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# Canadian Churchman

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## CONTENTS

Christianizing International Relations	Editor
Christian Year	Rev. R. C. Blgrave, D.D.
Russian Students in Switzerland	
Canadian Book of Common Prayer	Archdeacon Armitage
The Girl of the Remake	Miss E. M. Knox
When You Come to Think of it	Downeaster
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard, M.A.

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## Personal & General

March 25th is the tenth anniversary of the Bishop of Toronto's consecration.

The City Club, of St. John's, Newfoundland, has given \$1,000 to Sergt. Ricketts, V.C., who was mentioned in our columns last week.

A cablegram has been received at the M.S.C.C. offices that Rev. George Andrew, our new missionary for Honan, has arrived safely at Shanghai.

Bishop Reeve was able to undergo a second operation at the Toronto General Hospital a week earlier than was expected and is now progressing favourably.

The Rev. Dr. Renison, the Rector of the Church of the Ascension, Hamilton, is to give a series of addresses during the first week in April in the Majestic Theatre, Chicago.

Hon. C. H. Emerson, K.C., Registrar of the Supreme Court of Newfoundland, who died on February 25th at the age of fifty-six, was a member of St. Thomas' Church, St. Johns.

Great sympathy is expressed on all sides for Rev. G. I. B. Johnson, of St. Saviour's, Toronto, in the death of his child last week and the subsequent illness of his wife from diphtheria.

Canon Rathbone Hartley, who devoted much of his private fortune to the development of the work of the Church in Western Canada, died at his home in England on March 1st.

Word has been received by the Bishop from the Registrar of the Diocese of Toronto, Mr. A. R. Boswell, K.C., that he is finding great benefit to his health from his stay in Barbados.

Mr. M. B. Beasley, the last surviving grandson of Col. Richard Beasley, the first white settler at the head of Lake Ontario, passed away in his 86th year on February 22nd. Col. Beasley was a U.E.L.

Rev. C. H. I. Channer, a former Rector of Meaford, Ont., died in Adrian, Mich., lately, where he was Rector of Christ Church from 1888 until last summer when he retired, owing to ill-health.

Rev. H. A. Brooke, Rector of Christ Church, Toronto, has made a rapid recovery from his illness of the last month and is now about again. The Bishop of Toronto last Sunday preached for him and the Rector of St. Saviour's.

The Rev. O. Glyn H. Lloyd, L.Th., Rector of Grand Valley, Ont., has just completed his fourth year's work for his Doctor of Divinity with the University of Oskaloosa, U.S.A., and has had his D.D. degree conferred on him by the said College.

Rev. William Evans, L.Th., died on February 18th, at the Hospital of the Good Samaritan, Los Angeles, Cal. He was the Rector of Hemet, Cal., and was formerly Rector of Port Carling, Ont., and later on Rector of Christ Church, Woodbridge, Ont.

Mrs. Annie Collyer, mother of three gallant soldiers who gave their lives in France, passed away in Hamilton, on February 20th, after a long illness. She was a member of St. George's Church, Hamilton. Grief over the death of her sons hastened the end.

The Rev. C. R. Eardley-Wilmot whose articles on Reunion we printed recently, was described as Domestic Chaplain to the Bishop of Quebec. Mr. Eardley-Wilmot was at one time Domestic Chaplain to the late Bishop Duan, but has not held that position under the present Bishop.

Because of the present feeble condition of Mrs. Thornloe. His Grace the Archbishop of Ontario has can-

celled all his official engagements in order to be in attendance on his wife. Mrs. Balfour, wife of the Rev. C. W. Balfour, Rector of North Bay, the Archbishop's daughter, has been called to Bishophurst, Sault Ste. Marie, Ont.

Capt. (Rev.) J. S. Gibson, M.A., Rector of the Church of the Ascension, Toronto, returned from overseas last Monday. He went over as Chaplain to the 165th Battalion. When it was broken up he took eight months' duty at the Tenth Canadian General Hospital at Calais. For fifteen months he was with the First Division Artillery. His work has been highly spoken of by both officers and men.

Amongst those who were decorated by the King at an investiture which was held by His Majesty in Buckingham Palace recently, was Colonel Walter Moorhouse, of Toronto, who received the D.S.O. Surgeon-Capt. Victor Moorhouse, a younger brother, gained the Military Cross early in the war. Both of these young officers are sons of Dr. H. H. Moorhouse. They are members of St. George's Church, Toronto.

Rev. (Capt.) John J. Callan, of Toronto, arrived home last Monday. He went overseas from Wycliffe College in January, 1916, and was sent to France in September of the same year with the Second Canadian Casualty Clearing Station. He was attached as an Assistant Trench Imperial Corps Chaplain. For some time he was with the Lahore Artillery. On the formation of the Fourth Division, C.F.A., C.E.F., he was posted as Chaplain and remained with them until after the armistice. "John J." was a favourite with everybody. Our readers have sampled the products of his facile pen.

Amongst several bequests made to religious organizations in the will of the late Miss Elizabeth Mannsall Green, of Toronto, a sum of \$200 is left to St. James' Cathedral, Toronto, for the purposes of church extension in the suburbs of Toronto and a further sum of \$200 to St. James' Cathedral for Mission Work in N. W. Canada. The sum of \$1,000 is to be paid from War Bonds to the Representative Body of the Church of Ireland for the General Sustentation Fund, to be applied for the benefit of the parish of Granard, in the County of Longford, in memory of testatrix's father the late Archdeacon of Ardagh and Vicar of Granard.

Captain Frank Vipond, who has seen three years' service with the troops, is a hospital patient at present, but to help the Bishop of Ottawa's Appeal for the Canadian Chaplains' Social Service he is willing to unofficially assist any Rector in Toronto or elsewhere raising money for the Appeal by giving an hour's lecture on "Characters and Incidents from Three Years' Service with the Troops," providing that a collection is taken and subscription list opened for the Appeal and the amounts turned over at once to the fund. He may be addressed care of this journal, or 99 Gloucester Avenue, Toronto.

The news of the death of Mrs. Frances Stearns Hicks, a member of St. Paul's, Toronto, came as a personal loss to the army of women to whom she had endeared herself in her tireless work during the war. No more faithful soldier has yielded up a life for King and country than Mrs. Hicks, who, quietly, tirelessly, day after day, taking no leave, recognizing no holidays, with heart and soul bound up in the work, toiled at the Red Cross work in Toronto, giving a service which only few comprehended. She neither sought nor desired recognition or praise, and asked no reward beyond the success of her work.

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# Canadian Churchman

Toronto, March 6th, 1919.

## Editorial

SOME contributions have already come in for the Canadian Chaplains' Service Social Work. We hope that some large amounts will be sent in by churchwardens and societies as soon as possible. Remember that we have only a short time to do this work.

HOW ridiculous is the way some people give themselves airs! How the spirit and peace of a small church is marred by the uppishness of Mrs. So-and-so and her daughters. One wonders if such people have ever really met a "thoroughbred." What a shock is in store for them when they discover that excellence is not shown by superior airs. Gentleness is a thing people never have to claim. The devil must laugh in his sleeve when he sees Mr., Mrs., and the Misses Condescension in church. They are almost as good friends of his as Mr. Hypocrisy who goes to service with a Bible under his arm and some small change in his pocket.

"IS it a new novel?" asked a well-dressed woman, when she was informed that the book on sale at the Bible Society stand at the Toronto Exhibition last year was the Gospels. Exceptional such ignorance perhaps is, but it is significant, and shows the strategic place the Bible Society's work occupies in the work of Christendom. Some of us Anglicans have been a bit shy in showing our interest, but that should be a thing of the past with the lead of our own Bishops here and the published words of the Bishops of London and Oxford. One mistake Anglicans are inclined to make is to stand aloof from some great Christian activities and then complain a bit because the Anglicans have not a larger share in matters. The war and its work has shown us both our own ability and the willingness of others to recognize it. No Churchman can afford to miss having a share in the tremendous work done by the Bible Society, the hand maid of the churches. Our missionary work would be absolutely paralyzed by the failure of the Society to spread the Word of God.

SCHOLARSHIP is one essential of the Christian Ministry which is likely to be overlooked now-a-days. In the face of the pressing tasks which the average man can do, we forget that it takes the more-than-average man to supply the real sinews of war. We live on one another's brains. The thinker is ultimately the greatest influence. Scholars, like poets, are born, not made. Is that true? Well, if the only way of making scholars was the German way with the German results, we would agree.

Some of the men of talent who pass through our colleges ought to be deliberately impressed with the idea that there are other spheres of work just as important and imperative as parish work. The endowment of travelling scholarships and fellowships in our theological colleges is very desirable. An unusually promising young man should be given the opportunity of studying without either himself or his college taking the responsibility of a novice lecturing. We hope that the founding of fellowships will appeal to those who desire to advance the strategic service of the Ministry. No better memorial could be suggested for a student who has given his life for his country, particularly if he were planning to give his life to the Sacred Ministry.

At all events we must have scholars. We have the brains. We lack the time and money. If we are to hold up our heads as Canadians in the world of scholarship thirty years from now, we must start to train our best men now. Our Anglican pulpit has a fair average of education, but we would not care to say that scholarship

was its forte. Yet a high average of scholarship is the only thing that will save us from the tyranny of the specialist while accepting his solid contribution.

THE man who has no sympathy with the desire for shorter working hours is a man who has no imagination. It is in the cities particularly that the long hours of labour are a hardship. There are thousands of workers who have to leave home at six o'clock in the morning to reach work by seven. They do not reach home again until seven at night. Put yourself in their place. What time would you have for home and family and the things you value most? It is all very well to tell a man that he should use his evenings for self-improvement, but if you were as tired as a dog after a heavy day's toil, the only thing you would budge for would be a meeting of men who understood your position and were working to relieve it. You say the farmer has hours just as long. True, but what a difference to labour on your own place and know that your labour is improving your holdings for yourself and your children.

Unreasonable is it to propose shorter hours, some say, for it will upset business and profits, and production and particularly profits, and markets and most especially profits. It was the same cry when the move was made against child-labour. One might imagine that Profits was some kind of a Juggernaut which had to roll on its way relentlessly, no matter whether it crushed man, woman or child. The man who thinks that the present movement for shorter hours springs from the desire to make the work go around, has an idea which is as false as such economics are unsound. It is work instead of grinding, life instead of existence that is the demand.

But the world-drama of Fair Play and Brotherhood slaying the dragon of Selfishness has awakened minds that have been dulled by generations of endless toil. Nations were the principals in that world-drama, but the conflict was fought by the throbbing flesh of living souls. What we fought for there, we must uphold here.

Patience is necessary on all sides. Conditions can be improved gradually. The more rapid the movement, the greater will be the dislocation. The main thing is the desire to help one another. For employers to appreciate, and not libel, the aims of the best of their workers and for employees to understand, and not libel, the motives of the best of employers will be the road of steady and effectual progress.

### Christianizing International Relations

HAVE we really grasped the possibilities of the Versailles Conference? For so long we have been bearing the weight of war that our thoughts inevitably dwell upon the blessed relief of peace, a relief which, far more than to us, comes to the battle-scarred lands over yonder and tells the sorrowing hearts that the tide of sorrow has at last come to the flood and turned again. All true men throughout the world yearn for that Peace,

Peace beginning to be  
Peace as deep as the sea.

But something more than the cessation of war is the boon within reach. If the menace of war be removed, men will be free to do service as never before. Unlimited development of the resources of the whole world is within the bounds of possibility. If a new spirit possess man, justice, brotherhood, and service will mean each

for all and all for each, individually and nationally.

Have we considered that in this Conference there will be fixed the future policies of Christian nations to non-Christian lands? The decisions of the Conference will have a determinative effect upon the future of the vast populations which have been the object of our missionary efforts. They will read us and our ideals in the terms we agree to. There will be no use going to them with the Gospel of Love if we agree to terms which subserve selfish or unworthy ends. The greatest thing in the world to-day is the struggle for a CHRISTIAN PEACE, in spite of the irony of short-sighted scepticism. As Christians we shall do well to realize that the Conference is now making the world in which we must work. What use will it be in ten years to pray, "Thy Will be done," if we do not work and pray for better things now. With confidence we commend to our readers the appeal for Prayer which the Committee of Reference and Counsel of the Foreign Missions Conference of North America has made to all the churches of this continent.

"The peace terms involve the major portion of the human race in agreements whose binding force reaches far into the future and affects every sphere and relationship of life, whether political, industrial, commercial, social or religious. Shall religious freedom and missionary liberty be established or shall they suffer limitations? Shall reasonable and genuine missionary activities be safeguarded and extended or shall they be hampered and reduced? Shall conditions be established which make easier and more effective every effort to uplift the races of the world or shall they be such as to contradict the Gospel of the Christ we seek to carry to all the world?"

Can we CHRISTIANIZE OUR INTERNATIONAL RELATIONS? It is no light task. There were times in our past history, even when we were not bound with such a multitude of allies, "that we agreed to some things absolutely un-Christian. To mention only one, the Opium Trade. Now the difficulties have increased with the size of the council board. Unquestionably they are great. In spite of high intent and unselfish motives, how difficult to define the right pathway! How may divided opinions at Paris be reconciled? How shall the wide differences in racial view-points and national attitudes be bridged? And should unworthy motives enter in, how greatly will the difficulties be increased! Those who at this critical moment have come into most intimate touch with the actual situation, declare that our supreme confidence must lie in the mighty power of the Spirit of God. His wisdoms alone will suffice. Only His skill can fashion the decisions of the Nations to subserve the infinite possibilities of coming days. No power but His can adequately rule and over-rule."

But as we have increased difficulties so also we have INCREASED POSSIBILITIES. Never before in the history of the world did men about a council board control the destinies of so many races and so much territory. All the world is at Versailles. Let the marvel of it all thrill you. What cannot the Spirit of God do with such a gathering?

Nations and tongues bound together in a common service to humanity, to God and truth, shall they fly at each other's throats now their enemy is laid? Not by the will of God.

For prayer each day the Committee of Reference and Counsel ask the Christians of this continent.

"LET THE NOON HOUR OF EACH DAY BE USED AS A MOMENTARY REMINDER OF THIS GREAT OBLIGATION TO PRAYER AND AS AN OPPORTUNITY FOR INTERCESSION."



## The Christian Year Conditions of Power (SECOND SUNDAY IN LENT)

### THE CHOSEN PEOPLE.

THE Gospel for to-day tells the story of the Canaanitish woman, or, as St. Mark has it, the Greek woman of Syrophenician race, and of our Lord's treatment of her in her trouble. The Hebrew race knew themselves to be a chosen people, the elect of God, and, as a consequence, came to despise all Gentiles as being religiously inferior; just as among the Greeks all who were not of their type of civilization were called barbarians. The Jews were indeed a chosen people, but not for their own sake; only that they might be instrumental in God's hands in making His way known upon earth, His saving health among all nations.

### JESUS' LOVE OF COUNTRY.

Jesus did not, however, share the view point of His fellow countrymen. He loved His country. He felt the glowing emotion of patriotism. He longed for His people to enter the New Covenant; whom He would gather together as a hen doth her brood, in the safe shelter of the Father's love. He knew, too, that the foundations of His Kingdom would be so much more surely and firmly laid by the conversion of Israel after the flesh. But Jesus also knew Himself to be identified with a greater world, with interests that far transcended the religious and racial limitations within which His fellow countrymen gloried in proud superiority. His Kingdom was not of this world.

Our Lord's treatment of the Gentile woman looks at first sight as if He had a contempt for her as Gentile. To speak of her people as dogs and of the Jews as the children who had first right to the bread which He had to give was a bitter reproach. He was using the conventional language of His race, but for a purpose which was entirely justifiable.

### THE SIFTING TEST.

Spiritual blessings are conditioned by an attitude of receptivity. There must be a willingness to make the necessary surrender to God's will; there must be consciousness of need; there must be faith. The Gentile woman had heard of the Messiah through contact with Judaism, and though she was a representative of a debasing idolatry she had sufficient good in her to appreciate the purer religion of the Jew, and so was prepared for better things. But our Lord could not take this for granted, so He refuses to answer her first appeal. The silences of Jesus are instructive. They teach us how that, moved as we may be at times to speak our mind, it often happens that silence is indeed golden. They explain to us also how it is that our appeals to Heaven so frequently find no response. Christ is often silent still when we long to hear Him speak. But that silence is disciplinary. It often, if we are worthy, creates the condition by which it is possible for God to act. Jesus could not answer the woman's request until she herself by the acceptance of a humiliation which was transforming in its effect, produced the condition by which He could operate through her upon her daughter. It was not merely an evidence of faith, which was there beyond measure, but a regeneration of character that Jesus looked for, and this was educed through the fire of concentrated eagerness and disappointment. The woman was moved by a high religious emotion as well as by deep desire for her daughter, hence her faith, trust and humility.

We make the conditions for God's grace to act in us. This is the sphere of the freedom of the will. He is literally barred from doing for us what He stands ready to do, because our self-sufficiency, our pride, and our want of trust block the channels of access to our soul. When we become sufficiently conscious of our need, and believe that Christ is the only answer, and we are sufficiently keen to have the need supplied, we shall find the character which accepts willingly and gladly the crumbs that fall from the Table of the Lord. This is the conditions for which He waits to supply all our need.

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We have a leader so gentle, that we can go, as it were, to His tent at night, and tell Him we are afraid of to-morrow's warfare—that the hard battle has weakened our nerves. O tender Saviour, wounded unto death, and yet strong in the consciousness of an indomitable power, Thou, on that white horse, shalt lead us forth conquering and to conquer!—Bishop of St. Andrew's.

## Russian Students in Switzerland

Miss Elizabeth Clark, of the American Y.W.C.A., has been working among the Students in Switzerland during the war and told a fascinating tale in her addresses at Toronto.

"SWITZERLAND is an island, surrounded not by water, but by fire. Very few of the Swiss women were doing any advanced work. There are in Switzerland students from all parts of Europe, and practically from all parts of the world, and in that fact lies the great difficulty of our work. I was brought into contact with students of all nationalities. We did not know whether they were with our side or were against us. The funds we were using were raised in the United States, and some in Canada, and we had to be very careful where we used them, and had to investigate almost every case. War relief work in France does require a good deal of supervision, but in Switzerland every student, on account of the difficulty of the situation, unless she is actually one of our allies, must have her case investigated by one of our allied representatives. This involves a great amount of personal investigation for student relief work and that which I have been doing during the past 18 months nearly has been greater than it would be in any other part of the work.

"The students were caught by the floodtide of the war, and will have to stay there for some time yet. Even if peace were signed, because it has not yet been signed, what would these students have to go back to? A large proportion of these students were studying medicine, and came from Russia. If they were driven back to their own homes, they would be losing all that they have already gained. They would be going back to nothing, having lost all their friends, homes and money. They ought to be encouraged to become self-supporting and useful women in one part or another of Central Europe. Many became despondent, however, and committed suicide.

### REFUGEE TRAGEDIES.

"The refugee trains passing through Switzerland have been made up almost exclusively of French and Belgians, and in conjunction with my work, I had been going down to the trains when they were going through, generally at unearthly hours, always at from two to four in the early morning. I have seen as many as two hundred persons down at the station to welcome these travellers. All brought clothing for the children, cocoa and tea for the women, children and old, old men who have suffered so much. They seemed to have no life in them. I had the impression that they were dead everywhere except in their bodies. There was an element of cheer and hope among the wounded soldiers, in the thought of going back to their homes, but in going down to these trains of refugees one had the impression of absolute discouragement, loss of all hope as well as of interest in life. In fact, I will never forget one of the trains that I visited. An old man sat in the corner of one of the carriages. He seemed very still, and upon calling one of the doctors, we found that he had died there unnoticed by any of the other occupants of the carriage. He had just died in his corner there while the others were too used up by their own experiences to even notice him. All the refugees seemed so absolutely worn and tired as to have no interest in life or death. All this, however, was but a side issue of my work, and as the problems with which I had to do became more difficult, I could not find time to go to the trains.

"In June and July, just before war broke out, I went into Austria to attend a Students' Conference, where about twelve nationalities were represented. We hadn't been there for very long when war broke out. In the very last week of July, while we were in Austria, we were informed that as Austria had declared war on Serbia, unless we wanted to stay there throughout the war, we would have to leave within the next few days, because after that we would not be allowed to travel. We asked the officer who delivered the message about how long the war would last, because then none of us had any idea of what was coming, and he said that it might be over within six weeks, but certainly would be within three months. So we left, making our way down through Germany, and I may say here that during the last of July and first of August, while Germany was supposed to be making no preparations, and were supposed to be holding back to see what the other nations were going to do, one of the trains we saw was

so packed with German officers that you wondered how they all got in.

"At the beginning of the war there were about 5,000 foreign students in Switzerland, 3,000 of these in a difficult situation financially, because they were cut off from all contact with their homeland by the enemy land lying between. The majority of these were Russians. We did not know what the relations were between the countries. The first thing we did was to try and arrange with the universities to send home as many as possible of the Russian women students. A great many of the women who were advanced in their studies wanted to go home to be with their relatives during the crisis, and immediately came the difficulty of procuring passports and money, and again we had to step in and try and arrange with the boat officials to advance money or to let them pay at the other end. Food had to be provided for all of them during the journey. Most of them were so excited that they did not bother to eat or think about it, and the full responsibility fell upon us. As soon as Turkey came into the war, the situation immediately changed. It was no longer possible to let the women students return to their homes by the eastern route, for fear they would fall into the hands of the Turkish soldiers. From then on all our efforts were centred on trying to find all possible means of helping the women students left to keep from starvation and also help them keep up with their studies.

"There was an attitude of suspicion through all the years, except this last year, and I was seriously asked at least fifty times what it was that President Wilson of the United States expected to accomplish in Russia by sending me to Switzerland. I assured them time and time again that President Wilson was not even aware of my existence, but they only smiled and looked as though they knew a lot more about it. That was their idea, and it was that attitude of suspicion which was the most difficult element in the work.

### A BOLSHIEVİK SPY.

"We have been asked why the students stayed in Switzerland. There is the question of boundaries, passports, and also of work. The knowledge of their being foreign would suggest that they would not have a perfect command of the language, and so would keep them from getting government appointments. The one line of work which has been very successful is stenography. The Swiss women were discharging their own servants, keeping one instead of two, so that, although the students did not know how to do housework, this likewise was no solution. There was also the question of food. We had bread tickets, butter, cheese, rice, macaroni and fat tickets long before they were known in other countries.

"The Y.M.C.A., in conjunction with my work, opened a large hostel. They took over for that purpose a building that had been used previously as a large domestic science school, and in which nearly three hundred were served with food at noon, with sleeping accommodation for forty or fifty men and an annex for another thirty or so. This was for university students only. It opened the first of October, and about the first of November the American consul said it would have to be closed as it was being used as a headquarters of the Bolsheviki. A woman who had been sent out from headquarters, told to tell the tale of a poor Russian student, was to get her meals at the hostel. She had been provided with about 25,000 francs. So this hostel, paid for by American funds, opened on the first of October, had to be closed by the first week in November because this woman and two men had been found going there for their meals and for instructions from their headquarters. We are trying to do everything in our power to make Switzerland a melting-pot, not a mixing-pot.

"Most of the Russian students who are now in Switzerland are in sympathy with the Allies, although this does not apply to all of them. At the time of the Russian revolution Germany opened its doors to allow any Russian students or otherwise who could prove to the satisfaction of the German authorities that he or she was in

(Continued on page 158.)

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# The Canadian Book of Common Prayer

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

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

## MORNING AND EVENING PRAYER.

THE RUBRIC BEFORE THE FIVE PRAYERS has been altered in two ways. First, the word "five" has been deleted, as being meaningless. Where we have now nine prayers, the word "read" has been changed to "used," and all the words following have been deleted as well. It now reads as follows:—

*¶Then these prayers following are to be read here, except when the Litany is used.*

THE PRAYER FOR THE KING'S MAJESTY remains unchanged, although, perhaps, no single prayer in the Book has been the subject of more debate concerning one of its terms. The word "wealth" in the prayer has been a stumbling-block to many, but, although suggestion after suggestion has been made, it was felt that no other term could be found to take its place and to carry with it the fullness of meaning contained therein. In 1912 the following suggested alternatives for "health and wealth" were before the committee and voted upon: "peace and prosperity," "health and prosperity," "health and happiness," "health and honour," "health and safety," "health and strength," "strength and safety," "peace and safety," "health and peace," "health and well-being," "health and righteousness," but none of the words suggested, although put to the vote again and again, could gain the requisite majority for adoption. All this took place in the Central Revision Committee. When the Draft Book reached the General Committee in April, 1914, the Hon. Mr. Justice Fitzgerald asked for the reconsideration of the prayer, and his motion, seconded by Bishop Roper, was adopted. Mr. Justice Fitzgerald presented for study and suggestion a Prayer for the Reigning Sovereign and the Royal Family, modelled on the former Prayer for the Queen's Majesty.

The Hon. S. H. Blake asked that time be given for the further study of the whole subject-matter. This was granted, and the next day Mr. Blake almost carried the committee with him in his suggestion that the word "peace" be substituted for the word "wealth." He advocated the change with all the powers of argumentation and persuasiveness which he possessed—powers which, when combined with his personal influence, might well have swayed the committee and won it completely over to his view. He said that he had passed many hours of the night, Bible in hand, with Cruden's Concordance at his side; that he had gone over his Shakespeare as well, and that he was convinced that the word "peace" was preferable to "wealth," and that it completely removed the objection that many felt, though probably under a misconception, that in our services we prayed that the King might enjoy earthly riches. Mr. Blake's motion was seconded by Canon Plumtre, and it looked for a moment as if it would be carried unanimously. Then the Archbishop of Algoma arose to his feet and remarked with almost prophetic insight, for it was less than four months before the Great War, that a time might arise when it would not be right nor well for the King to be at peace; that the cause of truth and righteousness might demand that the King should go to war, and that he could not support the resolution. Dean Evans then moved, seconded by Archdeacon Paterson Smyth, that the word "well-being" be substituted for "wealth." To this amendment Canon Craig and Professor Allnatt offered another, that the word "welfare" be substituted; but all three motions were rejected by this large and representative committee. The whole subject was thrashed out again and again at subsequent meetings, and with the same result. There were few, if any, members of the committee wedded to the word "wealth," but they were not satisfied with the alternative words suggested to take its place. The majority stood ready to have the word misunderstood rather than to hand down to posterity a word, however excellent in itself, which was still poorer in meaning than the old English word "wealth" when properly understood.

THE NEW PRAYER FOR THE GOVERNOR-GENERAL and the Lieutenant-Governor speaks for itself, and is as follows:—

*¶A Prayer for the Governor-General of the Dominion of Canada and the Lieutenant-Governors of the Provinces.*

Lord of all power and mercy, we beseech Thee to assist with Thy favour the Governor-General of this Dominion, and the Lieutenant-Governor of this Province. Cause them, we pray Thee, to walk before Thee in truth and righteousness, and to use their power to Thy glory and the public good; through Jesus Christ our Lord. Amen.

It was placed in our Prayer Book on motion of the Bishop of Fredericton, seconded by Archdeacon Cody. The original was taken from a Manual in use in the Diocese of Fredericton, but it was amended in several particulars by the committee.

THE ALTERNATIVE PRAYER, which may be used instead of the Prayers for THE KING'S MAJESTY, the Royal Family, the Governor-General and Parliament was the subject of much debate, but has succeeded in winning its way by its own intrinsic merits. There are Church people of a conservative spirit who will always use, and desire to have used, the old prayers consecrated by so many memories and found so fruitful in blessing, as well as so useful in keeping alive the spirit of loyal devotion to the Royal House. There are others, however, who, owing to the exigencies of their services, will gladly avail themselves of this comprehensive prayer, which covers so much ground in so little space.

It is modelled upon a prayer in the Scottish Prayer Book, which is largely taken from an older form. The Canadian revisers have adapted it to the special circumstances of the Canadian Church, and have greatly improved the prayer along liturgical lines. The insertion of the prayer was ordered under motion of Mr. E. G. Henderson, seconded by President Powell. The prayer originally adopted has undergone considerable pruning, and has been altered in many particulars. For instance, its original address was, "O Lord our God," instead of, "O Lord God Almighty." Then the words, "we humbly beseech Thee with Thy favour," have been substituted for "most heartily we beseech Thee with Thy favour"; and also the words, "that in all things he may be led by Thy guidance and protected by Thy power," for "that he may always incline to Thy will and walk in Thy way." The second petition was in this form, "and together with him bless our gracious Queen Mary," and this has been altered to read, "We pray Thee also to bless," at the suggestion of Provost Macklem. The prayer is as follows:—

*¶The following prayer may be read instead of the prayers for the King's Majesty, the Royal Family, the Governor-General, and Parliament:—*

O Lord God Almighty, Who rulest the nations of the earth, we humbly beseech Thee with Thy favour to behold our Sovereign Lord, King GEORGE, that in all things he may be led by Thy guidance and protected by Thy power. We pray Thee also to bless our gracious Queen Mary, Alexandra the Queen Mother, Edward Prince of Wales, and all the Royal Family. Endue with wisdom the Governor-General of this Dominion, the Lieutenant-Governors of the Provinces, the Legislators of the Empire and all who are set in authority over us; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. Amen.

A PRAYER FOR THE CLERGY AND PEOPLE.—This prayer is almost perfect as an expression of devotion, and its petitions express in most felicitous terms the spiritual needs of the Church. Its address, however, has often been the subject of criticism, and, indeed, of jest, at the expense of the clergy, "Who alone workest great marvels," as if it were suggested they are almost beyond help. But the words are entirely Scriptural, and are taken from Psalm 136:4. They have an added value in that they suggest the outpouring of Pentecostal power (Acts 2:2-4). The desire for a change in the wording of the prayer came from so many Church people that the committee felt that it would be wise to accede to such a general request. The old Scottish Liturgy of 1637 had, "Who alone workest great and marvellous

(Continued on page 157.)

## "When You Come to Think of It"

THERE seems to be some men (and I say "men" deliberately) who cannot talk five minutes without dragging themselves and their doings into the conversation. All other lines of talk are mere byways. They will on occasions converse about persons and things other than themselves and their concerns and achievements, but only under pressure. The moment this is removed, their discourse, by a fixed law as irreversible as that of gravitation, automatically returns to the one subject worth while—their own noble selves. Start any conceivable topic, from astronomy to the raising of ducks, and it is always made reminiscent of something they have done and been and seen and said. There are bores of various kinds and calibres, the prosy, long-winded bore who will explain everything as he goes along and take his time, the bore of one grievance and one universal panacea, the bore with a reputation as an expert to keep up, the bore who always disagrees with you, and the bore who always agrees with you,—to mention a few. But the prince of them all is the bore, who when left to himself, invariably, and with an ingenuity and constancy which to the sufferer writhing under the visitation, borders on the diabolical, invariably brings himself (and occasionally "my son John") into any conversation, grave, gay, casual, premeditated, frivolous, jocular, solemn or serious.

\* \* \* \* \*

Lives there a man with soul so dead who doesn't take an open and avowed, more commonly a furtive, and half, and sometimes loudly repudiated pride and pleasure in the possession of some distinguished ancestor, direct or collateral. The very warmth, not to say occasional violence, with which some people deny it, proves this. Viewed from a certain angle pride of ancestry may be a paltry sort of thing, but I cannot agree with some that it is altogether contemptible,—very far from it. For after all it is a species of hero-worship, and no one capable of this in any form is devoid of a certain elevation of character. He does possess a capacity for admiring what is great in others, which some high authority, whose name I have conveniently forgotten, says, "is next door to greatness in ourselves." Macaulay says that, "no nation that is not stirred to enthusiasm by the glorious deeds of their ancestors will ever accomplish anything that will arouse the enthusiasm of their descendants." But what is this but pride of ancestry, and if it is true, as it manifestly is, in the case of nations, why not of individuals. So far so good, but it all depends. Pride of ancestry in nations and individuals has two directly opposite effects. It is either an opiate or a stimulant. Still in its origin, and however it manifests itself, it is far from being the ignoble and contemptible thing that it is sometimes sweepingly and foolishly said to be. It is the essence and soul of the greatly and justly belauded virtue of patriotism, which is only glorified and collective ancestor worship.

\* \* \* \* \*

The possession of a reputation for humour is a very serious, and considering the strain of living up to it, at times a very solemn responsibility. It must have sometimes galled even the broad shoulders of Mark Twain, though he does not show it. But in the smaller writers it is often manifest. The effort to "say something funny" cannot be concealed. The fellow does the thing,—as the boys say, "he pulls off the stunt," but with a visible effort. An inch further, an additional five minutes longer, an extra pound and he would have got left. There is so much humour to-day of this kind. It is good enough but it is strained, the butter covers the bread but it is so thin, the measure is full but there is not a grain to spare. The charm of humour is its spontaneity. Any hint or suspicion of premeditation or effort rubs the bloom off and half spoils it. Humour in its best and highest form is always unstudied. Like the "quality of mercy" it is not strained." The humour of the great masters is the overflowing of a perennial spring. But most of the humour one gets to-day is pumped up from a reservoir. It is clever, no doubt. But that is just the trouble. It is too clever, thought out, stored up, made to order and produced when required. Yes, it must be a serious and solemn thing to be a "humorous" writer and to really live up to it, and most of them show it.

"Downeaster."



# The Girl of the Remake

by Miss E. M. KNOX, Principal, Havergal College, Toronto.  
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## CHAPTER VIII. (Continued.)

### WITHIN QUIET WALLS.

**B**UT if museum work is cramped, why not go further afield and enquire after library work? This promises better, for a library map has scores upon scores of scarlet and blue pins, marking the free or partially free libraries throughout the province. Let us take hope, even in the melancholy black pins, the small tombstones mounting guard over the defunct libraries, for even those libraries may be reopened at any time. The day, after all, is not so far distant—indeed, little more than a lifetime ago—when Toronto itself, for all its blaze of sixteen scarlet pins, could only have boasted one black pin mounting guard over its defunct library, and bearing witness to the sale of its last volumes in company with "a number of glass bottles, and everyone with stoppers," the said bottles being far and away the greater prize of the two.

If books and libraries abound everywhere to-day compared with a hundred years ago, when books and libraries were as hard to find as "pine-apples on the Summit of Mount Snowdon," what may not the future of books and libraries throughout Canada be some thirty, fifty, a hundred years hence?

But you want to know how far the door is open. Before the war there were scores of applicants for every vacant post, but to-day you may find an opening if you have the right qualifications. Those qualifications, moreover, are far less insurmountable in library than in museum work, for a pathway has been beaten out and you have not to blaze the trail for yourself. You are expected to practise and take classes in a training school alternately for the first six months, and you will be under guidance all the time. If you succeed, there are well-paid posts in the large cities and fairly-paid posts in smaller cities. Your salary will range anywhere from six hundred and twenty-five dollars a year to a thousand dollars, and if you are a graduate and in the Cataloguing and Reference Department, it will range still higher.

But can you find congenial work? It is your own fault if you cannot, for there are differing types of occupation, and you ought to be able to succeed in the one or in the other. If you are of a genial nature, there is the Circulating Library; if a raconteur and sympathetic, the Children's Department; if a bookworm, with acute power of criticism, the Cataloguing Department; if alert, resourceful and helpful, the Reference Library.

This is the right moment for entering, for libraries are on the eve of a great departure, and the day is not far off when capable girls, well versed in library work, will take the initiative in the libraries which may any day be founded in hospitals, schools, departmental stores and manufacturing firms.

The truth is we are all awakening to the necessity of an ideal, and patriotic men and women are striving everywhere to give that ideal and to supply books. In Ontario you find men in townships, like Runnymede, working after hours, driving in posts and erecting their own library, and in smaller townships, like Palermo, men petitioning private school girls for books. If you go further afield, you find hundreds of black boxes in western universities, like Edmonton, stored with well-chosen books and magazines, starting upon their respective journeys across the half-broken districts around.

So far, good. Now for the drawbacks. In the first place, the six months' experimental work is entirely at your own cost and at your own risk, for there is no certainty of work guaranteed beyond it. You only know that your name will be on the vacancy list, and that you will have to wait your chance.

In the second place, the standard is rising. A Matriculation Certificate is required for the training school, and for advanced work, Cataloguing and Reference work a degree, and the same standard will soon be required for all new candidates throughout the province. But remember, if you are thinking about the work at all, you must think quickly, for the admission age ranges only between eighteen and thirty.

But take it that you are enamoured of the prospect, and that you have the wherewithal for training. How far are you certain that you are the right candidate and will succeed? This is the all-important question.

You can give a good guess if you take the following points into consideration: In the first place, are you punctual and accurate? One of the oldest members of a library staff in Ontario was dismissed not long ago because she was habitually five minutes late every morning. You can see for yourselves that if you begin breathless and hurried, you are apt to continue breathless and hurried all the day long, like the old Duke of Newcastle, who was charged by Fox with losing five minutes every morning and spending the rest of his day trying to pick it up.

Secondly, are you quiet and dignified in manner and dress, and yet at the same time alert and capable? Do you meet people half-way, and look enthusiastically interested in place of looking bored?

And thirdly, are you in your element in a world of books? Is "a jollie good booke where on to looke better to you than golde?" Is a room without books to you as it was to Cicero, like a body without a soul? Would you, like the boy, "With eager eye, open a book upon a stall, and read as you'd devour it all?" Do you feel, like Milton, that it is almost as criminal to kill a man as to kill a good book? Do you "run to the books," as Sir Joshua Reynolds did to the pictures? Do you desire "even to look at the backs of books?"

#### ODD MISTAKES.

And lastly, have you a passion for service? Are you genuinely interested in the perpetual procession of incomers, from the elderly habitué, who trapes in the mud and dozes hours long over the newspaper, to the old lady who grumbles and tells you how to run the library? Can you, quick-wittedly, translate the twisted titles, "How to Keep It When You Get It" ("To Have and to Hold"), a book about hinges (a Physiology Manual), "Fear Not and Dodge It" ("The Dreadnought and the Dogger")? Can you persuade the incredulous schoolboy that "The Twentieth Plane" is not an aviation story? Can you graciously accept a mangled copy of "Strawberry Acres" on the plea that the cow got hold of it and chewed it? Can you good-humouredly hunt up a copy of "Lochaber" because the lady's own copy is "so beautifully bound" she does not like to use it?

But to come down to detail. You will feel at home in the Circulating Library. You are accustomed to see all around the room "the silent servants in their decorous livery wait." But it is one thing to choose your own servant; it is far more responsible to supply the needs of others. You have to remember that those silent servants may be idle friends, false friends or true friends to that particular applicant, and that your responsibility as a librarian goes far beyond translating the wishes of your applicant or mounting guard over the property of the library. You want, unconsciously to themselves, gradually to turn your readers from the idle, false friends, who are all too spurious and alluring, to the true friends standing ready to help them.

Those readers will be many and diverse. You have the boy who, with the dread of Matriculation ahead of him, has dug all around his subject under the guidance of his teacher till he has raised such a cloud of criticism, comparison and commentary that by the time he has reached the examination he hates books and has failed altogether to find the precious vein of gold he was seeking to discover.

He is followed by the nervous girl, who has frequented the "movies," and become so enamoured of them that she wants books "where they are saying and doing something all the time." She skims across a book a night, extracting thrills, and imbibes real knowledge no more than if each successive book were a continued "movie." You try by talking over her book to arouse her to find something deeper and truer in it.

Thirdly comes the boy who has been indulging in dime novels and must be weaned away, or otherwise, as it has been truly said, it will be as difficult to make him hate crime as Ulysses found it to persuade the man wallowing among a herd of swine

that it was a shameful thing to be a pig. You will succeed as boy or girl turns into the library because of its pleasant atmosphere and your ready sympathy, and because, unconsciously to himself, under your guidance, he always happens to light upon the very book he needs.

But try next the cataloguing. As the books come streaming in you feel as if you were on the shores of Newfoundland, and that the books were like the cod, "coming down the coast, ten million fish like one grey ghost." You marvel how these thousands of books will ever resolve themselves into their allotted post, just as, if you thought at all, you must have marvelled how each of the ten million soldiers of the allied forces fell, each into his allotted post, in machine gun, aeroplane and field service.

But the mystery is solved as you learn Dewey's decimal system, and see how the workers tear the heart out of each book, discovering its appointed place. But unless you are a veritable bookworm you will not covet the task, for the concentration of thought is so intense that you would be exhausted even after six and a half hours a day. The reward comes in the tools sent out ready for the workman's use, and in the gain to the reader herself through the interest of the widely differing lines of thought that she is traversing.

#### CHILDREN'S HOUR.

But if you love children, it is best to go in search of them on a Saturday morning, and see them streaming in with an air of importance far greater than that of any university professor who is making his way upstairs into the Circulating or Reference Library. They rejoice in a feeling of intense independence, and are eagerly receptive of the ideals put before them, occasionally too receptive, as the unfortunate parents of the little, red-headed five-year-old Lancelot found as he nibbled the furniture till his father petitioned the Librarian "to give over telling about Canadian beavers and start in upon cats washing faces."

You see the children listening, entranced, in groups ranging from twelve to a hundred and thirty, or even a hundred and ninety. "I just shut my eyes and I see it, I see it." But the story stops, "the charms are o'erthrown," and the children swarm to the bookshelves, pleading for a chance to steep themselves over again in the magic world of giants and fairies.

You think, and think truly, that no work could be more charming, but it is by no manner of means play-work. Your responsibility lies not merely in telling the story in thrilling tones, in creating a thirst for reading and excitement, but in thinking out beforehand exactly whither that excitement leads. The very fact that you are free puts you upon your honour to choose the highest ideals, and amongst those ideals the heroes of the Old Testament and New Testament stories. You may start with fairyland, but you will not rest till you come to our own land, and, across the gates of travel and romance, show them how to catch a glimpse of character as God sees it far more than as man sees it.

But we are still on the outskirts. Let us go one step further into the Reference Library, the most intense and vital workshop of the whole laboratory, the highest classroom of the University of Books. You may be proud, indeed, if you are sufficiently qualified, sufficiently well-read, alert and resourceful to be at home in this marvellous laboratory, in which the greatest interests of the community are being silently but surely worked out. Your alertness, reading and resourcefulness will be taxed to the limit. You will rejoice over what may be termed the really advanced work and in the friendships you will form with the ablest thinkers, but you will not equally rejoice over the stumbler and the beginner as you are asked to lay your hand upon anything and everything, from a picture of a flea for an insect powder to a dragon on its haunches and Raphael's Sistine Madonna.

Your patience will be still more sorely tried, and you will feel like Joseph before Pharaoh with the people who are in the clouds and hardly know what they want themselves, like the poor lady who begs for someone to help her with the lovely thoughts that she has in the night, but which she forgets by morning.

#### A GIRL AND HER BOOKS.

But if you are enamoured of Library work, what are the lines of preparation for it? In the first place, train yourself to a passion for books, and for the right type of books. Like Chaucer's clerk, you undoubtedly have at your "beddes hede twenty bookes clad in black and red," but what is the personality of those books? You have to distinguish between "the books you taste, the books you read, and the books you digest." For

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## From Week to Week

WHAT are the leaders of the Protestant and Roman Catholic churches of Germany doing to bring the people to a state of sanity? Is the Church an organism to preach the doctrines of its founder, or is it an instrument in the hands of statesmen to be directed and manipulated in support of any wild and brutal scheme that they may choose to impose upon their people and through them upon the world. Are there no John the Baptists crying repentance in the Teutonic wilderness, no prophet of righteousness weeping over the destruction that has been brought about by their sins against humanity? Are all the revolting crimes of the recent war, committed gleefully in the name of the fatherland, and at the command of those in authority, still blessed by those who kneel at the altars of the Christ? Are the unmanly whines of a defeated people, the stupid subterfuges, the carnival of lying, the inner resolve to restore the order that failed, to pass without rebuke, or without the light of a better conscience? Has the Church no message to moderate the conqueror in victory or the vanquished in failure? Has it no hope, no faith, no vision outside the sword that has been shattered or the deceit and chicanery that have been revealed to an astounded world? Are there no Cardinal Merciers to speak the bold, brave word in the face of danger, and no Peters to take up the gauge of battle for the Master they once denied? The Church in Germany has been made free by those that fought against it, is that freedom to sink into a hopeless slavery in the hands of men whose light has gone out?

With the failure of the Christian Church in Germany the whole Church suffers irreparable loss. Men reason that if the high things of the Spirit can be degraded in one part of the globe, to do the will of murderers and liars, the professions of humanity, honour, and sacrifice elsewhere may be seriously discounted. The question that arises with us is, can anything be done by the Church elsewhere to restore a better understanding of those things which are of the essence of our common faith? Is there to be communion and fellowship when peace is officially declared, or shall we insist upon some evidence of the soundness of the application of the faith we profess in common? The Anglican Church should certainly insist upon a definite understanding. It ought never again to be possible for any state to systematically teach the inhumanities of war without the voice of the Church being heard in protest. Sincere, honourable men will differ regarding the rights of the states to which they belong, but they ought to be in agreement about the fundamental rights of humanity. If the German Church had been of sound mind, and brave heart, this war could never have shocked and horrified the world with its brutality, nor could the faith of men in their neighbours been so shattered beyond recall. Just how the Church in Britain may extend its hand to the Church in Germany it is difficult to see, but it is manifest that the great hope of future peace, a peace imbedded in truth should be stimulated and led by men of faith in a common redeemer of the world.

The appeal for some \$15,000 for the completion of the Chaplains' work overseas ought not to be overlooked by Churchmen in Canada. This is a service that has been carried on without advertising or whirlwind drives. It has not sought to impress us with its achievements or dazzle us with its generosity, and yet some of its servants have met death, many have received wounds and military distinctions, and practically all have deserved the thanks of the men and the nation that they served. In addition to their spiritual work in trenches, dressing stations and hospitals, they have carried out successful schemes for the amusement of the men. Colonel McGreer, of Montreal, in the earlier days of the war, gave much attention to amateur theatricals and proved to be one of the most successful organizers of soldiers' entertainments in the field. He has since gravitated to the position of deputy-chief of the whole service. It was the Chaplain's Service that originated the educational work that afterwards evolved into the Kahki University. Among its many achievements the Chaplains' Service borrowed three thousand dollars from the government and set up canteens of its own, and was so successful in its venture that it was not long until it paid off the loan and had a bank credit of between thirty and forty thousand dollars. It was the Chaplains that inaugurated on a big scale the free gifts of coffee and refreshments to the fighting and fatigued troops,

and thus compelled other organizations to follow in their footsteps or lose the patronage and good will of the men. They have done all this quietly, persistently, and unselfishly for four long years, and yet if you ask ten civilians on the street what have the Chaplains done in the great war, nine would probably say that they held parade services on Sunday, and beyond that they know nothing. Ask the same men what did other organizations do and they would probably reply "everything," from infusing the morale into the troops that made them famous, to guarding them against the wiles of the devil in Paris and London, when on leave. And now that the order of battle has been abandoned and the order of homecoming has taken its place, with the sources of revenue gone, and the demands of the "dead broke" more numerous, our Chaplains ought to be enabled to carry out to the very end the splendid work they have so long and so unselfishly sustained. Let them part company with the men not as poor padres who have but "a few kind words" for the fellow down in his luck, but a substantial lift that will send him home with kindly feelings to those who have served to the last. The few thousand dollars that are asked for ought to be forthcoming at once in large cheques from those who have prospered in the war, and those who have not felt its pressure in the outpoured blood of their sons.

"Spectator."

## Every Member Canvass

A SPLENDID EXAMPLE.

THE parish of St. Monica, in the eastern portion of the city of Toronto, has given a splendid illustration of what can be accomplished by an every-member-canvass. This parish is far from wealthy. As a matter of fact its continued existence, financially, during the war was made possible largely through generous grants from other parishes. Its population consists in the main of people who have come from the Mother Land. They have not, on an average, a great deal of this world's goods, and their working hours are usually long. The financial situation in the parish became so acute at last that something of a special character had to be undertaken.

The preparations for the canvass began several weeks ago. After consulting with the minister of a neighbouring Presbyterian congregation that had had a very successful canvass a short time before, the Rector and his wardens decided to have the actual work of canvassing carried through on a Sunday afternoon. The difficulty of securing sufficient canvassers for week-days, and of finding the people at home was thus overcome. A committee was formed, a regular night of meeting was fixed upon, a complete list of names was drawn up, and they set to work to secure seventy canvassers. Week by week the work of preparation was carried on until the required number was secured. These were then divided into eight groups each with its captain.

An essential part of the preparatory work was that of training the canvassers and of giving them instruction regarding the various departments of Church work for which they were to canvass. One evening a typical canvass was illustrated by a dialogue presented by four of the canvassers, two of whom represented canvassers and the other two a man and his wife who were being visited. Definite prayers for the work were offered up, and in the morning of the Sunday of the canvass, a service of consecration was held.

In order to prepare those to be visited for what was coming a letter was sent to each by the Rector, explaining the canvass, and asking them to assist by remaining at home from two o'clock until five on the afternoon of Sunday, February 9th. A later letter was sent out by the wardens, and a third, still later on, by the committee.

Some four hundred visits were paid with the result that in the three hours on that single day, promises were secured totalling \$3,036 for parish purposes, and \$1,047 for purposes outside the parish, to be contributed through the "Duplex" envelope during the coming year.

The result of the canvass was not merely more money for the work and less financial worry, but new courage in both Rector and people, and renewed faith in God. What was done in this parish can be done in a very large percentage of the parishes of the whole Dominion. And for a parish to sit down and do nothing except find fault with everything and everyone but the right thing, is surely little short of insulting God. With the best possible system, with men who will give time to work the system, and with a determination to do all in the name, and for the glory, of God, the old Church can be transformed in parish after parish.

## The Bible Lesson

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

Second Sunday in Lent, March 16th, 1919.

Subject:

St. Peter and Cornelius, Acts 10: 34-48.

THE providential circumstances which brought St. Peter and Cornelius together are graphically depicted in the beginning of this chapter. It was no chance meeting. God prepared Cornelius to receive the Gospel and God sent Peter, after due preparation, to preach the Gospel to him.

Cornelius had evidently learned, before St. Peter came, the main facts of Christianity. We have here a brief outline of what the Apostle said, but we have enough to show the general teaching of the primitive Church. There is also indicated the opening of the mind of St. Peter to a broader conception of the purpose of God regarding the Gentiles.

1. God is no respecter of persons. This was a great admission from a man so strictly Jewish as St. Peter was in all his thoughts. To him it was a new truth which he had learned from the vision, and from the fact of an angel appearing to Cornelius directing him to send for Peter. It not merely recognizes the principle that Christianity is meant for the Gentiles, but it practically obliterates the distinction between Jew and Gentile.

2. Preaching peace by Jesus Christ. The Gospel of peace of which Cornelius had heard, began to be published first among the children of Israel. The historic fact was that Judea and Galilee were the places which received this Gospel first. Jesus of Nazareth was anointed with the Holy Ghost and with power to declare the glad tidings of peace.

3. We are witnesses. This statement appears again and again in the book of Acts. St. Peter was impressed with the fact that he was called to bear witness to the truth which he had seen in Jesus Christ. Jesus was, it is true, the preacher of His own Gospel in Judea and Galilee. He had with Him chosen men who heard His words and beheld His works. They were familiar with all the events of His life and of His Death and Resurrection. They were thus "chosen witnesses" and were commanded by their Lord to preach and to testify concerning these things. St. Peter was fulfilling, in the house of Cornelius, this great commission.

St. Peter never forgot his duty as a witness. We have a like responsibility resting upon us. It has been handed down to us through the ages in which the Church has borne her witness. The world's greatest need is the old Gospel of peace by Jesus Christ.

4. The Divine Witness. Our Lord had told His disciples that they should be witnesses for Him. He had also assured them that they should never stand alone. He promised the Holy Spirit whose work was to be, in part, that of testifying, in His own Divine way, to Jesus Christ. In the case of Cornelius and his household this promise was abundantly fulfilled. "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." "They of the circumcision," that is the six Jewish Christians (Acts 11: 12), who accompanied St. Peter, were astonished that the gift of the Holy Ghost was given to Gentiles. This gift was given even before their baptism, and it was manifested in the same way as among Jewish Christians. Thus God added His blessing and the seal of His approval to the work among the Gentiles which St. Peter, with some reluctance, had undertaken. This was a new step in the work of the Church and by it the Church came to realize the fulness of her mission.

5. Commanded them to be baptized. The gift of the Holy Spirit had been made apparent in these new converts, yet St. Peter does not omit the outward sign which Christ had ordained (St. Matt. 28: 19) for the admission of members into His Church. He did not administer the rite of baptism himself, perhaps for the reason which St. Paul afterwards stated, (1 Cor. 1: 13-16), lest factions should arise, but he appointed others to baptize and he commanded all to receive baptism. If it became Jesus to fulfil all righteousness it surely becomes all to follow His example.

6. Practical lessons. (1) God has no favourites. Whosoever will may come to Him through Jesus Christ. Those who fear God and do righteousness are acceptable. (2) Such persons may still have need of Christian instruction. (3) Hearts which are willing to receive the truth are sure to be blessed. (4) The Holy Spirit is promised to those who believe. (5) Baptism is God's ordinance and is to be received by all as generally necessary to salvation.



## The Centenary of St. Peter's Church, Cobourg, Ontario.

**I**N 1818 Rev. William Macaulay, incumbent, held the first service in the district of Cobourg in the Court House at Amherst (the present site of the House of Refuge), a small, wooden building.

The first parish register was begun in January, 1819, called "Register of the Parish of Hamilton, District of Newcastle, Upper Canada." The first entry in this book is as follows: "Baptized at Hamilton, 26th January, 1819, James Tigart, son of Francis and Elizabeth Tigart. William Macaulay." In 1819 children were baptized at "the carrying place, head of the Bay of Quinte," at Belleville, "where as yet there is no register," at Presqu'île and in the "Rice Lake country." These entries show the extent of the Mission. One notes with great interest the signature of "John Strachan, minister" (afterwards Bishop of Toronto), as officiating at a wedding at "Cobourgh," 28th January, 1821. In the year 1820, there is the record of the death of William Acker, aged 100.

In 1819, four acres of ground, where the church and rectory now stand, were given "solely for the use of the Episcopal church and its appurtenances," by John Spencer (the grandfather of Mrs. John Daintry) to Robert Henry and Walter Boswell, churchwardens, "and their successors in office forever, for a consideration of the sum of ten pounds of lawful money." The glebe lands were given by the Crown for the rectory of Cobourg on January 18th, 1836. The building of the first St. Peter's Church on the present site was commenced in the spring of 1820, and it was opened on Christmas Day of the same year. The building was of wood, 56 x 42 feet. About ten years later the north end of the church was extended and in 1833 side galleries were added. In 1844 a tower of brick with lobbies and spire was built. The present church was erected outside and over the old church while the latter was still used for service. It was opened sixty-five years ago.

In the late Bishop Bethune's "Memoir of the Right Reverend John Strachan, D.D., LL.D., First Bishop of Toronto," it is stated that in 1820 the only clergymen of the Church of England between Toronto and Belleville were one at Cobourg and one in the township of Cavan. At their inception these parishes were in the vast diocese of Quebec—the territory now represented by the Provinces of Quebec and Ontario—the Bishop was the Right Reverend Jacob Mountain, and his See was at the city of Quebec. As a further proof to our younger people that the progress of this country in so short a time has been wonderful it may not be amiss to state that in that year, 1820, there were only sixteen clergymen of the Church of England in Upper Canada, outside of the village of York, now the city of Toronto.

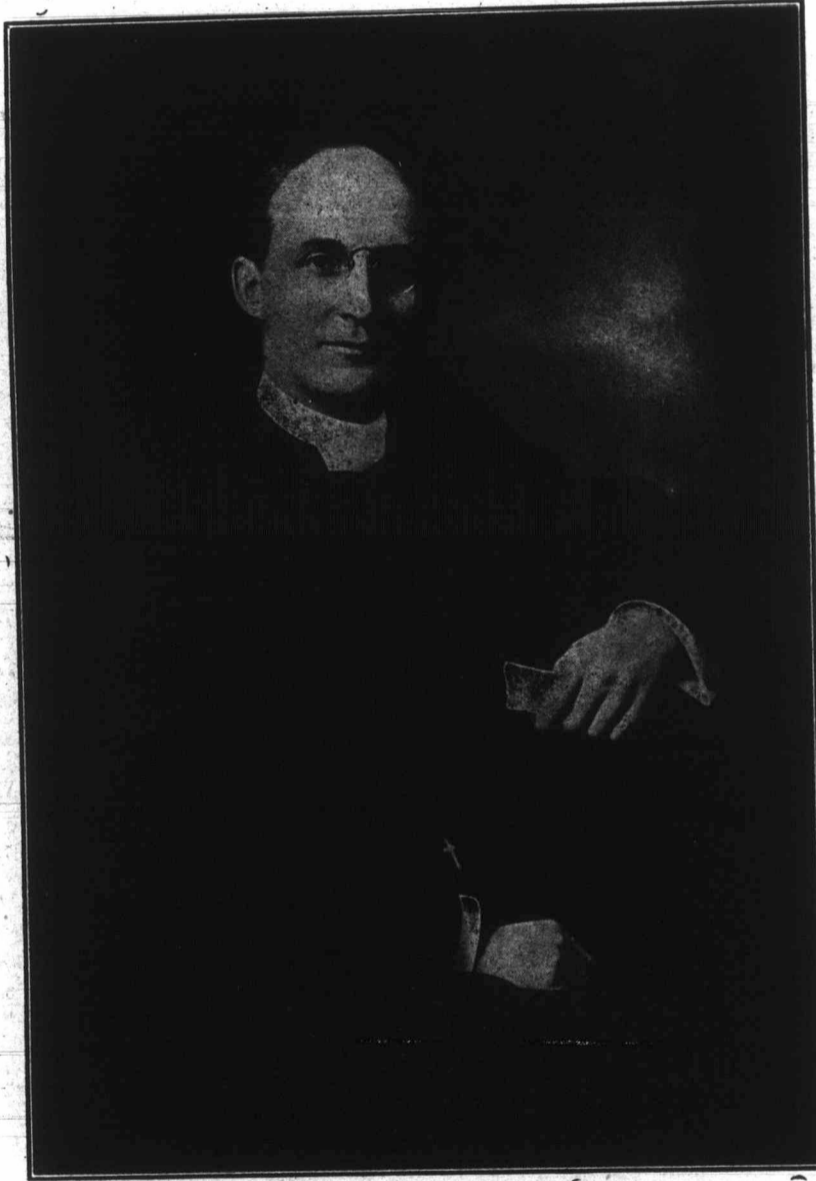
In 1827 Rev. Alexander Neil Bethune was appointed to the parish of Cobourg. His name appears in the parish register in May, 1824, as "minister of Grimsby, Upper Canada." It gives one some idea of the extent of a Bishop's jurisdiction in these early days when it is noted that Mr. Bethune was appointed by the Bishop of Quebec, who also officiated at Confirmations some years later. The ministration of Mr. Bethune in the parish of Cobourg lasted for forty years.

"On Sunday, 14th of September, 1828, at a Confirmation holden by the Lord Bishop of Quebec, sixty-eight persons were confirmed, and on the same day the church of Cobourg was consecrated by the Lord Bishop by the name of St. Peter's church, as well as the burying ground attached to the said church."

The Venerable Archdeacon Bethune was elevated to the episcopate in 1866, and was succeeded by the Rev. Canon Stennett as Rector. During Canon Stennett's tenure of office for twenty-three years, a new chancel was added to the church, the memorial tablet in the chancel recording the fact that this was done as a memorial to the work of Archdeacon Bethune, the present organ was put in, and the ratory was built. The beautiful reredos in the chancel was given by Archdeacon

Bethune's family in memory of their father. A beautiful stained-glass window in the chancel testifies to the esteem and affection with which Canon Stennett was regarded by the congregation.

After the passing away of Canon Stennett, the Rev. Albert Warburton Spragge, of Newmarket, was appointed Rector in 1889. His people speak of him in terms of affection. During his incumbency of twenty-five years the interior of the church was remodelled, the side galleries were removed, the square pews were replaced by oak seats, and new stained-glass memorial windows were put in. The church property was enlarged, and the Sunday School building was erected. A mortuary chapel was also built in the cemetery. To mark the jubilee of the opening of the present



FREDERICK JOHN SAWERS,  
Fifth and present Rector of Cobourg

church, in 1905, a memorial chime of ten bells was placed in the tower.

The present Rector, Rev. Frederick John Sawers, M.A., the fifth in one hundred years, was appointed on February 1st, 1915, coming to Cobourg from St. Luke's Church, Peterborough. Many beautiful memorials have been added to the church since this time. The handsome stained-glass window in the chancel is a memorial to Canon and Mrs. Spragge, erected by their four sons. The choir stalls were given by the congregation in memory of their former Rector. The oak pulpit with artistic carving and figures was given in memory of Gertrude Ellen Osler by her husband, J. E. Boswell, who also gave the reading desks in memory of his son, Ernest, who paid the supreme sacrifice in the war. The last memorial to be dedicated was that of the handsome font of Caen stone with marble pillars, given by Mr. and Mrs. A. T. Wilgress in memory of their only son, George, who gave his life for his country.

The church has many beautiful flags, among them the regimental colours of the old 40th Regiment, given in 1866, and the regimental colours of the 139th Battalion, of which Lt.-Col. Floyd was commanding officer. The service flag with

128 maple leaves given to the church by Mrs. Clive Pringle, is a remembrance of the number of men from this parish who enlisted in the war, twelve of whom have been called upon to pay the supreme sacrifice.

As a permanent memorial of the 100th anniversary, the vestry approved of the plan to join the church and the parish house, thus making one building. Plans have been drawn up for this, and a large sum of money promised. Now that the war is over, it is hoped that steps will be taken to complete the building as a suitable memorial of the hundred years of eventful history of St. Peter's Church.

On Sunday, January 26th, the centenary of St. Peter's Church, Cobourg, was celebrated. Bishop Reeve addressed the congregation at the morning and evening service. The special preacher was Rev. W. W. Craig, D.D., Rector of St. Martin's Church, Montreal, who conducted a mission in the parish two years ago. His powerful messages will long be remembered.

A congregational reunion was held on the following Tuesday. Mr. Andrew Hewson gave some unusually interesting historical reminiscences of the old days of St. Peter's. A purse of gold was presented to Mr. and Mrs. Bickle, who are retiring from the work of the west end Sunday School, after a service of nearly forty years.

On the following Sunday the Bishop of Toronto, who was unable to be present for the first Sunday, preached on Ps. 90:1, 2. He was profoundly moved by the thought of the changes through which the church had passed in its hundred years, and he reminded his hearers that the one unchanging fact was God. "It is He who overarches the centuries." He is the Hope for the coming years and fresh generations. In Him we may "Go Forward."

### Dartmouth Church Reopened After Damage by Explosion

**O**N March 2nd, Christ Church, Dartmouth, was re-opened after having undergone a complete rebuilding, and been somewhat remodelled and greatly improved, following the extensive damage sustained by the explosion. \$15,000 has been spent. The doors at the entrance have been so arranged as to give three direct exits. The old gallery has been removed. The main portion of the structure has been lengthened, giving seating accommodation for about 100 more persons, and the chancel has been extended eastward. The organ chamber has been enlarged, and the organ rebuilt by Casavant Bros.

Nearly all the tablets in the church at the time of the explosion were damaged, and that of Lawrence Hartshorne, former treasurer of Halifax, which was erected by the Corporation of the City of Halifax in his memory, was destroyed. The others are being repaired and will be replaced on the walls. A memorial window is to be erected in memory of William Gore Foster, son of Judge and Mrs. W. R. Foster, in the east end of the chancel, while another in memory of the late James Simmonds, is also to be erected at the eastern end of the main portion of the church. R. A. Johnson was the architect, and the reconstruction committee was: J. L. Wilson, chairman; the Rector, Rev. Noel H. Wilcox; J. L. Harrison, H. R. Silver, Dr. F. W. Stevens and E. F. Williams.

His Honour, Lieut.-Governor Grant, attended the morning service, and also members of the G.W.V.A. His Grace the Archbishop of Nova Scotia was the preacher in the Morning, and Rev. S. J. Woodroffe, in the evening.

The opening celebration had a touch of sadness from the death of Mrs. E. M. Walker, who passed away on February 25th, in her 77th year. She had been an active member of Christ Church from her early years, and was greatly beloved for her good works.

He who desires to become a spiritual man must not be ever taking note of others, and, above all, of their sins, lest he fall into wrath and bitterness, and a judging spirit towards his neighbours. O children, this works such great mischief in a man's soul as it is miserable to think of; wherefore, as you love God, shun this evil temper, and turn your eyes full upon yourselves, and see if you cannot discover the same fault in yourselves, either in times past or now.—John Tauler.

**T**HE Columbia February 19 engaged up important matters of the Church and, incidentally, anniversary of the first Bishop, Dr. H. Abbey, London, E. thias' Day, 1859. not for nearly a ed on the shores of January 6, 1860. The genesis of cover Island dat its record is clos the history of t Bishop Cridge, w been due to the ing in the colony. the other side o then ruled by the pany, it was fou clergy attending Anglican Church cover Island, of the Red and in company e Quadra Street its graves of eers, has its cou cemetery, Wim tablets comme

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BI The possil of the Chur process of r were empha erend C. D. Columbia, in Synod of C sessions at February 1



March 6, 1919.

## COLUMBIA DIOCESAN SYNOD

**T**HE Columbia Synod, which met February 19th to 21st, has been engaged upon a number of important matters concerning the future of the Church on Vancouver Island, and, incidentally, marking the sixtieth anniversary of the consecration of its first Bishop, Dr. Hills, at Westminster Abbey, London, England, on St. Matthias' Day, 1859. It was, however, not for nearly a year before he landed on the shores of his future diocese, January 6, 1860.

The genesis of the Church on Vancouver Island dates much earlier, and its record is closely interwoven with the history of the ministrations of Bishop Cridge, whose advent here had been due to the company rule prevailing in the colony. In fact, just as on the other side of the vast territory then ruled by the Hudson's Bay Company, it was found beneficial to have clergy attending the settlers, the Anglican Church started on Vancouver Island, as at the junction of the Red and Assiniboine Rivers, in company encouragement. The Quadra Street cemetery here, with its graves of factors and pioneers, has its counterpart in St. John's cemetery, Winnipeg, where mural tablets commemorate men whose

As definite steps by which the Church might assume a portion of the burden imposed by the period of reconstruction he suggested that it champion strongly the formation of a Society of Nations. The formation of such a society called for a vast fundamental change in the national outlook, and involved in the following of an ideal. To attain this aim necessitated the educating of the people in the fundamental principles of brotherhood, a work in which the Church could prove of assistance.

The Bishop also exhorted the Church to work for a united Christendom, and labour strenuously to make herself a more devoted servant of mankind. The elucidation through the medium of Church teaching of the various religious and ethical elements of reconstruction would accomplish much towards the consummation of the aims for a Society of Nations, and at the same time help towards the attainment of a united Christendom. While unofficially the Church of England had long desired unity, the rank and file of the Church had evidenced no particular desire to further that project. It was necessary that the people of the Church look for a unity big enough to permit each and every

house," he said. The suggestion was made that a peace offering be taken up to form the nucleus of a fund, the interest of which could be devoted to the augmentation of stipends, or in the event of that plan not meeting with general approval, the Bishop said that a further increase would have to be made in the assessments and apportionments. The fact had been forcibly brought home that the time had arrived when the minimum stipend for the clergy must be \$1,200 per annum.

After reviewing the salient features of the last General Synod, the Bishop drew the attention of the Synod to the sixtieth anniversary of the consecration of Bishop Hills, the first Bishop, February 24, 1859. As a fitting commemoration of this epoch-making event, special services would be held throughout the diocese next Sunday, while in further celebration four Bishops and the Primate of Canada would visit the Province in October next.

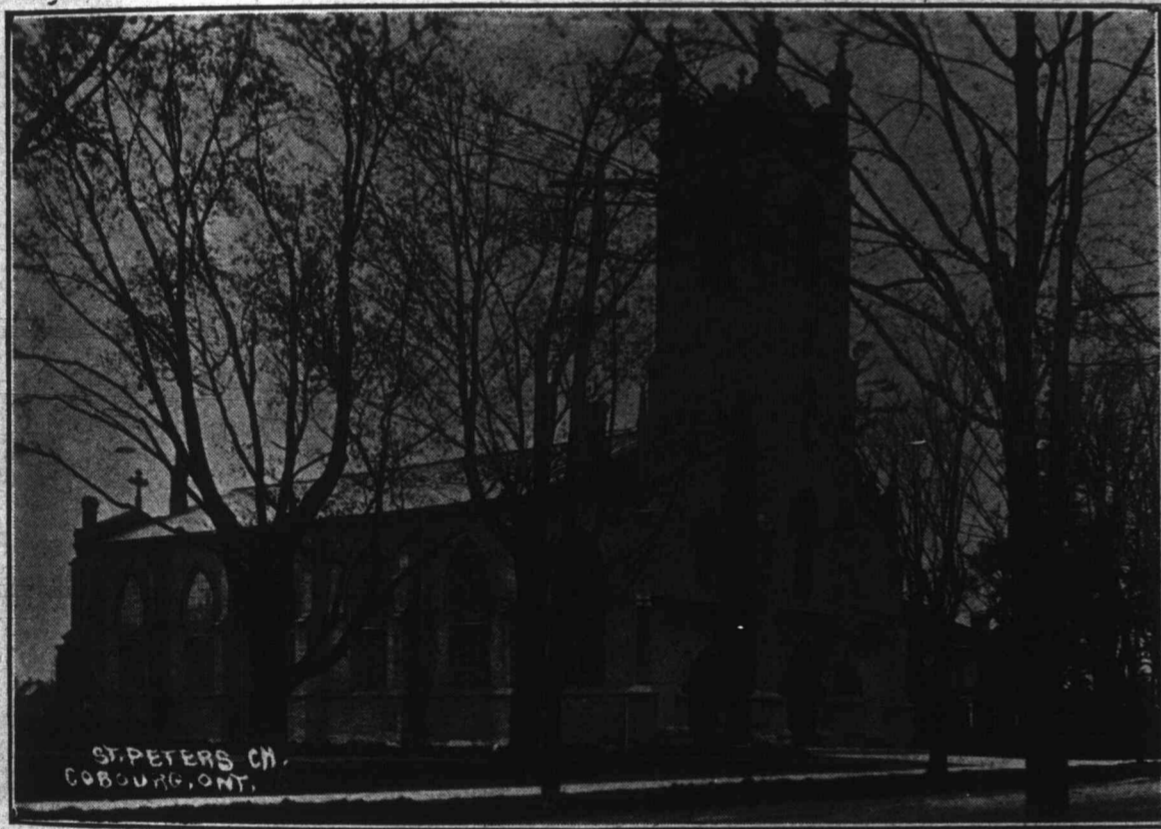
Diocesan matters touched upon in the Bishop's Charge, included the various Missions of the Coast, with a special note of appreciation for the devotion of the workers in these Missions who had been through a great

prayer, particularly with reference to extempore prayer; commendation of the suggested anniversary celebration of the diocese, with the added suggestion that the itinerary of the visiting Bishops during those celebrations be so widened as to embrace more than just one or two towns in the diocese.

The committee's recommendation that the fullest support be given to the Christian Citizenship Movement elicited an explanation of that movement from Rev. F. A. P. Chadwick, and led to much discussion. The meeting finally decided to accord the movement its support, many of the members expressing their sympathy with the aims and objects of this step towards the raising of the standard of education in the schools of Canada.

Rev. Dr. Huestis, General Secretary of the Lord's Day Alliance, was invited to address the Synod, explaining the Lord's Day movement. Dr. Huestis was introduced by Rev. W. L. Clay, D.D., who also conveyed to the Synod the greetings of the Presbyterian Church.

A feature of the morning's work was an animated discussion on the Indian work at Alert Bay. Rev. A. W. Corker, missionary in charge and



ST. PETER'S CHURCH, COBOURG



ALEXANDER NEIL BETHUNE,  
Second Rector of Cobourg, 1827-1866,  
Bishop of Toronto, 1867-1879

names are daily remembered in the nomenclature of Victoria's Streets.

The association of Dr. Hills with the diocese dated more than thirty years. It had the vicissitudes incident to a career contemporary with stirring times, and though those differences which marked his diocesan work are matters of history, his constructive endeavours were the subject of fitting tribute when he withdrew from the episcopacy.

A scattered diocese, many parts difficult of access, with a concentration of population within a limited area, has been troublesome to develop, but there are some phases which have merited approbation everywhere. The Columbia Coast Mission, the Indian work, and similar phases show that the leaders laid permanent foundations for development.

### BISHOP'S CHARGE.

The possibilities and responsibilities of the Church as a factor in the great process of regeneration after the war were emphasized by the Right Reverend C. D. Schofield, D.D., Bishop of Columbia, in his annual Charge to the Synod of Columbia, which opened its sessions at Christ Church schoolroom, February 19th.

section of the Church to make its own contribution. Another point emphasized by the Bishop was that the character and administration of the Church work and teaching should receive consideration, to permit of the discovery and removal of any element likely to have the effect of retarding its progress.

### CLERICAL STIPENDS.

That unless the Church take adequate measures to permit of the payment of a living wage to its clergy, many of them would be obliged to seek secular employment during the week to enable them to make ends meet, otherwise the diocese would be forced to reduce its staff compatible to the allowance of a reasonable stipend for each man, was the warning sounded by the Bishop. Reminding the Synod of the "mean and niggardly spirit which we show to these servants of the Church," he pleaded that the stipend of the clergy be made to compare at least with that of labouring men.

"If the Church is ever to have that influence which she should wield in the life of the community and of the nation, she must first remove such deplorable conditions from her own

ordeal during the recent epidemic; the Sunday School movement, which was bearing signs of a forward movement, and the Bishop Scriven Memorial Fund. Referring to the imposition of the ban, the Bishop deprecated the closing of the churches, and asked the Synod to consider the attitude they would wish to take in the event of a recrudescence of the epidemic and its possible effect in the further closing of the churches. It was necessary, he thought, to raise the whole question of the status of public worship in connection with the jurisdiction of the civil authorities.

Rev. Robert Connell, as chairman of the committee in charge of the Bishop's Charge, read the report, which included an appeal for support of the General Synod's plan to undertake all Indian and missionary work throughout the Dominion, in succession to the Church Missionary Society; a recommendation supporting the suggestion for a greater freedom in the matter of

superintendent of the boys' and girls' schools, emphasized the necessity for the services of another man to work among the tribes in the vicinity of the Bay. In this appeal Mr. Corker was warmly supported by George Luther, an Indian ex-pupil of the Alert Bay Schools. The question of funds for this loomed large, and after hearing the magnificent reports of the work at the Mission, two delegates pledged themselves to pay the extra apportionment necessary, should their respective parishes fail to do so.

"The Relations Between Church and Labour," was the subject of an address at an evening session at St. John's by Rev. William Stevenson, of the Emmanuel Baptist Church. Mr. Stevenson quoted from Church of England authorities. "We are conscious of the lamentable failure in the Church's recent witness," he read from the report of the Archbishops' Committee. "It has laboured hard in the cause of personal character and in

(Continued on page 157.)



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I would suggest that the executive of the M.S.C.C. decide definitely what information it requires from the various dioceses, and then proceed to ask for it. It must realize that the present situation is not satisfactory and that whatever reason there was for delay in dealing with it during the continuance of the war, there is every reason now for taking it up at once. I would suggest also that the Sunday School Commission and Council for Social Service be asked to cooperate in the matter and that one basis be agreed upon for all three. And in conclusion let it be understood that when a diocese accepts an apportionment, its parishes are not to be asked for special contributions without the consent of the diocese, as otherwise the surplus required to meet any addition to its apportionment that is made on the strength of greater wealth, will be drained off into other channels, and the raising of the apportionment seriously interfered with. The M.S.C.C. has been very strict in this matter, so far as missionary dioceses and diocesan committees on Jewish work are concerned. Let us see that the same principle is observed throughout.

R. W. Allin.

Toronto.

## Correspondence

### THE APPORTIONMENT SYSTEM.

Sir,—The article from the pen of the General Secretary of the M.S.C.C., that appeared in the "Canadian Churchman," of February 20th, contained two statements that were not strictly in accordance with facts. It is not my intention, however, to dwell on them further than to point them out.

In the first place it was not correct to say that the "attempt," made in the year 1913 ended in failure. Instructions were given by the M.S.C.C. Board to revise the basis of the apportionments. Statistics were collected and dealt with in the same manner as those collected by Canon Tucker in drawing up the original basis, with the single exception that the returns for a period of three consecutive years were used in place of those of one year. The suggestion referred to by Canon Gould, which, after all, was nothing more than a suggestion, was that the dioceses be grouped according to strength and that certain exemptions be made in the case of the weaker dioceses. The outcome of the whole effort was that the matter was shelved and the orders of the M.S.C.C. Board were not complied with. This is what is called failure on my part.

Another inaccuracy is in the reference to an effort stated to have been made recently in the diocese of Toronto. The truth of the matter is that no such effort has been made. The Synod of this diocese laid down a certain rule of procedure at its meeting in 1917, over a year before the present Finance Commissioner was appointed, and this official has no power to proceed otherwise than in accordance with the terms of this rule. If, therefore, there has been any failure in this matter, it has not been due to any suggestions or experiments on my part.

We all recognize the difficulties of the apportionment system, and we also recognize its value if dealt with on a fair and adequate basis. To employ only one item such as so-called "parish expenses," cannot produce fair results, as this does not take fully enough into account the human element. In dealing with a diocese it would be much fairer to take the average amount expended by its parishes on recurring items of parish expenditure and combine with this the items used by Canon Tucker—viz., total number of Church souls, and total number of communicants.

### JUVENILE COURT AT TORONTO.

Sir,—Every thinking citizen to-day realizes the necessity of Juvenile Courts. Patient investigation, kindly correction and the absence of publicity are the necessities for their good work. When the Attorney-General appointed a commissioner for a Juvenile Court in Toronto, he no doubt counted on the good sense and fair play of all Toronto citizens. But the treatment that the present commissioner has received at the hands of certain aldermen, and part of the local press, is something which I must emphatically protest against.

The criticism of the commissioner always breaks out immediately after the dismissal of an employee, and it is always voiced by one man. This criticism appears, on the face of it, to be unintelligent. The chief cause of complaint is the number of adjournments, which, all thinking people will agree, should be the outstanding feature in a well-conducted juvenile court—the object of which is to cure, and not to punish.

It is distinctly against public interest for any alderman or newspaper to do anything that will lower respect for the court, hamper the judge in his work, or manufacture an adverse public opinion. It is true that this must, to a great extent, have been the result of what has been said and done; but, at the same time, the respect and admiration of many people has been increased for the devoted judge, who has faithfully stuck to his job on a mere pittance, in spite of the difficulties which have been continuously thrown in his way.

Ernest Heaton.

### REUNION OF CHRISTENDOM.

Sir,—I have been much interested in Mr. Eardley-Wilmot's articles on "Reunion," and I want to ask one question. He says that ministers of other denominations cannot be allowed to preach or officiate at the regular services of the church, without a breach of order, because those who so officiate must have episcopal ordination, or a license from the Bishop. But why cannot they get such a license? All episcopally ordained men have to get a license before they can exercise their ministry in any particular diocese. Ordination makes a man a priest, but it is the Bishop's license (if I am not mistaken), which gives him the right to act as a priest in any particular church. If that is true,

the fact that we ask other ministers to get a license from the Bishop, is no reflection on their Orders. Moreover, preaching is not entirely a question of Orders. A layman may preach, if he has a license, and a deacon only preaches in the absence of the priest, if he be admitted thereto by the Bishop. (See ordination of deacons.) I am not sure that everyone will agree that episcopal ordination or license is any "safeguard of the continuity and catholicity of her teaching." There is probably as much difference of opinion between clergy in the Church of England as there is between Church of England clergy and those of other denominations. Some years ago, a petition was drawn up, asking the General Synod to permit ministers of other denominations to preach in our pulpits, with the Bishop's consent. One man said to me: "I hope it won't carry, because we will never know what we are going to get in the pulpit." The obvious reply seemed to be: "I think I could easily arrange a course of sermons on Church doctrine, by clergy of the Church of England, and you would never know what you are going to get." I will be grateful to Mr. Eardley-Wilmot, if he will discuss the two points I mention.

F. G. Plummer.

### LIVE DANGEROUSLY?

Sir,—The admonition to Church people to "live dangerously" in the new age arrests attention by its epigrammatic form. It also commends itself at a time when enthusiasts for the Kingdom of God are eager to emulate the venture of faith made by our heroic soldiers. "Safety first" is recognized as an ignoble maxim, belonging to an age that is past. But is it not possible to interpret and act upon the more worthy motto in such a way as to endanger things which are of value, which are not our own, and which we have no right to put at risk?

Surely the Anglican Communion stands for distinctive principles of faith and order! Surely these are needed to flourish the roots of a future reunited Church! Surely, when the riches of the various Christian communions are brought together in that future Church the contribution of the Anglican communion ought not to rank lowest in value! The guarding and handing down to us of those treasures has meant no small expenditure of faith and patience on the part of our spiritual ancestors. Have we, then, any right to "live dangerously" in the sense of handling them as if they were things of small worth?

Among the communions which are at this time turning their faces towards the dawn of Christian reunion, our own communion is not the least eager, even if she is the most deliberate. Nor is the slowness and caution of her advance anything but wise and right, considering the difficult ground to be traversed and the necessity of keeping widely-extended forces aligned. On the other hand, hasty and impetuous forward movements on the part of individuals, or of sections of the Anglican line, may easily throw into disorder and retard the general advance. It is to "live dangerously" in the wrong sense! There are not wanting valuable ways of approaching reunion with our separated brethren of other names, where no danger seems to be involved, in matters patriotic, social and non-ecclesiastical. But in matters ecclesiastical, that is, in pulpit exchanges, religious instruction, and so on, individual experiments may easily break the line and hold up the advance that is being prepared by our Church's "general staff."

But in the meantime, why not "live brotherly"—and not least towards our fellow-Anglicans? The curious thing is that so many who are ready

to "live dangerously" in interdenominational relations maintain an attitude of suspicion and aloofness towards those within their own Church whose thoughts and ways happen to be diverse from their own, but who, after all, use the same Prayer Book and are children of the same mother. "Sirs, ye are brethren." Why not, as a first, obvious, and even necessary, step towards general reunion, "get together" within the walls of our own spiritual home—live brotherly, forgetting "high" and "low" in a common, loyal Churchmanship; "live dangerously" even in combined Sunday School endeavour, in clerical gatherings, in pulpit exchange, where there is little danger of compromise of principle and a great likelihood of enlarging our appreciation of the wealth contained in our common heritage of a glorious and comprehensive Church and brotherhood?

Walter H. White.

St. Luke's Rectory, Peterborough.

### CANADIAN CHAPLAINS' FUND.

Miss E. H. Tomkins	\$5.00
Archdeacon Ingles	5.00
Judge McDonald	5.00
Mr. H. L. Morphy	2.00
S. F.	1.00
P. Dykes	1.00
C. A. Callard	1.00
Total on March 4th	\$20.00

### Preferments and Appointments

MacDonald, Rev. (Capt.) J. W., lately returned from overseas service, to be Rector of Thornhill, Ont.

Rogers, Rev. Joseph, B.A., from military service, to be Rector of Norval, Ontario. (Diocese of Niagara.)

Mackay, Rev. W. E., Incumbent of Washago Mission, to be Incumbent of St. Matthew's, Coldwater (effective April 1st). (Diocese of Toronto.)

### ORDINATION AT OAKVILLE.

On February 23rd, the Bishop of Niagara advanced Rev. Joseph Rogers to the priesthood at St. Jude's Church, Oakville, Ont. Provost Macklem preached the ordination sermon from 2 Cor. 4:7. Canon Woodcock read the Litany. Mr. Rogers is a graduate of Trinity College ('18). He enlisted in an infantry battalion last spring, and was discharged after the armistice. He was appointed Rector of Norval.

### NEW RECTOR OF ST. PAUL'S, FORT WILLIAM.

The appointment of the Rev. W. H. Trickett as the third Rector of St. Paul's, Fort William, has given great satisfaction, not only to the congregation, but to the citizens in general. Mr. Trickett has been in the diocese of Algoma for the past six or seven years, and has held several important appointments. Before coming to Algoma he worked in the diocese of Athabasca for a number of years, where he is well known and much esteemed having held appointments at St. Peter's Mission, Lesser Slave Lake, and the historic Mission of Fort Vermilion on the Peace River, following in the steps of such great workers as the Ven. Archdeacon Scott and Archdeacon White. Mr. Trickett was ordained by the then Bishop of Mackenzie River, Right Rev. W. D. Reeve, now Assistant Bishop of Toronto, and priested by the late Bishop of Athabasca, Right Rev. G. Holmes. All his ministerial career has been passed in Athabasca and Algoma, with the exception of one year which was passed in England.

### All Over the

The three day Bible Institute held at Hamilton, was a great success.

All Saints' Church, Windsor, Ont., closed a series of meetings of a large number of the needs of well as adults.

The fifty-first of the Holy Trinity, Toronto, was the pr

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### All Over the Dominion

The three days' Missionary and Bible Institute held at Christ Cathedral, Hamilton, for the diocese was a great success.

All Saints' Church Men's Club at Windsor, Ont., is planning the erection of a large recreation building to meet the needs of boys and girls as well as adults.

The fifty-first anniversary of All Saints', Collingwood, Ont., was held last Sunday. Rev. C. S. McGaffin is the Rector. Dr. T. H. Cotton, of Toronto, was the preacher.

Twenty-minute services every noon throughout Lent are being held at Holy Trinity, Toronto. Rev. W. P. Robertson, Dr. C. A. Jessup, Dean Owen, Canon Woodcock, Rev. J. C. Fotheringham and the Rector are the preachers for the succeeding weeks.

A rousing welcome was given by the St. John's congregation at Kitchener to their fifty-eight returned men at a banquet in their honour. An address was read, and at the conclusion the roll was called and every man cheered. Rev. H. M. Langford is the energetic Rector.

The ideal Sunday School was the subject of a round-table conference of the Hamilton Deanery Sunday School Association last week in St. Thomas' Church. Punctuality, Reverence, Memory Work, Missionary Work, Prayer and Teaching were the subjects of ten-minute addresses.

Rev. Dr. T. B. Westgate, who returned from German East Africa last December, preached in All Saints' Church, Hamilton, on February 23rd. Dr. Westgate was interned in Africa for three years, and gave his auditors much first-hand information about the way the Germans treated those over whom they had control.

The Bishop of Moosonee held Confirmation service at St. Mary's Church, Monteith, on February 20th, in the presence of a large congregation. The candidates were presented by Mr. C. P. Heaven, missionary in charge, and the Bishop was assisted at the Holy Communion by the Rev. A. Marchant, of Iroquois Falls.

A combined service was held in St. John, N.B., in the centenary Methodist Church on February 27th, when Rev. R. P. McKim, of St. Luke's Church, preached. Eleven Anglican, seven Methodist, four Baptist and three Presbyterian ministers sat in the choir. Representatives of all the Churches took part in the service.

At the request of the Anglican Synod of the Diocese of British Columbia, the City Council of Victoria recently endorsed the resolution passed at the recent Synod meeting asking for an amendment to the marriage laws whereby compulsory medical examinations would be required prior to the issue of marriage licenses.

"The Bible, and How to Understand It," is the title of a series of sermons Canon Plumtre, of St. James' Cathedral, Toronto, is preaching in Lent. "The Influence," "The History," "The Evolution," and "The Inspiration of the Bible" are the subjects. On Fridays in Lent at the daily noonday services returned Chaplains will be the preachers.

Last year's total contribution of the St. James' Cathedral congregation, Toronto, was \$33,324, of which \$7,833 was for missions, etc., and \$5,129 for W.A. The founding of a scholarship at Trinity College as a tribute to Dr. Ham and the choir was announced. This means a yearly appeal for \$500. It was decided to publish the correspondence with the Bishop of Toronto in which St. James' was offered as the Diocesan Cathedral until St. Alban's should be completed.

Col. (Rev.) A. W. Woods, D.S.O., Rector of St. Margaret's, Winnipeg, has been appointed field secretary for Manitoba by the Repatriation Committee of the Dominion. After spending a few days in Ottawa, familiarizing himself with the details of repatriation, he has returned to Manitoba. Col. Woods served as Chaplain overseas with the "Little Black Devils" (8th Battalion).

Capt. (Rev.) C. K. Masters, M.C., the Rector of St. Mary's, has been giving a series of sermons on Sunday evenings, particularly interesting to the returned men. The subjects of these discourses have been: 1. "What the Soldier Thinks of the Church." 2. "What the Soldier Thinks of the Minister." 3. "Is there a Place for the Soldier in the Church?" 4. "Is 'Safety First' in Religion the Policy to Appeal to a Soldier?"

In the presence of many returned comrades of the 120th Battalion, the handsome tablet erected by Capt. Chas. Heming, of the 123rd Pioneers, in St. Mark's, Hamilton, to the memory of his brother, Sergt. Alfred Townley Heming, who fell in action while serving with his regiment two years ago, was unveiled on February 23rd, by Major Burbidge. Canon (Capt.) Samuel Daw, regimental Chaplain, read the prayers, and preached the memorial sermon. At the conclusion of the ceremony a bugler sounded the "Last Post."

#### MRS. SARAH ANN McPHERSON.

In her ninetieth year, Mrs. Sarah Ann McPherson passed away on February 21st, at the home of her son, Hon. W. D. McPherson, with whom she has lived for some years past.



MRS. SARAH ANN McPHERSON.

She was the daughter of the late John Courtney, one of the original settlers in Lambton County. Her husband died in 1865. She was a member of St. Paul's, Toronto. Hon. W. D. McPherson is the only surviving member of the family.

### The Churchwoman

#### GIRLS' FRIENDLY SOCIETY.

On February 11th, at 7 p.m., a splendidly representative gathering of the Girls' Friendly Society was held in the Parish House of the Church of the Redeemer, Toronto, the occasion being the annual supper for the members and candidates of all the Branches in town. The members can be of any denomination, but the associates must belong to the Anglican Church. The candidates can join at the age of six years and they become

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members at fourteen. The great effort and policy of the Society is to gain special hold upon a girl between the ages of ten and twenty years, when she needs guidance most. About two hundred were present at the supper. The entertainment later was given by some of the fifty-seven candidates from the Branch of St. Cuthbert's Church, under the training of Mrs. C. N. Smith, associate of that branch. This took the form of a play, written by Mrs. Smith, called "Cinderella," wonderfully well acted. About 264 of an audience witnessed this performance. The Society presents cards to its members for "Faithful Discharge of Duty to any Employers," for three years and over. These cards were presented by Miss Nordheimer, Toronto Diocesan President, G.F.S., as follows: For three years, Misses Jane Smith, Winnifred Standing, Amy Bryant, Hilda Pridmore. For five years, Misses Ellen Sedgewick, Rose Edworthy. For seven years, Miss Bella Macdonald. For eight years, Miss Sarah Joyce. For nine years, Miss Elizabeth Philips. The G.F.S. card for "Seven Years' Satisfactory Membership" was presented to the following: Misses Amy Bryant, Emma Sparrow, Edith White, Agnes Back, Maude Lawrence, Alfrida Henniger, Elizabeth Philips. Miss Allison Kershaw, of St. Thomas' Branch, won the prize open to the whole Dominion for the best essay on a book read in all Branches during 1918, called "The Three Best Things."

A meeting was held on February 24th, in the Mansion House, London, Eng., in connection with the commemoration of the Diamond Jubilee of the consecration of George Hills, first Bishop of British Columbia. His consecration took place in Westminster Abbey sixty years ago on St. Matthias' Day.

**MRS. H. CAWTHRA.**  
The death occurred on February 27th, at Yeadon Hall, Toronto, of Mrs. Henry Cawthra, in her 83rd year. She was the eldest daughter of Hon. Samuel Mills, of Hamilton. Her



MRS. H. CAWTHRA.

father was of an old U.E.L. family. She was born at the homestead in Hamilton in 1837, and married Henry Cawthra, of Yeadon Hall, Toronto, barrister-at-law, at St. George's Church, Hanover-square, London, England, in 1857. Her husband predeceased her on December 25th, 1904. She leaves four children—Henry Victor Cawthra, of Toronto, Mrs. Henry Brock, of Toronto, Mrs. James G. Burnham, of Toronto, and Miss Grace Cawthra, of Toronto. She was a member of St. James' Cathedral, Toronto.

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interdenominational... maintain an attitude of aloofness to their own Church... Prayers happen to... but who... Prayer Book... same mother... Why not, as... necessary... reunion, "get... of our own... rotherly, for... w" in a comp... nip; "live dan... ined Sunday... erical gather... e, where there... compromise of... likelihood of... ation of the... common heri... comprehensive... d?

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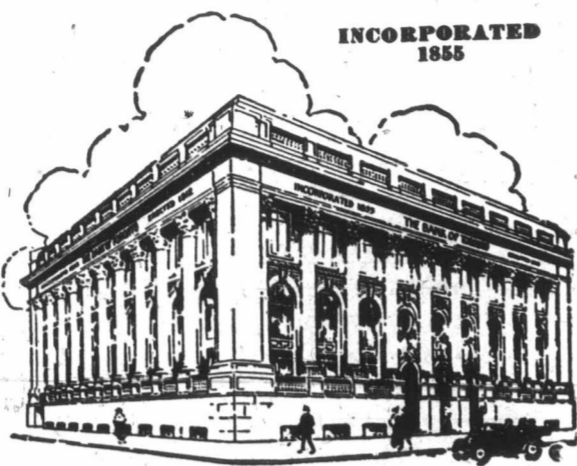
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THOS. F. HOW, General Manager



### MEMORIAL TABLET DEDICATED AT BISHOP STRACHAN SCHOOL.

At Bishop Strachan School on February 24th, a brass tablet erected to the memory of Nursing Sister Frances E. Munroe, C.A.M.C., presented by the officers and nursing staff of the 1st and 3rd Canadian Stationary Hospitals was dedicated by the Bishop of Toronto, attended by the Chaplain of the School, Rev. J. S. Broughall. Miss Munroe was head girl of the school in the session 1886-7, had obtained her Honour Matriculation certificate and won the Governor-General's medal. Later she trained as a nurse in Boston, and worked for four years in Cleveland on the executive of a large hospital there. She volunteered for medical service early in the war, and nursed in France from April to August, 1915. She was sent to the Dardanelles and died in Lemnos on September 7th, 1915. The Bishop emphasized the lesson of her life of service by drawing an example from the offering of Mary of Bethany. There was a full attendance of the present members of the School, besides the president and executive of the School Association, Sydney E. Jones, Esq., representing the Council, and Miss Munroe's sister (Mrs. Bradfield) and her two nephews, Lieut. F. M. and Mr. M. F. Bradfield.

### ALL SAINTS' CHURCH, VERNON.

At the annual vestry meeting at All Saints' Church, the Rector, Rev. E. P. Laycock, reported 320 communicants and 550 adherents. Over 4,000 miles were travelled in carrying on the work during 1918 within the boundaries of the parish. Out of the 187 men of All Saints' parish who served in the King's forces, 36 laid down their lives. One member who joined the forces as a nurse has also died in the great cause. The memorial chapel which commemorates these

sacrifices is gradually nearing completion, and it is hoped that few of the unfinished details will remain longer than the present year. Reduction of capital debt of \$587.85, total liquidation of taxes, rectory repairs and organ indebtedness were reported by the people's warden, Mr. A. L. C. Madden. A satisfactory new furnace was installed in the parish hall and has been paid for in full. The missionary apportionment has been paid in full, being the largest amount yet subscribed by the parish for missionary purposes.

Two more stained glass windows were unveiled in All Saints' Memorial Chapel recently and dedicated by the Bishop. One, representing the figure of Justice, was dedicated in memory of John Alexander, Lieut. 25th Canadians, who was killed in action at Courcellette on October 1st, 1916, in his 24th year. The other window represents the figure of England's patron saint, St. George, and was dedicated in memory of Frank Fernie McGowen, Lieut. 16th Canadian Scottish, who was killed in action at Vimy Ridge on April 9th, 1917, aged 36 years. A lectern (made in Vernon) was also dedicated in memory of Arthur Haldane Steedman, Lieut., Cameronians, who died near Arras of wounds received in action, March, 1917.

### HON. RICHARD HARCOURT AT A L.M.M. BANQUET.

The banquet of the Anglican laymen of the parishes of Niagara Falls, Chippawa, Stamford and Queenston, held February 27th, in the parish hall of Christ Church, Niagara Falls, was a great success. The address of the Hon. Richard Harcourt, one of the outstanding laymen in the Niagara Peninsula, indicated the high ideals to be kept in order that the Church should accomplish greater things. Speaking of the part played by the Church of England in the war, not

only by enlistment and participation therein of all ranks, animated by the spirit of British fair play to the weak nations, he cited the two outstanding figures in the last century in England and Germany—Gladstone and Bismarck—contrasting them, and showing the results of the ideals and teaching. Gladstone was a great Churchman who took part in the services of the Church, and wrote numerous treatises on the Bible, enunciating the teaching thereof, raising his voice on behalf of weak nations and endeavouring to arouse the people to redress grievances, and usher in equity and justice. Bismarck, on the contrary, glorified might, and taught the ruthless doctrine that everything must be subordinate to military and material advancement of the nation. He urged the members of the Church to awake to the responsibility devolving upon them to see that the ministry and dependants were adequately provided for, and all other activities sustained, so as to carry on the work of the Church and perpetuate the teaching and ideals handed down for so many years. The address was a great treat, filled with apt poetical quotations, and delivered with vigour and scholarly enrichment.

### DEANERY OF WEST SIMCOE.

The Rural Deanery of West Simcoe met at Allandale, Ont., on February 11th, when the members of the Deanery were guests of the Rev. E. B. Taylor, Rector, and the W.A. of St. George's Church. At the opening service of Holy Communion, the Rural Dean, Rev. N. A. F. Bourne, was assisted by the Rector, and his address was from the text, "Come ye yourselves apart and rest awhile." The remainder of the morning was devoted to the discussion of Deanery and Diocesan matters.

The discussion showed a strong feeling that the arrangements of the M.S.C.C. for providing missionary speakers from among the returned missionaries worked adversely for the country parishes, and made it quite impossible to secure the help needed to maintain missionary interest in the rural parishes. Almost every member present had tried to secure a returned missionary to address his people, but in every case without success.

A suggestion to hold a Sunday School Summer Conference at Elmvalle was made by Rev. J. J. Preston, and, after consideration, was left over till next meeting of the Deanery. At the afternoon session the Rev. H. D. Raymond read a paper on H. G. Wells' book, "God, the Invisible King," which provoked interesting comment. At the closing session of Evening Prayer the Rev. C. S. McGaffin preached from the text, "Whom do men say that I, the Son of man, am?" and suggested the need for a new emphasis upon the aspects of Divinity, power and majesty in the character and person of Christ.

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### THE GIRL OF THE REMAKE.

(Continued from page 150.)

digestion, good wheaten bread and oat cakes build infinitely better muscle than cream puffs.

Secondly, you must choose your books with an eye to the future. Catalogue them carefully, and remember that these days of small houses are fatal to any but well-chosen books. A large library in an outlying part of Canada was recently burnt in order to get rid of it; and another still more valuable would have followed suit but that it took so long to burn, and was, therefore, sold for a dollar. You may some day live in a flat or be cramped for room. Therefore, if you want romance, choose standard novels and avoid frivolous love stories, and, above all, the worse than love stories of to-day, which leave such a subtle, poisonous deposit behind them.

Thirdly, master your books instead of skimming over them. A young Canadian student told Jowett that he read three hours a day. "You read three hours a day, sir," was the reply, "but how many hours a day do you think?" William Jackson, a leading shipmaster, of Birkenhead, studied his Encyclopædia by day and night. The English peasant, with a well-mastered Bible and Bunyan's "Pilgrim's Progress," has a culture and appreciation of the values of life which is the envy of many of us to-day. The trader in the faraway recesses of Hudson's Bay oftentimes has a wealth and richness of thought which amazes you till you find that the books he has mastered in his shack are entirely his own.

And lastly, reverence your books, and, above all, the Book of books. In the living out of that Book your library will illumine "like a shaft of light across the land." Old Bishop de Bury, of Durham, never travelled without a wagon load of books, or lent a book (for even fourteenth century borrowers had scant consciences) save in the presence of five librarians. He bids us remember how "the most magnificent Moses" revered the Book of the Law, and how "our Saviour did not deliver the Book till He had closed it with His most holy hand."

For books are as mysterious and as eternal as the wireless messages which crossed the Alps above all the noise of artillery and the miseries of the earth and sped forward into space beyond the nearest and the farthest star. There is the same thrill in standing in a library as at a wireless station where thoughts are for a mo-

## Pay as you go!

A number of our subscribers like to let their subscriptions run for <sup>a year or two</sup> two or three years (some longer) and then remit when they consider the amount worth while. Unfortunately we cannot do the same. Think what answer we would get should we suggest to the paper manufacturers, printers, the post office, or our staff that we pay every two or three years.

Don't you see,—it is a case of "Pay as you go"?

This week we have sent out notices to these subscribers. If you are one please answer the call promptly. Don't wait for a second notice. By doing so you only double our labor and you would not do that intentionally.

Our financial year closes this month, so anyone in arrears please remit. Your address label shows expiry date; look at it now.

Thank You.

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will never pass a  
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ment arrested, and a still greater thrill in listening to the words "which will never pass away," the words more imperishable even than the stars, for "Starres are poore bookes and often times do misse, But this booke of starres lights to eternal blisse."

(To be continued.)

## COLUMBIA DIOCESAN SYNOD.

(Continued from page 153.)

the cause of charity. Our charity has meant far too exclusively what may be called the ambulance work of mankind, the picking up of the wounded and the curing of their wounds. We have neglected to attack the forces of wrong. We have been content with the ambulance work when we ought to have been assaulting the strongholds of evil." He said that it was time that the Church took its proper place in the sphere of things, and this involved a firm stand in the interests of the working people and an interest in seeing that labor was sufficiently represented in parliament to ensure its protection.

Boys' Work was the subject of another evening conference at the Cathedral Schoolhouse. The subject was introduced in an address by A. R.

Merrix, general superintendent of Christ Church Cathedral School, on the "Boy's Challenge to the Church." The conference was of special interest to Sunday School workers and others concerned in the training of the young and the welfare of 'teen-age boys and girls.

### DEDICATION OF CATHEDRAL EXTENSION.

At the morning service in Christ Church Cathedral on February 23rd, the Bishop dedicated the recently constructed addition to the west end of the Cathedral. It has been carried out at a cost of \$3,300. This extension gives a seating accommodation of an additional 180 places, the building now having a capacity of about 780 persons. The sermon on this occasion was preached by Dean Quainton. Special offerings throughout the day was applied to the Cathedral Extension Fund, the sum of \$1,000 being the amount asked for. In the afternoon a service in commemoration of the anniversary for members of the Cathedral Sunday School and young people of the church was conducted by the Dean. The Bishop delivered an address on "What the sixtieth birthday of our diocese means to us." At services throughout the day, special offerings were devoted to the Cathedral Extension Fund, and at the afternoon service, part was also devoted to the fund for the promotion of work

among 'teen-age boys and girls and the Patriarch Mar Shimun Fund for sending an Armenian and Assyrian deputation to the Peace Conference.

The commemorative associations of the day, and recognition of sixty years of complete spiritual ministrations by the Church, through the devoted loyalty of heroic pioneer missionaries, together with the forward steps undertaken by the Church's appointed representatives at this week's meeting of the Synod, looking to more efficient and effective service to the age and generation, place a great obligation on all members of the Church of England in the district, and present a challenge to enter this open door of opportunity and blaze the path anew for a new era of progress at a time of crisis in the world's history and the Church's responsibility.

## THE CANADIAN BOOK OF COMMON PRAYER.

(Continued from page 149.)

things," and the American Prayer Book has, "from whom cometh every good and perfect gift." The Canadian revisers have adopted a new expression of singular beauty and appropriateness, "the giver of all spiritual gifts," which was moved as early as April, 1912, by Archdeacon Paterson Smyth, seconded by Mr. Matthew Wilson, and placed in the Draft Book, outliving all criticism and passing through all the changes and chances of two Synods.

The word "Curate" in this prayer has long been objected to as an archaic term, or at least as a word which has completely changed its meaning. One object of revision, it was urged, is to change such words and to furnish their equivalents in modern English. Thus it came to pass that we lost here, in our familiar prayer, one of the most beautiful and expressive words in our Prayer Book. In 1912 Archdeacon Armitage moved, seconded by Canon Scott, that the word "Curate" be retained. On motion of the Bishop of Fredericton, seconded by Archdeacon Cody, the suggestion was made that the words "other clergy" be substituted for the word "curates." Canon Plumtre's motion, seconded by Canon Hague, that the word "clergy" be substituted, carried at the time. It was altered later to "other clergy." The Provincial Synod of Canada suggested the use of "Bishops, Priests and Deacons," and when this was discussed in January, 1918, by the Revision Committee, it was decided to re-introduce the word "Curates" in the prayer. The General Synod, however, simply struck out the word "other" and gave their approval to the first action taken by the committee in 1812. The prayer now reads—

*A Prayer for the Clergy and People.*  
Almighty and everlasting God, the Giver of all spiritual gifts: Send down upon our Bishops and Clergy, and all Congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ Amen.

A COLLECT OR PRAYER FOR ALL CONDITIONS OF MEN.—This prayer was inserted in the body of Morning Prayer, and taken from its former place of Prayers and Thanksgivings. The American Church had taken this course some years before, and it was found in practice that it greatly simplified the service and made it much easier to follow.

A GENERAL THANKSGIVING.—The same course was adopted in regard to the General Thanksgiving, with a change in the rubrical direction. The rubric now reads:—

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## The Editor of the "Saturday Evening Post" says—

Referring to the protection of soldiers' and sailors' families by the U.S. Government:—  
"This war-insurance experience should lead to a condition in which no responsible adult person will be going around the country without insurance any more than without clothes." At a trifling cost to the individual soldier the United States Government offered life insurance to their troops up to \$10,000 on a single life. This shows the value placed upon life insurance by the greatest economists of our age. It gave the soldier confidence and courage and life insurance will do the same for us CIVILIAN soldiers in the grim battle of LIFE.

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A General Thanksgiving, to be said by the Minister alone, or by the Minister and people together.

The American Church had placed it in Morning and Evening Prayer, and in the Litany as well. The Church of Ireland had introduced the practice of the congregation joining in the Thanksgiving under a permissive rubric, "Which may be said of the whole congregation after the Minister." The Canadian Church has adopted a new rubric which allows a variety of practice, which was, in fact, already in existence owing to the large number of Irish Churchmen in Canada, who had carried with them the system in vogue in their Motherland.

There was but one further change, and that the addition of a rubric at the end of the service:—

Here a Sermon may be preached, and the offerings of the people may be received in the appointed manner.

The Rev. J. S. Broughall has called my attention to an error in my article of January 30th, 1919. The note in the middle column of page 71 should read in the third line as follows: "First or the Second Lesson." I will be glad if your readers will make this correction in pen and ink. I trust the Editor will do the same with copies kept on file.—W. J. Armitage.

think it is utterly impossible for a Christian policy to be pure, having come in contact with too many of the Russian priests. Their moral views are very extreme, and give a very good excuse and justification for the attitude of the Swiss people towards the Russian students. Most of the Russian students were those who had been turned out of their own country, anarchists, nihilists, etc. There was one very charming and beautiful young girl who attended the Sunday afternoon meetings, but she always wore a dagger in her belt. It really was not necessary to wear it at the afternoon meetings, but when asked about it, she said she wore it as an Englishwoman would wear a collar.

"A Russian Jewess came one Sunday night and just knocked at the door, or rather threw a stone at the window of the club. She said: 'Before the war I thought I could get along without God, but I have just discovered that I can't. My brother, the only relative I had, has just been killed in battle and I am all alone. I think I shall go mad.' She came because we sent some food to a friend of hers. The food arrived too late for she had died of starvation, but this girl naturally came to us to get help. 'It may seem strange to come so far for help, but Switzerland has given and given until she can give no more. I have come because of the fact that I realize that Switzerland has done her absolute utmost.

"The population of Switzerland at the present time is about 4,000,000, without counting the refugees, because they have, as far as the women, children and old men are concerned, almost all passed out to France. There are now about 2,000 foreign women students in Switzerland, and out of the 2,000 only about 500 who are in need, and perhaps about 300 who are in absolute dire need, because at various times the students have gone home or we have found work for them. "Now that the armistice has been signed, the conditions will not change to any appreciable extent before the end of this year because most of the students there who have not been receiving money have no homes left and no friends with any money. It is really better to help some of the students finish their university course rather than try and send them home, because some of them have almost finished now. Most of them have taken up the principles of Christianity."

Our Financial year closes this month. Please P.A.Y.G. See foot of page 156.

CHAPTER IV. (Continued.)  
TODE MEETS THE BISHOP.

ALL through that week Tode told himself that he would not go to the church again, yet day by day the longing grew to see the bishop's face once more and to hear his voice.

"W'at's the use! O'ny makes a feller feel meaner 'n dirt," he said to himself again and again, yet the next Sabbath afternoon found him hanging about St. Mark's hoping that the bishop would ask him in again. But the minutes passed and the bishop did not appear.

"Maybe he's gone in aready," the boy thought, peering cautiously through the pillars of the entrance. There was no one in sight, and Tode crept quietly across the porch through the wide vestibule to the church door. Only the sexton was there, and his back was toward the boy as he stood looking out of the opposite door.

"Now's my time," thought Tode, and he ran swiftly and silently up the aisle to the pew where the bishop had placed him. There he hesitated. He was not sure which of several pews was the one, but with a quick glance at the sexton's back, he slipped into the nearest, and hearing the man's footsteps approaching, dropped to the floor and crawled under the seat.

The sexton came slowly down the aisle, stopping here and there to arrange books or brush off a dusty spot. He even entered the pew where Tode was, and moved the books in the rack in front, but the boy lay motionless in the shadow, and the man passed on without discovering him.

Then the people began to come in, and Tode was just about to get up and sit on the seat, when a lady and a little girl entered the pew.

The boy groaned inwardly. "They'll screech if I get up now," he thought. "Nothin' for it but to lay here till it's over. Wal', I c'n hear him anyhow."

"Him," in Tode's thought was the bishop, and he waited patiently through the early part of the service, longing to hear again that rich, strong, thrilling voice. But alas for Tode! It was not the bishop who preached that day. It was a stranger, whose low monotonous voice reached the boy so indistinctly, that he soon gave up all attempts to listen, and before the sermon was half over he was sound asleep. Fortunately he was used to hard resting-places, and he slept so quietly that the occupants of the pew did not discover his presence at all.

The music of the choir and of the organ mingled with the boy's dreams, but did not arouse him, and when the people departed and the sexton closed the church and went home, Tode still slept on in darkness and solitude.

Usually there was an evening service, but on this occasion it was omitted, the rector being ill, so when Tode at last opened his eyes, it was to find all dark and silent about him. As he started up his head struck the bottom of the seat with a force that made him cry out and drop back again. Then as he lay there he put out his hands, and feeling the cushioned seat over his head, he knew where he was and guessed what had happened.

"Wal' I was a chump to go to sleep here!" he muttered, slowly, rising with hands outstretched. "Spect I'll have ter get out of the window."

The street lights shining through the stained glass made a faint twilight in the church, but there was

RUSSIAN STUDENTS IN SWITZERLAND.

(Continued from page 148.)

sympathy with Germany to pass out of Switzerland to Russia through Germany. Several trainloads went back home, but these, of course, were not all students.

"What I really wanted to accomplish in Canada was just to pass on a message to people who are really interested in what student life in Switzerland was like during the war. Clothes are urgently needed. The students received very little money during the war, but since the revolution even this has been stopped, and they receive nothing whatever.

THE RELIGIOUS LIFE OF THE STUDENTS.

"Many students were members of the Orthodox Greek Church of Russia. Some of the girls have come into a very real Christian life through their contact with Christian associations. Dealing with them is exceedingly difficult, because they have a suspicion of everything. They think that any advances hide a political situation. They

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something weird being there alone set the boy's head than usual. He went to one felt about for he could not reach too high. He t none were withi

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something weird and strange about being there alone at that hour that set the boy's heart to beating faster than usual.

He went to one of the windows and felt about for the fastenings, but he could not reach them. They were too high. He tried them all, but none were within his reach. Then

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he sat down in one of the pews and wondered what he should do next. He was wide awake now. It seemed to him that he could not close his eyes again that night, and indeed it was long after midnight before he did. He felt strangely lonely as he sat there through those endless hours, dimly hearing the voices and footsteps in the street without grow fewer and fainter, till all was silent save the clocks that rang out the creeping hours to his weary ears. At last his tired eyes closed and he slipped down on the cushioned seat and slept for a few hours, but he awoke again before daylight.

It was broad daylight outside before it was light enough in the church for the boy to see clearly, and then he looked hopelessly at the high window fastenings. He had tried every door but all were securely locked.

"Nothin' t' do but wait till that ol' cove comes back," he said to himself. Then a thought flashed across his mind—a thought that made his heart stand still with dread. "S'posin' he don't come till next Sunday?"

Tode knew nothing about midweek or daily services. But he put this terrible thought away from him.

"I'll get out somehow if I have ter smash some o' them pictures," he said aloud, as he looked up at the beautiful windows.

The minutes seemed endless while the boy walked restlessly up and down the aisles thinking of his stand, and of the customers who would seek breakfast there in vain that morning. At last he heard approaching footsteps, then a key rattled in the lock, and Tode instinctively rolled under the nearest pew and lay still, listening to the heavy footsteps of the sexton as he passed slowly about opening doors and windows. The boy waited with what patience he could until the man passed on to the further side of the church, then he slid and crawled along the carpeted aisle until he reached the door, when springing to his feet he made a dash for the street. He heard the sexton shouting angrily after him, but he paid no heed. On and on he ran until he reached his room where Tag gave him a wildly delighted welcome, and in a very short time thereafter the stand at "Tode's Corner" was doing a brisk business.

(To be continued.)

A great-great-granddaughter was born lately to Basil Guerard, aged 94, head of a well-known Port Arthur family, of which there are thus now five generations living. Mr. Guerard had sixteen children, and his descendants number upwards of one hundred and seventy-five.

The Six Nations Indian women have forwarded to Princess Patricia an oil painting of the old Mohawk Church as a bridal gift. The painting is encased in a frame of carved black walnut grown on the reservation. The Duke of Connaught was twice a visitor to the Six Nations and was made Chief Ka-rah-konteh.

## Some Good Points

For rough skin, chapped hands and face, or cracked lips, *Campana's Italian Balm* is unequalled. Some of its good points are: It is not greasy or oily; does not take long to dry in; leaves the skin with a soft, velvety feeling; and is suitable for the most sensitive or delicate skin, from baby's up. Price 35 cents at most druggists, or E. G. West & Co., Wholesale Druggists, 80 George St., Toronto.

## BIRTH

BLODGETT—On Saturday, February 22, 1919, at St. John's Rectory, Chapeau, Ont., to Rev. J. N. and Mrs. Blodgett, a son. Both doing well. (Albert Lorne Nelson).

## Boys and Girls

My Dear Cousins,—

I am afraid you must have been disappointed last Thursday at not seeing your Prize List, but it's that old postman's fault again. Just as I had your list all ready, he must go and produce a whole batch more of your answers. So, of course, I had to start in and alter everything. He is a very tiresome person. But I can't get hold of him to tell him so. He always manages to slip away just when I think I'm going to get him.

Well, about those papers now. I never had so many to mark before, for all my old friends seem to have remembered me, and I have so many new ones that I lose count. I've had letters from several of them, and I'm only sorry I can't print them all. Indeed, I fear I shall not have room for any this week, as there are prize lists to publish. I think that competition was too easy for you! I know it meant a good deal of reading. I have a little bird who flies about and peeps into cousin's houses and tells me what they're all doing. He came into the office one day, smiling a really truly bird-smile, and he said: "You never saw so many busy young people in your life in this city. They're reading, and reading, AND reading, but I bet they won't find all the No. 19 texts? And he was right!"

No. 19 might have come from four different places in St. Mark, but nobody found more than one, except Paul Gardner. Other people made queer little mistakes in numbers or words that just spoil theirs, and so there we are. I was so pleased with the tidiness of all the papers, though. I only wish I could show you some of the really beautiful writing, even printing, which I had. I even had a letter typewritten by one small cousin from down East. Quite an official looking sheet it was too, but I felt ever so proud of it.

I have a very inquisitive electric light which, as I write to you now, is bending its neck down from the top of my desk so that it can see what I am writing about. It keeps getting brighter and duller in jumps, exactly as though it were shutting and opening one eye all the time. But I'm not going to tell it any of the secrets I put in my letters to you. If it hadn't tried to find them out, I might have, but now—No!

So goodbye till next week, when I'll try to find room for a letter or two from cousins.

Your affectionate  
Cousin Mike.

**Text Completing Competition.**  
Prize.  
Paul A. Gardner (age 12), Bobcaygeon, Ont.

- Highly Commended in Order of Merit.
1. Millie Miller (13), Linwood, Ont.
  2. Margaret Haslam (13), 265 Mutual Street, Toronto.
  3. Florence Haslam (11), 265 Mutual Street, Toronto.
  4. Vivien Lea (13), 5 Bedford Road, Toronto.
  5. Henry White (11), Church House, High Prairie, Alta.
  6. Evelyn Oram (9), 38 Burford Street, Brantford, Ont.
  7. Winifred Oram (11), 38 Burford Street, Brantford, Ont.

**Scripture Clock Competition.**  
I want you to make a Scripture Clock, this time choosing texts which contain the word "Rejoice." In case some of you don't know what a Scripture Clock is, it means twelve texts, one for each hour marked on a clock, containing one word for 1 o'clock, two for 2 o'clock, three for 3 o'clock, and so on. I remember getting some



beautiful clocks a year or two ago, when we had "watch" for our word. I want to see what my new cousins can do now. Don't forget your age. One cousin did this week, alas!

Last day for receiving answers, Thursday, March 27th.

In reference to the Princess Patricia's marriage on February 27th, it is interesting to note that not for 600 years has a Royal bride been wedded in Westminster Abbey.

Do you believe in the "Pay as you go" principle? See foot of page 156.

## Had Headache For Two Years

A Barrie Man Tells of Persistent Headaches and Indigestion—Finally Found His Way to Good Health.

For two long years the writer of this letter was subject to severe headaches. The nervous system got run down, digestion failed, and there was continued loss of weight.

The use of Dr. Chase's Nerve Food changed all this, and now, with scores of other Barrie people, Mr. Nader is recommending the use of this food cure as the best means of building up the exhausted nervous system and curing headaches, indigestion and all the annoying symptoms of a run-down condition.

Mr. John Nader, 38 Penetang Street, Barrie, Ont., writes: "During the last two years I had an attack of indigestion, accompanied by severe headaches. I suffered from loss of appetite, and my system became run down. I also lost considerably in weight. I began using Dr. Chase's Nerve Food, and as they helped me I continued this treatment for some time. My condition is now greatly improved, my headaches are gone and my health in general is much better. I can cheerfully recommend the use of Dr. Chase's Nerve Food to those suffering from nervousness of any kind."

The reason Dr. Chase's Nerve Food is so effective in cases of this kind is because of its extraordinary blood-forming influence. By creating an abundance of rich, red blood it strengthens the action of the heart, revitalizes the exhausted nerves and builds up the system in every way.

The appetite is restored, digestion improves, you rest and sleep well, and the new vigour and energy is felt in every organ of the human body. Dr. Chase's Nerve Food is doing wonders for men, women and children whose systems have become weak and run down. 50 cents a box, 6 boxes for \$2.75, all dealers or Edmanson, Bates & Co., Limited, Toronto.



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### MOTHER AND SON.

While we were lying in at Sierra Leone, on the second day, an incident of touching beauty occurred. From the shore came a small boat, rowed by two sturdy boys and steered by a middle-aged spectacled gentleman of colour. With him were two elderly "Mammies," in neat print dresses and brilliant head-kerchiefs. The man came up the ladder, leaving the two ladies watching the ship's side with expectancy.

Suddenly the face of one of the women was transfigured. She rose and hurried from her place towards the ship's side. Down the ladder, straight from the grimy stokehole, came a youth, hurrying. Clad in worn brown overalls, a once white singlet coloured by coal dust and perspiration, a wisp of waste around his neck, with face made blacker by his work, he came to her with outstretched arms.

The meeting of this mother and son was witnessed by a hundred thoughtless idlers, whose comments and laughter jarred upon some of us, as sadly lacking in taste and good feeling; but love had lifted these two far above self-consciousness. They were alone. Her dainty slim hands clasped his neck. She kissed the dusky black face again and again. She held him from her and gazed, felt his arms, his shoulders and cheeks, ran her fingers through his matty woolly hair. She laughed and talked and clasped him yet again, her boy, her fine big son who worked on the white man's great ship. Her heart had been full of fears when he left her, but now he had come back safe again, from the land of war, from German submarines and hidden mines. He was telling her all about it now.

She had her little gift for him ready—three luscious mangoes tied up in a cloth. How good they would be, when he was choked with the parching dust of the coal bunker! From her breast she took a purse and shook two shining half-crowns from it into his streaky yellow palm—just in case he should need them before he should be paid. Must he go? Ah! but it was good to see him again, good to know he was safe and well. A long, long kiss, a pat upon his shoulder, and she let him go.

At the top of the ladder he turned again, his grinning, wide-mouthed face all alight with a glory of love. Another last bright shout of farewell, another wave of the grimy hand, and he was gone. But the smile of happy pride and contentment lingered long on the mother's soft brown face.—U.F. Church Record.

### THE LAST STRAW.

"Yes," said the man from New York, who stood on the deck of a Cunarder leaving Liverpool, "England is the most awful corner for tips I ever struck. I've been rooked at every turn for the last month, but," he added, savagely, "the last try-on was a bit more than I could stand."

"What was that?" inquired the man to whom the remark was addressed.

"Well," said the tourist, "I had tipped every man from the Captain of the House of Lords down to the man that gummed the wrong labels on my luggage, and I went into the waiting-room on the landing-stage to wash my hands, and what do you think stared me in the face when I was finished but 'Please Tip The Basin.' I'm hanged if I did!"—"Tit-Bits."

The total losses sustained by the war, amount, in round figures, to the tremendous total of nearly \$20,000,000,000, consisting of damage to landed property, household effects, material, cattle and title deeds; raw materials and provisions and loss to revenue or trade.

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