

WE WILL REMEMBER THEM

Canadian Churchman

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CONTENTS

Editorial

The Christian Year Rev. R. C. Blgrave, D.D.

Echoes from the Leicester Congress Rev. W. F. Wallace, M.A., B.D.

Fourth General Convention of the Protestant Episcopal Church in U.S.A.

The First Protestant Missionary in Canada Mrs. W. T. Hallam, B.A.

The Home Call of a Native Missionary of Keewatin Archdeacon R. Faries

A Great Church Revival

Letters from a Prairie Parson

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Personal & General

Sir Edward John Poynter, Bart., President of the Royal Academy of England, has died, aged 83.

The Kaieteur Falls, in British Guiana, are the highest in the world, making a single leap of 741 feet.

H. R. H. the Prince of Wales will leave New York for England on H. M. S. Renown, on November 22nd.

Admiral Viscount Jellicoe arrived at Victoria, B.C., on board the battle cruiser New Zealand, on November 8th.

Dr. Lucas, the Bishop of Mackenzie River, was the preacher in St. Stephen's Church, Toronto, November 9th.

The colours of the 142nd Battalion, commanded by Lieut.-Col. Graham, were deposited in St. Paul's Cathedral, London, Ont., November 2nd.

The Rev. W. M. Loucks, the Rector of All Saints', Winnipeg, has been appointed director of the Forward Movement for the Diocese of Rupert's Land.

Canon Pughe, at present visiting Canada in the interests of the Church Army, preached in St. Simon's Church, Toronto, on November 9th.

Rev. Dr. Symonds gave a lecture at the opening meeting of the Dickens Fellowship Club at Montreal, October 28th, his subject being, "The Pickwick Papers."

The Lady Patricia Ramsay is one of the godmothers of the little daughter of Mr. and Mrs. George Galt, christened in All Saints' Church, Winnipeg, recently.

The Rev. Rural Dean Price, who for the past six months has been spending a vacation in Ireland, has returned to Canada and will immediately resume his duties at Swan River.

The steamer Adriatic arrived at Plymouth on November 7th, and flew the special flag of honour in celebration of the collection of £55,000 for the Canadian Victory Loan while coaling at Halifax.

Rev. J. W. Dobson, until recently curate of Holy Trinity Church, Tyne-mouth, in the Diocese of Newcastle, and a graduate of the University of Durham, has arrived in Winnipeg and will take up work in the Diocese of Rupert's Land.

The Rev. D. Pierce-Jones, a graduate of St. John's College, Winnipeg, has been appointed to succeed the Rev. S. McComas, as Rector of St. George's, Fort Saskatchewan. Mr. Jones will assume charge of the parish about the end of November.

A largely attended united open-air service in connection with the observance of Armistice Day, was held on University Avenue, Toronto, on November 9th. One of the speakers was Major the Rev. W. L. Baynes-Reed, D.S.O., the Rector of St. John's, Norway, Toronto.

Staff Captain G. Morgan Dean, son of Rev. F. Morgan Dean, M.A., M.B.E., has returned from four years' overseas service. He first joined C.F. Artillery and after an injury, for a time he was an officer of the Kite Balloon service at the front and later Staff Captain of Canadian Air Board in London.

The leading missionary societies in Great Britain have made public their financial difficulties, which are even greater than was anticipated. Incomes will have to be increased by hundreds of thousands of pounds if British missionary effort is to be maintained even at pre-war standards.

Lieut.-Col. Canon Scott, D.S.O., C.M.G., the Chaplain of the 1st Division C.E.F., delivered an interesting address in the Collegiate Hall, Ot-

tawa, October 27th, under the auspices of the Ottawa Canadian Club and the Ottawa Women's Canadian Club. His subject was "War Experiences at First Hand."

With profound regret we hear of the death of Mrs. Cooper Robinson, which occurred early last Tuesday morning in Toronto after a short attack of pneumonia. The deep sympathy of the whole Canadian Church goes out to Mr. Robinson and his family in their sudden bereavement. We shall speak further of her life in next issue.

The Joseph Scriven memorial at the grave in Pengelly cemetery at Rice Lake Ontario, ten miles from Millbrook, will be unveiled on the last Sunday in November. The stone will be thirteen feet high, and upon it will be engraved the verses of the hymn, "What a Friend We Have in Jesus," with the statement that the memorial is erected by lovers of the hymn. Mr. E. C. Drury, the premier-designate of Ontario, will be asked to unveil the memorial.

The military funeral of the late Lieut.-Col. Robert Wilson, C.A.M.C., took place in Montreal, November 4th. The services were conducted by the Rev. Geo. E. Ross, of St. Matthew's Church, Point St. Charles. The chief mourners were: Mrs. Helen Wilson, of Toronto, the late Col. Wilson's wife; Mrs. R. Wilson, of Montreal, mother; Dr. Albert Wilson, surgeon at the Prince of Wales Hospital, brother. The Rev. A. J. Wilson of Napanee, is a nephew.

Rev. A. C. Calder, LL.B., of St. James' Church, Wallaceburg, will be the new Rector of Holy Trinity Church, Chatham, Ont. He is a native of New Brunswick, where he was for a time editor of the Woodstock "Dispatch." He was educated at the New Brunswick Provincial Normal School, the University of Dalhousie, Halifax, and the University of Bishops' College, Lennoxville, Que. Rev. Mr. Calder has been in Wallaceburg for the past three years. As Rector of Holy Trinity Church he succeeds Rev. W. J. Spence, who is now working in the interests of the Forward Movement in Toronto.

The funeral of Mrs. J. F. Gorman, wife of the Rector of St. John's, Ottawa, took place from that Church, November 3rd, the Bishop of Ottawa conducting the funeral service on the evening of November 2nd. The body was taken to Kemptonville, and after a brief service was laid to rest in the cemetery, a large number of friends and relatives being present. The life of Mrs. Gorman had been one of continual service to the poor and needy, and all will miss her very much. She is survived by her husband, one daughter, Grace Mario, and one son, Eric Finch, of the Labour Department, and by two brothers, William Anderson, of Kemptonville, and Peter Anderson, of Detroit. One son, Chas. F. O. Gorman was killed at Vimy Ridge, April, 1917.

Rev. S. deKoven Sweatman, Rector of St. Martin's Church, Toronto, died on November 4th, following an attack of pleurisy. The deceased, who was in his thirty-seventh year, was taken ill only two days previously. In 1906 he was ordained Priest, and for a time served as curate at St. Thomas' Church, Toronto, and later going to St. Martin's Church as Rector. Since that time he had been active in his efforts to build up what has been a struggling parish, and so successful was he that only on the Saturday night before he was taken ill he had signed the cheque which cleared off the mortgage from his church, so that St. Martin's is now free of debt. In his death the parish has suffered a great blow, as he was esteemed most highly by his congregation. The late Mr. Sweatman was a native of Winnipeg, where his parents still survive him. He was unmarried.

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Canadian Churchman

Toronto, November 13th, 1919.

Editorial

ALTOGETHER admirable was the suggestion of THE KING that two minutes at the eleventh hour of the eleventh day of the eleventh month should be kept for our thanksgiving for victory and for the men who won the victory. There is no danger but that the men who fell will ever be had in remembrance and monuments throughout the land will remind us of their deeds.

There is a danger that some of us may forget that the men who went through the thick of it and came back alive are also worthy of honour. Their honour is not a matter of monuments but of re-establishment. The incapacitated and handicapped men must be cared for and helped to a livelihood. Their condition makes an appeal to honest men.

But we are concerned about a statement which continually comes to our ears: "It is easier to get a job, if you take off your overseas button." It would seem that there are some employers who have been inconvenienced by the difficulty of men who have been on active service settling down to the routine of an industry. And these employers are so short-sighted that they do not see that the restlessness is the result of the men protecting their business. Some men who can put up big sums for the Victory Loan (for secure investment) and refuse to use patience and helpfulness towards the man who helped to win the victory are neither men nor Canadians.

IT is difficult to think how THE PRINCE OF WALES could increase in any way his remarkable popularity even if he had the chance of covering all the Dominion again. So entirely did he give himself to Canada that every Canadian from Halifax to Victoria feels a personal interest in him. It is evidenced even in the tone of voice as people speak of the Prince. How completely he responded to the warmth of welcome is shown by his parting address in which he claims for himself the title, "Canadian."

"Not colonies, but sister nations in the Empire" is the Prince's word about the overseas dominions, and by his visit here he has first-hand information regarding this Dominion which, if we mistake not, would be a distinct advantage to some in authority in Church and State in England. His statements have been decided factors in cementing the ties of Empire.

How clear was his utterance regarding the Throne. Already he shows himself one who is determined to be worthy of the people's trust, that first lesson in government which some rulers never learn.

Hereafter we shall remember the golden-haired youth of charming manner and gracious speech as we pray for ALBERT EDWARD, PRINCE OF WALES.

THOSE shallow thinkers who will persist in the statement that *sin is an illusion* are setting themselves against human experience. There is not a man or woman, not a boy or girl who has come to high school age, who does not know what it is to do, as well as to think, wrong. That is what we call sin. Some may prefer to call it by another name but that is rather useless if they mean the same thing. It is what is called quibbling and men who realize the seriousness of things do not quibble. Those who deny the doing of wrong or the moral responsibility for wrong done are living in a world which is quite removed from that of human experience. They must either have an extremely good opinion of themselves or a rather

lax view of what our Father desires his children to do.

Not at all a modern notion is this. Towards the end of the first century A.D. there were some who for one reason or other denied the doing of wrong or the moral responsibility for wrong done. St. John speaks somewhat emphatically about them: "If we claim to be already free from sin, we lead ourselves astray and the truth has no place in our hearts. . . . If we deny that we have sinned we make Him a liar and His Message has no place in our hearts." (I. John, 1: 8, 10.)

It is difficult to see where these thinkers would put the overwhelming experience through which we have just passed. Our men had to fight because of the evil in men's hearts. All men should be men of goodwill. Triumph will be with the men of goodwill. But the men of goodwill suffered on account of the wrong done by those who were not of goodwill. That was no illusion.

Men and women are in the world to-day who have blood that is tainted by impure acts of their forbears. Little children are being born to-day who are blinded or paralyzed by the sin of their parents' lust. That is no-illusion.

Our Lord suffered death as a result of the sin in thought and action of His enemies. That was no illusion.

There are some who have yet to learn our Lord's teaching about sin. He never treats it as an illusion. Far better, He says, that a man should part with a necessary function or faculty if it be the occasion of continual wrongdoing (even a hand, or an eye), rather than by retaining what to him is a danger he should miss Life itself. And notice that our Lord plainly states that thoughts can be sinful as well as deeds.

But with all His insistence on Sin, remember that it is not the greatest thing in His world. This is where some teachers and preachers make a mistake. They present sin as if it were the greatest and dominant thing in the world. Our Lord proclaimed what was greater than sin, that is the *Love of God*.

We wish that those who are confused by the voices of to-day about the illusion of sin could read a recent book, *THE DISEASE AND REMEDY OF SIN* by REV. W. MACKINTOSH MACKAY of Glasgow. He properly emphasizes the reality of God's moving against sin which is present in the very nature of things. No doubt some of the recoil from some statements about sin is the result of those statements presenting the idea of a Deity arbitrary in dealing with sin. Mr. MacKay's book clears up that issue. "Guilt, that is a sense of sin, is a symptom which reveals sin. It is not to be spirited away as a bogey of mediaevalism."

In the present temper of men's minds, those who assert that sin is an illusion will always get a receptive hearing from some, because for one reason or another men find the idea of sin unwelcome. It may be a check on their desires and a drag on their future. There are enough men and women in the world who fear the future as the child of the past and the point of that fear is the sense of sin. What a relief to have some new teaching revamp an age-long error that after all sin is only an illusion! But the relief is shortlived for the man who dares to think will sooner or later come up against the eternal "ought," the everlasting "Yea."

N.B.—If your copy of the *Canadian Churchman* does not reach you regularly, we shall be grateful if you will let us know.

The Christian Year

LAW AND LIFE

(SUNDAY NEXT BEFORE ADVENT)

THE conception of the universe as a complex of unchanging law has held a dominant place in the consciousness of the world, and has greatly influenced religious thought since the days of Darwin. The law of cause and effect is a recognized axiom of science. What we recognize as law is that which invariably happens. All scientific progress depends entirely upon unquestionable facts of nature which have been ascertained and established to a minute degree. Natural law is to us a term which covers all these facts, and goes back of them to an underlying principle, which is at once apprehensible and inscrutable. Scientific discoveries are but the result of investigation into the secrets of nature—a study of the Creator's principles and methods. Natural law is, therefore, the human apprehension of the principles and potencies of creation, and is sometimes interpreted by the spiritual mind as Divine Immanence.

LAW AND RELIGION.

In whatever way the relation of the creative mind to the laws of the universe may be conceived, this, at least, is simple logic—the Creator is greater than creation. It, therefore, follows that the action of the Creator at any given time cannot be pre-determined by the thing which He has created. It is inconsistent to predicate limitation of His action—however much He may choose to limit Himself by creation—by that which appears to us as unvarying law. This is something which must be particularly recognized when we are thinking of religion, wherein we relate mankind to the Creator and the Creator to a moral universe, which has for its end and attainment the sovereignty of the spiritual, or the Kingdom of God. It is a reasonable presumption that whatever action would best serve this end would, by His unfailing wisdom, readily be adopted. Religion has to do with things that are immortal, with the supreme service of the Divine purpose, with the heart of God as Father, as well as with the mind of God as Creator. It is, therefore, worthy of supernatural action on the part of Him Who is superior to creation.

THE WORD IN CREATION.

The Eternal Son is the Word of God to man as well as the mind of God in the universe. He is the supreme expression of the relationship of God to the spiritual creation. The Word operated in time through physical creation in order that He might become intelligible and effective in the realm of the spirit, and thereby linked up the physical (especially in the human body, the habitation of the spirit) in an abiding and sacramental unity with the spiritual.

It is in the light of these things that we can look upon the life, death and resurrection of Jesus Christ, with all that is historically connected with that life in the Gospels, as most consistent with the mind of God in its manifestation through physical creation, as well as in its ultimate purpose for man in the spiritual. "Wherefore we look for the coming of our Lord Jesus Christ, and for the resurrection and glorification of our corruptible bodies, that they, purged of sin by redemption, may be fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself."

Echoes from the Leicester Congress

Selected by Rev. W. F. Wallace, M.A., B.D., Toronto

The Bishop of Peterborough.

"IN these days (1913) it may have sounded unpractical—even academic—to assert that in the Kingdom of God alone can be found the solution of all our problems. But now we know it. During these last five years it has been irresistibly proved. . . . It is not on religion, but on the lack of it, that the blame must be laid. It is not the Kingdom of God that has failed, but the men and the women who, though professing allegiance to its ideals, never believed that they were practical. We now see that they are so practical that, apart from them, the days of civilization are numbered."

"By a great consensus of testimony human nature as revealed in the war is better, not worse, than we thought it."

"The unification of the Christian Church would probably do more to convert the world than all our competing missions put together. . . . The walls that divide us will not be demolished by a few well-meaning individuals pulling out a brick here and there. . . . The next and most practical step must be quiet spade-work among the rank and file on both sides. As it is, the leaders are a great distance ahead of the main body."

"One might almost adopt the adage and say, 'When in difficulties for conversation, abuse the Church.'"

"We are the heirs of a great heritage. None of it is to be lightly held or lightly cast away."

"What matters to us is not position nor prestige, but power—spiritual power. The test of our efficiency is the only one which in these days we can recognize."

"A primary need of our country is not less, but more, Christian education in our schools."

"I believe it to be profoundly true that the supreme need of our nation at the present time is a revival of the sense that God counts."

"Men seem to have little or no idea that the God Who set the standard can or does give the moral power to reach it."

"We have grossly neglected theology in the preaching from our pulpits. . . . The flock has not been fed. . . . We have provided snippets and stimulants instead of systematic instruction."

"In the day when the Church rediscovers for itself and makes others rediscover that God is like Jesus, in that day we shall enter into a new world."

"The fact remains that our people at large do not know what God is like or what God can do. This ignorance is a national tragedy."

"Our services should be an unveiling of the Most High."

The Bishop of Durham.

"Day by day now we watch with uneasy and discouraged interest the movements of a sectional spirit which, at least, largely takes its watchwords from a collective selfishness, and at least threatens to win its victories by the right of might."

"But none of these phenomena of fatigue and failure shall allow us to forget that all the while it is through this same imperfect and often disappointing Church that the Lord unalterably purposes to work upon the world. Never does He suggest that He has in reserve another and better vehicle for the winning of humanity."

Bishop Gore.

"Let us deprecate no honest effort after truth. Let us hate obscurantism. Nevertheless, we live in an age when the faculty of criticism has greatly outrun the faculty of construction."

"Men in general are not seeking first the Kingdom of God, although they are interested in the idea."

"Such destructive and critical ages as ours have been followed in the past by ages of reconstruction."

"The payment of a really 'living wage' for every worker must be truly the first charge upon the industry."

The Archbishop of Dublin.

"God having brought forth a world marked by uniform law is limited by that system which He Himself produced. . . . God's omnipotence is also limited by man's free will and by His own love. But God's limitations are self-imposed."

"What meaning, then, can we, for the uses of our practical life, attach to the doctrine of the omnipotence of God? That God cannot ultimately be defeated; that He will certainly accomplish what He has set out to do."

Rev. F. R. Barry (Fellow of Oriel College, Oxford).

"It is fatally easy to make instructed Churchmen, and yet teach them nothing about God."

"A man may think he worships God, and really worship Mrs. Grundy. The constant danger of Institutional Religion is to worship its religion and not God."

The Dean of St. Paul's.

"A religion without the Cross and without the Resurrection is very genial and jolly, but it is not Christianity."

"Our present hopes may be disappointed, not because they are too good to be true, but because they are not good enough to be true. What would satisfy us now about our future destinies perhaps would not satisfy us if we were more spiritually minded."

"Many of our hopes about the future life are not religious at all. If I hope for survival because I enjoy my life and wish to go on enjoying it, that has nothing to do with religion. If I wish for another life because I hope to have better luck than in this, that has nothing to do with religion. As long as we keep a 'meum' and 'teum' account with our Maker we cannot hope for the Crown which is given only by the Cross."

"The sacrifice of Christ on the Cross was full and complete: the Divine Sufferer asked for as compensation."

"I need not warn you against the pitiable revival of necromancy in which many desolate and bleeding hearts have sought a spurious satisfaction. If this kind of after-life were true, it would, indeed, be a melancholy postponement of all that we hope and believe about our blessed dead."

The Dean of Manchester.

"It is altogether too late to dismiss the whole subject as fraud."

"Prof. L. P. Jacks, giving an account of three séances at which he was present . . . added that 'a sufficiently extended hypothesis of telepathy would account for all the spirits told him.'"

"The communications professing to come from the departed are usually quite in harmony with the ideas prevailing in the circles to which they come. Thus, for instance, the communications coming to Mr. Stanton Moses, a famous medium brought up under the influence of the Oxford Movement, revealed a heaven of the Oxford Movement, whereas the heaven which is portrayed in 'Raymond' is the heaven of modern theological liberalism."

"It is easier to get in touch with foolish and frivolous spirits than with deep and serious spirits."

Rev. A. V. Magee.

"There is a vast amount of fraud, although it is not all fraud. Cardinal Newman was called up to bless the séance, and he forgot his Latin. He said 'benediscat' instead of 'benedicat.' George Eliot was called in and forgot her grammar. Julius Caesar, when called up, got muddled in his geography."

"Whether spiritualism is a fraud or not, it is amazing how little of any real value has come through."

"If the life beyond is as 'Raymond' describes it in some of his communications, I should personally prefer to take unfurnished lodgings in Gehenna."

"I challenge Sir A. Conan Doyle to deny that this thing involves great peril to the mental, moral and spiritual health."

The Fourth General Convention of the Protestant Episcopal Church in U.S.A.

THE following is a brief summary of the work which was accomplished by the Toronto General Convention of the Protestant Episcopal Church recently held in Detroit:—

Church Union.

Resolutions expressing the willingness of the Church to continue negotiations with the Congregationalists in regard to the proposed Concordat were adopted and a joint commission was appointed to resume discussions. Among the conditions to be considered by this joint commission in submitting suggestions at the next general conference in 1922 was to amend the Constitution so as to make possible the ordination of ministers from other communions without making a constitutional declaration of allegiance to the Protestant Episcopal Church.

Greetings from Congregationalists and from the Disciples of Christ who were meeting in National Conventions were received and sympathetic replies returned.

A canon was passed whereby any congregation of the Orthodox Eastern Church in the United States may be taken under the spiritual guidance of a Bishop of the Protestant Episcopal Church.

Church Reorganization.

"The Presiding Bishop and Council" will have executive charge of Church affairs coming within the jurisdiction of the General Convention during the interval between the Conventions. The Presiding Bishop is to be elected, and will be the head of the Council (for the present, the Bishop of Tennessee was chosen as the first President). Each of the Boards in the Church which has been doing independent work in the past is to be abolished and to be reorganized as a department of the new Council.

Prayer Book Revision.

The changes in Morning and Evening Prayer, in Prayer and Thanksgiving made three years ago were confirmed. Several changes were suggested which will require ratification in 1922. The Commission on the Lectionary were instructed to prepare a brief introduction on each of the Sunday lessons which may be read by the minister in announcing the lessons at the service.

Joint commissions were appointed on the Music of the Church and a fuller recognition of the Ministry of Healing in the Church. The report of the Joint Commission of the Young People's organization recommended that the work among the young people in the parish be organized substantially on the lines set forth in Miss Withers' book, "In the Service of the King." A joint commission was appointed to consider the whole matter of women's work in the Church. The Convention declined to take any action which would ultimately lead to the admission of women as members of the House of Deputies.

The General Board of Religious Education were recommended to create a special department to carry on the work of Preaching Missions.

The American Bishops who are to attend the Lambeth Conference in 1920 are authorized to invite the next session of the Lambeth Conference to be held in the United States.

The Presiding Bishop was authorized to appoint a representative of the Church on the Advisory Council of the American Bible Society.

The House of Bishops conducted their deliberations in public, the first time in their history.

Greetings from Canada.

Bishop Stringer, Bishop Roper, Dean Llwyd and Archdeacon Richardson were the official delegates of our Church to the Convention. All of them delivered timely and stirring addresses.

Bishop Stringer, who spoke for the delegation, said in part:—

"Our greetings are not only from the more settled parts of the Maritime Provinces and

(Continued on page 739.)

The First Protestant Missionary in Canada

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

THE REV. THOMAS WOOD, the subject of this sketch, was a Church of England clergyman, who was sent by the S.P.G. in 1752, to work among the Indians of Nova Scotia, and to visit the garrisons stationed in various parts of the province.

While he was not the first clergyman to settle in Canada, or to hold services here, yet he was the first to do real missionary work.

Several clergymen came over from England to Halifax with the settlers in 1749. One of them, the Rev. William Anwyl, held the first service on the beach at Halifax as soon as the transports arrived. He died a few months later. Another of them, the Rev. William Tutty, took charge of St. Paul's until the arrival of Dr. John Breyton in 1752, a naval Chaplain, who had been with the British forces at the siege of Louisburg in 1744. The third, the Rev. Jean Baptiste Moreau, was soon sent to Lunenburg, to minister to the German settlers. Earlier still than this time, there were clergymen at Annapolis Royal. In 1710, Port Royal was taken by the British, their first possession in Canada, and the name was at once changed to Annapolis Royal. The Rev. John Harrison, Chaplain to the forces, held a service of thanksgiving for victory. They used the Roman Catholic chapel of Ste. Anne on this occasion.

After this, from time to time, chaplains were sent to the garrison which was kept at Annapolis Royal, but more than once, the officers and men of the garrison had to baptize their own children, there being no clergyman among them. There is another recorded service in Canada, some three hundred years before, an interesting account of which was given by the Rev. Sydenham Lindsay in a previous issue of the "Canadian Churchman." When Martin Frobisher went on his third expedition in 1578, he took with him a Chaplain, and it is recorded: "Master Walfall, or Winters Fornace, preached a godly sermon, which being ended, he celebrated also a Communion upon the land, at the partaking whereof was Captain Best, of the 'Am. Francis,' and other gentlemen and mariners, soldiers and miners with him."

The place and date of Mr. Wood's birth have been obtained through the efforts of Judge Savary, of Annapolis Royal. He writes in *Church Work*: "Mr. O. R. Rowley, of Montreal, writes me on the authority of Dr. Lorenzo Sears, of Providence, R.I., that Thomas Wood was born at Harewood, Yorkshire, January 12th, 1706."

The date of his removal to New England is not known, but he was living there before 1749, for in that year he sought ordination in the Church of England, following a petition of the inhabitants of New Brunswick, New Jersey, who declared him to be: "A gentleman of very good life and conversation, bred to Physick and Surgery." Mr. Wood had served two years as surgeon in Shirley's regiment of Foot, garrisoning Louisburg previous to June, 1749. No doubt the great success which attended Mr. Wood's missionary work was due in part to his ability to minister to the body as well as to the soul. He went to England for his ordination, and was licensed by the Bishop of London "to perform the office of priest in New Brunswick, New Jersey."

Soon after Mr. Wood arrived at Halifax he made a missionary journey to Annapolis Royal, and it was reported to the S.P.G., by the chief officers of the garrison that "he had performed with great diligence all the duties of his function there, and behaved himself well in every respect."

In June, 1755, Fort Beausejour, at the head of the Bay of Fundy, was taken by the British forces. This fort had been built by the French on the north side of the little river Missiquash, which forms a natural boundary line between Nova Scotia and New Brunswick. The French gathered all their forces here, and put up a desperate fight, but the British, under Col. Robert Monckton, completely routed them. The

fort was renamed Fort Cumberland, and a garrison was placed over it. In August Mr. Wood paid a visit to this fort. The diary of John Thomas, a surgeon in Col. Winslow's regiment, has the following record: "August 31st, 1755.—Pleasant day. Mr. Wood, ye Church parson, preached at Fort Cumberland; all our regiment went to Church there."

According to Trueman's "Isthmus of Chignecto," Mr. Wood had held services here before making visits to the British during their time of preparation for the reduction of Fort Beausejour. This fort, called Fort Laurence, was built on the south side of the little river.

Mr. Wood's visit in August, 1755, was the first occasion when a Church of England service had been held in New Brunswick, Fort Cumberland was in the present County of Westmorland.

In 1794, the first church was built at Mount Whately, called St. Mark's, and the bell used in this church is an old French bell which the English settlers found when they came to possess



THE REV. THOMAS WOOD.
1706-1778.

the land left by the Acadians. The French people, always ardent in their zeal for their church, had built three chapels at Chignecto. When they were sent adrift in September, 1755, they burned the chapels, but buried the bells, thinking, no doubt, they might return to their old home. The bell is ornamented with scrolls and fleur-de-lis, and has the inscription:—

Ad Honorem Dei,
A Rochefort,
1734.

During the summer of 1755, Mr. Wood also visited the German settlement at Lunenburg. He performed the service in English; and administered the Holy Communion to twenty-four of the German settlers. One hundred and twenty English soldiers were on duty there. Mr. Wood was assisted by the Rev. Jean Baptiste Moreau, the pastor of this flock. Shortly after this, St. John's Church was built. In 1917, a tablet was erected in this church, to the memory of Mr. Moreau, by his descendant, the Hon. MacCallum Grant, Lieutenant-Governor of Nova Scotia.

In September, 1759, the Rev. John Breynton and the Rev. Thomas Wood were collated by his Excellency, the Governor, as Rector and Vicar, respectively, of St. Paul's Church, Halifax. In this year, too, Mr. Wood was appointed Chaplain to the House of Assembly, reading the prayers each morning of the session, with the recompense of three shillings a day. He held this appointment for several successive Assemblies.

Apart from the garrisons stationed at the places which Mr. Wood had visited, the only English-speaking people were the Halifax settlers. For five years after the expulsion of the Acadians in 1755, all their rich lands lay desolate.

"There was silence in the forest and along the Minas Shore,
And not a habitation from Canard to Beausejour."

In 1760, in response to a generous offer by Governor Laurence, of Halifax, New England families began to arrive, and to bring life again to these once prosperous places. Settlements were made along the Minas Basin, from Windsor to Annapolis, mostly by those of Puritan principles, with only a few "Prayer Book families" here and there among them.

In 1762 Mr. Wood made a journey from Halifax to each of these settlements. There was only a narrow cattle road which the French had made through the woods, and as there were few horses, the missionary, no doubt, made most of this long journey on foot. At every place he visited he was made welcome, not only by the Church people, but by all who had the good fortune to meet him, and it might be said with truth that by his sincerity and true friendliness, he won many for the Anglican Church.

Mr. Wood's successful work in New England among Puritans and Indians may have been one of the reasons for his removal to Nova Scotia. The Micmacs were showing themselves very unfriendly to the Halifax settlers. Mr. Wood loved the Indians, and he realized that their hearts would be changed only by showing them real friendship. He devoted two and three hours a day to the study of Micmac.

A sympathetic supporter in this work among the Indians was Colonel Gorham, of Halifax, who used to gather the young Indians into his house, and there have them instructed in the English language and in the truths of the Gospel by Mr. Wood.

The Hon. Michael Francklin, Lieutenant-Governor of Nova Scotia from 1766-1776, was also a devoted friend of the Micmacs, and was in turn much beloved by them. He did a great deal to stop the treacheries which were being practised against the white settlers at this time. It would surely be a sore grief to the missionary to hear of one, then another, white settler being killed and scalped by these Indians to whom he was trying to teach the Gospel of love and peace. Probably some of the victims were his personal friends. The account of their savage cruelty to such men as Captain Samuel Cleveland and Mr. John Pyke, of Halifax, and Mr. Payzant, of Lunenburg, are heart-rending tales. These men were the ancestors of families well known in Canada to-day.

The Indians were not pagans. They had practically all been reached many years before by Jesuit missionaries, most of whom were sincere Christians. When we read how the French people entered into the life of the Indians, and of those joyous winter gatherings at Port Royal, by the members of *L'ordre de bon temps*, of the conversion and baptism of Chief Memberton and his family in 1610, we must admit that the early French fathers approached these dark-skinned children in a way to gain their confidence and affection.

The French made an impressive ceremony of their baptismal service:

"The Priest, La Fleche, in his vestments, surrounded by gaily dressed French courtiers, soldiers in uniform, sailors, lawyers, labourers, and lackeys, baptized into Christianity, on the shore of Minas Basin, twenty-one Indian converts, and chanted loud and clear, the Church's Te Deum."

While much that was good was learned by the Micmacs from the Jesuits, after the English became the possessors of Nova Scotia, a low-principled Jesuit, called Abbé La Loutre, who was in the province, filled the minds of the Indians and simple Acadians with such startling ideas, as that they must own allegiance to the French King, if they would hope for salvation, that messages had been sent from Jesus Christ to this effect, and that the English were their avowed enemies. These were some of the delusions which Mr. Wood had to dispel.

(To be Continued.)

The Home Call of a Native Missionary of Keewatin

by Archdeacon R. Faries, York Factory

THE REV. WILLIAM DICK, retired missionary of Trout Lake, Keewatin, died at York Factory on August 15th after an illness of over two months.

William Dick was a native of York Factory, a member of the tribe of Swampy Crees of Hudson Bay, and a product of missionary work and influence of C.M.S. missionaries. His father, "Old Dick," was a well-known guide and trapper for the Hudson Bay Company, and many stories are still told by the camp-fires of travellers in the wilds of the north of the extraordinary exploits and accomplishments of the old Indian guide.

"Old Dick" could tell his son William of the first missionaries who touched the shores of Hudson Bay, and how he embraced Christianity. Being a guide, his occupation would bring him into touch with the good missionaries, and he was one of the first Indians to embrace Christianity. William then was brought up very strictly, and in the days of youth gave himself to Christ. For a short time he followed in the footsteps of his father, and gave good promise of keeping up the records of the trail left by his father, but the Lord called him to a greater work.

Early in life he came under the notice of the good missionaries, Dr. Mason and Archdeacon Kirkby, who encouraged him to work for the souls of his countrymen. He began in the ordinary way, first, by helping the missionary in the Sunday School and day school, then by acting as interpreter for the missionary and doing chores about said missionary's house. Before he placed himself at the service of the missionary he was employed by the Hudson Bay Company as a guide. Between the long journeys the time at the Post would be spent in helping the missionary and applying himself to the studies set him by the missionary. Many long evenings in winter time were spent in trying to read and write in English, and the good missionary was pleased to give the young man all the help and sympathy necessary. His association with the missionary in the work and "journeyings often" enabled him to "pick up" the English language, as well as to inspire him with the spirit of a missionary, so that he became a capable interpreter, a trusted servant and an earnest seeker after souls.

The Rev. G. S. Winter, who succeeded Archdeacon Kirkby as a "green Englishman," found William Dick a valuable and reliable help at the mission station of York Factory. When the Rev. G. S. Winter made his first trip around other Posts in the large district he saw the necessity of Trout Lake having a resident missionary in order to firmly set up the banner of Christ in a land overshadowed by heathenism. On Mr. Winter's recommendation William Dick was chosen and licensed by Bishop Hornden to "Go and preach the Gospel" to the Indians of Trout Lake. That was in July, 1883. The native Catechist had married early in life, and had by this time several children. It was not a small matter for the native Catechist to leave his own native locality and with his family go and live in another locality where heathenism reigned supreme. In the first place, the Indian loves his own locality, and no worldly inducement will draw him away from it. Second, the Indian is *clannish*—the Cree for the Cree, the Ojibway for the Ojibway, and so on. Third, the Indian is intensely superstitious, and one tribe has fearful superstitions concerning another, and a Christian Cree among a heathen population of "mixed Crees," Saulteaux, Cranes and Ojibways would seem to have a poor chance for mere existence.

William Dick faced all these difficulties, and if he had not been a true disciple of Jesus Christ and a willing servant for the Great Master he would never have remained more than a year or two at Trout Lake. He remained there *thirty-four years*, and was instrumental, in God's hands,

in changing a heathen community to an earnest Christian people.

When the native Catechist landed at Trout Lake, in 1883, he met with little sympathy for the Christian religion. As he stood outside his tent on the first night of his arrival he heard the monotonous "Pom, pom-pom" of an Indian drum coming from the big encampment, and he knew what it meant. He knew that all night the Indians would be sitting in a big tent *gambling*. His wife said, "William, let's go back to York," but the faithful servant said, "Wife, there is no such thing as going back. Remember what Jesus said about 'having put your hand to the plough and looking back'? What does the Book say?" The wife knew what the Book said, so she said, "William, let us pray," and together they prayed, and were strengthened to fight a life's battle for Christ.

After two years the missionary at York Factory visited Trout Lake, and was so struck with the marked progress of William Dick's work that he rejoiced and thanked God "for the blessing of the Holy Spirit upon the labours of our faithful Catechist." In 1889 the Catechist was called to come to York Factory to meet the Bishop of Moosonee, the Right Rev. John Hornden, who, after due instruction and examination, ordained him to be a Deacon in the Church. The ordination must have been an impressive occasion for the native missionary as well as for the Indians of York Factory, and an important epoch in the history of the Church, showing the growth of the Church in Hudson Bay.

From time to time the Archdeacon of the district visited the Mission of Trout Lake and administered the Sacraments of the Church, but it soon became evident that the ministrations of a Priest all the year round were necessary. So, in 1896, on Bishop Newnham's first visit to Northern Moosonee, as it was then called, Mr. Dick was *ordained Priest* for the Mission of Trout Lake. He did faithful service as a Priest, trusted and loved by his people and honoured and respected by the few white people in the country.

In a few years' time the communicants' roll had over two hundred names, and there was always a large class of candidates for Confirmation when the Bishop came round. He was not a good disciplinarian, owing to his kindly nature and the ready sympathy with which he met his fellowmen, but he was anxious to win souls by love and meekness. His faith was the simple, sincere faith of the humble Christian, to whom God and Christ and prayer were as real as human life.

One day a snobbish, ignorant clerk of the fur-trading company thought he would "corner" the old native pastor in the presence of two or three other fur-trading officials. "Tell me," said the clerk, "how do you know there is a God?" The native pastor looked distressed and said, "Can you tell me *where God is not*?"

In 1917 William Dick retired from active service, as he felt his health was giving way, and his wife had been an invalid for two or three years. He was anxious to return to York Factory and live in retirement until the call came. In August, 1917, he arrived at York Factory, where, with the help of the Archdeacon, he settled comfortably on the premises of the Mission. He was useful to the missionary, even in retirement, in questions concerning the Indian and in the translational work. All his life he had enjoyed good health, and, as is usual with such men, once his health gave way, there seemed to be no remedy. In June he was confined to his bed and did not get about again.

On August 15th he died, and his last message to his countrymen was, "Hold fast in the faith; be sincere and true, for Jesus is All in All."

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done. Moreover, the result in the long run will depend not so much on some single resolution, or on our action in a special case, but rather on the preparation of daily life. Great battles are really won before they are actually fought. To control our passions we must govern our habits, and keep watch over ourselves in the small details of everyday life.

SIR JOHN LUBBOCK.

"I Was a Stranger . . ."

Immigration and Its Challenge to the Church

(Supplied by the Council for Social Service)

THE homeward movement of soldiers and their dependents has nearly ended. Passengers accommodation on Atlantic ships is now released for the repatriation of the thousands of Canadians in England who are anxious to return to their homes. The end of the winter should see this movement also completed, and the decks cleared for the new immigration next spring.

Government, transportation, and philanthropic organizations are already busy with plans for handling the new tide of settlers from the Old Land. There is a general recognition of the fact that the old policy of the wide-open door was productive of untold harm; in the future immigrants will be carefully selected for their fitness for Canadian citizenship, tested and given preliminary training where necessary before embarkation, tended while en route, guided in their choice of location in Canada, and supervised during the critical period of adjustment to the conditions of Canadian life. Those who are responsible for laying the new plans have ever before them the record of the grievous mistakes of the past, and it is confidently hoped that a new and better day is soon to dawn for those who have at heart the manifold and vital interests of the entire immigration movement.

In all this the Church has a wonderful opportunity and a very serious responsibility. The parish clergy are in a unique position for giving the greatest possible service to strangers from the Old Land. To begin with, they represent the one unchanged quantity in a human experience replete with altered and unfamiliar conditions. The Church in Canada, with her ministry, her sacraments, her liturgy, is one with the Church in the Mother Land, and this is a potential source of the greatest conceivable comfort and courage to many a homesick stranger. The stranger must be sought out immediately after arrival, and every effort made to have him realize the value of this spiritual asset. In this connection our immigration chaplaincy is at great pains to furnish the parish clergy with all the information obtainable concerning the future addresses of Church immigrants, and where this information is followed up systematically and unremittably splendid results are obtainable. The chaplains work under severe handicaps, and inaccuracies are unavoidable; but the very best that can be done under the circumstances is done, and the information is sent on to the clergy exactly as received.

Immigration affords the Church a wonderful opportunity for Social Service. This is so obvious that the statement needs little or no enlargement. But it is more especially true where it applies to unattached young men and young women, coming out "on their own" to earn a livelihood in Canada. Human companionship is desirable for us all, but it is a vital necessity for the young; they simply cannot exist without it. And when the heart is aching from loneliness and homesickness the door is wide open for almost anyone to enter and establish intimate relations. The downfall of many a promising young man and, alas! of many a good girl, is directly attributable to this fact.

Now the parish priest can do much, personally, with these young strangers. But he must supplement this by providing for human companionship, based on mutual tastes and interests, either through the medium of a Church organization of young people or by detailing some one to do a little personal social work. The Church must close, and lock, and guard this door of loneliness; otherwise she may have to answer for a tragedy.

In all the larger cities and towns throughout Canada there are excellent organizations for serving the interests of these young strangers, organizations well equipped, and working on Christian lines. Their function is, of course, to supplement—not supersede—the work of the Christian ministry; the responsibility rests primarily upon the Church. They can be of im-

(Continued on page 731.)

A Great Church Revival

An inspiration from an ancient Church

IT is the rising belief in myriad hearts that the Church is about to enter upon a new epoch of increasing spirituality and wider expansion. There is the sound of a going in the tops of the mulberry trees that seems to many waiting hearts to-day the token of the approach of some great awakening, the herald of the appearance of a mighty revival. In this new day of Canadian life, when the leaders of our Church have sent forth a trumpet-call for the Anglican Forward Movement, and have given as a key-text of the great prayer effort, "Come, and let us return unto the Lord," they have rightly indicated that all reviving of the Divine life in the Church must have its basis in the new and extraordinary spreading of the spirit of prayer, and the returning to the Lord in confession and obedience as the primary condition of all awakened life.

It will, therefore, be of interest to Canadian Churchmen to know that a most remarkable movement of revival has been witnessed in the ancient Syrian Church in India, that branch of the Catholic Church which was traditionally founded by the Apostle Thomas, and has now about half a million adherents in the extreme south-easterly point of the great empire of India. For many years now a convention has been held for a religious revival, and this year about 30,000 people were in attendance, making it by far the largest Christian Convention in the world. Every morning the Liturgy of the ancient Church was used, with all the accompanying ritual; and the whole Convention was redolent with the atmosphere of the Orient. Before daybreak each morning a man passed through the vast encampment crying, "Praise unto God, praise unto the Son of God," and in quick response there rose on all sides the sound of prayer and praise in the weird music of the old Syrian tunes. After the morning rites of the Church, the vast multitudes, clad in white, were gathered together on the dry sand of the river bed, the men sitting by themselves on the right side, the women sitting by themselves on the left side. The great features of the day are, the address, the intercession, the training classes and the collection. The subject of the morning address throughout the whole Convention was personal evangelism, and it was delivered by the Bishop himself. By the means of a large sounding-board every one of the 30,000 hearers was reached by the speaker's voice. The Bishop's name is Abraham, a native of southern India, who studied in the University of Madras, where he took the degree of Master of Arts. He then came to Toronto, and spent three years at Wycliffe College, a most gifted and devoted student, and obtained the degree of B.D. from our Canadian Church. He went back to India filled with the inspiring dream of arousing the ancient Catholic Church of Malabar, and to win India for Christ through the rank and file of the laity. After the address the young Bishop and some fifty Priests scatter themselves through the audience and engage in personal conversation with those who are desiring to learn some of the deeper secrets of the aggressive Christian life. In the meanwhile hundreds of trained lay workers turn to those beside them and make sure whether they have the dynamic of the personally experienced religious life, and are willing and desirous to consecrate their lives for larger service. The great American missionary traveller, Sherwood Eddy, who was present during part of this conference, conducted each morning for the members a training class for personal evangelism. One of the great features of this great Church conference was the marvellous expression of the ministry of intercession. In the prayer periods thousands of hearts were lifted up in a fervency of prayer with a devotion far greater, says Dr. Eddy, than I have ever seen in any Anglo-Saxon Church. And that this awakening was not of the merely emotional type was evidenced when the

collection was taken. Over two hundred sections of the great gathering made their offering, one by one, and as the money was gathered it was laid before the Bishop's feet, just as the offerings were laid before the Apostles' feet in the Apostolic Church. To read the account of this revival stirs one's blood. It makes us feel that God is the same God, the Spirit is the same Spirit of power. If we are going to reach the youth of Canada and make them of service in the worldwide Kingdom of God; if we are going to awaken that vast constituency that has little or no vital connection with the Church; if we are going to awaken a campaign against the paganism of our age, there will be a strain upon our leadership

and loyalty that will certainly not be met by the Churchmen of Canada to-day unless we have some mighty reinforcement and spiritual power. The call to reconstruction is mainly for editors, educationists, and politicians. The call to revival is a call to every follower of Christ. God is willing, God is ready. He is waiting for His people to be willing in this His day of power. The present crisis reinforces the paramount appeal of the hour for prayer and for witness and for consecration of money and of time. "Wilt Thou not revive us again?" (Psa. 85:6). "O Lord, revive Thy work in the midst of the years" (Hab. 3:2). "Come, let us return unto the Lord" (Hos. 6:1).

DYSON HAGUE.

Letters of a Prairie Parson

Dear J— J. C—:

I don't like anyone to fail in any worthy enterprise. I notice you have been trying to observe an attempt on the part of underpaid clergy to speak for themselves. This letter shall turn your failure into success. Having filled the heater with wood, and having cleared a space on my table by pushing back the papers, letters, articles of clothing, books, catalogues, and Fry's pure breakfast cocoa, I hereby tremblingly attempt to speak for myself.

Why have I not spoken before? Well, I don't really know. Perhaps it is because there is so much to do in the way of visiting, preaching, teaching, cleaning porridge saucepans, washing floors and shirts, that little time is left for the popular pastime of emulating Oliver Twist. I am sure it was not because I am "too spiritual." No one can be that. Sensitiveness had nothing to do with my long silence either, though I am sensitive. I used to blush in school whenever a policeman entered. Nor was it because I am "too despairing." I hope some day to be able to buy a new set of razor blades and a few yards of cheap substitute for linoleum.

I really think it was because I knew that probably many of those who might read my little wall would be parsons, and the rest would be loyal supporters of their church. It is not their fault that I carry on a hand-to-mouth existence. It concerns directly my own parishioners. They are the people I want to get at. I expect them to pay for the work I do. I don't want a cent from Diocesan Funds, or from any grandmotherly association. If my own people fail in their duty I don't need to write to the *Canadian Churchman* to tell them about it, any more than I need write to *The Monetary Times* to let you know you owe me a quarter.

I am poor. I was never so poor in my life. I would like more cash. I ought to get it. I hope to get it. I am supposed to get \$80.00 a month, and I'd be quite satisfied with that (did I hear you groan in disgust?) if I could get it monthly, even though the Worshipful Company of Shoe Shiners had a minimum wage of \$100.00 a month. I could live free from debt and be able to help others a little on that salary out here on the prairie, providing that my vegetable garden wasn't frozen every year that it could truthfully bear that name. Perhaps I am a "lethargic mediocrity?" (It sounds nice! "K. Anon, Lethargic Mediocrity. Office hours 11-12 a.m., 3-4 p.m., week days excepted.") If, after giving these people a fair chance to give a fair wage for faithful work, I find they don't value my work sufficiently to give me a square deal, why, I'll clear out.

I am more concerned about the parsons who get too much, than about those of us who get too little.

I doubt if the root trouble is bad management. You can't make a selfish hypocrite unselfish by putting a keen set of business-men in charge of church finance. The root trouble is sin in general and selfishness in particular. Can we improve on this philosophy: "The love of money is a root of all evil?"

I admit there is often bad management too. There is also the evil influence of Old Country habits in regard to the support of the Church. There may be many arguments in favour of

Church Endowment, but the endowed churches have caused the worshippers therein to search for the smallest coin to put on the collection plate. Many Church of England people, having acquired this innocent habit in the homeland, succeed out here in endowing their parsons with the blessings of poverty, and yet feel piously generous.

There is an absence of love for the things of God, a dearth of faithful prayer, and of prayerful faith.

I agree wholeheartedly with all that you say regarding the evils of overlapping. I am troubled with it in only one of my six districts. The worst feature in it is not that several parsons struggle for a meagre living, but that wherever overlapping exists, the Church is guilty of sinful neglect. If every district in Canada had a minister of some denomination, overlapping would still be unpardonable while the mission field lacks men. But since many districts even in Canada have no ministrations, *overlapping is a disgraceful sin.*

Lest you should feel that this letter is unduly cheerful I hasten to confess that I found money to the value of twenty-five cents in the pocket of an old pair of trousers, just before I sat down to write.

I gather that you are not one of the underpaid, since I presume you are not digging drains. Congratulations. To all fellow parsons who find they can only afford to live five days a week and who are tempted to feel downhearted about it, I would recommend that they read the Life of Hudson Taylor, and that they remember these words of St. Paul—"In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, . . . as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." If we parsons can't stir people out of their selfishness, we must be prepared to face a life of poverty. But we will keep stirring.

Yours very sincerely,
K. Anon.

"I WAS A STRANGER . . ."

(Continued from page 730.)

mense assistance to the Church in ensuring means of wholesome social intercourse for the young of both sexes. But the youth or girl who settles in a small town or village has no such friendly organization to serve them; it is to the Church, and the Church alone, that they may look for the provision of that kindly personal interest and friendliness that will not only safeguard them from the formation of undesirable associations but make "Canada" mean "home" to them.

In planning for the work of the future, all parochial Social Service committees and young people's associations will be well advised to provide adequately for the meeting of every opportunity that will be afforded by the approaching heavy influx of strangers to our gates.

Life should be formed by many friendships.
—Sydney Smith.

From Week to Week

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

THE Provincial Synods of Ontario and Canada have recently met, and the definite impression gathered from members who have attended the sessions is that they fill no useful place in our Church organization. This, of course, was anticipated by those who carefully considered their status when the General Synod was formed, but there was sufficient sentiment the other way, not only to perpetuate the old Synod of Canada, but to divide it and double the organism. The chief function of the two existing provinces as they now stand is to confirm what has been already done by the General Synod and to refer to that body what hasn't been done. It's a tiresome and uninspiring function. The outward trappings of seriousness and importance are gravely maintained, but the inward feeling of unreality and uselessness grows with each meeting. In these days, when the demand is manifestly clear that there should be a vital correspondence between outward profession and inward conviction, would it not be better to frankly disband these provinces and put our trust and energy into the General Synod? The provinces have accomplished their purpose. They have served their day, and, having done so, let them pass peacefully into history as is the destiny of all things mortal.

It is refreshing to find the Government of our country take a stand on something and risk its political life on the issue. Whether one agrees with the action of the powers that be or not, it is a pleasant sensation, not often experienced, to have them proclaim, "Here we stand though the heavens fall." The writer is convinced that the vast majority of the Canadian people know in their hearts that the demands of certain soldiers is impossible to meet and unjust in the form in which it is presented. He further believes that the great mass of soldiers themselves have the same inward convictions and are not seriously behind the demands of officious leaders to raid the public treasury. If the Government and people had grown alarmed at the demonstration and met the request, all would naturally have accepted the gift, but if "Spectator" knows human nature, he ventures to believe that the present Government has raised itself in the esteem of the rank and file of returned men by its recent action. When they think it over they will realize that a Government that is guarding the safety and welfare of Canada is doing more for the ex-soldier than by handing out a few hundred dollars to each of them, the aggregate amounting to the neighbourhood of a billion dollars. The citizens generally will be gratified that a noisy movement hasn't carried their representatives off their feet, but has driven them to stand with their backs to the wall, affirming that there they make their final stand.

Many things may happen in the near future that will negative present appearances, but a wave of undefined sentiment has passed over this country, indicating the expectation of a short life for the present Government at Ottawa. No matter what it does or leaves undone, the feeling prevails that a change will come on the next appeal to the people. Who will take its place is a matter of little concern. "Wait and see" is the general attitude. If this idea takes possession of the Government it may give rise to one of two things. If our statesmen are not true patriots, they may busy themselves in preparing their personal future for the deluge, acting on the principle, *saute qui peut*. If, however, they are what we expect them to be, they will act as men who realize that their time is short, and the things they thought were impossible to do will now be done by men who fearlessly face the reality of death. Whatever the motives that bound them before, there is no use hedging or trifling now. Most of those who stand in the forefront of the battle to-day will never return to public life in all probability. Let their final contribution to the public welfare be such that citizens will look back with grateful memories. Thus their greatest conquest will be accomplished in the presence of defeat.

The speech of the Prince of Wales last week in Massey Hall, Toronto, was an altogether remarkable one, both by reason of the youth and high position of its author and the wisdom of its content. Curious people ask, "Was it his own

utterance, or did a wiser head prepare it for him?" External appearances would warrant one in saying it was his very own expression of himself, quite as much as any public speaker expresses his own thought. Every speech, even those of the wisest, are composites whose origin may be traced to many sources. Here was a speech that combined the playfulness of a boy and the wisdom of a statesman, and yet it was a unit issuing from a single personality. The playfulness led surely and steadily to the word of wisdom, and wisdom gave background to the humour. When he joked about being a farmer he failed not to express the hope that farmers would not forget the composite interests of the State. When he smiled over a Canadian welcome that put his right hand out of commission he immediately turned the mind to a very profound appreciation of kingly privilege and responsibility. No longer shall we speak of England and her colonies, nor think of Great Britain and her Dominions beyond the seas, but of an empire of which Great Britain is a part as Canada is a part. What is more, he made it quite clear that when he ascends the throne of his forefathers he will regard himself as Canada's King and Australia's King quite in the same sense as he is the King of England, just as in his present visit to the United States he represents all the free nations in the British Commonwealth. "Spectator" hopes that the English newspaper that rebuked the Canadian people for "mobbing" the Prince of Wales in the eagerness of their welcome will read the words of the Royal Prince above referred to and realize that he is our Prince in exactly the same sense and in the same proportion as he is claimed by England. It will then be unnecessary to offer us advice as to how we shall present our tokens of respect and fealty to our common heir and to our common throne. No truer, more profound, nor yet so felicitous, expression of the Canadian attitude to the Empire has ever been expressed than that which recently fell from the lips of His Royal Highness the Prince of Wales.

"Spectator."

Wide Open Doors

THE fact is brought out by Dr. J. N. Farquhar, in his book, "Modern Religious Movements in India," that the great awakening which has come to India in the last century along religious, industrial, social, political and intellectual lines, has been due chiefly to the co-operation of two forces, the *British Government and Protestant Missions*.

THE PRINTED WORD.

Nowhere does education count for more than in India. "In 1914, Bishop Oldham urged that India should be sown ankle deep in Christian literature for the educated classes." In this most important work, no man has done or is doing more than Dr. J. N. Farquhar. In several series of volumes which are now appearing from the Oxford Press, under the editorship of Dr. Farquhar, numerous phases of the religious life of India, as well as of her art, literature and history, are being treated by competent Christian scholars who, in their work, seek to reveal the fact that Christianity is more interested than any other religion in uncovering and presenting to the world representative examples of India's great spiritual heritage out of the past.

WINNING INDIA FOR CHRIST

"Personally, I have been having from two to five meetings each day and from five to thirty interviews. Ten other members of our team of fellow-workers, both Indian and foreign, are also engaged in holding meetings and conducting personal interviews. Our united endeavour is to work and pray until God shall vitalize, energize and organize the Church of Christ in India so that it shall arise to evangelize this land. We conducted campaigns in forty cities and centres in India. In each city from 500 to 1,000 Indian Christian workers and leaders from the district were drawn together for a conference or convention. Then the Christians were trained and organized in classes and groups for personal evangelism. We then conducted meetings for educated non-Christians, to lead them to final decision."—G. Sherwood Eddy.

The Bible Lesson

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

Twenty-third Sunday after Trinity,
November 23rd, 1919.

Subject: Review.

WE have come now to the end of our studies in the Acts of the Apostles. These have covered the whole year and have been dealt with in thirty-three lessons. Our review has to do with the last quarter only.

1. *St. Paul's Second Missionary Journey.*—After the Council of Jerusalem, described in Acts 15, St. Paul started on his second missionary journey. The first lesson in our review tells of that undertaking. Acts 15: 36, 16: 5 shows how the contention between Paul and Barnabas concerning Mark resulted in Barnabas and Mark going in one direction, while St. Paul started on his second missionary journey with Silas as his companion. It is interesting to trace this journey on the map, at the same time using the narrative of Acts as a guide to show what happened at each place visited. At Lystra Timothy was added to the Apostle's staff. The scene of their labours was Syria, Cilicia, Galatia and other places.

2. *Individual Cities.*—Special mention is made of the work in certain places. At Philippi (Acts 16: 16-34), which was a country town and a Roman colony, Paul and Silas were imprisoned and miraculously delivered. Persecution seemed to follow them everywhere, yet their work was successful. Lydia and the Philippian jailer and his household were counted among their converts. Similarly, we might trace their work in Thessalonica and Berea (Acts 17: 1-15), where they met with much encouragement, but were driven out by persecution. Yet their work remained, as was particularly manifested by the strong and active Church in Thessalonica.

At Athens (Acts 17: 16-34) different conditions were found, but the Apostle was able to deal with the situation, and finally led to the preaching of the same Gospel of Jesus and the Resurrection. At Corinth (Acts 18: 1-17) the Apostle preached again, chiefly to Jews. In that city he remained for a year and a half and then went on to Ephesus.

3. *The Third Missionary Journey.*—In Acts 18: 24; 19: 7 we have an account of the beginning of the third missionary journey. Preparatory work was done at Ephesus by Apollos and by Priscilla and Aquila. St. Paul, after revisiting the Churches of South Galatia, made good his promise to come to Ephesus. In this lesson we have an instance of the preaching of a complete Gospel and of the Apostolic rite of Confirmation. Acts 20: 6-12 gives an account of St. Paul's journey to Jerusalem and of the "Breaking of Bread" at Troas.

4. *St. Paul on His Way Towards Rome.*—There are four lessons which are connected with this final movement of the record of Acts. First, there was the plot against St. Paul's life (Acts 23: 12-24). Claudius Lysias sent the Apostle under a strong guard to the Governor, Felix, at Caesarea. There he remained a prisoner for two years, but he had lodged an appeal to the Emperor.

Acts 25: 23; 26: 7, 24-32 describes his hearing before King Agrippa. This was only an episode in the general movement, but it preserves for us the wonderful defence of the Apostle before Agrippa. The law was to take its course and St. Paul embarked upon his journey towards Rome. The story of that journey is graphically given in Acts 27: 27-44. On his arrival in Rome (Acts 28: 16-31) St. Paul began to preach to those he met. Opportunity and a measure of liberty were given to him, of which he made full use.

RIGHT USE OF SPARE TIME.

There are spaces, day by day, in almost every life when the attention is not demanded for any definite object; when we are, or may be, free to think of what we will. They are the times in which some people are simply listless, and hardly conscious of thinking at all; some build castles in the air; some think of their ambition; some of their anxieties; some of their grievances; some of their dislikes; some, happily, of their hobbies; some, very unhappily, of their health. It is this "no man's land," this unclaimed, fallow ground, that St. Paul would have rescued from its uselessness or misuse; and he points us to the right and wholesome use for it: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—The Scottish Chronicle.

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Correspondence

"SPECTATOR" AND THE DOMINION ALLIANCE.

Sir,—The whole Church is under a deep debt of gratitude to "Spectator" for his weekly "Discussion of Topics." The preparation of such a timely and thoughtful weekly budget is a labour far greater than most people imagine, and only fully appreciated by those who have ever attempted the like for a considerable period of time. Many of us, too, will thank him, especially for his recent paragraphs on the significance of the Referendum and our relation thereto. They were both safe and courageous. One therefore regrets the more the tone and spirit of the first two paragraphs of "Spectator's" article of October 30th, which read in part as follows:—

"In the next place, the feasting and thanksgiving, and clapping one another on the back, and the knowing nods and winks that mean 'We did it,' now indulged in by the Dominion Alliance and its subsidiary referendum committee is a bit gratuitous. It is an assumption that the people of Ontario didn't know what they wanted until these gentlemen came and told them. . . . There is a vast amount of intelligence, of ethical and spiritual leadership throughout the province that doesn't find its inspiration in the Lumsden Building, Toronto."

This, we venture to urge, is unworthy of "Spectator," and he must have been in an unhappy mood when he wrote it. "Spectator" knows as well as any one, that public opinion is, to a great extent, moulded by the Press and the Pulpit. The formation of public opinion with reference to the drink traffic is no exception to the rule. Now while we grant that many influences have been at work, are we to give the Dominion Alliance and the Referendum Committee no credit for the results on October 20th? With regard to the Referendum Committee, the writer can only give his opinion as to its effect in Toronto, and we believe very few Toronto people will be found who will deny that it was the splendid publicity and organization work of the Committee, which gave us the negative majority here on all four questions. As to the

methods employed, we would be prepared to admit that individual workers here and there may have done things blameworthy, but such, we believe, were either not following the instructions of the Committee, or they misunderstood their duty. This sort of thing, however, in particular cases, is inevitable in every large organization. And, then, to ask a man or woman how they intend to vote is not necessarily "prying into the inner desires of the people." As a matter of fact workers found the great mass of the people blunt and outspoken as to their desires. The temperance worker believed in his cause, he wanted to know who were against him, and he wished to educate them to see as he saw—there does not seem to be anything particularly reprehensible in this.

But "Spectator's" references to the Dominion Alliance seem still more uncalled for. The Alliance offices have been the great centre of prohibition propaganda in Ontario for more than a generation past. During the last ten years alone approximately \$600,000 have been raised for propaganda purposes—largely, one is bound to say, by the Methodist, Presbyterian, Baptist, Congregational and Disciple Churches. In the same period approximately 25,000 sermons and addresses have been delivered under the auspices of the Alliance. And last but not least, "The Pioneer" (which "Spectator" singles out particularly for a gibe), has been reaching approximately 22,000 homes per week for the same period. Does "Spectator" mean to say that this vast propaganda has had no considerable influence in shaping the "course" and "convictions" of the people? I shall not waste your valuable space, Mr. Editor, with arguing such an absurd proposition. No, with all the faults and failings of the Dominion Alliance, and doubtless they are many, this organization, to an extent which cannot be estimated, has formed public opinion in Ontario on the drink traffic, and, instead of belittling their efforts, let us generously congratulate them on their success, whatever we may think of the value of the results.

T. H. Cotton.

NAME OF THE CHURCH.

Sir,—The fact that the subject of a new name for our Canadian branch of the Church has been so often discussed in our Synods, is one evidence of the growing desire of many of our members for something at once distinctive and national, without the loss of old and valued associations. Would not the name Anglo-Canadian meet these requirements? By adopting this name, which is shorter than our present one, we should at once avoid confusion with the names of other bodies and secure a title with sufficient individuality.

E. D.

A PROTEST.

Sir,—I am not presuming to "enter the lists" in the defence of the Bishop of Kootenay. He is very well able to attend to that himself. But the letter of protest from the Rev. A. P. Shatford and Rev. Herbert Symonds in your issue of October 23rd last, raises a question of another kind which I, for one, would like to see answered. The Bishop of Kootenay has fearlessly made his position quite clear, and all honour to him for so doing. We need more of that kind of clear strong speaking in these days rather than less of it. Will the two Montreal clergymen who answered him make their position just as clear? Let them also come right out into the open and tell us just what is in the Christian faith what they wish to restate or reinterpret. And just how

they mean to do it. We know just where we are with the Bishop of Kootenay, but we do not yet know where we are with those who vigorously protest such statements as he recently made in his sermon at St. Alban's, Toronto.

(Rev.) J. R. Gretton.

Enderby, B.C.

PAYMENT OF THE CLERGY.

Sir,—The letter written by the Rev. John Callan, which appeared in "The Churchman" (dealing with the question of underpaid clergy), was very opportune. I am glad that attention is being drawn to the poverty-stricken conditions under which so many of our clergy have to live, but regret that it is necessary to speak of it ourselves, when the laity should take the matter up. Let me give two examples which have come under my own observation recently:—

(1) A Rector, married, and has three children. His salary was \$900 a year. The house in which he lived was in such bad repair that light could be seen through the cracks in the lath and plaster outside walls. To this place wherein no human being should be asked to live he had to bring his sick wife. (He is now in the Presbyterian ministry, getting \$1,500 a year and a comfortable manse.)

(2) Another Rector, married. He has two stations. The first pays him \$800 a year, and the second, which is ten miles away from the first, until recently paid him \$180. He had to pay for the hire of a rig to take him to the second station every Sunday, and whenever he wanted to visit it. The hire of the rig amounted to over \$200 a year, so that he lost \$20 a year by going there. The second place has now increased his salary to \$300, but he still has to pay the hire for conveyance, so all he receives from that place is less than \$100 a year.

It is very apparent that something must be done at once to remedy matters, for many of the clergy are being forced to consider leaving the ministry in order that they may be able to keep their families in decency. Not only that, but valuable men are being lost to the Church because they see the conditions in which so many ministers have to live.

T. W. Bucklee.

Sir,—I notice several letters in recent issues of the *Canadian Churchman* under the head of underpaid clergy, I think the fault in many cases is in our Canons or laws of the Church, I think we should practise a little Forward Movement in amending our Canons as well as amending our resources. The reason in some cases that our clergy are underpaid is that reducing stipends seems to be the only way the laity have of bringing about a change of clergy when they see a clergyman is not a success in the Parish. Some clergy have missed their calling and never should have been clergymen because they ruin every Parish they are appointed in and these usually are underpaid. The Bishop should have power to recall as well as appoint or there should be a committee appointed by Synod or the Bishop to look into cases of this kind and if as represented, have power to recall, this would be better than the degrading way we now have of starving out a clergyman.

Surely a labourer is worthy his hire, be it secular or the sacred ministry. I know the sacred ministry is not like other walks of life, but still we should adopt enough business principles that we would not have to flee to means I have mentioned above to bring about a change of ministers.

A Layman.

Sir,—Please permit me to contribute something toward the discussion on ministers' stipends. Having laboured for a dozen years on an insufficient stipend, I have discovered a few things from experience, which are very material to the vigorous prosecution of the work of the ministry. I have found that a horse will do some driving, but not the driving which ought to be done, on half a feed of oats. That what oats is to a horse, food is to a man. That the clerical library needs replenishing constantly if sermons are to be all they are expected to be. That one cannot do a lot of work of a physical character, and keep up his studies, and do much real spiritual work. That three or four hundred dollars additional stipend may make all the difference between a half-efficient work and a fully efficient work. Because he must keep up a driving outfit, must have reading matter, he and his family must dress respectably, and because he ought to be ready to do a little entertaining, and to set an example in giving, and because he ought to educate his family beyond what is necessary to the average working-man, the clergyman ought to have a larger income than the average working-man.

Working-men here are getting from \$100 to \$200 a month. The average income here is probably \$5 a day, and that without horse to keep. The minimum salary of a Presbyterian minister is \$1,500, and a manse. That of a Methodist minister is \$1,200, with \$150 extra for horse keep, and a furnished house. On what grounds does a Church of England minister and his family need less income in order to do efficient service, than a Presbyterian or a Methodist minister?

The character of the work of the ministry, its influence for eternity, makes it worth doing, if done only at half pressure, and done somewhat poorly and inadequately. Nevertheless, it is a very wasteful policy to stint a man three or four hundred dollars per annum, when that difference would make all the difference, humanly speaking, between a vigorously prosecuted and poorly prosecuted ministry. Besides which it is unscriptural. The writer once laboured on a farm where those who laboured were pressed to eat with the oft-repeated sentence: "If you don't eat, you cannot work." "The labourer is worthy of his hire," and it is the Church's duty to provide a sufficiency. St. Luke 10:7, 1 Cor. 9:4-14, Col. 4:1, Gal. 5:6, 1 Tim. 5:17, St. Matt. 7:12.

Oct. 27, 1919. Clergyman.

Preferments and Appointments

Ben-Oliel, Rev. H. A., M.A., Overseas Chaplain, to be Rector of All Saints', Collingwood, Ont.

Calder, Rev. A. C., Rector of St. James', Wallaceburg, to be Rector of Holy Trinity, Chatham, Ont. (Diocese of Huron.)

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

Littler, Rev. Matheson, of Golden, B.C., to be Rector of St. Matthew's Church, Binscarth, Man. (Diocese of Rupert's Land.)

Pierce-Jones, Rev. D., of Shoal Lake, Belmont, Man., to be Rector of St. George's, Fort Saskatchewan. (Diocese of Edmonton.)

Robinson, Rev. J. A., M.A., B.D., Rector of Clinton, Ont., to be Vicar of St. Philip's, Toronto.

Roe, Rev. Geo., to be assistant in the parish of Leduc. (Diocese of Edmonton.)

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University Convocation Hall, Toronto	76 "
St. George's Church, Mon- treal	60 "
All Saints' Cathedral, Halifax	52 "

Toronto Representative

L. E. MOREL, 440 Spadina Avenue

Dean Llwyd held a mission in St. Matthew's, Ottawa, last week.

The twelfth anniversary of the opening of St. Cuthbert's, Winnipeg, was observed on November 2nd.

Mr. Herman Powells, a member of the London College of Organists, has been appointed organist of Trinity Church, Brockville.

The Rev. W. J. Taylor, curate of St. Paul's Church, Toronto, was the preacher at the harvest thanksgiving services in St. James' parish, Orillia, October 26th.

In All Saints' Sunday School, Hamilton, November 2nd, Archdeacon Forneret dedicated a memorial shield to the eight members of the School who fell in the war.

The members of the congregation of St. Peter's Church, Cobourg, have presented to the Rev. and Mrs. F. J. Sawers a handsome mahogany wall clock with cathedral chimes.

An address on the Forward Movement was given recently by Mrs. Anderson, of Ottawa Diocesan Board, to an audience of women members of Trinity Church, Cornwall, Ont.

One of the memorial shields presented by the Missionary Society of the Church of England was unveiled at the children's service in St. Matthew's Church, Ottawa, November 2nd.

The consecration of the Church of the Holy Saviour, Waterloo, Ont., took place October 26th. The service was conducted by the Bishop of Huron, assisted by the Rector, Rev. Percy N. Harding.

The members of the St. James', Kingston, A.Y.P.A., gave a reception to a number of the Queen's University undergraduates in their school-house on November 4th. The affair passed off most successfully.

A memorial shield to the members of the Sunday School who gave their lives in the war was unveiled by Col. H. J. Cowan in St. Mary's Church, Portage la Prairie, Man., recently. The Rev. D. T. Parker took the service.

Rev. Henry C. Light, who has been appointed to the new Mission at North Dartmouth and Woodside, N.S., and Mrs. Light were tendered a reception in the Stairs Memorial Church, Rev. Noel H. Wilcox presided and introduced his assistant.

St. James' Church, Kingston, Ont., welcomed their returned soldiers October 27th, with a banquet. Rev. T. W. Savary acted as chairman. The speakers were, Mr. Francis King, Major Partridge, Rev. Dr. Dyson Hague and the Bishop of Ontario.

At a vestry meeting of the Church of St. James' the Apostle, Montreal, held recently it was decided to place a stained glass window in the east transept of the Church in memory of the soldier members who fell in the great war. The subject of the window is to be "Victory."

A memorial service was held in St. Thomas', Belleville, November 9th, attended by the members of the two local Orange Lodges, to commemorate three brethren killed in action during the war. The service was conducted by the Rev. A. S. Geen, Past Grand Chaplain for Eastern Ontario.

A handsome memorial was unveiled by the Bishop of Niagara in St. Philip's, Niagara, November 2nd, as a tribute to those who fell in the war. Those who took part in the service were Rev. Canon Spencer, the Rector, the Rev. C. B. Kenrick and the churchwardens, Mr. J. Hart and Mr. W. G. Miller.

At All Saints' Church, Erin, Ont., a very interesting Confirmation service was conducted by the Right Rev.

the Lord Bishop of Niagara. Nine candidates were presented by Mr. D. G. Atkinson, the student in charge of the parish. His Lordship gave a very eloquent address, which was thoroughly appreciated by all.

The members of St. Alban's Anglican Church, Ottawa, held a very largely attended reception October 28th, in honour of their new Rector, Rev. A. H. Whalley, and Mrs. Whalley. Mrs. Palmer and Mrs. E. S. Houston, the wives of the church wardens, received with the Rector and his wife.

At the twentieth annual concert held on October 30th, in All Saints' Sunday School hall, Ottawa, each returned man from the congregation was presented with a Prayer Book by General Hodgins and Mr. Tremaine, on behalf of All Saints' Church. Rev. W. Ryder, and General Hodgins gave short addresses.

A memorial service for those who lost their lives in the great war was held in St. James', Stratford, Ont., on November 9th, when about 200 veterans, headed by the G.W.V.A. band, marched to the Church. The service, which is to be an annual one, was very largely attended. It is to be held in the different churches in the town in rotation.

A handsome lectern, placed in St. Jude's, Winnipeg, as a memorial of the 30 men of the congregation who lost their lives during the war, was unveiled by Major-Gen. Ketchum, on October 28th. Rev. G. Horrobin, the Rector, read the dedicatory prayers. General Ketchum and Col. Wood gave addresses.

Mrs. Willoughby Cummings, of Toronto, Dominion president of the women's branch of the Anglican Forward Movement, addressed a meeting of the branches of the Women's Auxiliary of Frontenac Deanery in St. George's Hall, Kingston, on November 4th. The Bishop of Ontario presided at the meeting, and there was a full attendance of the city and rural clergy.

The centenary of St. James' Church, Perth, Ont., was commemorated last month. Besides the Rector, Rev. D'Arcy Clayton, the Bishop of Ottawa; Canon Snowden, of Ottawa; Rev. H. A. E. Clark, of Maberly, and Rev. Mr. Lowe, of Balderson, took part in the special services. A history of the parish has been compiled by Judge Senkler and Mr. J. S. L. McNeely.

The sixth annual meeting of the Anglican Young People's Association was held October 28th, at Christ Church Cathedral, Ottawa. The following are the officers of the association: Honorary president, Rev. Lennox I. Smith; honorary vice-president, Rev. John Dixon; president, T. Humphries; secretary, Miss M. Hasley; treasurer, Miss I. Dixon; dramatic critic, Mr. Frank Marshall.

Splendid services were held at Craigvale, Ont., where Rev. R. J. W. Perry is Rector, on the fifth anniversary of the new church, which is a model of equipment for a rural church. Only about \$400 of the \$10,000 cost now remains. At the evening service the church was crowded to the doors. A pathetic interest was that this was the first anniversary since the death of Mrs. Perry, who worked so hard for the church and parish.

A memorial service to the men of St. Matthew's Sunday School, Ottawa, who fell in the great war, was held November 2nd, when a bronze shield was unveiled. The services on November 2nd, at St. Matthew's concluded an eight days' mission conducted by Very Rev. Dean Llwyd, of Halifax. Special services for instruction during the week proved most helpful, as did the question box, Dean

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Llwyd being most sympathetic in his replies.

The 53rd anniversary of St. John's College, Winnipeg, was held in St. John's Pro-Cathedral on October 31st, when a large congregation of students, faculty and friends assembled to pay honour to the college and its traditions. Rev. H. Cawley, Rector of St. Alban's Church, paid an

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eloquent tribute to the splendid response of the students in the war, and read an honour roll of fifty-three names of those who had paid the supreme sacrifice.

The twentieth birthday of All Saints' Church, Ottawa, was observed on November 2nd, at three services, the Rev. J. R. Renison, D.D., Rector of the Church of the Ascension, Hamilton, returned Chaplain, being the special preacher for the day. Rev. Archdeacon Mackay, B.D., the first and only Rector of the parish was unable to be present, owing to illness. The children's service in the afternoon was addressed by the curate, Rev. W. Ryder, B.A.

St. George's Church, Montreal, honoured the officers and men of that parish by a dinner held in the parish rooms recently. The principal event of the evening was an address by Rev. Canon Scott in which he brought back several amusing incidents which he had witnessed in the Great War. As the oldest member of St. George's the Canon had some humorous anecdotes to relate concerning his boyhood. Addresses were also given by Bishop Farthing, General Birkett, C. B., and General McCuaig. Archdeacon Paterson Smyth presided.

The Bishop of Huron inaugurated a series of Deanery meetings which will be continued throughout the whole diocese with a meeting for the Deanery of Waterloo in Galt on October 27th. The object of the meeting was twofold, for definite Deanery organization in connection with the Forward Movement and for inspiration and education. All the clergy of the Deanery were present, also a large number of workers. A strong committee with representatives from all the parishes was appointed to further the work of the A.F.M., Mr. C. Dolph, of Preston, convener. The Bishop gave two forceful addresses.

Rev. Canon Gould, of Toronto, general secretary of the Mission Board and organizer of the Forward Movement, gave an address in the Synod Hall, Montreal, on November 4th. He explained the aims and objects of the Movement, which were twofold, financial and spiritual. The financial objective for the Dominion was two and a half million dollars, Montreal's share being \$275,000. The spiritual objective was increased church and Sunday school attendance and deeper interest in Church matters. One of the objects of the financial campaign is to augment clerical stipends. The Bishop of Montreal presided.

At the A.Y.P.A. Convention, held recently at Hamilton, the following officers were elected for the ensuing year: Clarence Bell, honorary president; A. Callaway, president; T. Hollingworth, Toronto, first vice-president; Miss Viola Cronk, second vice-president; Capt. (Rev.) E. Appleyard, general secretary; Mrs. A. Wyckoff, western secretary; Miss Nora Powell, eastern secretary; Miss A. N. Stanley, central secretary; Miss Woodhouse, treasurer; W. A. Penny, publicity secretary; H. A. Hall, auditor. After some discussion, it was decided to leave it to the Executive to decide where the next convention will be held.

A most successful canvass of the Parish of Holy Trinity, Edmonton, was carried out during the month of October by 25 men of the Church, having as its object the raising of money by cash and subscriptions, for the payment of the debt of \$15,000. Over \$15,900 was subscribed, about one-third in cash. Holy Trinity Church, a most beautiful edifice, was built in 1913, at a cost of \$50,000. Capt. the Rev. Carruthers, Rector of the Parish since 1912, came from Lloydminster, where he was Rector and Rural Dean. Financially in membership and work the Parish has made great progress. A war memorial to the 36 men from the Parish who died in the war is also proposed.

EDMONTON NOTES.

The Archdeaconry of Edmonton will meet on December 1st, 2nd and 3rd. A feature of this gathering will be the laymen's meeting on the Monday, when Mr. A. U. S. Bury, will introduce the subject: "The Priesthood of the Laity."

The Rev. Geo. Roe, a graduate of Lennoxville, has just returned from overseas. After the armistice, he took a short course at Edinburgh, and, at the request of the Bishop, was ordained deacon by the Bishop of Southwark last Trinity. He has been appointed to Leduc under the Rev. A. L. Harkness.

Mr. H. B. Bickersteth, who has returned from overseas, and is now lecturing in Moderns at the University, has been appointed to the Board of Management of St. Aidan's College. The Bishop is making a special visit to every parish in the city with a view to strengthening the Sunday School work.

RUPERT'S LAND NOTES.

His Grace the Archbishop of Rupert's Land held on Sunday, October 26th, a Confirmation in Alexander and the Sioux Mission.

The meeting of the Executive Committee of the diocese, called for the 12th inst., has been postponed until the 26th inst., in the Synod Office, at 3 p.m. The postponement was decided upon in order to allow the country members of the committee to come into Winnipeg on Monday, the 24th, and attend the conference in connection with the Forward Movement, on that and the following day, and also be present for the meeting of the Executive Committee on Wednesday, the 26th.

Rev. W. Cowans, who has been suffering from a mild attack of influenza, is recovering rapidly and expects to take the regular services in St. Philip's Church to-morrow.

His Grace the Primate consecrated St. John's Church, Bethany, November 9th. This church was built during the war in memory of those who lost their lives in the service of their country.

Rev. P. D. Locke, of Neepawa, conducted Harvest Thanksgiving services in the church at Arden, November 9th.

The Rev. W. Stocker, of Strathclair, has been appointed Rural Dean of Minnedosa.

The Rev. W. M. Loucks, Director of the Forward Movement in the diocese of Rupert's Land, will shortly make a tour of all the deaneries and principal towns in the diocese in the interest of the Movement. A programme of the proposed tour has been submitted to all Rural Deans and clergy of the towns to be visited.

St. Luke's Church, Bonnie Doon, will shortly be moved to Lake Francis, where it will meet the needs of a growing and enthusiastic congregation.

Owing to the removal of many Church families from the Sunnydale district, the service which for many years has been regularly held in the little school house, will

now be discontinued and reopened at a point some eight miles west, where a number of Church families reside.

The Indians on the Sandy Bay Reserve intend to observe a special Harvest Thanksgiving during the fishing season which recently opened. Mr. Frank Villiers, the Catechist-teacher will be in charge of the services.

The Mustard Seed Chapel, at the mouth of the Red River, has recently been completely restored and the congregation of Indians hope, with the assistance of friends, to refurbish the interior. A collection of Hymn and Prayer Books from Holy Trinity Church was recently forwarded to them and will be of great assistance in the services.

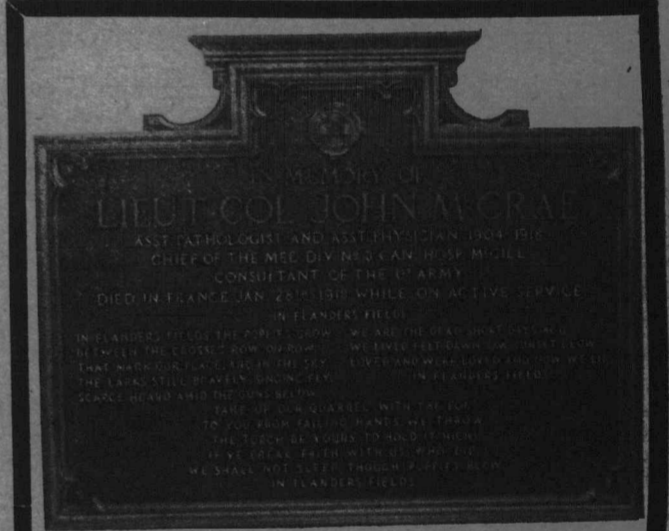
St. Andrew's Church, Hartney, is making preparation to observe its twenty-fifth anniversary on St. Andrew's Day.

The Rev. J. E. Doyle, the Incumbent of Gladstone, is detained in the Old Country on account of the difficulty of obtaining passage and may not return until Christmas.

The Rev. W. B. Singleton will take charge of the parish of Kelwood and McCreary.

Rev. D. A. B. Stoddart, incumbent of Wawanesa, has been appointed Rural Dean of Souris.

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KOOTENAY NOTES.

The interior of Kelowna Church has been enriched by the completion of the nave arcade, which has been carried out in Douglas fir in a full timbered effect. The work has been executed by a local firm, and is the gift of a member of the congregation.

The new mission church at Grindrod, Enderby, is being built, and it is hoped to have it ready for use within a few weeks.

The Diocesan Synod will meet at Penticton on November 12th and 13th, when, in addition to the regular business, a considerable amount of time will be devoted to the questions involved in the Forward Movement. The Ven. Archdeacon Heathcote, from the diocese of New Westminster will be present to address the Synod upon this subject.

BROTHERHOOD OF ST. ANDREW.

An enthusiastic gathering of some 70 Senior and Junior Brotherhood members, including three from the Home for Incurables' Chapter, took place last month at the schoolhouse of the Church of St. Mary the Virgin, Toronto. Reports were made by the following delegates to the recent convention in Detroit: W. J. Meridew, W. C. Butler, G. C. Pratley, S. C. Gravely, N. A. Howard Moore, Rev. S. K. Stiles, J. M. Ewing, Harry Higham, J. A. Catto, Evelyn Macrae. It was resolved that each church should endeavour to have a corporate Communion for all the male members of the church on St. Andrew's Day.

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UNITED EVANGELISTIC MISSION AT ST. CATHARINES, ONT.

An eight-days' mission was opened at St. Catharines in all the churches. The missioner at St. Thomas' was Canon F. G. Howitt, Rector of St. George's; Hamilton; at St. George's, Dean Owen, Rector of Christ Church Cathedral, Hamilton; Christ Church Mission, Rev. C. G. Riley, of Dundas. The mission was united, being co-operated in by all the evangelical churches and individual inhabitants inasmuch as each church carried on in its own particular way. The St. Catharines "Standard" welcomed the mission in the following words: "We cannot but feel, too, that the mission is most timely. We have just finished a great war, and as is always the case, there has been a short psychological reaction. During the conflict a widespread revival was apparent in many places and in many ways. Now the pendulum has swung the other way and we are on the crest of a wave of materialism, which threatens to engulf us. The mission comes as a protest to such thinking, to remind us of spiritual truths, to stress the great doctrines of the Christian faith and to revitalize the Churches of the city. It is a large and difficult task and one which we hope will have the enthusiastic support of all our citizens."

REOPENING OF ALL SAINTS' CHURCH, WINNIPEG.

The congregation of All Saints' is rejoicing in the reopening of its parish church, strengthened, restored and beautified. A few weeks ago services were held in it, Ven. Archdeacon Heathcote, a former Rector, delivering a stirring appeal on behalf of the Forward Movement. On October 19th the formal opening took place. The Primate was present and many clergy of the diocese, in addition to the Rector, Rev. Walter M. Loucks, M.A., and his assistant, Rev. R. C. Johnstone, L.L.D. Very Rev. Dean Liwyd, D.D., of All Saints' Cathedral, Halifax, was the preacher in the morning, and Rev. Canon Murray, M.A., of St. John's College, in the evening. The restoration consists in rebuilding the foundations of the fabric, and renewing the whole interior. This was done under the direction of Mr. S. C. Oxton, Deputy Minister of Public Works for Manitoba. In accord with the name of the parish, the scheme of decoration consists of the emphasis laid on the saintly life as exemplified by the Saints of the Church in Apostolic and other ages.

IMPORTANT MEETING OF THE EXECUTIVE OF THE COUNCIL FOR SOCIAL SERVICE.

The Executive Committee of the Council for Social Service of the Church of England in Canada dealt with a number of most important matters at its recent meeting in Toronto.

Previous to the meeting the Executive under the Chairmanship of the Bishop of Huron spent the afternoon in conference with Canon Pughe, Honorary Director of Emigration of the Church Army. At this Conference a plan of co-operation in immigration work between the Council for Social Service and the Church Army was agreed upon. This was subsequently adopted by the Executive at its regular meeting, and will in due course be submitted for approval to the Council for Social Service and the Board of the Church Army. Canon Pughe reports that the Imperial Government will give a free passage either to Canada or Australia to any who served in the army or navy, and to women who served in the W.A.A.C., the W.R.E.N., or in the land army, and that next year there is likely to be an extensive emigration from Great Britain to the Dominion. In view of this it is most important that Churchpeople coming out in this way should be welcomed and befriended and conserved for the building up alike of Church and Nation. The Church Army is greatly extending its facilities for testing and training emigrants who come under its auspices.

Beginning with the January issue the Bulletin will be enlarged by four pages, two of which will serve as a medium to connect the Executive Committee with its constituency, while the remaining two will be devoted to brief items of Social Service news.

The Committee also decided to ask the Department of Immigration at Ottawa for the formation of an Advisory Council of voluntary societies and others for the supervision of the immigration of men, and of families, analogous to the advisory council formed for the immigration of women for household service.

A special committee was appointed to make a further study of the Department of the Stranger and if possible to work out a scheme by means of which an Anglican Department of the Stranger in the interest both of the immigrant and the migrant may be established as a feature of the work of the Council for Social Service.

The Daily Vacation Bible School Movement was commended to the attention of the clergy, especially those of our more congested parishes.

A special committee was appointed to carry on a careful investigation as to:

1. The extent to which non-enforcement of prohibition prevails.
2. The evils arising from the use (a) of the products of illegal stills; (b) of substitutes for liquor.
3. The reported increase of the drug habit.
4. The working of the present laws regarding the system of selling on doctors' prescriptions.

The General Secretary is collecting material for lantern slides on the Social Service work of the Church.

A committee was appointed to secure from the Bishops and Diocesan Social Service Councils particulars as to the Social Service work and agencies in their respective dioceses which are carried on by the Church of England, or in which the Church of England is co-operating, and to arrange and publish this information in an interesting form for the information of Churchpeople, too many of whom are quite unaware of the Social Service activities of their Church.

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HOLY TRINITY, OTTAWA EAST.

A large number of people witnessed the laying the corner-stone of the new Holy Trinity Church, Ottawa East, September 27th. The Bishop of Ottawa laid the stone, and others taking part were: Rev. Robert Jefferson, B.A., B.D.; Col. Charles F. Winter and Mr. Joseph Leslie, churchwardens; Mr. F. H. Gisborne, K.C., I.S.O. and Mr. Marcus A. Davis, lay-readers; and the building committee. The following clergy also assisted: Revs. Canon Read, E. Pick, W. H. Green, W. A. E. Butler, Lenox I. Smith, S. B. Holmes, W. H. Prior, G. G. Wright, H. C. Johnson and W. E. Ryder who acted as the Bishop's Chaplain. The Bishop said much good work had been accomplished in the parish by Rev. F. W. Squire, and the attendance at church had been greatly increased since the coming of the present Rector, Rev. Robert Jefferson. Col. Chas. F. Winter and F. H. Gisborne also spoke. Before the ceremony, the procession of choir and clergy was formed at the present church and proceeded, headed by the 29th Troop Boy Scouts, to the beautiful site of the new church on the bank of the Rideau Canal, overlooking the Driveway and just south of the new Ottawa East bridge. The corner-stone was presented and engraved by Mr. B. Blackwell, secretary of the Sunday School.

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MAPLE CREEK, SASK.

A very impressive service was held at St. Mary's Church, on Sunday, November 2nd, when a memorial pulpit was dedicated "to the Glory of God, and in loving memory of Rose Eliza Peacock, who fell asleep in Jesus, August 30, 1919." In spite of a snowstorm a large congregation was present. The dedication ceremony, as well as the whole service, was conducted by the Rector, Rev. Dr. Langfeldt. A large number partook of the Holy Communion. The pulpit is of quarter-cut oak, in Gothic design, and in keeping with the other oak-furnishings of the beautiful church. The memorial was donated by her husband and children. Mrs. Peacock was one of the pioneers of this district. She was known and loved for her great heart, generosity and hospitality. When this district was sparsely settled, her home was the abode of our missionary Bishops and clergy, and she and her husband did very much in lessening the hardships of the itineraries of the clergy in the pioneer days. Her death is much lamented by a large circle of friends.

ST. BARTHOLOMEW'S, TORONTO.

On October 30th, at St. Bartholomew's Church, Toronto, many of the old friends, teachers and scholars, members of the church, gathered to pay tribute to Mr. W. H. Canniff, who was retiring from the superintendency of the School, after serving in the Sunday School 41 years. The Rector, Rev. Canon Morley, spoke very highly of the work Mr. Canniff had done. On behalf of the teachers, scholars and friends he presented to Mr. Canniff a beautiful, illuminated address and a magnificent Hymn Book. To Mrs. Canniff was presented a Prayer Book, also a basket of beautiful roses. Mr. Canniff expressed the gratitude of his wife and himself and reviewed the work of the School. Other speakers were Mr. Allen Taylor, Mr. Grant Helliwell, Mr. Agar, Mr. Harper and Mr. Postars.

BROTHERHOOD DAY IN BELLEVILLE, ONT.

A Brotherhood Day was held in Belleville on October 30th under the auspices of the Ministerial Association, when ex-Controller J. O. McCarthy and Mr. Thomas Howell, General Secretary of the Canadian Brotherhood Federation, visited the city for the purpose of organizing a city-wide Brotherhood. To a large and enthusiastic gathering in the city hall Mr. J. O. McCarthy spoke on "Brotherhood and Its Relation to Present-day Problems." In the Y.M.C.A. Mr. Thomas Howell explained "The Objects and Aims of the Canadian Brotherhood Federation." As a result of the Conference a city-wide Brotherhood Federation was formed. Every minister in the city, together with three lay representatives from each church, was placed upon a committee which will meet in the near future to encourage and organize Brotherhoods in each church with a view to federating a city-wide Brotherhood.

BRUCE DEANERY.

The Deanery of Bruce met in convention on October 30th, for the purpose of organizing for the Forward Movement. About 50 clergy and delegates from the following parishes were present: Bervie, Kincardine, Lucknow, Paisley, Chesley, Hanover, Tara, Lion's Head and Cargill. A devotional meeting was conducted by Rev. R. Perdue, Dean of Bruce. A deanery committee was organized, consisting of two delegates from each parish, Mr. F. B. James, chairman. Rev. Canon Carlisle, of Windsor, a re-

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turned Chaplain, gave an inspiring address. In the evening about 150 women gathered in the Church. Canon Carlisle gave a personal and heart-searching address. He said that no matter what achievements were accomplished by the Church the real test was what a man or woman was by himself or herself alone, before God, and that the best way of keeping green the memory of the noble souls who laid down their lives during the war, was not in memorials of stone or bronze, but in winning living souls for Christ.

TWO SERVICES A NIGHT IN ENGLISH VILLAGE CHURCH.

In these days, when one so often hears the complaint that people will not go to church, it is interesting to read of St. Mary's Church, in the little village of Prettletwell, from which grew the great seaside resort known as Southend, where the congregations are so large that two services have to be held each Sunday night. The church holds 800. The first service on Sunday evening is usually full, but before 7.30 there are many waiting for the second service, and extra chairs have to be placed for an extra 200 people. A policeman stands outside the church to regulate the crowds of worshippers. The first congregation leaves by the west door and the second is admitted at the same time by the south door. The choir works in shifts, but the organist plays at all services. The Rev. E. N. Gowing, Vicar of St. Mary's, is an Australian, who came to the parish about two years ago. He was for a time Domestic Chaplain to the Bishop of Chelmsford, and married the Bishop's daughter.

SERIOUS THOUGHTS FOR THINKING PEOPLE.

T. H. Ibbott, Ph.D., York, Ont.

At all events, let the will of God be mine in spite of nature, reputation, ease or worldly interest.

Why should any man complain or think his lot hard when he has a God to live with and order all his affairs in this world, and to do so when he dies?

In affliction, see the necessity of it and be humbled; see the use of it, and improve it; see the love there is in it, and be thankful. I know of no greater blessing than health, except pain and sickness.

Suffering is an excellent preacher, sent immediately from heaven, to speak aloud in the name of God to the heart, mind and conscience, and has saved many a soul, when, humanly speaking, nothing else could. If it were not for pain, perhaps I should spend less time with God.

THE HARVARD THEOLOGICAL REVIEW.

The October number of the Harvard Theological Review (110 pp., 50 cts.), contains a long account of the work of Isaac Watts, the first Englishman who set the Gospel to music, by Prof. Frederic Palmer. The Reasonable Appeal of the Book of Revelation is sustained by Prof. James Hardy Ropes. He emphasises its religious value. Dr. Hutcheson writes on the Nature and Validity of Conscience and Moral Principle, and Dr. Ackerman on the Psychology of Mysticism and the Divine Immanence.

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The Churchwoman

COLUMBIA W.A.

The diocesan president, Mrs. Belson, was welcomed at the monthly Board meeting, held at St. Jude's on October 17th. Rev. A. L. Knight recently returned from France and now in charge of St. Jude's, gave the noon-hour address. In the afternoon, Mrs. Schofield presented a life membership on the Diocesan Board to Mrs. Carmichael, a gift of love from her many friends of St. Michael's, Royal Oak. The sum of \$140 was voted to assist the Bishop in making up the Oriental Board assessment for this diocese, the expectation of having an ordained Chinese priest to assist in the work in British Columbia, arousing deep interest. In reporting the work among the W.A. Girls, Miss Turner told of the successful evening meeting, at which Bishop Lauder, of Victoria, Hong Kong, had given an address, and the hope is that all the Girls' Branches will take up the Oriental work in British Columbia. The treasurer reported \$355.55 received during the month. The formation of a Branch of Little Helpers at Alert Bay, was noted with interest, also a bale of second-hand clothing sent to Dawson City for Bishop Stringer's Mission. Reports from Junior Branches at St. Michael's, Royal Oak, and Metchosin were read.

LANARK DEANERY.

The annual conference of Lanark Deanery was held in Smith's Falls, Ont., October 14th. At a corporate Communion in St. John's Church Bishop Roper and Canon Bliss officiated. Luncheon was served in the Parish Hall adjoining, where the visiting members were presented to the president of Smith's Falls Branch, Mrs. Arthur Jones, and vice-president, Mrs. Moorhouse, by Miss Ferguson, secretary of Lanark Deanery, whose many official visits to the various Branches enable her to know

almost every member in the Deanery. In the afternoon, prayers, roll-call and reading of minutes of last conference, were followed by Branch reports and the report of the secretary of the Deanery, which showed that interest and membership were both growing, and in all there were now 700 members all told in the Deanery. Mrs. Frederick Anderson, of Ottawa, addressed the conference on the Forward Movement. Bishop Roper and Canon Bliss also gave addresses. After tea, the visiting members representing Balderson, Carleton Place, Perth and Montague left for their homes with many expressions of appreciation of the addresses they had listened to, and also of the lavish hospitality of Smith's Falls Branch. Miss Mary Ferguson was re-elected secretary for the ensuing year.

DIocese OF NEW WESTMINSTER.

The monthly meeting of the Diocesan Board of the W.A. of New Westminster was held in the schoolroom of Holy Trinity Cathedral, New Westminster. The treasurer gave a satisfactory report. The president spoke of the importance of the Branches making it a point of honour to increase their pledges. A new Branch has been formed at St. Mary's, Kerrisdale. The Diocesan chairwoman spoke a few words on the Forward Movement. The Rev. N. L. Ward also gave an inspiring address. The Japanese convener told about the opening of the new hall for the East End Japanese Mission. The West End Mission is crowded, but at present there are no funds for its enlargement. Reports were made by the conveners for Prayer Partners and the Chinese Preaching Hall Fund. Gifts of money and toys for the Oriental Christmas trees should be sent in not later than December 1st. The Indian convener gave a report of the work at Lytton. The hospital has been very busy. Unfortunately, the nurse has to work single-

handed, and so is practically on duty night and day. The Babies' Branch secretary appealed for gifts for the Babies' chest, which needs replenishing. The report of the Dominion Board meeting was given by our delegate, Mrs. Balfour. It has been decided to have a representative's letter prepared for the Branches.

GIFT TO MRS. HOLMES.

The presentation of an Ottawa Diocesan W.A. life membership to Mrs. Holmes, wife of Rev. Sidney B. Holmes, now Rector of Trinity Church, Ottawa South, was made last week by the members of St. Stephen's Guild of Britannia.

DIocese OF NIAGARA

The Niagara Diocesan Board met November 5th, at St. James' Church, Hamilton. The Rector, Rev. W. Archer, gave the devotional address on "The Only Begotten Son of God." Two new life members were welcomed, Mrs. Laverty, Orangeville, and Miss B. A. Louise Thompson, St. Catharines. The organization of a new Senior Branch at Acton was reported; also two new Junior Branches, one at Grand Valley and one for Nassagawaya and Lowville. In the past month Deanery meetings were held at Fort Erie, Guelph, Dunnville and Ancaster; new Deanery secretaries have been appointed as follows: For Wellington Deanery, Mrs. W. G. O. Thompson, Mount Forest; for Haldimand Deanery, Mrs. Ibbott, York; for Wentworth Deanery, Mrs. G. M. Thompson, Upper Hamilton. The total thankoffering from Niagara W.A. presented at the Dominion Board meeting was \$1,500. The secretary-treasurer of the literature committee announced that an institute will be held in All Saints' schoolroom on December 3, 4 and 5. Miss Slater, for many years corresponding secretary, having been appointed corresponding secretary of the Dominion Board, is obliged to resign her diocesan office. The resignation of Mrs. F. S. Glassco, for nine years Dorcas secretary, was heard with much regret. The executive has filled the vacancies as follows: Corresponding secretary, Miss Morgan, formerly recording secretary; recording secretary, Mrs. Sparling; Dorcas secretary, Miss Moody, formerly Junior secretary.

Church in the Motherland

The C.M.S. have recently appointed the Rev. C. E. Cutler as secretary for Missionary Missions.

The Bishop of Lebombo, who is resigning on account of ill-health, will arrive in England shortly.

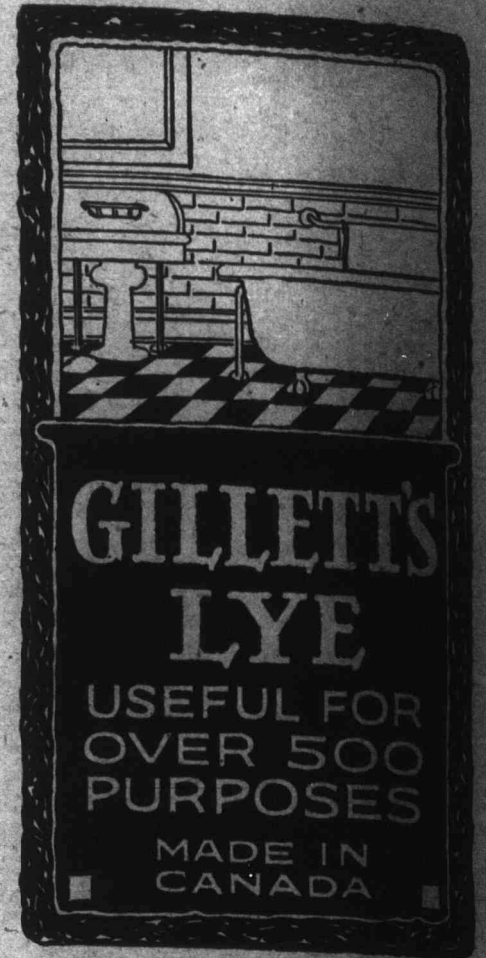
The Rev. Dr. Henry Lansdell, the well-known traveller, missionary and writer, died lately, aged 78.

The installation of Canon Willinck as Dean of Norwich took place in Norwich Cathedral on September 24th.

The Rev. Canon Bickersteth, of Canterbury Cathedral, and formerly Vicar of Leeds, and Mrs. Bickersteth have left England for a prolonged missionary tour in India and Japan.

The Very Rev. C. T. P. Grierson, Dean of Belfast, has been elected Bishop of Down, Connor and Dro-more, in succession to the Most Rev. Dr. D'Arcy, Archbishop of Dublin.

The Bishop of Kensington, Dr. Maud, recently conducted a Retreat for Clergy at the Theological College, Edinburgh. Amongst those present was the Primus, the Bishop of St. Andrew's.



Dr. Edgar Jacob, who resigns the Bishopric of St. Alban's on December 1st, intends to settle at Winchester, the home of his boyhood, his father having been Archdeacon and Canon of Winchester.

The Bishop of Chelmsford, Dr. Watts-Ditchfield, has started a crusade to collect £400,000 for the needs of his diocese. This sum is urgently needed, and one of its first objects will be to raise the stipends of the poorer clergy.

Prebendary F. Wayland Joyce, Vicar of Harrow-on-the-Hill, notes the fact that there have been only four Vicars of Harrow during the past 170 years and that he is but the ninth Vicar of the parish since Charles I came to the throne.

The death took place recently in Guernsey, in his 71st year, of the Rev. H. W. Brook, son of the late Very Rev. Carey Brook, and grandson of the late Rev. Thomas Brook. All three of these clergymen were Rectors successively since 1803 of St. Peter's-in-the-Wood, Guernsey.

It is proposed to enlarge the College buildings at Christ Church, Oxford, as a war memorial. On All Saints' Day a memorial service will be held in the College Chapel, which is also the cathedral of the diocese, in memory of the members of that College who fell during the war. The approximate number of those who served with the Forces was 1,400. Of these 232 lost their lives.

A War Cross was lately unveiled outside Christ's College Chapel, Dulwich Village, in memory of those connected with Alleyn's College at Dulwich who fell during the war. Four hundred and forty-three members of Dulwich College, including four masters, 2,526 from Alleyn's School and 17 members of the con-

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gregation of the chapel had given their lives for their country.

Recently in the presence of a crowded congregation Bishop Hodges, Archdeacon of Bedford, dedicated the first organ in the church of All Saints' at Caddington, near Luton. A harmonium has been in use in the church for forty years, and on the chancel wall there is still to be seen the bassoon which led the choir in former days. The new organ is a two-manual instrument and cost \$455, towards which the late Mr. Andrew Carnegie gave \$212 10s.

At Braybrook Church, Northamptonshire, is preserved an enormous horn, 5 ft. long and having a mouth 6 ft. in circumference. It is known locally as "the vamp-horn." Its origin is lost in the mists of the past. Evidently it was made to be blown, and, like a megaphone, it increases the volume of the voice three or four times. A century ago the sexton of Braybrook Church every Sunday morning used to take "the vamp-horn" round the village and blow it in order to summon the villagers to church.

The Church in U.S.A.

The Right Rev. R. G. Shedden, the recently consecrated Bishop of Nassau, passed through New York lately on his way to the West Indies.

Right Rev. Dr. Charles Sumner Burch, D.D., was recently installed and enthroned as Bishop of New York in the Cathedral of St. John the Divine, New York.

Rev. Dr. Slattery has declined to accept the position of Dean of the Episcopal Theological College at Cambridge, Mass., to which he was recently elected.

Serve all mankind with hearty good-will, but know them better than to expect much love or gratitude from them. Say all the good you can of all, and if you would have ill spoken of any, turn that office over to the devil.

EIGHTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.

The Eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, beginning Wednesday afternoon, December 31st, 1919, and closing Sunday night, January 4th, 1920.

These Student Volunteer Conventions are held but once every four years, and constitute the largest and most representative gatherings of the students of North America.

It is expected that the Convention will be attended by delegates (students and professors) from more than one thousand institutions, also secretaries of foreign mission boards, foreign missionaries at home on furlough, editors of papers, representatives of student movements of other lands and other Christian leaders.

At the Convention the main programme will occupy the morning and night sessions, and will include the strongest speakers of Christendom on the various themes to be presented. There will be held each afternoon sectional conferences, each with its own complete programme. There will also be a large and impressive exhibit bearing on the progress of Christianity in the world.

Held at the most opportune time in the history of the Church, bringing together so many of the leading spirits in all the centres of learning, as well as responsible leaders of the forces of Christianity, the Des Moines Convention, with inexhaustible Divine resources available, will give a mighty impulse to the religious life of the colleges, stir the entire Church to greater zeal and sacrifice for the realization of her missionary objective, and make possible a truly remarkable onward movement in the world's evangelization.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully in prayer on behalf of the Convention plans and arrangements, exercising the largest faith in the Almighty God of the nations, in Jesus Christ, the Saviour of mankind, in the Holy Spirit, Who energizes men to perform great and unselfish deeds.

Correspondence regarding the Convention may be addressed to the Executive Secretary, Wilbert B. Smith, 25 Madison Avenue, New York.

At the Convention at Kansas City in 1913-14 there were present 5,031 students, representing 755 institutions.

THE FOURTH GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN U.S.A.

(Continued from page 728.)

Quebec, and Ontario, and Manitoba, Saskatchewan, Alberta and British Columbia, but also from the lonely tepee and Eskimo igloo; from traders, trappers and miners; from the Hudson Bay, and the Athabasca, and the Mackenzie River, and the Yukon, greetings which, though cold-sounding as to their place of origin, are warm, hearty, genial, coming from the heart, beating in unison in the one great purpose of serving the one Master, our Lord and Saviour Jesus Christ.

"In Alaska and Yukon we have an organization called the Arctic Brotherhood, the members of which are chiefly composed of American and British citizens, pioneers of those northern lands. The crest of this organization is composed of two flags, the Stars and Stripes and the Union Jack intertwined, with two hands clasped across an imaginary line, and with the motto, 'No Boundary Line Here.' We have in that north land an illustration of brotherliness and co-operation—people of the two nationalities, about equally divided, living side by side with the utmost good-will, working together for the common good in perfect accord. 'No boundary line here.' From the standpoint of the Church of Christ there should be no boundary lines.

"In 1898 Chamberlain said that it would be worth a great war to see the two flags, the Stars and Stripes and the Union Jack, intertwined. The great war came, and the result in this respect has, to a large extent, been satisfactory. In England and France and on the Rhine I saw the soldiers of the two nations side by side.

"Possibly Canada has a useful work to do in cementing the bonds of unity more closely between the United States and Great Britain. The war has helped to break down the barrier to some extent, but much is still to be desired. There are agencies at work in both countries to prevent a better understanding between the two nations. Canada may be termed the liaison officer between America and England, and may be able to help in the great and noble task of bringing more closely together the two great branches of the Anglo-Saxon race.

"The coming of the United States into the war was a matter of the greatest satisfaction.

"We live in days of awful and momentous events. The time is unparalleled in the history of the world. We are at the parting of the ways. Great issues are before us, and upon the Church rests the great task of leadership, as Bishop Brent so emphatically showed us in his splendid sermon yesterday. Smaller issues are overshadowed by larger and more vital questions. It is no longer now a question of difference of opinion in small matters, but Christianity, and even religion itself, are at stake. Lloyd George the other day stated that 'The need of the land is spiritual—the one need is the healing of the Cross.' Let these words ring out throughout our own and other lands. The world's need more than ever is the presence of Christ—'The one need is the healing of the Cross.' Whether we like it or not, the Anglo-Saxon races must bear the chief responsibility for the peace of the world,



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and we, as Churchmen, have now the opportunity of justifying our existence and our position not only as peace-makers, but of taking part in supplying the need of the land—the one great need, which is the healing of the Cross."

It is said that on one occasion Bishop King copied out and gave to each of his companions (on a holiday trip) the words of St. Anselm, which he considered summed up the true end of a holiday:

"Da mihi quietem et salutem corporis et animae, simulque opportunitatem ad Te vacationem."



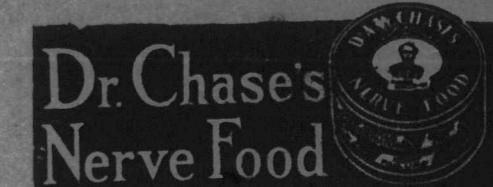
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By the Camp Fire
Notes on Scoutcraft
Commissioner Rev. George W. Tebbs.

"Why Wolf Cubs?"

WHY call them Wolf Cubs?" people are asking regarding the Junior Branch of the Boy Scout Movement. Because, as a first step, we appeal to the boy's sense of Romance. Because the furry little brother of the prairie or bush seems, somehow, to embody the ideals of keenness, purity, obedience that we want to hold up to the boys. To the wild tribes who brought scouting to perfection, the Wolf is the perfect scout. With our Boy Scouts the "Silver Wolf" is the highest order that can be gained. And so we call the Junior Scouts "Wolf Cubs," and thus find ready to our hand a symbol of innocence and the gaiety of nature; of obedience founded on the realization that the Old Wolf knows best, and is in authority; of an alertness and eagerness to learn, so becoming the skilful scout of the jungle.

And they live up to their name. Nothing could be more eager and alert than those bare-kneed youngsters.

"Do Your Best" is their motto, and they have taken it to heart. They repeat it constantly to each other. They set about things with an enthusiasm and energy that is bound to succeed. Whilst a healthy ambition is set on foot a selfish tendency is brought up short by the Cub Law; "The Cub gives in to the Old Wolf; The Cub does not give in to himself." "Who may become Wolf Cubs?"

Every boy between the ages of 8 and 12 who enrolls as a member of the Boy Scouts Association, and who having passed the tenderpad tests, promises on his honour TO DO HIS BEST, to keep

The Cub Promise:—

- To be loyal to God, and the King, and to the Law of the Wolf Cub Pack.
- To do a good turn to somebody every day.

The Wolf Cub programme fits in splendidly with every scheme in Parish, Church and Sunday School for the development of the boy, and places within reach of our officers and others a splendid avenue of social service for the smaller boys.

"During my recent tour in the United States and Canada. I have been struck by the extent to which Scouting has developed in its popularity and efficacy since my last visit. (This was nine years ago.) This reflects high credit on the patriotic men who have taken upon themselves its administration; and at the same time gives inspiring promise of its national possibilities in the near future."—Sir Robert Baden-Powell, K.C.B.

Caught.

"I say, Tom, come here!"
"Well?"
"Think of a number."
"Yes."
"Double it."
"Yes."
"Add twenty."
"Yes—go on."
"Halve it."
"Yes."
"Take away the number you first thought of."
"Yes, I've done that."
"Leaves ten?"
"No, it doesn't."
"Of course it does! What number did you think of?"
"The last number of THE CANADIAN CHURCHMAN. It's fine."

Halifax Scouts.

During the past summer a great renewal of interest in Boy Scout

activities has been evidenced. Both the visit of Sir Robert Baden-Powell, our Chief Scout, and more recently the visit of the Prince of Wales, Chief Scout for Wales has added to the enthusiasm previously manifested. Several Summer Camps were held in the Province, in addition to the Leaders Camp on the shores of Pictou Harbour in July. The King's County troops camp under the leadership of Scoutmaster Brown and the Dartmouth Troop near Bedford under Scoutmaster W. B. Elliott, were very successful.

150 Miles' Hike to See the Prince.

This was carried out by five members of the 1st Woodstock (N.B.) Troop of Boy Scouts. Leaving their home town Saturday morning, August 2nd, carrying their blankets, cooking utensils, and extra clothing they reached Meductic the first day and on Tuesday evening were in Fredericton. They then followed the river road to St. John reaching there on Sunday night the 10th. They were just over a week, being delayed by rain on the way, in accomplishing the journey. Every inch of the "hike" was covered on foot, no offers of rides being accepted. Station platforms and barns were used for sleeping quarters; and on the march no meals were carried. In St. John they obtained their wish—they greeted the Prince.

SOMETHING TO WORRY ABOUT.

"There goes Mr. Sharp. I wonder how he made all his money?"
"Heaven knows!"
"Ah! that must be why he always looks so worried!"

WONDERFUL.

A member of the board of trustees was speaking to some school children. "My young friends," said he, "let me urge upon you the necessity not only of reading good books, but also of owning them, so that you may have access to them at all times. When I was a youth I used frequently to work all night to earn money to buy books, and then get up before daylight to read them!"

THOROUGHLY CAPTURED.

A man who was wanted by the police had been photographed in six different positions and the pictures sent to the chief of police of a provincial town where it was thought likely the fugitive was hiding. After the lapse of a few days the following reply reached headquarters:—
"Sir: I duly received the portraits of the six miscreants whose capture is desired; I have arrested five of them, and the sixth is under observation and will be secured shortly."

PAT'S STRATEGY.

An Irishman had to go to law and in consultation with his counsel he was told that he had a good fighting chance. Paddy, who was anxious to win the case, was meditative for a moment, then he said: "Do you think it would be any good to send the judge a pair of ducks?" "No, no, you musn't do that," said his lawyer. "If you send him a pair of ducks he will be sure to decide the case against you." A day or so later the case was heard and Paddy won with flying colours. In the course of the congratulations, Paddy remarked: "It was just as well I sent the judge them ducks." "What!" exclaimed the lawyer, "did you send the ducks?" "Yes," said Paddy quite pleased with himself, "but after what you said I sent them from the man on the other side."