

Canadian Churchman

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No. 25.

CONDENSED ADVERTISEMENTS

CHURCH EMBROIDERY
of all kinds done by Miss Going, 189 Earl Street
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GENTLEMEN—wanted as assistant Masters at King's College School, Windsor, Nova Scotia, two for general subjects in the Intermediate School, one mathematics man. Those accustomed to residential life and interested in boys preferred. Work to begin September. Apply to Headmaster.

WANTED—A Resident Language Mistress for a Private School. Box 36, Canadian Churchman.

SPADINA LODGE—Church of England boarding house for business girls. Rates moderate. Apply, The Superintendent, 23 Grange Road, Toronto.

PRIEST—American Church, desires Sunday duty this month, good references. Phone Hillcrest 4517.

WANTED—For September next, Resident Assistant Master—one in Orders preferred—to take general form work. Candidate must be a good disciplinarian and have had experience in boarding school work. Salary \$1,500 with board and residence for School year. Apply Rev. G. P. Woolcombe, Headmaster, Ashbury College, Rockcliffe, Ottawa.

WANTED—For September, in private day-school, trained Primary teacher—Anglican. Box 42, Canadian Churchman.

PRIEST, wishes three or four Sundays' duty during August. Toronto parish preferred. State terms, fee and accommodation. Box 44, Canadian Churchman.

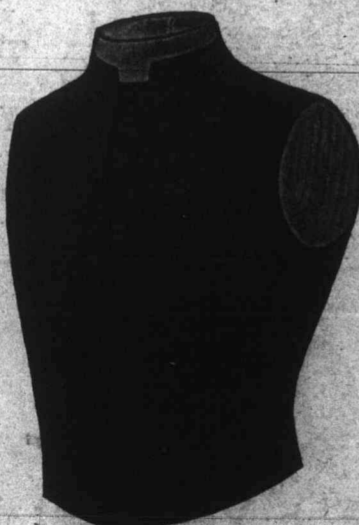
AN EXPERIENCED LAY MISSIONER, who hopes to return at the end of July from long service "over there" desires post or would be glad to hear of secular work at living wage, where his assistance in the Church would be welcomed. Highly recommended. Family reasons prevent returning to previous pioneer work. Box 45, Canadian Churchman.

THE REV. N. A. F. BOURNE, Penetanguishene, desires supply for the Sundays of August. State terms.

For other condensed advertisements see also page 400



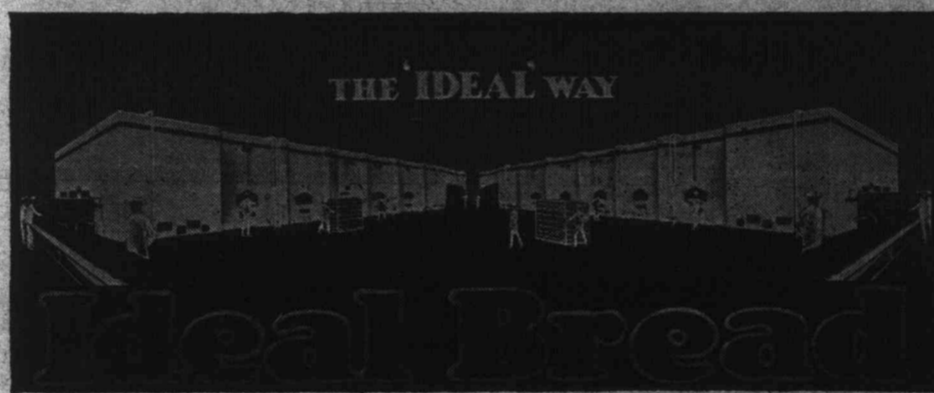
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CONTENTS

| | |
|----------------------------------|---------------------------|
| Christian Year | Rev. R. C. Blagrove, D.D. |
| Another Look at the Middle Cross | Canon E. Daniel |
| Northern Missionary | Rev. H. Girling |
| Church Unity in England | R. J. H. Shakespeare |
| The Children's Holidays | Jesmond Dene |
| Reflections of a Canadian Padre | Rev. Herbert Symonds |
| Church Attendance | Rev. J. B. Bunting |
| Lightfoot on the Ordinal | Rev. A. E. Whatham |
| From Week to Week | "Spectator" |
| The Bible Lesson | Rev. Canon Howard, M.A. |



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Four Modern Religious Movements

By **ARTHUR HAIRE FORSTER**

Owing to the spiritual unrest which has been accentuated by the war, certain modern religious movements have attracted many on account of their claims to provide certainty and security in troubled times.

The first four chapters of this book are accounts of the most prominent of these movements, namely: Spiritualism, Christian Science, Theosophy and Mormonism. The author attended the services and meetings of these cults for several months and so was enabled to gain an impression at first hand of their doctrines and tendencies.

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Personal & General

The Rev. Robert Ridgeway, C.E.F., has been appointed an officer of the Order of the British Empire.

The University of Cambridge has had a benefaction recently of £200,000 from four oil companies.

Miss E. L. Newnham, after spending the winter at the Mackay Boarding School, The Pas, has returned to Prince Albert, Sask.

Much sympathy is expressed with Rev. A. C. and Mrs. Collier, of Gainsboro, Sask., in the recent loss of their infant daughter.

Mr. D. E. Hoste, of the China Inland Mission, who is one of the famous "Cambridge Seven," was a visitor in Toronto last week.

Rev. E. Ahenakew, L.Th., is back in his Mission in Saskatchewan after spending the winter at Edmonton attending the Medical College.

The Rev. J. M. Lamb, Rector of St. Cuthbert's, Leaside, Toronto, who was operated upon lately for appendicitis, is making good progress towards recovery.

London House, St. James' Square, London, W., the town residence of the Bishop of London, is to be acquired as the temporary office of the secretariat of the League of Nations.

Rev. F. G. Sherring, M.C., formerly curate of St. John's, Port Arthur, will shortly return to Canada from overseas, when, it is understood, he will be appointed to the Rectory of Bracebridge.

Major-General Herbert Uniacke, of Halifax, has been decorated with the K.B.M.G. He has been thrice mentioned in despatches. He is a C.B., and he wears also several foreign decorations.

Some time ago the *Presbyterian of Westminster* advanced its subscription price to \$2.00 a year. The *Christian Guardian* (Methodist) has been compelled to do the same on account of the 33 1/2% advance in printers' wages.

Rev. J. Edward Hand, Rector of St. John's, Bangor, Me., observed the 20th anniversary of his ordination on Trinity Sunday. He was educated at Collingwood Collegiate, Wycliffe College and Toronto University, graduating in 1898. In the same year he was ordained Deacon and Priest the following year, by the late Archbishop of Toronto in St. Alban's Cathedral.

Rev. O. L. Jull, incumbent of St. Peter's, Sault Ste. Marie, has been appointed curate of St. John's Church, Port Arthur, and is expected to arrive immediately to take up his new duties. Mr. Jull was for two months locum tenens at Port Arthur, while Mr. Leigh was on his vacation at Victoria, B.C., and his excellent work as a parish visitor and a preacher made him popular with all the congregation.

News has been received of the death at Streatham, England, of Miss Agnes Johnston, daughter of Hon. J. W. Johnston, well-known statesman and judge in Nova Scotia, and his first wife, Amelia Almon. All her later years were spent in England, where her father died. Some time after this she attached herself to the McCall Mission in France, where she held a very prominent position. The great work which she did will never be forgotten in France. Being afflicted with sudden and hopeless blindness, she returned to England, where her life passed in such serenity and resignation that it brought a blessing to all who knew her. She passed away on May 7th, and was buried beside her father in Cheltenham.

By presidential mandate of April 28th, the Bishop of Honan, Right Rev. W. C. White, D.D., has been decorated with the Order of the Excellent Crop, Second Class, in recognition of valuable services rendered in the Province of Honan. This is the second time that Bishop White's work has been recognized by the Government of China, the late President Yuan Shih Kai having bestowed upon him in 1915 the third class of the same Order, on account of famine relief work. Bishop White has served twenty-three years in China as a missionary, and this year completes his tenth year as Bishop of the first foreign missionary diocese of the Canadian Church. So far he is the only Anglican Bishop in China who has thus been honoured by the Chinese Government.

Archdeacon Armitage, Custodian of the Canadian Book of Common Prayer, has made the following statement to the *Canadian Churchman*, in regard to the publication of the new book. The Cambridge University Press has had many difficulties to meet and to overcome in connection with the publication of the Revised Canadian Prayer Book, owing to war conditions, and the problems arising therefrom. Archdeacon Armitage is now advised that all the mechanical work will be completed, and the plates ready by the end of June. It is hoped that bound books will be ready to ship to the agents of the Cambridge University Press by the beginning of September, and that the books will be in the hands of all book-sellers by the middle of October.

On June 3rd, Mrs. Curry, the widow of the late William Curry, who died 32 years ago, passed away at the age of ninety six. Mrs. Curry was born in Ireland and came to this country, when but a child, with her parents and lived in Cavan and, after her marriage, for about ten years in Peterboro, being a member of St. John's congregation of that city. For sixty-five years she lived in the village of Omeme, and was a member of Christ Church. Mrs. Curry was one of the most active members of this congregation and was engaged in every good work till increasing years forced her to give it up. Mrs. Curry was one of the great influences for good in this community. Though passing into the next life full of years still she will be missed by her loved ones, and we glorify God for all His goodness to her. She had a large family, six of whom are living, and her children and grand children are scattered over this country from the east to the west.

Christ Church, Port Sydney, Ontario, has suffered a great loss in the tragic death of Miss Mabel Gilmore, who was killed instantly by a falling tree while taking a quiet walk in the woods on Sunday afternoon, June 1st. For many years past she had been a regular summer resident among us. A leading member of Christ Church W. A., she was always to the fore in any project undertaken for the advancement of the work, not only in Port Sydney, but in the large and struggling Diocese of Algoma, in which it is situated. An indefatigable worker, for whom the words Can't and Impossible did not exist. Absolutely selfless in her work. Thinking no exertion too great or exacting to be undertaken to forward the success of an undertaking, she was indeed an outstanding example to all. It is hard to realize that one so full of life and energy had been taken from us, and her death leaves a vacancy it will be hard to fill. Let us pray and hope that her example may inspire us all with a greater interest, energy, and determination in The Master's work. That she being dead may yet speak, imparting some of her happy, untiring spirit, to carry on the work she so dearly loved. The deep sympathy of all goes out to the bereaved relatives.

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

Canadian Churchman

Toronto June 19th 1919.

Editorial

HAVE you thought of going to a Summer School this year? If you get only a fortnight holiday, a week at a Summer School would be a good investment. Unless you have tried it you have no idea how profitable it is to think and plan about something worth while—The Kingdom of God—rather than be rocking a lazy day away on a gossipy verandah. The new friendships formed, the new stimuli given will add years to your life. What a capital thing it would be for you to blaze some new trails through your grey matter. Neutral ruts are the things that make people bores and when the ruts become rings you have a proper single track mind.

Everybody is better for thinking through their personal relationship to the Kingdom's objects. Young people must get their life in alignment with God's plan if they are going to do anything worth doing. There is no better place to gather in all the facts for a life decision or a reconsecration than at a Summer School. No, don't think all the time is taken up with addresses and classes. There is time for play, and time for thought. Go if you can. No one has ever regretted it.

THE moral sense of mankind has been weakened by the war, says SIR ROBERT ARMSTRONG-JONES in the *Daily Chronicle*. In the general abnormal excitement the moral sense has not been stable enough to resist. Hence the great increase of crime. Women have developed kleptomania in a way unthought of before the war and juvenile crime has increased fifty per cent. The control of the drink traffic has lessened the crimes of violence and Sir Robert thinks that it would be an awful mistake to go back to old conditions. He reckons that it will take quite five years for the country to recover from the war excitement. In view of this, how tremendous is both the responsibility and opportunity of the Church, for the Gospel alone is that which can make new creatures of those whose moral sense is weakened or unawakened.

Good Congregations

THE desire of any incumbent to have a good congregation is but natural and right. If he realizes what the Church stands for in the life of the individual, family and nation, he will be traitor to his trust if he does not desire as many as possible to hear God's Word. There is never a moment, surely, when he forgets that the Church is the custodian of the sacraments of our Lord. With a passion for souls he must yearn that all men should acknowledge their Lord and Saviour and receive His continual blessings. If he really believes that he has in the Gospel the best thing in the world, it is only reasonable that he should not be content with addressing a mere handful of those who are within reach of the Church's service.

Congregational habits differ at different churches. Too many members have lapsed to the positions of "oncercs." To attend church a second time the same day they seem to think as unnecessary as eating two dinners—and not half as pleasant. In some churches the "oncercs" come in the morning, so that congregation is secured with the staid membership and pew-holders. In the evening the attendance is made up of those

who do not find it too great a strain to call themselves "miserable offenders" twice in the same day and the uncertain element of young people. But some young folk are like evening moths. They flock always to the brightest light. It becomes a harrassing problem to some ministers, how they can attract and hold the younger set of the evening. It should not harass, but it does.

Any method of questionable character should be avoided. Any preacher who resorts to clap-trap to get a hearing becomes weak from the first, because he lacks simplicity of purpose. Sincerity in a minister is indispensable. But what are methods of questionable character? First, sensational advertising of worldly topics expressed in exaggerated, catchy terms is a blunder. We are glad to notice that Anglicans scarcely ever resort to this style.

Announcing as a theme some trivial or novel subject as a bait to get people to church, is in danger of making people lose confidence in both the sincerity and veracity of the man who resorts to that method. Nor is this the worst of such a ruse. It creates a false appetite among the people by leading them to look for something else than the pure gospel from the pulpit. This in itself defeats the very purpose of the preacher. It results in uncertain and spasmodic attendance. When nothing extraordinary is to be exploited, the moths will flutter to a brighter light. By all means let the Church speak out on the moral side of national issues. She must, for her very life. But that is a different thing from considering the "itching ears."

Even when our clergymen speak on Biblical topics, they should be careful. Aptness of phrase in a title is a good thing where an announcement is made. But there is a place where the apt becomes merely pert. On the other hand, many a text has been illumined by an apt phrase and a whole sermon has been wrapped up in a pithy title. An observation of congregations reveals the fact that catchy titles and worldly subjects do not attract permanently. You could not think of Canon Liddon or Bishop Philips Brooks doing such a thing. Only one thing ultimately will attract and help even the moths, and that is real worth. Do not imagine that real worth is incompatible with life, sympathy, and touch with modern problems and needs. The Gospel is God's message to every age. Every age must hear it in its own language. If a man cannot speak the language of his age, it shows that his usefulness is declining.

Brevity is another catch method. To make a point of a thirty-minute service, including a five-minute homily, savours too much of the "quick lunch" and "ready-to-wear" methods. Certainly some relief in the way of shortening the time of the average church service is only right in the summer. And in the winter time we see no necessity for services lasting almost two hours. (Do you think this has anything to do with the increase of "oncercs"?) But this concession to the hot weather is a different thing from the thirty-minute article.

Imagine the minister reading each collect in one breath, the choir, *fortissime allegro con moto*, rushing through the psalms, canticles and hymns, something like a calliope, with all the steam on all the time! You consult your watch at the first stop. Thirty minutes to the tick. There are some people who think that a twenty-minute sermon is a means of grace. We do not know what they think about a thirty-minute service. If brevity is the main feature of a church service, there is no chance for worship and instruction to have their rightful places.

A Message from the Business Manager

ON page 399 will be found an announcement of an increase in our subscription rates. This decision was only reached by the management of the paper after careful consideration.

The most of our readers will have learned through the daily press of an increase in wages to the printing trade ranging from 33 1/2% upwards, dating from June 1st, this year.

This is by no means the first increase in cost of production that has confronted us. The cost of printing since the beginning of the war has risen 50%, the price of paper even more, yet the *Canadian Churchman* has "carried on" under these handicaps and maintained the \$1.50 subscription rate to the present time. During this period the large dailies have increased their subscription rates by 66%. Many of the weekly newspapers have increased 50%. Magazines, periodicals, etc., have increased from 50% to 100%, and remember, all these increases have been prior to the present advance in wages.

The *Canadian Churchman* is now only increasing its subscription price by 33 1/2% (the latest actual increase in cost), and in asking the forbearance of our readers we would remind you that had those in control of other commodities shown the same desire to keep prices down, the high cost of living would not be the problem it is to-day.

We ask your appreciation of our efforts in your continued loyal support of the Church Paper.

Large congregations are not necessary for accomplishing the greatest good, though some ministers think so. Any man is stimulated by numbers, but he is a poor tool of a preacher who finds his inspiration there. We know one clergyman who, when his church is full, is lifted up to the roof-tree. But when the congregation is small, he has listlessness instead of fire, and halting speech instead of eloquence. A question of temperament, you say. He is too responsive. Yes, too responsive to things of lower value. But, after all, many men are finding in temperaments their difficulties which are to be surmounted.

About the whole question, it is well to remember that profound impressions are in the main made upon men, one by one. He who devotes himself with a single aim will win more souls in the end than the man who desires the adulation of a crowd. Of course, this is not an argument against a full attendance at church services. But remember that much good is done when the rush of curious folk is lacking. There can be no substitute for Christ's message. It is all-embracing. It goes to the root of all human needs. Subjects for sermons that come of the close study of the Bible do not require questionable exploitation. If the minister takes care that he does not miss fire in preaching because of careless preparation or because he is out of touch with man's needs and aspirations, his church will not lack congregations.

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The Christian Year Invitation and Excuse

(SECOND SUNDAY AFTER TRINITY)

THE parable in the Gospel for to-day, which tells of a feast, of an invitation, and of excuses, contains at once a command and a rebuke to the Church. There are three classes of people referred to in the parable. There are the decent, respectable people, who were invited because they were congenial and equal. Then there are the inhabitants of the city's back streets and slums who were down because of im- providence, misfortune, or disease. In the third place there are the poorer country folk who may be found seeking a precarious livelihood along the rural highways, and finding a resting place by the side of woodlands and beneath hedges. The Lord's command is to "go out into the streets and lanes of the city," and then to extend the campaign to wider areas along country roads, to remote and obscure parts of the world. "Go out into the highways and hedges and compel them to come in."

THE PRIMARY MEANING.

The parable refers, in the first instance, to the Jews in their relation to Christ and His Kingdom. They had had religious enlightenment; they had been lead of the Father through long years of trial and triumph, and accordingly might be expected to appreciate an invitation to a feast such as they never before had known. On every occasion they were first invited as equals, who might have sympathy with, and understanding of, the fulfilment of Messianic prophecy and expectation. St. Paul followed our Lord's policy in always first appealing to them. Jesus knew early in His career that He could count upon but little response from a people so self-complacent and worldly as they were; that they would not indeed undertake the life, nor admit the claims of the lowly Nazarene. The initial supply for the building of the kingdom must inevitably come from those who morally had their habitation in the lanes and byways of life.

THE HOLD OF THE WORLD.

There were no defects of human nature hidden from our Lord's knowledge. The Church has always been impressed, in her experience with the world, with the singular appositeness of His words in regard to the ways of men. Those who permit worldly interests to obtain control of their thought and affections, however decent and respectable they may seem to be, have the hardest and most obdurate hearts. They are not wanting in understanding, and even in good intentions, and politeness often saves them from rudeness, but they cannot break loose from the dominion of the immediate and pressing calls of the world. They are the ones who offer excuses as a palliative to conscience, to release them from recognized religious obligations which might curtail their indulgence or limit their profits. "I have bought a piece of ground." "I have bought a yoke of oxen." "I have married a wife." Excuses for the disregard of God, His House and His day, might well be catalogued and hung up over the doors of Christian homes as an illustration of how wanting the Devil is in originality.

DENIZENS OF THE BYWAYS.

From these our Lord urges us to turn to a class, common in His time, whose very misery and loneliness make them value and appreciate something different to, and finer than, the content of their daily experience. In practice, however, we do not seem to find the response which we are thus lead to expect from these denizens of the city's streets and lanes. It cannot be that their nature is changed, for human nature changes but little. Can it be that there is something wanting in the Church's presentation of the Gospel to them? There was a glowing and loving tenderness in the personal presentation of the Gospel in the early Church which, if reproduced to-day, is bound to win, according to our Lord's anticipation, the ignorant, and the needy, and the lonely in country and city.

Another Look at the Middle Cross

CANON E. DANIEL

TORONTO

IN a recent article by the Rev. Dyson Hague, entitled "The Middle Cross," Barabbas, whom Christ, by his passion released, was vividly pictured as one of the crowd of spectators at Calvary, looking upon the dying Saviour, and saying to a companion: "That man is in my place; if he were not there I should certainly be hanging upon that cross to-day." A very striking and helpful illustration of the great central fact of atonement by substitution.

Since its appearance the thought has occurred to one that perhaps another look at the middle cross might be equally helpful. By that I mean the view which the great Apostle Paul obtained of it when, with the eye of faith, he discovered, not substitution alone, but such an identification of himself with Christ that he could say: "I have been crucified with Christ (have died in Christ), nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the body, I live by the faith in the Son of God."

When the same Apostle says in his letter to the Romans: "In that Christ died he died unto sin once, but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through (in) Jesus Christ." What did he mean by that reckoning? He meant belief in and acceptance of a literal historical fact, as real as physical birth to every believer. What Paul says in effect is this: By virtue of your vital union with Him, you have already been crucified with Him and raised with Him. Your old man was crucified with Christ, that the body of sin might be destroyed, that henceforth you should not be in bondage to sin. In one of his books, Pastor Stockmayer makes this so plain, that one cannot do better than to quote him verbatim:—

"An old Greek philosopher says it is the highest science to learn to know thyself. That is not the science of the New Testament. The science of the New Testament is to deny yourself; to break knowledge with yourself. You know how Peter denied: 'I do not know that Man Jesus.' 'I have nothing to do with this Man.'

"Through grace I can break acquaintance with my own self; repudiate and deny my own self; I know now a better 'I' than my own self; I know Him. 'I don't know that Man,' said Peter. 'I don't know that man,' I say in thinking of myself; and I am sheltered under the Cross, and in the fellowship of Christ and His sufferings against entertaining the knowledge of my own self. That is grace to live outside of your own wicked nature in God, through the living Christ—our better self. Grace separates us from our own wicked self and binds us together with the Living Christ. Do not think these are exaggerations. Paul knew these things and from him I have learned it: 'I live yet no more I, but Christ liveth in me and the life I live in the flesh (body) I live it by faith in the Living Christ and the Living God. That is faith life; that is grace; that is the new life. It was real identification on the part of Christ when He took the cross and gave us by this identification our place on the Cross, and it is real identification when you live by faith and your true life is in Him and not in yourself and then you find the secret shelter which is in Him against the polluting touch with your own wicked self.'

"This is victory over the world, the flesh and the devil, and when temptation comes, lift up your heart to Christ and say: 'Oh Lord, in thee I am dead to this temptation and alive in Thee to holiness and God!'

"By this sign, thou shalt conquer.

"Thou shalt overcome by the blood of the Lamb."

No man can really save another unless he saves himself. It is the good man, by his good deeds, that gives life to the world.—Phillips Brooks.

Sidelights on the Life of a Northern Missionary

Rev. H. GIRLING

COME another trip with me; this time for wood. The time is May 31, 1918. The snow being a little soft in the day time, we must travel by sled at night. We leave the house about 12 p.m., and travel to near Cape Bexley, about 30 miles, with a short interval half-way to make tea. I hope you are in good shape physically, with your muscles hard, or your legs will be rather stiff and painful before you get there. Here we pitch our tent and dogs and men sleep during the hot mid-day. Then the next day, or rather night, we go eight miles further west, and dig up and and relay to the tent, all the good driftwood we can find on the beach. Again sleep until the snow begins to freeze in the evening. At 10 o'clock, on June 1st, a fine night, with hard, smooth snow on the ice and the glorious midnight sun shining all the time, we set off for home, with the sled piled high above the top rails. Oh that endless trudge, which begins when the snow comes and goes, or until the ice breaks. Ah well, it is good exercise. Just think of it. It is the night of June the 1st and 2nd, and my moustache is frozen into a cake solid with my nose. Feeling a little tired we reach home just as my colleague is getting up. We have supper and he has breakfast, but it is the same meal, and then we smile, for his work just begins, whereas ours is ended and we tuck our feet into bed, glorious bed.

Of course, in the midst of all this, we hold what services we can with the natives, but unlike the winter services, are not our main endeavour, as it is only through good preparation in the summer that we can thus give our almost undivided attention to the natives in the winter.

The missionary candidate may say: Well that is not mission work. It may not look like it, as it is generally spoken about, but it is an indispensable part of mission work, as you must live or you cannot teach.

It is during the short summer that any work on buildings must be attended to also.

Speaking generally, the sea ice does not open up for navigation until August 10th, sometimes a little earlier or later.

I am glad to say that when I was in the Mackenzie district, the Bishop agreed to purchase five first-class dogs for us, and this winter the work has been far easier upon us, as the dogs have been able to haul the load themselves, and, "tell it not in Gath." I have actually jumped on the sled occasionally when it was light. They are splendid creatures. On one trip, travelling over hilly country inland, we trudged for 17 and 19 hours per day, the dogs working with great spirit and requiring no assistance even on the steep grades.

On the eighth day of August, having made packs of food and tent for myself and dogs, I set out inland to a stretch of coast where we had found an unexpected deposit of driftwood. Here for ten days, from early morn until near midnight the driftwood was carried in the arms and set up in large, high piles every quarter of a mile. It is necessary to so pile it in order that the winter snows may not bury it out of sight. This is a back-breaking and boot-wearing task, as the beach is all stony. During the task I hopelessly ruined three pairs of boots and made my feet sore, but am glad to feel that our fuel for the coming winter is a solved problem.

It may be asked why I did not hire some natives to assist or even do the work. Well, anyone who has had any dealings with these natives up to the present would not hire them as you cannot depend upon them, as they would get tired and miss half or more of the good wood. Oh, I must mention that my dogs ran away home two days before the end of the work, so that I had the pleasure of returning home with my own, in addition to the packs that the dogs would have carried; but such little things must not disturb you in this country. A small opening for navigation first appeared in the ice on August 17th.

Let us pray that God will raise up special men with gifts equal to the many demands of this far northern land.

Church Unity: Its Position and Outlook in England

by J. H. SHAKESPEARE, M.A.

WRITING in the *Constructive Quarterly* for June, Rev. J. H. Shakespeare, Secretary of the Baptist Union of Great Britain and Ireland, reviews the present situation of Church Unity in England. He says in part:—

"Church Unity in this country has a twofold aspect, since organized religion falls for the most part into two main divisions: the Established Church and the Evangelical Free Churches. In one direction, therefore, it is a problem of reunion with the mother Church; in the other it is a proposed union between the different denominations of evangelical Nonconformity.

"The National Council of Evangelical Free Churches, which was founded thirty years ago by Hugh Price Hughes and Charles Berry, has made a valuable contribution to the present position. It has provided a platform for discussion and has brought Churches and leaders of Churches together. It has accelerated the blunting of the sharp edges of the denominations. Each Church has learned that, while it possessed useful distinctive elements, other Churches had something of value which it lacked. The comparative insulation of each denomination, which was very marked two generations ago, has given place to a readiness to act together for a common end, at least in the moral and social sphere. In a sense, the Free Church Council has tended to the break-up of the denominations, for congregations everywhere have become a strange mixture of the different Churches. Trust deeds and funds and machines keep the old world going, just as officialism kept Russia and Germany going, but sooner or later we shall wake to find that this old world has broken up.

"To-day, however, the National Free Church Council has spent its force and, to a certain extent, fulfilled its destiny. It has not fulfilled the highest hopes of its founders, and the secret of this failure has been lodged within its own breast. At the outset, it was deliberately framed to be non-representative of the denominations. It chose to be a free voice, a platform uncommitted by the Churches and which did not commit them. Its executive has been elected by its own annual assembly. The result is that the Churches have jealously guarded their territory. They have suffered no interference in their internal life or with their resources. The programme, by the pressure of inevitable tendencies, has become increasingly social and political. Its limitations are now more clearly discerned, and if the unity of the Free Churches is to be achieved, it must be in some other way.

UNION OF THE FREE CHURCHES.

"Such a way is before the Free Churches at the present time. The order of events has been briefly this: A proposal for a United Free Church of England was made from the platform, and later from the chair, of the Free Church Council at its Annual Assembly. Each Conference, Synod and Union was visited by an official deputation, and from each representatives were appointed to confer on the possibilities of Free Church union. Three conferences were held, at Oxford, Cambridge and London, besides numberless committees. The first of the three conferences, at Mansfield College, Oxford, in September, 1916, was very remarkable. Eighty-one accredited representatives had been appointed by the Churches, and eighty-one were actually present. Four committees were set up, on Faith, Constitution, Evangelization and the Ministry. The chairmen of these committees were themselves symbols of Free Church unity—a Presbyterian, a Wesleyan, a Congregationalist and a Baptist. The issue has been a fourfold report, including a Declaration of Faith which has been put forward as the basis of union.

"The present position of these proposals is that some of the great denominations have already adopted a resolution to federate. These are the Baptists, Congregationalists and United

Methodists. The remaining three—Wesleyan Methodists, Presbyterians and Primitive Methodists—have referred the question to local Synods or special committees. In addition, the five smaller Churches are about to come to a decision, if they have not already done so. As far as I can forecast, it is practically certain that the federation will come to pass this year. It is reported that every Presbyterian Synod in the country, with one exception, has pronounced in favour. There may be one denomination which delays decision, or even declines, but I fully anticipate that the first meeting of the Federal Council, which is the executive organ of the new union, will be held in London in September next.

"It must be clearly understood that the scheme is for federal, and not for organic union. It is after the fashion of the United States of America, and it is not an amalgamation of the Free Churches into one, after the fashion of the union of the United Presbyterians and the Free Church into the United Free Church of Scotland. The distinction probably explains itself. The most anxious question we had before us was whether we should seek to bring about a corporate union or be content with the less ambitious method of federation. Whatever inner impulses and desires may have been, we quickly discovered that the Free Churches were not willing to abandon their autonomy or their separate and independent existence. The utmost length they were prepared to go was to constitute a union, in which they should be represented by their own definitely appointed members, of which the powers should be, in the first instance, chiefly advisory, but which should have as its province Church questions, such as worship, ministry, the distribution of forces and evangelization. Different interpreters will vary in their estimate of the value and the future of such a union, but since every federation rests upon moral and spiritual forces, upon the pressure of goodwill and conviction, and not upon compulsion, it will be for this federation to cast itself upon the flood of a spiritual enthusiasm for the salvation of England, trusting that it will bear it far.

UNION WITH THE CHURCH OF ENGLAND.

"Concurrently with the proposals for Free Church unity, very solemn and earnest thought has been given to the question of reunion with the Church of England. Of course, efforts towards this goal have been put forth again and again, but they have led to little or nothing, and those who have made them have sunk back disheartened and resolved not to waste any more time in fruitless energies. A dignitary of the Church of England told me quite recently that his passion for unity had led him to devote much time in the past to heal the divisions between the Established and the Free Churches, but that he had been so disappointed by the little response from the leaders of Nonconformity as to give up any such attempts. The new phase has come about through the visit to our shores of the deputation of Free Church ministers, arranged by the Episcopal Church of America. As a result, a united committee was formed, comprising representatives of the Archbishops of Canterbury and York and of the Free Churches. The Anglican section included the Bishops of Bath and Wells, Oxford and Winchester. We have held repeated conferences, extending over four years. Our agreement in the doctrinal statement was unanimous, and was issued as a First Interim Report. Divergences began when we passed from Faith to Order. It has been very interesting to see how we shied at the real issue. We did not want to give it up. If we failed, it was unlikely that anyone else would seriously attempt it for a generation. The representatives of the Church of England were well chosen. On the Free Church side, the names of Selbie, Scott Lidgett, Garvie, Davison and Anderson Scott justly carry very great weight. Often we went up to our difficulty, looked at it, and passed sorrowfully away. We walked all round it. We began miles away from it; we manifested courtesies; we glanced at temperance; but we knew that we were not one bit nearer a solution.

"Then came the decisive hour. We met at Farnham Castle, at the invitation of the Bishop of Winchester. I fancy that the Bishop himself must have felt more at home among the teeming

(Continued on page 401.)

Church Attendance

REV. J. B. BUNTING

WHAT IS THE TROUBLE?

"I'm an outsider. I don't belong to any Church. Why should I? I don't believe in going to Church. I believe in living a decent life and in being as good as I can, but what's the use of going to any church? Here's half-a-dozen churches in my town. Each reckons to be truest to the teaching of Christ and to the practice of the first Christians. Each parson may be polite to his fellow parsons of the other Churches, but he thinks their grasp of the truth is much less secure than his. This sect business is alright for parsons, and theologians, and religious cranks may be, but I've no use for it. The Churches are much more complicated than the Gospel.

"Then look at the churchgoers and their ministers. Some of them are good enough, but some aren't a bit Christlike. Jesus Christ was fearless and self-sacrificing and humble, and often the men who reckon to be his ministers are just the opposite. They toady to the influential. They compromise with worldliness. They don't strike anyone as being desperately unselfish; and some of them are much more proud and touchy than we poor heathen. They don't appeal to a man who knows he's not what he should be, and really wants Christ. There's a smugness about so many parsons and churchgoers that drives men away. What's the difference between Simpson Bros. and Billy Burton, the Blacksmith? The Simpson Bros. go to church every Sunday and keep the parson smiling with their generous donations, and Billy never went inside a church since he was a boy. But give me Billy every time. The Simpson Bros. would cheat their own parson and think it clever, and the blacksmith is the manliest man you can find in town.

"Churchgoers are too smug and exclusive to attract the fellowship of outsiders. In lots of your churches a poor man feels like the fellow who said: 'I am a worm and no man.' He feels he ought to apologize for having been born, and he goes out as quickly as he can, firmly resolved to steer clear of churches henceforth, even for evermore. In other churches the poor man is submitted to a sickly patronage that is even worse. But the rich man is always welcome. The men who get the offices in the Church aren't chosen for their saintliness. I don't see much difference on the average between your churchpeople and the rest of us.

"Then when a fellow does go to church, what message does he get? You ministers don't preach what Christ preached. Reckon you have some pet idea that you think is Scriptural and have magnified it till you can't see anything else, or you caricature the message of salvation till it is repulsive, or you are in a desperate sweat to be popular, and so you denounce evil in the large, but never in the least of every individual, or you think more of your sect than of the kingdom of God! It's hungry sheep look up and are not fed."

Yet when all these things are piled up, all our imperfections, our divisions, our insincerities, our unChristlikeness in life and message, is this the chief cause of the masses outside church? Must the greater share of blame be laid upon the Churches?

No! The chief cause of the neglect of public worship is the old cause of separation from God. Once there came into the world a perfect teacher, perfect in life, perfect in teaching, and was He able to see all men worshipping God? No. He was more successful than we are—and what little success we have is His success, not ours. He impressed real men with his reality; he won the affection of the despised; all the publicans and sinners drew near for to hear him. But when he died on Calvary there were many who had come in contact with Him, and yet had not entered the Kingdom. One of His own disciples

(Continued on page 400.)

Lightfoot on the Preface to the Ordinal

by the Rev. A. E. WHATHAM
Haliburton, Ont.

(Concluded from last week.)

CANON Sanday states that during the period covered by St. Paul's address to the presbyters of Ephesus and the Shepherd of Hermas, that is to say, from A.D. 60 to A.D. 110, "there was a plurality of *episcopoi* in each Church. In other words the terms *episcopoi* and *presbyteroi* were applied to the same persons. We know that at the time of the martyrdom of Ignatius—i.e., probably about 110-117 A.D., at Antioch, in Syria, and in some of the Churches in Western Asia Minor, there was already established a monarchical episcopate in the later sense. But how the transition was brought about we can only guess." (The Conception of Priesthood, p. 61.)

Now the foregoing paragraph is not as critically accurate as it should have been, considering the position and scholarship of its writer and the importance of his subject. If Ignatius was martyred in A.D. 110, rather than a year or two later, and if at Antioch and one or two other Churches there was established at that time a monarchical episcopate, then each Church certainly had not a plurality of *episcopoi* as late as A.D. 110. Most of the Churches may have had this plurality, but some of them, as Sanday himself informs us, had a monarchical episcopate, and the question has to be settled as to the origin of this completed episcopate in these particular Churches. Lightfoot would have us believe that it originated during the last thirty years of the first century by the influence or sanction of the "latest surviving Apostles," and here he specially names St. John (ib., pp. 223, 234). So emphatic is he in this conclusion, that he adds: "It has been seen that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dis severed from the name of St. John." In closing his essay he says: "If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction" (p. 267). One marked feature of Lightfoot's investigation which we are criticizing, is that from a minimum of doubtful evidence he concludes with a positive statement which becomes more absolute the further he proceeds with his investigation, although he produces no additional evidence of any greater weight than that already furnished. Little wonder, therefore, that in a sermon preached in St. Mary's Church, at Glasgow, Oct. 10, 1882, he referred to the threefold ministry consisting of the three separate orders of bishops, priests and deacons, as "the completeness of the Apostolic ordinance and the historical backbone of the Church."

Let us compare this last statement with two in the earlier portion of his essay on the Christian ministry. First he says: "Nor again does it appear that the rise of episcopacy was so sudden and so immediate that an authoritative order issuing from an apostolic council could alone explain the phenomenon." Again, in his assumption of St. John's connection with the introduction of episcopacy, he says: "There is no reason, however, for supposing that any direct ordinance was issued to the Churches. The evident utility and even pressing need of such an office, sanctioned by the most venerated name in Christendom, would be sufficient to secure its wide, though gradual, reception" (pp. 205, 207).

But if no authoritative order touching the introduction of episcopacy had been issued by the Apostles; if even St. John, who is supposed to have been specially connected with the origin of this institution, had issued no ordinance on the subject, how can a threefold ministry, depending mainly upon its special order of the episcopate, be said to be "the completeness of the Apostolic ordinance?" An ordinance is "an observance commanded," "a regulation authorized," and if no such direction touching the instituting of an episcopate had been given to the

Churches, then the threefold ministry, with its supposed indispensable separate order of the episcopate, is certainly not the completeness of any Apostolic ordinance.

In his investigation Lightfoot produced evidence from which he confirmed Jerome's insistence on "a substantial identity of order" between bishops and presbyters, an identity including equal power to ordain and to consecrate (pp. 230, 232), how, consequently, he finally concluded that our present form of ministry, depending as it does on a monarchical episcopate, has "been handed down in unbroken continuity from the Apostolic times," meaning, as we have seen, "as the completeness of the Apostolic ordinance" (Sermon at Wolverhampton Congress, Oct. 3, 1887), is too puzzling a problem for us to decide. It only shows, as we have already said, how Lightfoot evinces a disposition as he advances in his argument to strengthen his conclusion without any further evidence of a stronger character than the doubtful testimony which he had already advanced. It is now nearly thirty years ago that in conversation with the then Principal of Wycliffe College, Dr. Sheraton, he, much to my surprise, expressed considerable dissatisfaction with Lightfoot's essay on the Christian ministry, my own study of the subject after all these years has only brought me to the same conclusion: Lightfoot's essay on the Christian ministry is exceedingly unsatisfactory, especially as this bears on his erroneous assumption as to the teaching of the opening clause in the Preface to the Ordinal. Here he was, as we think we have shown, as much in error as Dr. Percival, since both Bishops entirely misunderstood the real meaning of this opening clause, as it was intended by its author to be understood. What it really means we have definitely stated; at the same time, it seems to us that, while this meaning is easily seen in the light of the teaching on the same point as this is given in the Erudition and Necessary Doctrine, it is not easily seen apart from these formularies of Faith of the reign of Henry VIII. Were this not so, two such scholarly Bishops as Dr. Lightfoot and Dr. Percival, would never have made the mistake in their respective assumptions as to the teaching of this said clause. Furthermore, they are not alone in making this mistake, since we believe that most writers on the subject make the same mistake. It would, seem, therefore, that either a revision of our Ordinal is urgently necessary, or the insertion of a footnote is required which would explain the meaning of the opening clause of the Ordinal as it is to be read in the light of the Erudition and Necessary Doctrine. We are not writing a thesis on the origin of the threefold ministry, therefore the purport of our present effort is practically concluded. Before finally bringing our article to a close, however, we should like to point out that Sanday's conclusion that "we can only guess" how the plural *episcopoi* came to be absorbed into the singular *episcopos*, is not altogether correct, as we shall now show, although we have already intimated this fact.

Prof. Gwatkin, in his article "Bishop" in Hastings' One Volume BD., says: "Ignatius is the first writer who makes a single Bishop ruler of a Church; and even he pleads no Apostolic command for the change." Precisely, because in denying that he had depended upon any man for his instruction touching the position to be given to the Bishop, he declared: "But the spirit spake, saying on this wise: Do nothing without the Bishop." (Epis. Phil.—The Apocryphal, New Testament, p. 181.) However, therefore, the authority of a single Bishop arose in any other Church—in the Church of Antioch it certainly was originated by Ignatius, acting, as he says, under guidance of the Spirit. Now, when Ignatius wrote the foregoing, Rome had no Bishop, neither was there a Bishop in the Churches of Thessalonica, Philippi and Corinth. Even when, by the middle of the second century all Churches had a Bishop, it was not until A.D. 324, that a Bishop was made indispensable for the ordering of the ministry.

We conclude, therefore, with the words of Principal Lindsay on the institution of the episcopacy, that: "Without any apostolic sanction, in virtue of the power lying within the community, and given to it by its Master, the Church of the

The Children's Holidays

JESMOND DENE

After winter follows spring; then all at once summer is with us. For

"To make this earth, our hermitage,
A cheerful and a changeful page,
God's bright and intricate device
Of days and seasons doth suffice."

This year, especially, we seemed to wait so long for the opening buds. Then came the wonderful moment:—

"Once more the heavenly power
Makes all things new;
The blackbirds have their wills,
The throstles too;
Opens a door in heaven;
From skies of glass
A Jacob's ladder falls
On greening grass
And o'er the mountain walls
Young angels pass."

And before we could realize the delicate beauty of spring and all her infinite variety, we find ourselves prematurely arrived at the beginning of summer's long middle age. It is the holiday season. Already the University year is over. It is the time of school "closings"; the migration has begun. Some families have already hastened away. Others are on the wing, for the sea, the lakes, the country and its farms. Autumn will bring these fortunate children back, brown, rosy, effervescent, and school will claim them for its round again.

Meantime, those of us who have not yet migrated, are enjoying the garden with its wealth of greenery and delicate blooms. But there is an irony about it, too. There are so many towns within the enclosure of a city. There is street after street with good, roomy houses; gardens in the rear with their delicious ease and quiet; perhaps, too, the delightful double boulevards which it ought to be part of all town planning to secure. Even here children will be playing in the streets, for children have an incurable love of the streets with their panorama of change and excitement, far beyond the powers of a city garden to afford. But the children of the community for the most part are not found here. You will find them in little bare streets, pouring out of school in groups, laughing, playing, getting their fun—lots of fun, too—anywhere, everywhere, for it is the prerogative of childhood to make its play out of very little, and so they play in the gutter, on the doorstep, on the road, anywhere, bonny, happy; yes, and beautiful. Dirty, of course, but what of it? They are full of life and gaiety. But what does seem bad civic economy, is that you so often find most children where there is least room to play.

The city is not good for children all the summer long. The long days without any settled occupation may pall even upon their young energies; the little houses become intolerably hot and small. Out of the situation has developed the movement for vacation schools, carried on in some of the Church school houses during the summer. The children will be invited off the hot streets, will be gathered into groups, will be taught from the Bible, initiated in handicrafts, into orderly games and drill, will be taught to salute the flag, their little feet led a good many steps along the road of better citizenship and better Christianity. Picnics and outings form part of this happy scheme, which, with its gentle restraints, its mingling of play and work, just serves to keep the children in training during

second century effected a change in its ministry. . . . What was within the power of the Christian people of the second century belongs to it always, when providential circumstances seem to demand a change in the organization." (The Church and the Ministry.)

the holidays, and to give them daily periods of that "ordered freedom, sweet and fair," which is the essence of British citizenship.

Another good inspiration is that known in England as the Childrens' Country Holiday Fund, or more briefly, the Fresh Air Fund, with its natural development into summer homes to which parties of mothers and children, and of boys or girls, are taken for fortnightly visits during the hot season. There is no more refreshing sight in summer, if you happen to be at the station at the right moment, than to see one of these parties of children starting for their outing, their eager eyes and excited tongues telling the story of their happy anticipations. Better still to drop in one day at the home itself—Moorelands, for instance, the beautiful summer home of the Toronto Down Town Church Workers' Association. Here you will find a splendid building well equipped, standing in its own grounds; you will see a happy ordered home life carried on under Church auspices; you can watch the gaining of health and strength, the glad enjoyment of trees and flowers, water and sky, games and play, and all the joys of free country life.

"Through all the pleasant meadow-side
The grass grows shoulder high,
Till the shining scythes go far and wide
And cut it down to dry.

These green and sweetly smelling crops
They lead in wagons home;
And they pile them here in mountain tops
For mountaineers to roam . . .

O what a joy to clamber there,
O what a place for play,
With the sweet, the dim, the dusty air,
The happy hills of hay!"

Of course it all costs money; the establishment and upkeep of such a home, in the first place, and, secondly, the support of the various groups entertained there through the summer. But could there be a better investment? We ourselves look upon our holiday expenditure as the best investment we can make for ourselves and our families; we should not dream of expecting our own children to go through their school year without their summer holiday. Indeed, in some sections of the community the holiday has come to be too important, too long, too unrestrained, and life tends to become a holiday diversified with occasional spells of work. But still no one doubts the value of holidays. Other children have the same kind of need as our own, and many of us might well include in our holiday expenditure a proportionate contribution to the holidays of the community. Perhaps, some day—may it be far off—the State may undertake all these gentle offices, and dole out holidays all round—so many hours of work, so many days' holiday; under 12 years, so much; over 25 years, so much; and so on. Meantime, let us do our voluntary part in the holiday making of the community. The men, the women, and, above all, the children of the community need their outings, and to help in giving them the fresh air, the outdoor freedom, with the accompanying happiness and contentment, is one of the best investments that any of us can make—an investment in the general health and happiness of those who are just as important to the State, just as valuable to the Church, just as dear to God, as any one of us.

"Happy hearts and happy faces,
Happy play in grassy places,
That was how in ancient ages
Children grew to kings and sages."

It is the same to-day in principle, is it not?

We have no tears Thou wilt not dry;
We have no wounds Thou wilt not heal;
No sorrows pierce our human hearts
That Thou, dear Saviour, dost not feel!

Thy pity like the dew distills,
And Thy compassion, like the light,
Our every morning overfills,
And crowns with stars our every night.

—Starlight.

Some Reflections of a Canadian Padre

Rev. H. SYMONDS, D.D., Montreal

IN the *Modern Churchman* for May, Rev. Herbert Symonds, D.D., Vicar of Christ Church Cathedral, Montreal, who was overseas as a lecturer for the Y.M.C.A. on *Canadian Citizenship*, along with Bishop Stringer, contributes an article on the *Soldiers' Religion* from a viewpoint which ought to be considered.

The problem which emerges from the revelation of the inner life of the citizen-soldier, is fourfold. It is theological, ecclesiastical, religious and moral. I propose only to deal with the first of these, for the fundamental problem is the theological. Concerning which let it be stated at once, that Credal Christianity, whether of the fourth and fifth, or of the sixteenth and seventeenth centuries, has no vital hold upon the soldier, be he officer or private. It does not concern him because it scarcely seems to touch his life at any point. He is not a speculative person, and he has no historic background or perspective which enables him to relate the Creeds to life. It is hard to avoid the conclusion, however unpalatable it may be, that for the mass of mankind in the Western World and in this twentieth century, the creeds and confessions of the past have little if any value, and I have come to doubt the wisdom of repeating them at our ordinary church services.

The theology of the soldier is, all are agreed, of the most nebulous and indefinable character. He equates his God with Fate, and from a strictly theological point of view that seems to be the only article of his creed. I have read this and heard it stated by padres of various theological schools, and it was quite definitely expounded to me by a motor driver on one of my journeys from one brigade to another in Belgium. I am sure this vast mass of soldier life that is entirely untheological has greatly impressed and sometimes discouraged our Chaplains and Y.M.C.A. leaders. They are tempted, whatever their own theology may be, to believe that for practical purposes a kind of "Positivism" (though they would not use the term) suffices, a Service of Humanity. They despair of imparting any definite theological instruction to these huge bodies of men. They would hold up Jesus as a pattern of devotion to the service of His brethren, and bid all to follow in His footsteps.

A Greek ecclesiastical historian, writing at a time when a great conciliar decision was awaited concerning some difficult problem of the Person of Christ, remarks that the whole city was in a ferment over it, and one could not go to the public baths or to the barber shops and not hear people keenly debating the subject. It was at that time a vital issue. It is such no longer. But the observation of the Greek historian suggests that we should ask the question: What are the vital issues to-day? If we frequent the barber's shops to-day what topics shall we hear discussed? Capital and Labour, Prohibition and Socialism. Sometimes you may hear a discussion about Church Unity, or some popular phase of Higher Criticism. These things are vital. And if theology and religion are to be vital, they must have to do with these vital issues.

Whilst, then, we are averse to the transformation of Christian theology into sociology, we must earnestly contend that theology to be effective must relate itself to the great social problems of our time, and must firmly claim to be in possession of the principles which alone can furnish the foundations of their ultimate and permanent solution. In this way theology will become vital. It will touch the lives of the people. It is not likely that it will ever again express itself in dogmas to be accepted under pain of excommunication, but it will commend itself by its own inherent reasonableness, and its obvious bearing upon the whole of life.

One naturally shrinks from venturing upon the difficult task of indicating and vindicating the lines of such a theology. But having said so much, it would seem necessary to say a little

more. And so I will—not rashly, I hope—but diffidently, grope along a path which angels might fear to tread.

1. What is the fundamentally Christian idea of God? The obvious answer to this question is, His Fatherhood. And yet, has any Church ever, with clear intention and fixed purpose, drawn out its theology from this source? It is not, indeed, denied that there are other aspects of God's relation to man. It is true that God is King. It is true that He is Judge. But the Kingship and Judgeship of God must be interpreted in the light of the fundamental idea of Fatherhood. Yet the conception of Fatherhood seems to be, not simply thrust into the background, but absolutely negated by—to instance one dogma—what is called the orthodox doctrine of the Atonement. Again, one of the Gregories tells us that the whole ritual of the Eucharist in his day was an imitation or adaptation of the ritual of the Emperor's court. The conception of Fatherhood is entirely lacking in this great central service of the Eastern Church. It is true that the Creeds begin with the profession of faith in God the Father, but when we bring both the theology and the practice of the times to the test of this profession, we find how little influence the conception of Fatherhood had upon them. The Roman Church makes much of the recital of "Paternosters," but how far it is from a theology that is rooted in the idea of the Fatherhood of God may be illustrated from the following incident: Some twenty years ago, in an Ontario town one summer Sunday afternoon, a statue of St. Joseph was dedicated by the Roman bishop. The proceedings were public and in the open air. The Bishop, knowing that many hundreds of Protestants were present, not unnaturally devoted a large part of his address to a popular exposition of the doctrine of the intercession of the saints. To bring it within the comprehension of all his hearers he used the following comparison. Should any one of them, he said, desire to present a petition to Queen Victoria, he would not go to her immediate presence, but would approach, it might be his member of Parliament, who, in turn, would present it to the Governor-General, and so at last it would get to the Queen. So was it with our petitions to God. A most excellent comparison, truly, if God were solely a King, but which has no more worth or weight than a burst bubble when it is brought to the test of our Lord's words: "When ye pray, say, Our Father." I repeat, then, that hitherto the Church has failed to unfold its theology from its own fundamental doctrine of God as Father made known in Christ.

2. It naturally follows from this that no Church has ever developed its theology of man's relation to God, or of man's relation to his fellow in very firm and clear fashion from the doctrine of the Fatherhood of God. The Brotherhood of man has furnished the theme of many excellent sermons, but it has been almost entirely a mere sentiment, arousing pleasing emotions in the breasts of the hearers. Slavery, serfdom and a cold-blooded wage-system have flourished in Christian countries. Slums, starvation and child-labour, the notion of all working men as "hands," a distribution of property quite incompatible with a living belief in brotherhood, have been endured by Churches and Churchpeople with an astounding equanimity. Unless our theology can be squarely based upon these twin foundation-stones of Christ's teaching, theology will not recover its hold upon men of goodwill, and we shall continue to look in vain for the long expected "revival of religion."

3. A fundamental idea in the mind of Jesus was that of the Kingdom of God. But, owing to causes familiar to most of us, this conception was soon thrust into the background, then later on misrepresented, and is only now beginning to recover its proper place in our thought. A theology of the Kingdom is becoming popular in the Y.M.C.A. and the Student Volunteer Movement. This is all to the good. But I would venture upon one suggestion. The word "kingdom" is not the best that we can use to express the mind of Jesus. We know why He used it. We know why, addressing Jesus, He could use no other phrase. But I doubt whether the word kingdom can be made to convey its best meaning to this generation. F. D. Maurice wrote of the "King-

(Continued on page 400.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE Governor-General is making a tour of many of the towns and cities of Ontario. The purpose of these visits may be presumed to be an effort to bring the head of constituted authority in Canada and indirectly the royal head of our Empire, into sympathetic touch with the citizens of the province, and ultimately of all the provinces. At a time when there is special disquiet throughout the world, when thrones have vanished from off the earth, and only the faint semblance of order has taken their places, it is wise and prudent that they that remain should have the support and confidence of the people that sustain them. His Grace the Duke of Devonshire seems to the writer to be specially qualified for such a mission. He has behind him a long and honoured family record, and is endowed with much common sense. He has the gift of utterance in a marked degree, utterance that informs and is easily understood by the common people. There is a solidity and earnestness of manner that leaves a good impression. He is sparing with compliments, and those he gives voice to are all the more appreciated, and valued. He is ready to see all that the people take a pride in, and spares not himself in acquiescing in all that is asked of him. When he addresses a public gathering of citizens, an assembly of school children, or a body of workmen, there is something said that is more than mere graciousness, and it is said with a simplicity and stateliness of diction that causes it to abide. When he spoke to the General Synod some months ago he reminded the Church of its vital power at all times, but especially of its spiritual importance in these troublous times. When he spoke to citizens a few days ago he reminded them that this is a day when all the elements of sanity and reasonableness must stand shoulder to shoulder to carry us safely through the clouds and storms that are gathering about us. It is of no little importance that a man of high position, and one beyond political or social ambition in this country, should say such things in the ears of all our people.

It must be noted, however, that these viceregal visits have not been all sunshine and conquest. Murmurs of indifference may be heard on many hands. Work people say: what has he done for us that we should bother to do him honour. Business and professional men have not infrequently been conspicuously absent from these official receptions. Fishing or motoring on the half-holiday have, in many cases, been considered a sufficient excuse for the discourtesy. This attitude of mind has not been concealed from the children, and the next generation will probably emphasize the parental indifference. "Spectator" would suggest that the press could do much to counteract this alarming tendency, by reminding the public of their duty. Less emphasis should be placed on the visit of the Duke of Devonshire, and more on the coming of the Governor-General of Canada. He is the visible head of all authority and order in this Dominion. He, for the time he holds office, belongs to us. He is the crown and coping stone to our whole political structure. This Canadian Constitution has been hammered out in the stress of conflicting thought and ideals. It has been in successful operation for more than half a century. It has been the model, in some feature or other, for many rising states. It is a structure to be proud of, and when we honour its Head, we honour the foresight, the wisdom and the skill of our forebears, and we honour ourselves at the same time. We give our approval to probably the sanest form of government in the world. We assent to freedom and authority so wonderfully blended that liberty in all its fullness is the possession of the just, and restraint is held upon the unjust. The Governor-General in his person stands for our constitution and all it implies, and the foolishness of class antipathy should be done away with.

It is difficult to comprehend the mental attitude of the thousands of Toronto citizens that demonstrated in sympathy before the cell of a condemned murderer on the night preceding his execution. Call after call for his appearance at the window, that the curious might see him, apparently showed no feeling of tenderness or consideration for his comfort and repose at a time when every instinct of humanity would suggest quietness. There seemed to be no suggestion that he was inadequately tried or unjustly condemned. There was no serious attempt to set

him free, although his freedom would have evidently met with the approval of the multitude. Another man had been slain in the discharge of his duty to protect the public, and his body has been long mouldering to dust, but his fate and his fidelity are unheeded, while his slayer is cheered as a hero. One could understand a protest against capital punishment as a vicious principle, but that was not in the minds of these frantic men, women and children. Their calls could disturb but not save him, and his appearance in the distance and in shadow might gratify some extraordinary desire, but it couldn't minister to his needs. Such unseemly conduct should not be publicly recorded save to be condemned, and the force of sound opinion should make men ashamed to participate in any such demonstration of folly and of frenzy.

* * * *

It is hardly necessary for "Spectator" to comment upon the letter addressed to the various communions of Canada by the overseas Chaplains. That has been done very fully in the editorial columns of this journal, and of the daily press. Perhaps one or two things may be emphasized a trifle more, without labouring the subject. First, there is a suggestion that possibly the ignorance of men concerning the truth for which the Church stands arises out of the teaching of the Bible in Sunday School. Many subjects are brought before children which, because of their tender years and limited understanding, can only be taught or comprehended in a straight and literal manner, when the teacher feels that the important truth is divinely set forth in parable. In later years there is resentment, on the part of the matured child, at being deceived. He thinks that the Church is either teaching error or is not sincere. If the Chaplains have actually had evidence of this from the men, it is but a confirmation of what many have found in parochial life. The remedy would seem to the writer to lie in the deferring of the study of such passages until the child-mind is sufficiently developed to comprehend the interpretation of those parables and stories of both the Old and New Testament. In the second place it is noted by the Chaplains that bribes and rewards as an inducement to church-going is not justified by results. They say that the men in the army were disposed to resent the inducement of a cinema show or a band concert thrown in at the beginning or end of a service. This is not a discovery but a confirmation, and it would be worth while if young men who intend to devote a lifetime to the ministry would early in their career get the notion out of their heads that such methods are effective. They may work for a ten-day revival or mission, but nothing but transparent honesty will endure or deserve to endure. The whole message of the Chaplains is given with moderation, clearness and dignity. Some of it is specially addressed apparently to Anglicans, and some of it more particularly to other communions. On the whole, one would say, it is hardly suitable for reading in church, but rather is it valuable for the clergy and Church councils. In any case it was a wise and courageous thing to do, and there can be no doubt but that it will bear fruit, visibly or invisibly.

"Spectator."

* * *

THE DAWN OF PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hands a better trust.

Oh, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew!
But wait a little while,
And with the radiant, deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursing from the nest.

—John Ruskin.

The Bible Lesson

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

Second Sunday after Trinity, June 29th, 1919.

Subject: Our Lord at work in Capernaum, St. Mark 1: 21-34.

THE lesson to-day shows how our Lord spent a Sabbath in Capernaum. Part of the day was occupied with the worship of the synagogue, and part was spent in doing works of mercy. There are many conflicting views regarding the observance of the Lord's Day. Some of these are very strict, while others are exceedingly loose. Christians can make no mistake if they follow the example of the Lord Jesus. That example, in general terms, may be said to show that our Sunday should be spent in rest, worship and doing good.

1. **Worship in the Synagogue** was a custom faithfully observed in our Lord's time. He showed his approval of it by following that custom Himself and by taking part in the services of the synagogue. In the fourth chapter of St. Luke we have a more detailed account given of our Lord's teaching in the synagogue at Capernaum. There must have been many things in the teaching, usually given in the synagogue, of which our Lord did not approve, yet that did not keep Him from its services. Part of the Sabbath duty was to be present and to take part in these services, and that duty Jesus faithfully and gladly fulfilled.

2. **Our Lord's Teaching.** There was great surprise and much indignation that day in the Synagogue of Capernaum. These worshippers were very conservative people and their teachers were more conservative still. They never dared to speak out of their own experience of life. All they said was simply a presentation of the views of great Rabbi's. They were, therefore, greatly shocked when Jesus spoke to them, for He did not rest His teaching on that of any of their acknowledged masters, but He spoke for Himself and on His own authority.

Moreover, Jesus spoke with marvellous self-assertion, claiming that the words of the prophet Isaiah were being fulfilled in Himself. This was teaching they were not willing to receive. Their amazement and indignation knew no bounds. (St. Luke 4: 28-29.) The teaching of Jesus was altogether different from that of the Scribes. They cited authorities, but Jesus spoke with authority.

3. **Authority over spirits.** Jesus not only gave authoritative teaching, but He also commanded unclean spirits and they obeyed Him. We do not altogether understand the demoniacal possession which showed itself in those days. It was a manifestation of Satanic power which, perhaps, is not found in the same form to-day. Evil spirits possessed and controlled the lives of some men. Jesus overcame them and by a word drove them out. This was another mark of authority not less striking than that shown by His teaching. It is worthy of note that the evil spirit in this man at Capernaum recognized and acknowledged the Person and authority of Jesus as that of "The Holy One of God." This was more than some of the normal people were willing to do. Even the devils believe and tremble while men, sometimes, are not willing to believe.

4. **Authority over sickness.** After the events which took place in the Synagogue, Jesus went to the house of Simon. There another work was found, which made demands upon His authority and power. All works were alike to Him—teaching, casting out demons, healing diseases—all of these were various opportunities for the exercise of that authority which was the characteristic of His Divine life.

Authority and mercy find their utmost manifestation in the works which Jesus did. So great was the impression of this fact that the evening hour in Capernaum witnessed a wonderful demonstration of the people's trust in Him. They brought out their sick and those who were possessed with devils and Jesus healed them.

5. Such was a Sabbath's work. Part of it was spent in the regular place of worship; part was devoted to doing works of mercy. How much time was given to rest we do not know. From the general teaching of Jesus and from His example, as also from the teaching and example of His apostles, we conclude that the three elements of a well-spent Christian Sunday are: Worship, rest and doing good.

Canadian Churchman

(Established 1871.)

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FRESH-AIR WORK.

Sir,—Will you kindly gratefully acknowledge through the columns of your next issue the following subscriptions received in response to Miss Connell's appeal for our Fresh-Air Work:—

- "Friend of the Poor"..... \$50.00
- Mrs. Hamilton..... 5.00
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H. M. Emery.

Church of England Deaconess House,
179 Gerrard St. East, Toronto.

ANOTHER CREE DICTIONARY WANTED.

Sir,—I saw some time ago in the "Churchman" that you were trying to get a Cree dictionary for a missionary. If you got more than one I would be glad to buy it from you. I need one badly.

W. H. J. Walter.

Split Lake Mission, via The Pas,
Man., June 2nd, 1919.

[Only one copy was given. We do hope that some of our readers will be able to answer Mr. Walter's plea.—Editor.]

COLONIAL CLERGY ACT.

Sir,—When I proposed to come into Canada I was confronted with a paper containing a number of searching questions. I was asked, for instance, whether I could read or write, whether I was, or had been, insane or tuberculous, and what was the medical history of my family. I might have been indignant at the absurdity of some of these questions, but, instead of that, I realized the necessity as a means of keeping out of the country undesirable immigrants. The questions are no sort of hindrance to the ordinary respectable immigrant, whilst they do serve as some barrier to those whom the coun-

try naturally wishes to exclude.

May I suggest that this is somewhat of a parallel to the much-abused Colonial Clergy Act? It must certainly be admitted that some overseas Bishops have, and do, admit to Holy Orders men who have been very inadequately trained. The reason is not far to see. There are some dioceses where, for various reasons, it is exceedingly hard to secure clergy, and the temptations to the Bishops to let men in on very easy terms is strong. Some of these men thus admitted to the ministry on insufficient preparation and examination desire to get away to easier dioceses, and particularly to get back to England. It was in order to prevent such ordination being an easy back door into the ministry in England that the Colonial Clergy Act was framed. Did your space permit, I could give you instances exactly bearing out what I have stated. I may say that there are Englishmen who have been unable to obtain ordination in England by the ordinary channels who have striven to obtain ordination in this indirect way.

As at present worked, the Colonial Clergy Act should not be regarded as objectionable by many self-respecting clergymen in the overseas dominions who have been trained for the ministry in the ordinary way. The Archbishops of Canterbury and York send to such clergymen, if they wish to work in England, a paper of questions. When this paper is filled up with satisfactory answers, showing the applicant's adequate preparation for the ministry, permission to officiate for a period of, say, twelve months or perhaps two years, is issued, and afterwards a permanent license is granted. I may even go further, and say that where there is evidence that the clergyman has worked a fair number of years in the overseas dioceses, which would prove him to have taken the work bona fide, no great difficulty is raised as to the extent of his training for the ministry. It will thus be seen that the Act is not in the least intended to throw discredit upon the orders of the overseas clergy, but only to guard against abuses in a reasonable way.

I fear that the name of the Act has something to do with the irritation it causes, as if, by its very title, it classified the colonial clergy as an inferior type. This is surely not the case, for the Act was passed at a time when the word "colonial" was the only adjective available.

Personally, I regret the objection, now so frequently expressed, to the word "colonial." There is no other word which collectively describes persons or things connected with the overseas parts of the Empire. You may talk of "Canadian," "Australian," "South African" or "Indian," but no other word but "colonial" includes them all. And the word embodies that idea of origin from the mother country, which is surely cherished by all loyal citizens of the daughter nations. The word, as employed in the titles of the Colonial Office, of the Colonial Bishops' Fund and of the Society I represent conveys no suggestion of contempt or inferiority.

J. D. Mullins,

Secretary of the Colonial and Continental Church Society.

CHURCH OF ENGLAND MEN'S SOCIETY.

Sir,—It appears to me, an ordinary layman, that our Church papers are too much given to taking up valuable space with subjects more political and secular than spiritual. On May 29th no less than three pages of the "Canadian Churchman" contained lengthy references to the question of titles in Canada. But nothing

The Dioceses of the Canadian Church

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- Athabasca**—Right Rev. E. F. ROBINS, D.D.—Peace River, Alta.
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- Mid-Japan**—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

WEALTH OR WELFARE?

Sir,—Some time ago I read in your columns a suggestion that it was not desirable to criticize the work of the Prayer Book Revision Committee, now that they had finished their work and the General Synod had finally dealt with it, and I most heartily concurred in that suggestion. But there is just one point on which I cannot help wanting to express surprise and regret. Ven. Archdeacon Armitage has told us that the word "wealth," in the prayer for the King's Majesty, was retained, not because it was deemed the right word, but because the committee could not find or agree upon any other word to replace it. Among many words discussed, he says the word "welfare" was proposed, but gives us to understand that it was rejected with very scant consideration as obviously quite inappropriate. Now this is amazing, for "welfare" is the very word that conveys to the modern mind the idea that the word "wealth" conveyed to the mind of the generation living when the Prayer Book was compiled and the prayer composed. In our Prayer Book "wealth" means "welfare," and nothing else. Turn up the word "wealth" in Webster's Dictionary, and you will find its first two synonyms, "weal, welfare." In Annandale's "Concise Dictionary of the English Language," a very recent authority, we find "well-being, welfare," the first meaning given. It became in more modern times a collective term for riches, or an abundance of material possessions. The people of the present day, when they are invited to pray that the King may long live in "health and wealth" understand and imagine that they are to ask for His Majesty an abundance of worldly goods; that he may always have plenty of money. That is the idea conveyed to the modern, uneducated mind by the word "wealth," and conveyed to every mind in the everyday language of society. But we all, learned and unlearned alike, ought to pray, and want to pray, for the welfare of the King. If the philology of the committee failed them so lamentably, it is a wonder that their ears did not catch the greater euphony of a word of two syllables, accented on the first, in the place occupied by "wealth" in the sentence, for there is a system discernable in prose as well as in verse. We have in the sentence the rather harsh combination of three strongly-accented monosyllables following each other,

was said about the King's prerogative. Last week another debateable article appeared on collective bargaining. The writer said nothing about those workers who do not want to be collectively bargained about, nor did he suggest that super-unionism might mean supersession of ordinary governments. That the writer was treading upon dangerous ground may be seen by reading "last Saturday's news. Another point I would like to call your attention to is that ambiguous phrase, Social Service. What does it mean? If we had a return of the old simplicity of belief and love of service for God, this catch-phrase, intended probably to placate the so-called Christian Socialists, would never have been heard of.

Can I appeal successfully for more news of Church work in Canada and abroad, better reports of meetings, and lastly, why not initiate a movement to organize a Dominion-wide Church of England Men's Society? There is no reason why the present constitution should not be adopted in Canada. The main thing is not to make the mistake of thinking a start must be made on a big scale. A very few enthusiastic workers in any parish would do much more than a number of lukewarm members, and I would suggest that two or more parishes should unite for the purpose of forming a branch where it would be an advantage. The Society has a simple constitution, wide enough and narrow enough. I know of nothing like it in Canada. Its objects are spiritual, and if only our laymen can be got to work without so much banqueting, etc., who can tell what will happen. There would, for one thing, never be any more anxiety about finance. Men will pay if they know why. As to the need for workers, men are badly needed to take charge of the elder Sunday School boys and to help those who are too old to remain in the Sunday School. And it is quite a mistake to settle down and believe that nothing can be done without recourse to much entertaining and coaxing of that sort. I have proved that boys are responsive to an appeal to their reason and to serious treatment of sacred subjects with them.

Please do not think I write in a spirit of captious criticism. That is not my intention. We live in momentous times, and the times are for closing our ranks and standing firm.

Fredk. Junkison.
Niagara Falls.

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29th, 1919.
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"Story It" on a TABLET

That was a beautiful custom which had its origin with the ancient Greeks, in which the pathway of the funeral procession was thickly strewn with flowers.

But however beautiful to thus manifest our love, the "flowers of the field" soon perish.

There is a strong desire on the part of many just now, to commemorate in some abiding manner the sacrifices recently made by our "Immortal Brave."

Why not "Story it" on a tablet upon the walls of Church, College or Club?

Such "Bronze Memorial Tablets" as we now produce in our own work-rooms are more enduring than the walls upon which they will find a place.

Designs and estimates cheerfully submitted.

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TORONTO

the last two with no unaccented syllables between them: "health' and wealth' long'." Now read aloud, "in health and welfare long to live," and note how much more smooth and melodious it sounds.

There was little or no need of a revision except to get rid of such archaisms as wealth and prevent, whose meanings have changed with the development of our language.

A. W. Savary.

ORDINATION AT TORONTO.

On Trinity Sunday, at St. Alban's Cathedral, Toronto, the Bishop of Toronto ordained to the order of Deacons Mr. Robert Samuel Ferguson, Mr. Roy Melville and Mr. Edwin Philips Wright (for diocese of Fredericton), and advanced to the priesthood Rev. Leonard Smith, B.A., Rev. George Edgar Fierheller, Rev. Claude Augustus Green Spence, Rev. Claude Francis Stent, L.Th., Rev. William Charles Stubbs, L.Th., and Rev. James Henry Stringer. Prof. Cosgrave preached the sermon, which emphasized the part and responsibility of the laity in the ordination of clergy.

All Over the Dominion

The Bishop of Huron confirmed eight candidates in Christ Church, Delaware, on June 3rd.

By a special canvass the long-standing debt on the church at Wilkie, Sask., has been considerably reduced.

Mr. E. Moss is assisting Rev. T. W. Kirkbride in the large Langham-Asquith-Arelee field. This field is completely self-supporting for the two men.

Mr. A. R. Nash is looking after the work at Shellbrook, Sask., during the summer, Rev. E. K. Wicks having resigned.

Manville parish having sold the parsonage and lots, a new parsonage has been erected with the proceeds on the same site as the church.

Large attendances are reported at the services at Biggar. Rev. A. B. C. Douthwaite has arranged to take services at Springwater and Naseby.

Humboldt, Sask., expects to have the rectory free of debt this month. Good progress has been made during the rectorship of Rev. P. J. Andrews, B.A., B.D.

A special memorial service for Old Ridleyans who lost their lives in the war will be held in St. Thomas' Church, St. Catharines, at 2.30 p.m. on June 22nd.

The parish of St. Mark's, Halifax, has bought a site, and a new stone church will be erected to take the place of the one burnt in the explosion.

The Pas (White) congregation has decided to become a rectory, and, as a result of a thorough canvass, has an ample list of subscribers. Rev. W. Brailsford is taking services till a Rector is elected.

A memorial service for those of the Old Boys who have fallen in the war was held in the Chapel of Trinity College School, Port Hope, on June 15th. The Rev. Canon Rigby was the preacher.

Plans are in preparation for the enlargement and remodelling of the shack at Tisdale, Sask., making a commodious and comfortable parsonage, 24 feet by 28 feet. It is expected to erect the building without debt.

Two hundred dollars was the gift the parishioners of Mono Mills, Ont., made to Rev. A. C. and Mrs. McCollum on their return from their wedding trip. The vestry granted \$200 increase to the stipend this year.

The parishioners of Trinity, Halifax, gave a reception to the returned men of the parish in the Parish House recently. All those present were presented with a handsome copy of the Prayer Book and Hymn Book combined.

A congregational meeting of St. Matthew's, Toronto, was held in the parish hall on June 11th, when the matter of erecting a memorial window to those fallen in battle belonging to the parish was discussed and committees were appointed.

The shell of a new church has been erected at Mt. Nebo, Sask. Archdeacon Dewdney was to have opened the new church on Wednesday, May 28th, but the fires burnt out the railway bridge over the Shell River and interrupted railway communication.

Mr. J. E. P. Aldons, late organist and choirmaster, on leaving the Church of the Ascension, Hamilton, to take up a similar position at Erskine Church, was presented with a cheque for \$150. Mr. Aldons has held the position for the past 17 years.

It was announced in Christ Church, Dartmouth, on a recent Sunday that it is proposed to erect a church at Woodside at an estimated cost of \$10,000. The people in the district have raised \$1,000, and a campaign will be started shortly to secure the balance.

Two handsome memorial tablets which have been placed in St. James' Church, Ingersoll, to the memory of Lieut. Norsworthy, and of the other 34 members of the congregation killed during the war, were unveiled and dedicated at an impressive service on June 15th, an address was delivered by the Dean of Huron.

At the June meeting of the Oxford Rural Deanery, Rev. R. J. M. Perkins, M.A., presiding, Rev. A. B. Farney spoke on the Needs of the Canadian Field and Rev. C. L. Bilkey on the Needs of the Foreign Field. A hearty reception was given to Rev. Lieut. K. McGoun, of Huntingford, and Rev. C. W. Fraser, of Princeton.

The congregation of St. Stephen's Church, Chandos, in the Mission of Apsley, presented the Rev. C. Spence with a beautifully embroidered white stole for his ordination as Priest, and expressed the hope that he would be spared to minister to them for many years. He was also the recipient of a personal gift—a surplice—from Mr. and Mrs. Philip Janner, Chandos.

A reunion of the Old Boys of Bishop's College School, Lennoxville, is planned for the school closing on the 24th and 25th June. Splendid new buildings have been erected, through the generosity of Commander J. L. K. Ross, who is himself an "Old Boy." A memorial service is to be held in the School Chapel, for all the Old Boys who have been killed in action.

The church at Rockwood, near Guelph, was struck by lightning on June 8th during service. The Rector, Rev. Mr. Gunsell, Mr. Milne, the organist, and a little girl were stunned for a time. The service had to be discontinued, as it was some time before the injured parties had recovered. The eave of the church was struck, but no other damage was caused to the building.

A Canadian unit, who have been stationed at the camp at Bovington, which is situate in the parish of Coombe Keynes, England, recently presented the Vicar of the parish, the Rev. E. Clifford Hawkes, with the sum of £226 odd for the restoration of the roof of the mother church of Coombe Keynes. The Canadian unit were officers and men of the 1st Battalion, Canadian Tanks Corps.

At St. John's Church, St. Thomas, in January last the Ladies' Aid set as an objective to raise \$1,050 in ten months to eliminate the rectory debt. So successful were they that at the end of five months they had \$1,500 in the treasury; this cancels all indebtedness on the Church property in the Parish, now valued at \$26,000. The Church was built under the incumbency of Rev. W. A. Graham, in 1909. A service of special Thanksgiving was held on Whitsunday.

At an ordination for Deacons and Priests, held in St. John's Church, Saskatoon, recently, Messrs. A. B. C. Douthwaite, L.Th., J. Graham, L.Th., and T. D. Proctor, L.Th., were made Deacons, and Revs. G. W. Legge, B.A., L.Th., T. W. Kirkbride and E. H. Maddocks, L.Th., were advanced to the Priesthood. The sermon was preached by Canon Smith. Quiet Days in preparation were conducted on the preceding two days by Revs. J. E. Purdie, H. A. Clark and E. Hodson.

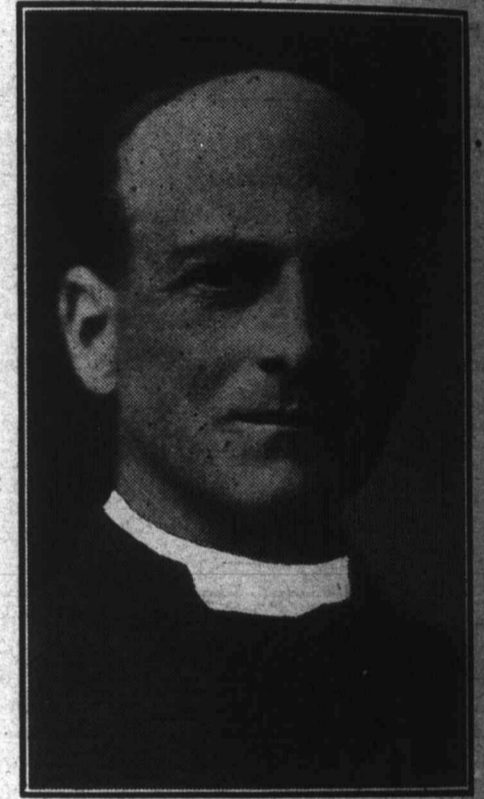
The General Secretary of the Council for Social Service recently attended the Synods of Toronto, Ottawa and Ontario in the interest of the work, and also visited London, where he preached and addressed the Clerical Association. He left for the West on Saturday to attend the Synods of Calgary and Rupert's Land, the conference of the Diocese of Saskatchewan, and the Summer Schools at Kenora, Moose Jaw, Swift Current, Medicine Hat and Calgary. He will also visit Edmonton, Vancouver and Victoria.

The Duke and Duchess of Devonshire on June 15th attended the special Thanksgiving service in St.

George's Cathedral, Kingston, for the safe return of ex-cadets of the R.M.C. The Cadets' Gallery was occupied by over three hundred ex-cadets who observed the old tradition in the school hymn: "Fight the Good Fight," of not singing the third verse and coming in fortissime on the fourth. Nearly all the ex-cadets and present cadets communicated. The Cathedral was filled with red and white flowers—the school colours.

NEW RECTOR OF HOLY TRINITY, CHATHAM, ONT.

Rev. R. J. M. Perkins, M.A., who is leaving St. James', Ingersoll, to go to Chatham, came to Ingersoll thirteen years ago, succeeding the Rev. Jas. Thompson. During his ministry marked advancement has been made by St. James' Church, every department being in a flourishing condition. He is hon. clerical secretary of the Synod of Huron, and is Rural Dean of Oxford County. He has shown a splendid public spirit in connection with many affairs pertain-



REV. R. J. M. PERKINS, M.A.

ing to the welfare and development of the town. He has been an energetic worker on behalf of the Boy Scout Movement and has served faithfully as Chaplain for several years. Mrs. Perkins has also very ably filled important positions in the church and organizations. She is recognized as one of the town's foremost musicians. She has been president of the Women's Musical Club for two years.

Rev. R. J. M. Perkins graduated from Toronto University in 1898. He went to England, where he studied at Ridley Hall, Cambridge. He was ordained in St. Paul's Cathedral, London, England, and for some time served as a Curate in a large London parish. Later, he returned to Canada, and was appointed Rector of Trivett Memorial Church at Exeter, Ontario, in 1903. He came to Ingersoll in 1906. He is a diligent pastor and earnest preacher.

Preferments & Appointments

Croley, Rev. E. H., B.A., Rector of Trinity Church, Port Burwell, Delaware, to be Rector of Christ Church. (Diocese of Huron.)

Ferguson, Rev. Robert Samuel, to be Missionary, Washago, Ont.

Melville, Rev. Roy, to be Assistant Curate at St. Stephen's, Toronto.

Morley, Rev. Canon, to be Rector of St. Bartholomew's, Toronto.

BIRTH NOTICE

McKIM.—On Sunday, June 8, 1919, at St. John, N.B., to Rev. R. Taylor and Mrs. McKim, a daughter (Mary Prudence).

ington, for the cadets of the Gallery was one hundred ex- the old tra- hymn: "Fight of not sing- and coming in rth. Nearly all sent cadets com- edral was filled e flowers—the

OLY TRINITY, ONT.

kins, M.A., who 's, Ingersoll, to ne to Ingersoll succeeding the . During his lvancement has James' Church, ng in a flourish- is hon. clerical d of Huron, and ord County. He public spirit in affairs pertain-

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ERKINS, M.A.

and development s been an ener- half of the Boy has served faith- several years. o very ably filled n the church and is recognized as emost musicians. ent of the Wom- r two years. rkins graduated city in 1898. He ere he studied at lge. He was or- Cathedral, Lon- for some time in a large Lon- he returned to ointed Rector of urch at Exeter, e came to Inger- a diligent pastor r.

Appointments , B.A., Rector of t Burwell, Dela- f Christ Church.

obert Samuel, to lago, Ont. , to be Assistant en's, Toronto. on, to be Rector s, Toronto.

NOTICE ne 8, 1919, at St. John, and Mrs. McKim, a

NEW WESTMINSTER SYNOD

"We are called upon to-day to do, and are trying to accomplish, what, so far in the history of the world has never been successfully done, namely, to restore men, who have been for some years taken out of civil life and serving as soldiers, to their former vocations. Many people, who have given this matter no thought, fail to realize the greatness of the problem. After each of the great wars of the world soldiers of that time who had been fighting, on their return home, were welcomed just as we welcome ours; but never has there been the restoring of such to civil life with any degree of success," said Bishop de Pencier at the thirty-sixth annual session of the Synod of the Diocese of New Westminster in St. Paul's Hall, Vancouver.

"Closely allied with this problem is that of the reconstruction of our civil life to meet the changed conditions of the world," he continued. "If we do not take the initiative, those who have wrongs that ought to be righted will take the matter into their own hands. I believe that we have wisdom and sanity enough to accomplish here at home what we had strength and courage to do overseas, to see to it that justice should prevail between all classes of men, and that might should not triumph over right. The world is advancing in knowledge, and with increased knowledge there must be increased opportunity and equality of opportunity for all. We who are leaders of those whom we represent ought to consult together and resolve, doing all that is possible for us to accomplish in this great and varied problem that confronts us on every side. The times of peace demand that we give service, moral service, just as we gave service during the years of war.

"Surely we will not sit idly by and say that it is no concern of ours until, perhaps, because of our neglect, others, by methods that are not constitutional, attempt to redress either real or fancied wrongs."

The Bishop stated that at the present time there are sixty-two clergy in the diocese. He read appreciations for the work of the clergymen who have died since last Synod: Rev. Charles Croucher, of Yale; Rev. W. F. Webb, of Agassiz; Rev. J. M. Donaldson, of Steveston; Rev. J. M. D'Arcy, of Eburne, and Rev. G. F. C. Caffin, of Kerrisdale.

In the matter of changes, he reported that Rev. R. Axon has been appointed to the parish of Marpole; Rev. James McDougall to Bishop Hill's Memorial Church, South Vancouver, and Rev. C. S. McGaffin, of St. Mary's, Kerrisdale. He referred to the recent appointment of Rev. C. C. Owen, who will assume the duties of Senior Chaplain to Military District No. 11.

In the evening of the first day Archdeacon Heathcote presented the Forward Movement in a striking address. Rev. H. G. King moved that the Synod should set a definite objective to be reached, and a house-to-house canvass should be undertaken without delay.

Bishop Schofield, of Victoria, was

unable to be present on account of the uncertainty of boat service.

The committee reported the suggestion by the Diocesan Board of Missions that the Synod recommend the adoption of the Quebec system, concerning the question of clergymen's salaries. At the present time there are a large number of parishes in the diocese which are not self-supporting, and to which the diocese makes an annual grant in order to make up the stipend of the clergy. In the past the balance has been derived from the ministers' parishioners, and many clergymen are very reluctant to appeal for payment of their own salaries, preferring to allow them to go in arrears. The high cost of living has aggravated their position. If the Quebec system is adopted the minister will be appointed to a parish on the undertaking of the district to pay a certain sum, the balance to be contributed by the diocese. The district pays its money into a diocesan fund, and the country clergy are paid monthly from this source. The Synod recommended this report, and referred it to a special committee for further consideration.

The Synod was greeted by representatives of the Presbyterian churches of the city, Principal John Mackay, of Westminster Hall, and Captain Rev. E. D. MacLaren. Both speakers voiced the sentiment of the desirability and need of closer co-operation between the Christian churches at the present time if the vast problems and unsettled social and economic life of the community are to be successfully solved.

Amid the dangers and privations of the campaign and the battlefield, men representing all shades of religious opinion stood shoulder to shoulder and unflinchingly faced the common foe, declared Dr. MacLaren; and he thought this the proper spirit in which to approach the many and diverse problems of our industrial and economic life. Christian Churches should have for their one object, in his opinion, the creation and furtherance of the principles of Jesus Christ, the spread of the feeling of comradeship, fellowship and brotherhood over the length and breadth of the world.

The Synod later devoted its attention to the consideration of the draft canon regarding the Clergy Beneficiary Fund. This proposal, if adopted, will enable clergy to retire at the age of sixty-five, and will also care for their widows and orphan children. It will be in the nature of an endowment fund, and the requisite money is to be raised through an annual assessment on each diocese and an annual assessment levied on the stipends of the clergy, this latter assessment to be on a sliding scale, and similar to the present system of collecting the provincial income tax.

A motion dealing with the present custom of administering oaths was introduced by Mr. A. J. B. Mellish and read: "That in the opinion of the Synod of the Diocese of New Westminster the Federal Government should enact a law to make the Scotch method of holding up the right hand an alternative method of administer-

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ing an oath." He believed the custom of kissing the Bible to be insanitary, not binding on the conscience of many, and served to bring the Bible into disrepute. However, after listening to the arguments in favour of its retention, advanced by Mr. J. H. McGill, the Synod decided that this was not a matter it could deal with. That the Synod should take a definite stand on the strike situation was the contention of the Rev. L. C. Luckraft. After a brief discussion a committee was appointed to draft the resolution, which was submitted at the evening session.

At the final session the delegates and clergy placed themselves definitely on record as prepared at all times to do their utmost in assisting to alleviate the present industrial

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crisis. A motion was introduced to that effect by Archdeacon Heathcote and seconded by Mr. C. F. Jackson. Its adoption followed a lengthy debate. Some delegates were opposed to the Church interfering in affairs extraneous to the Church's religious activities. Others felt that this was an opportunity for the clergy to enlist the moral support of all well-meaning citizens and the best elements of the community by enunciating a firm and definite policy.

The resolution, as adopted, reads:—

"In view of the industrial unrest which the clergy recognizes as existing throughout the civilized world, this Synod, representing the clergy and laity of the Diocese of New Westminster, wishes to place itself on record in the following terms:—

"1. It is the Church's sphere to announce principles and denounce unprincipled actions, and at all times to be ready to act as a reconciling force.

"2. That it is the Church's duty to promote the spirit of brotherhood and fellowship, and thus do her part in creating a spiritual atmosphere favourable to the solution of the acute problems which divide class from class.

"3. After four years of world war against the infamous maxim that might is right, this Synod expresses the hope that our industrial troubles may not be left to this barbarous method of arriving at a solution, and it urges that special prayers be offered everywhere, so that truth and righteousness, peace and justice, may prevail among us in this and the generation yet to come.

"We denounce very sincerely the profiteering, the high cost of living and the lawlessness that so largely

contribute to the evils which burden all classes of the people, and consider that the Church can only interfere in an indirect way, namely, by the constant upholding of the high standards of truth, justice, self-sacrifice and respect for law, that are our inestimable Christian heritage."

Lieut.-Col. L. W. Mulloy, representative of the Federal Government in the department of Soldiers' Civil Re-establishment, himself a blinded soldier from the South African war, and who, during the recent struggle, performed a titanic part in the interests of the soldiers, spoke on the subject of "Repatriation."

CHURCH ATTENDANCE.

(Continued from page 393.)

had betrayed him and died the death of despair. It was sin that kept men from fellowship with God then, and it is still sin now.

The chief reason that men and women don't want to come to church is that they prefer to live the easy life of pleasure and materialism. They want Sunday as a holiday, not a holy day, or they may be mammon worshippers, and grudge any time not spent in money-making or planning for money-making.

The Psalmist could answer our question quite briefly, "There is no fear of God before their eyes."

WHAT IS THE REMEDY?

On our part it is sincerity—a more intense effort to be true followers of Jesus Christ, and to be true to the Gospel in its fulness. We must stop seeking to please men with our mes-

sage, and seek to please the Saviour of men. We must set our faces against toadying either to rich or poor. We must make the atmosphere of our churches the atmosphere of Reality and Holiness. We, too, must listen to the Psalmist, "I have set God always before me." We must put first not ourselves, nor our Church, but Christ Jesus our Lord. We must give up aiming to fill our churches, and aim to swell the number in the Invisible Church of God.

Then, too, we must strive to get the Word of God honoured in the nation and in every school and every home. We need to unite in an effort to make Bible-reading compulsory in all schools—not necessarily Bible-teaching—but Bible-reading. We must encourage the worship of God in the home.

Again, if Saturday were more of a holiday, Sunday would be more of a holy day.

We must not despise Christ's own methods of success. We need to spend more time in prayer and less in organization. We can only fight sin with spiritual weapons. Legislation may help, but it will never convert. It can limit temptation, but it can't give the victory when temptation comes. Perhaps, after all, the most successful way to get outsiders into the Church and into the Kingdom is to get a faithful band of men and women who believe in prayer.

Faithfulness in prayer.

Faithfulness in preaching.

Faithfulness in practice.

And then, "Well done, thou good and faithful servant."

SOME REFLECTIONS OF A CANADIAN PADRE.

(Continued from page 395.)

dom of Christ." But his American disciple, Elisha Mulford, wrote of "The Republic of God." Unless we are the slaves of words we shall admit that the American was justified. But is not "Commonwealth" a better term than Kingdom or Republic? "The Commonwealth of God" is a beautiful phrase, and readily adapted to various forms of secular government. The Fatherhood of God, the Brotherhood of Man, the Commonwealth of God, revealed by and in Jesus Christ, and progressively realized through the continuous operation of the Holy Ghost, would seem to be the fundamentally Christian theology, which might become vital because vitally related to the individual, social, economic and political ideals of to-day.

This, I would repeat, does not mean that we are to "scrap" our historic Creeds. But it does involve their relegation to a less important place in our Church services. That some profession of faith is a desirable part of the Church service all will, I suppose, agree. But it is of the utmost importance that the Creed used in the Church should voice a living faith, expressed in terms of human interest, and within the capacity of ordinary understanding.

We may, in conclusion, briefly consider how these doctrines of the Fatherhood of God, the Brotherhood of Man, and the Commonwealth of God, fit in with those concerns which are uppermost in the minds of men to-day.

(a) Politically our endeavours are towards the extension and perfection of Democracy. But Democracy is that form of Government and of Society which, better than any other, accords with the Doctrine of the Brotherhood of Man, which in turn rests upon that of the Fatherhood of God. A true Democracy is also a true Commonwealth.

(b) Economically all of us are now convinced that a better relationship between employer and employed than that expressed solely in terms of wages is imperatively called for. Such a great conservative paper as *The Times* (I use the word conserva-

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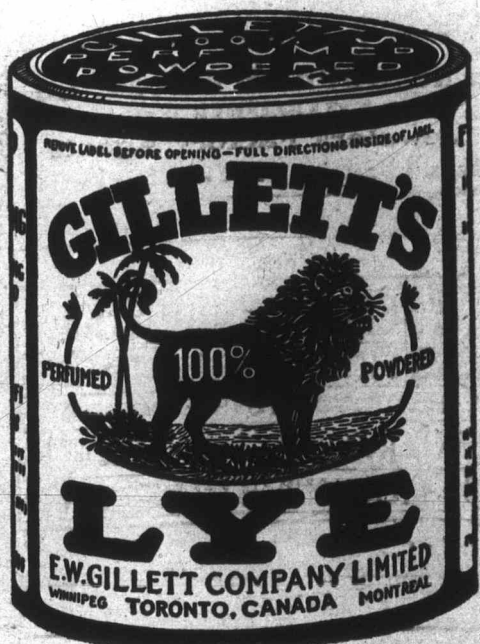
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in their work than one limited to wages, and that all should have an opportunity to develop the many-sided interests of human life, and not be mere drudges, we are all admitting to-day. Here, again, our fundamental Christianity supplies both the theological foundation and the inspiration to effort in behalf of a cause which ought to be the expression of the conceptions of Fatherhood, Brotherhood, and the Common Good.

(c) Socially we are grappling with the problems of education, public health; housing, good living, an economic wage, judicious control of the liquor traffic, prostitution and its attendant evils. In respect of all these problems it is no reproach to the old Creeds to say that they are not obviously related to these grave subjects, whilst the ideas of Fatherhood, Brotherhood and the Common Good obviously are.

Should it be objected that these doctrines are too pre-eminently practical, we must reply that the problems of the Western World are pre-eminently practical. Yet it requires but little reflection to perceive that they lend themselves to profound thought and even speculation. The doctrine of the Fatherhood of God includes the whole vast field of Theism. The doctrines of Brotherhood and Commonwealth include in their expositions Ethics, Politics, Economics, and the whole nature and being of man. Nor in our thought need any of the great doctrines of the past be ruled out as irrelevant. They only demand restatement from a new point of view, and always in the light of the fundamental doctrine of the Fatherhood of God.

In short, such a theology as is here suggested would be a theology for both the simple and the learned. He who runs may read it and the wisest may ponder it. It is well adapted by its implication of the family relationship to unify not only Churches, but also the varied activities of life, political, economical and social. And this, too, is a crying need of our age—the unifying of life as Ruskin sought to teach us. A theology which shall bind together all who are seeking both their own highest spiritual life, and the welfare of mankind.

Mr. H. C. Shelton, elocutionist, who has lately returned from France after some three and a half years' active service, is devoting much of his time teaching returned men how to become free from shell-shock, especially those who are affected in speech. Besides doing this work for the Canadian Government, Mr. Shelton is filling important engagements.

CHURCH UNITY.

(Continued from page 393.)

populations of his earlier diocese than in this castle; with its Norman keep, remote from the people; but at least we were detached from the world, and in prayer and conference we faced the real question, which is the attitude to Episcopacy. The position taken up in the Second Interim Report, which we then prepared, is that the position of episcopacy in the greater part of Christendom as the recognized organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion; that continuity with the historic episcopate should be effectively preserved; that the episcopate should re-assume a constitutional form; and that acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. The report expressly states that the acceptance of episcopacy should not involve any Christian community in the necessity

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Rates on Application

of disowning its past. It is simply a fact that in the Church of England itself there are wide divergences on the theory of episcopacy, but that its clergy are not required to accept any one particular theory. The most

generous recognition was made, on the instance of the Anglican members, to the place and work of the Free Churches under the influence of the Spirit of God. The Report has attracted wide attention. Its value

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seems to me to be in the clearness of the issue, for I regard it as a waste of time to seek to bring about reunion on any other than the basis of constitutional episcopacy. We must not forget the special position of the Church of England in the world; its relation to East and West; that, if it does not forfeit its influence with the Orthodox Church of Russia, it may do much to promote vital religion and a care for freedom in that great Church which has recently proved itself so ineffective to restrain revolution and violence; the place of the Church of England in history; above all, the fact that to bring about reunion on any basis which would split the Church of England in twain would do more harm than good.

"The Second Interim Report has been considered exhaustively at two later conferences held at Oxford between a larger body of English Churchmen and Nonconformists. It was justly felt that Nonconformists

were being asked to make a great concession in the acceptance even of a reformed episcopate, and that this concession must be met by a corresponding attitude on the episcopal side. Certain modifications were adopted as recommendations to be sent to the Bishops of the Church of England and the heads of the Evangelical Free Churches. When they become public, I trust they will be seen to constitute an advance along the line of reunion.

"Needless to say, we have our intransigent element. We have plenty of people, calling themselves Christians, who neither want a League of Nations nor a League of Churches, and who do it all in the name of Christian love. They have a great passion for unity, which they successfully conceal within their own breasts. They are to be found in every Church. Will they be able to keep back the tide? The most marked feature of religious life in this country to-day is the breaking-down

of barriers between Churches. A great change is apparent on every side. Recently in one of our cathedrals, half-hour services were taken alternately and continuously, hour after hour, by Anglican and Free Church ministers. The interchange of pulpits is becoming so frequent that there must be an episcopal pronouncement before long. Personally I regard all these things as merely signs. This question will not be settled by any courtesies or interchanges, but by some such methods as we have followed in the Second Interim Report: But the signs have come suddenly, and they may mean that spring-time is at hand.

"What will be the issue, Who can tell? Is it all to end in talk? Are the Churches for ever and ever to talk and talk, and never accomplish anything real in the direction of unity? Are we to see the League of Nations established, but the Churches as intransigent as ever? Recently in Russia the Holy Synod met at Moscow, and every resolution which was not of a reactionary character was defeated. There is little hope for the Churches unless they recognize the new world in which they live and work."

The Bishop's Shadow

by I. T. THURSTON

(Copyright, Fleming H. Revell Co.)

CHAPTER IX.—Continued.

Theo in Trouble.

THE boys stopped running as soon as they reached a lighted street where the passers-by might notice them; but they walked on rapidly and discussed the affair in low, guarded tones.

"You don't think he's done for, do ye, Dick?" questioned Carrots, uneasily.

Dick tried to laugh carelessly, but the effort was a failure. He was beginning to be anxious as to the result, though he was not ready to admit it.

"Done for? Not much!" he answered, promptly. "More like he was shammin', an' wasn't hurt half so much as he'd ought ter be."

"But if 'tain't so—if he's hurt bad, he may have us up for 'sault an' battery," remarked another.

"Dick's the only one he could go for, 'cause 'twas so dark, he couldn't spot the rest of us," put in Carrots, hastily.

"Ye needn't try to sneak out o' it that way," cried Dick, sharply. "If I get took up, you'll be, too."

"D'ye mean 't you'd give us away after gettin' us into it, jest ter help you out?" demanded the other in a threatening tone.

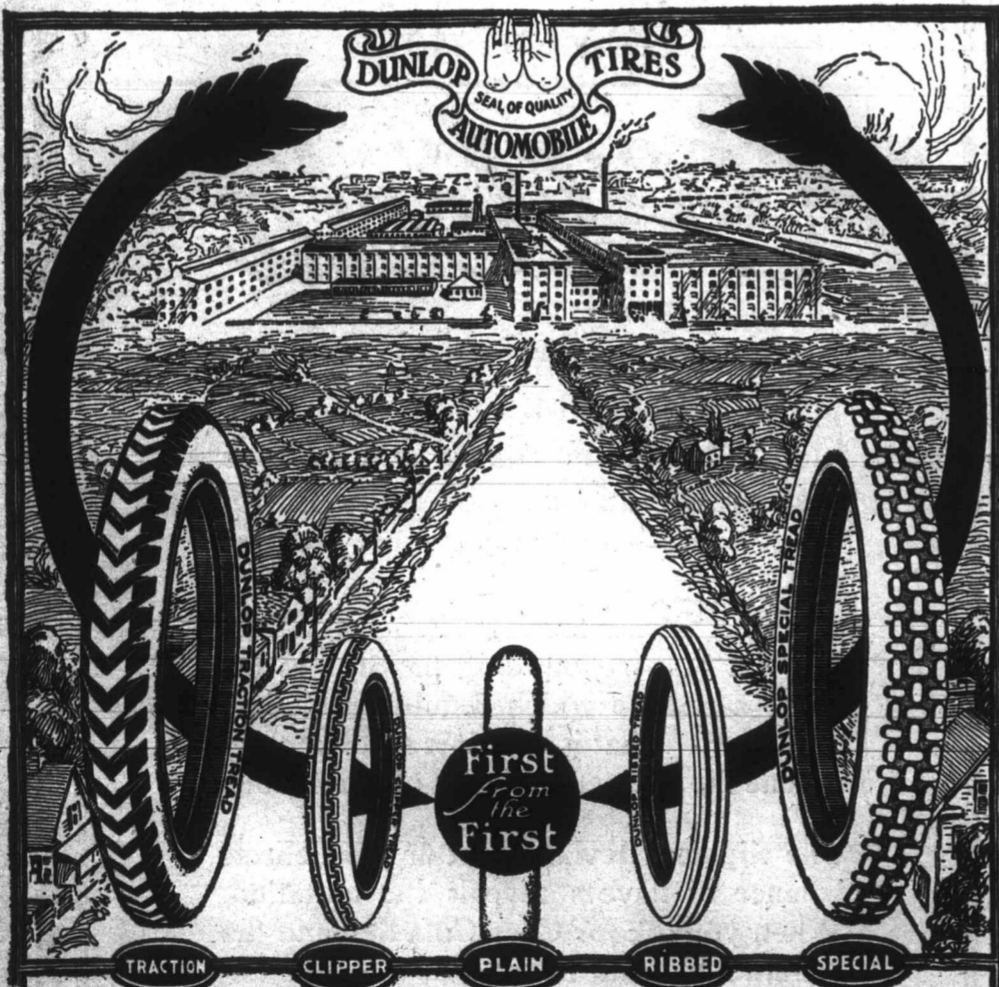
"If he does, we'll make it hot fer him," put in another, as Dick answered, doubtfully:—

"Wal, if he should make a fuss 'bout it, I can't take all the blame, can I? I didn't do all the whackin'."

"Well, I say, boys, he's a nice one, Dick Hunt is! After gettin' us to help him lick a feller 'cause he darst do it alone, he talks of gettin' us took up for it," exclaimed the last speaker; "but see here, you," he added to Dick, "Bryan knew you an' he didn't know any the rest of us, an' I tell ye what—if you get inter trouble 'bout this job, you lug us into it 'f ye dare! I'll swear 't Carrots an' Jo here were down 't my place with me, 'n' they'll swear to it, too; hey, boys?"

"We will so!"

"We'll do that ev'ry time!" they answered in one voice; and then with a few cutting words the three turned off together, leaving Dick to pursue his way alone.



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And miserable enough Dick was as he walked on alone. He was not in the least sorry for what had been done to Theodore, but he was afraid of the consequences. He turned sick with dread as he remembered how the boy's body had slipped in a limp heap to the ground and lain there motionless.

Suppose they had killed him! It would be murder. Somebody would have to answer for it, and that somebody would be he—Dick Hunt. The cold perspiration started on his forehead and his heart throbbed heavily at the thought, and he felt a wild desire to run on and on till he had left that dark heap in the dark alley miles and miles behind him.

Then came a flash of hope. Perhaps after all Tode was not so badly hurt. Perhaps he had been shamming just to scare them. At this thought, Dick's quick pace slackened and he had half a mind to go back and see if the body still lay there, but he could not bring himself to do that. He shivered and hurried on aimlessly through the brightly lighted streets. He was afraid to go home, lest he be met there by the news that he dreaded. He was afraid to stay in the streets, for every moment he expected to feel the heavy hand of a policeman on his shoulder. He said to himself that Carrots and the others might inform against him just to save themselves.

So, as wretched as a boy well could be, he wandered about for an hour or two, stopping sometimes in dark corners and then hastening on again, stealing suspicious glances over his shoulders, and listening for pursuing footsteps. At last, he turned homeward, longing, yet dreading, to see his mother.

It was nearly midnight when he crept softly up the stairs, but his mother had been unable to sleep, and as his hand touched the door in the darkness, she threw it open with a sigh of relief that her weary waiting was over for that night. She did not find fault with him. It seemed to her utterly useless now to complain or entreat.

Dick longed to ask if she knew anything about Tode, but his tongue refused to utter the words and he tumbled into bed in gloomy silence.

There had been no shamming when Theo fell under the brutal blows of the four boys who had set upon him. They were all strong, well-grown lads, and, striking blindly and viciously in the dark, had perhaps hit harder than they realized. At any rate, Theo had felt his strength failing even before a last blow on his head made him unconscious of what followed.

The "somebody," whom the boys had heard, came slouching along through the dark alley and stumbled over the prostrate body.

"Hello! What's this?" he exclaimed, his nimble fingers running rapidly over the boy's face and figure. "Somebody's been up to something here. Let's see if—no! Well, that's queer!"

These disconnected remarks were the accompaniment to a rapid and skillful search through the boy's pockets, and the last emphatic expression was drawn forth by the discovery that there had been no robbery; whereupon the newcomer promptly proceeded to complete the job by emptying the said pockets in a manner that proved him no novice at such business. Then he stole noiselessly away, leaving the boy again alone in the darkness; and now there was no good bishop at hand to take him in.

Meantime, at home, Nan was wondering why Theo did not come in as usual to tell her what he had been doing at the night school, and to get Tag, who always staid with her when Theo was at the school. Tag was troubled and uneasy, too. When it was time for the boy to come Tag sat watching the door, his ears alert for a footstep outside. Now and then he whined, and finally he showed so

plainly his desire to go out that Nan opened the door, saying:—

"Go find him, Tag."

She stood in her doorway listening, and heard the dog scamper up to Theo's door. There he listened and nosed about for a moment, then down he came again, and with a short, anxious bark, dashed down the stairs to the street. Nan waited a long time, but the dog did not return, and at last she put out her light and went to bed with a troubled heart.

But Tag could not sleep. He seemed to know that there was something wrong and something for him to attend to. He raced first to his master's stand, then to the mission school and to the night school, and finding

all these places now dark and silent, he pattered through the streets, his nose close to the ground, his anxious, loving eyes watching everything that moved. So at last he came to that dark heap in the dark alley, and first he was wild with joy, but when his frantic delight failed to awaken his master and make him come away home, Tag was sure that something was very wrong, indeed, and he began to run backward and forward between the motionless body and the corner until he attracted the attention of a policeman, who followed him around into the dark alley, and in a few minutes Theodore was on his way to the Emergency Hospital, with Tag following after the ambulance at the

top of his speed. But once again Tag found himself rudely repulsed when he tried to slip in after his master. This time he felt that he really could not bear it, and so he stood on the hospital steps, and, lifting up his voice, howled his protest until somebody came and drove him away. But he couldn't stay away, so he crawled into a dark corner up against the wall, and, curling himself into the smallest possible space, lay there, watchful and wretched until morning, when, after eyeing wistfully those who came out and went in past him, he trotted slowly home to Nan, and did his poor best to tell her what had happened and where Theo was.

(To be continued.)



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But do you know of cases in which it has actually cured people of sleeplessness, headaches, irritability and nervousness?"

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ments arising from a thin, watery condition of the blood."

"Well, I am going to try it. How much is it a box?"

"Fifty cents a box, or six boxes for \$2.75. Better take the six, for you save a little on the price, and you need that many to give it a fair trial."

"Do you think I will?"

"Oh, yes, the process of building up the nervous system is necessarily slow. You will no doubt feel benefited after the first box or two have been used, but too many make the mistake of neglecting the treatment then instead of keeping on until the nerves are fully restored."

"Do me up the six boxes, then, for I hear of so many people being benefited by using the Nerve Food that I am going to give it a thorough test."

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Rev. PROFESSOR HOWARD, D.D., Divinity Hall, 740 University St., Montreal

Boys and Girls

Dear Cousins,—

These are the days when I begin to wish I were down on the farm again, but I'm not going this year. Instead—well, you'd never guess where I am going to, if I let you try, so I may as well tell you instead. I'm going to England, and this is probably the last time I shall write you from here. Don't think I shall forget you, or that I'm not coming back. I shall try to write to you from England, and I am hoping to be back in the fall, when, perhaps, I may be able to tell some of you all about it—only you won't know it's Cousin Mike! That's where the fun comes in. Think of being on the ocean, where it's nice and cool! I can hardly wait.

Before I stop this week I have some instructions to give you about your subscription competition. I had a long talk to the Editor yesterday, and, of course, we began to talk about strikes and wages and prices going up—all the things your Daddy talks about to Mr. Next-Door, you know. It appears that printers' wages have gone up, so, of course, if the men who print the paper get more money, the people who read it will, I'm afraid, have to pay more for it. So the subscription's got to go up to \$2 instead of \$1.50—that is, if people subscribe after July 1st. Now that's the part you must remember. Anybody who subscribes before that date will only have to pay \$1.50, but afterwards it'll be \$2, so you stand a better chance of getting more subscriptions if you work hard the next fortnight.

Now I must say good-bye for a while. If I can squeeze in a letter for next week, I will, but you may be sure I'll be thinking of you all the time I'm overseas.

Your affectionate

Cousin Mike.

NEW ORLEANS FRENCH.

Negro troops from Louisiana have a linguistic advantage over other American soldiers. Many of them, through living in sections where French still is spoken, are more or less familiar with the language of this land when they get here. But they have their difficulties, nevertheless.

"It's dis-way," exclaimed one. "Ah talk French puhfleckly, but not de kind dey talk in dis country. You see, Ah learned French from mah fathah—de pure, classical ole New Orleans French—an' dey don't speak dat kind obah heah."—Stars and Stripes.

NOT LOSING ANYTHING.

"Well, Thompson, what is it?" asked the boss, as he looked up from his desk at one of the men employed in the workshop.

"I want to know if I can knock off at two to-day, gov'nor."

"Very well. What's on—a christening?"

"No, gov'nor. I'm going to a tea fight up at the church 'all. Somebody give me a bob ticket."

The boss laughed. "You don't look to me the sort of man that goes to tea meetings. Why didn't you give the ticket to your wife or daughter?"

"Well, I did think about it," replied Thompson, "but they've such small huppities in our 'ouse that none of 'em could eat a decent bob's worth."—Tit-Bits.

Tramp: "Please, sir, will you give me a shillin' to get something to eat?" Benevolent Gentleman: "You've got a sixpence in your hand now. What's that for?" Tramp: "That's to tip the waiter."

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