zone had been passed, and the good news spread around the hospital that Wilson was going to get well.

Slowly, very slowly, with improvement which at first only a trained eye could detect, our Ontario boy crept back, inch by inch, to health. On the eighth day the padre was let in behind the rampart of screens which surrounded the bed. "But you must only stay one minute," were his orders. He took the hint and made it a bare thirty seconds.

The days went by, and there were general ward rejoicings when Wilson was wheeled up to the fire.

One day the padre suggested a photo, "just to let mother see how splendid you're looking." So a group was arranged round the corner bed, and the little Vest Pocket Tenax camera—which in past years of active service in France and Italy the padre would have given a great deal to have been able to use in recording many a scene of interest—was perched on a bed table, a plate was exposed, the X-Ray sister lent her dark room for developing purposes, and a quite passable negative resulted.

Another week or two and a glad day came when our boy from Canada found himself in the lift going down to the courtyard to breathe God's fresh air once more. There are no flower beds or lawns of vivid green in this heart-of-London hospital of ours. Just a plain rectangular yard, paved with asphalt, on which the beds and the wheel chairs are dotted about. But it is "outdoors," and that is a magic word to our sick and wounded boys after they have been wardered for long weeks.

So Wilson won through. A hospital does not do much trumpet blowing, but it was generally voted that Wilson's was one of the most splendid recoveries that the unit had known in three and a half years of pretty strenuous war service.

There were two happy men by that corner bed when the padre and the big Canadian had their last chat together.

"Shall I tell you, old son, what the Chaplain-General once said in my hearing? It was one of those sentences that stick."

"What was that, padre?"

"Just these five words: 'Let your thanksgiving be thanksgiving!'"

ON A HOT SUNDAY.

Scots Minister (visiting invalid deacon): "I'm sorry ye missed my sairmon on predestination last Sabbath, deacon. I spoke wi' great freedom twa hours and feefy meenutes."

Deacon (sympathetically): "Eh, mon, but ye must hae been tired?"

Scots Minister: "Na, na, I was as fresh as a rose—but ye should hae seen the congregation!"

BIBLICAL NOTE.

A bashful curate found the young ladies in the parish too helpful. At last it became so embarrassing that he left.

Not long afterward he met the curate who had succeeded him.

"Well," he asked, "how do you get on with the ladies?"

"Oh, very well indeed," said the other. "There is safety in numbers, you know."

"Ah!" was the instant reply. "I only found it in Exodus."