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### Personal & General

Mrs. L. S. Lundy, of Niagara, though 90 years of age, has already knitted nearly 300 pairs of socks for soldiers.

The Most Rev. Dr. Tuttle, the presiding Bishop of the American Church, quietly celebrated his 81st birthday on January 26th.

Five women graduates of Trinity College, Toronto, are at present overseas doing war work. Nursing Sister E. B. Ridley, one of the four, has received the Royal Red Cross for her work.

The Ven. H. J. Cody, Rector of St. Paul's Church, Toronto, visited Baltimore, Md., on the 3rd inst. and gave an address under the auspices of the Maryland League for National Defence.

Mrs. Willoughby Cummings, D.C.L., has been appointed associate editor of the "Mission World," the official organ of the M.S.C.C. She has undertaken a most important work, and we wish her every success in it.

Captain the Rev. T. G. McGonigle has been appointed to No. 10, Canadian General Hospital (Kitchener), Brighton, for temporary duty. Captain the Rev. J. O. Murray has been appointed to serve in the London area.

The consecration of the Rev. Canon White as Bishop of Newfoundland, which was to have taken place in All Saints' Cathedral, Halifax, N.S., will be held in the Cathedral of St. John the Baptist, St. John, Nfld., on Friday, March 1st.

The vestry of St. Mark's Parish, Halifax, whose church was destroyed in the recent explosion, met recently in the assembly-room of the School for the Deaf, and decided to undertake at once the task of restoring the work of the parish.

The Bishop of Toronto was the preacher at a special military service which was held in St. Alban's Cathedral, Toronto, on Sunday, February 3rd. In the evening the Bishop preached in the Church of the Good Shepherd, Mount Dennis.

Rev. H. W. Fox, Rector of St. Peter-le-Bailey, Oxford, who has been for some time the Senior Chaplain (C. of E.) at Abbeville, in France, was at the New Year awarded the D.S.O. He is the son of the Rev. Prebendary Fox, so well known in connection with the C.M.S.

The Rev. F. S. Ford, Mrs. Ford and daughter, of Palampur, Kangra, India, have returned to Canada on furlough. Mr. Ford went to India in 1912, and has been in Palampur for the last four years engaged in evangelistic work and in establishing the work in that centre.

War conditions have led the Religious Education Association to give up its annual convention and to hold instead a conference, designed for leaders and professional workers on "Community Organization." This will meet in the Hotel McAlpine, New York city, on March 5th and 6th.

Col. G. E. A. Jones, acting secretary under the Military Service Act, dropped dead in the vestry of Holy Trinity Cathedral, Quebec City, on Sunday last while in the act of putting on his surplice preparatory to entering the choir. He was 58 years of age and apparently in his usual good health.

Dr. Wace, the Dean of Canterbury, was 81 on the 10th of December, and his colleague in the Chapter, Bishop Walsh, late Bishop-Suffragan of Dover, celebrated his 81st birthday three days later. Thus two babies, who entered the world in the same week, are now, as octogenarians, serving the Metropolitan Cathedral of St. Augustine and St. Thomas.

The Bishop of London has never spoken with warmer feeling than in his plea at the Opera House recently for a closer union between the various denominations. "There is nothing," he said, "on which I have set my heart more during the last seventeen years than on drawing the Christians of London more closely together." After repeated conferences with the Wesleyans, Dr. Ingram feels that vested interests should stand aside, and that the whole great Church of God should be one.

Rev. W. A. Earp has returned on his first furlough to Canada from Kangra, India, where he has been acting as Principal of the Normal School of the Canadian Church Mission. This institution was opened in June, 1915, and aims at training young men as teachers in primary government schools. There are some twenty-nine men at present training in the above Normal School. For four months shortly after the outbreak of the war Mr. Earp served as Y.M.C.A. secretary with the British troops in India. Mrs. Earp and daughter accompanied Mr. Earp.

His Majesty the King has named Miss Kathleen Burke a Commander of the Order of the British Empire in recognition of her services to the wounded of the Allied armies, and for her work in connection with the Scottish Women's Hospitals and the Red Cross. Miss Burke, who is well known in Canada, has raised more than one million dollars for the Red Cross. She is the only woman who was ever allowed to appear on the floor of the New York Stock Exchange, where she spoke on behalf of the Red Cross. She was also the first woman who was permitted to visit the Verdun front.

It was fifteen years on January 10th since Dr. Randall Davidson, now in his seventieth year, was nominated to the Archbishopric of Canterbury, in succession to Dr Temple, who had died on December 23rd, 1902. His long Primacy exceeds the record of all his predecessors since the death, in the year of his own birth (1848), of Dr. William Howley, who held it nearly twenty years, having crowned both William IV. and Queen Victoria, to whom he announced her accession at Kensington Palace on June 20th, 1837. Archbishop Temple lived just long enough to crown King Edward; but it fell to Dr. Davidson's lot to crown King George V.

Colonel George T. Denison, the veteran stipendiary magistrate of Toronto, was unanimously elected an honorary life member of the St. George's Society, Toronto, at the annual meeting which was held on February 1st. Colonel Denison has already been an active member of the Society for 54 years. This distinction was conferred on the gallant officer on the motion of Sir Henry Pellatt, seconded by Sir Edmund Walker, who described the gallant Colonel as police magistrate, soldier, lawyer, author, a great Imperialist, and, above all, a true Canadian. Col. Denison, in acknowledging his appreciation, gave a very interesting review of the history of Toronto, and its military affairs. He and his sponsors warmly eulogized the heroic deeds and achievements of the Canadian forces overseas.

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TORONTO - CANADA



# Canadian Churchman

Toronto, February 7th, 1918.

## The Christian Year

THE FIRST SUNDAY IN LENT,

February 17th, 1918.

We enter Lent with Our Lord in His temptation. The secret of a good Lent is a Lent kept with Him. Let us put that in the forefront of our plans for this Season, remembering that He is going with us in all our acts of self-denial and in our special devotions. Not one is to be without Him. Not one is to have a lower object than to bring us nearer to Him, and to give Him greater opportunities to work in and through us. Let us take the opening words of the Epistle as our motto for Lent, "We then as workers together with Him."

One of the great objects of this Season is to give us a greater knowledge of our temptations. We are to know ourselves, and to become more aware of our special tendencies to fall into sin in this or that direction. "Forewarned is forearmed" in this connection as in many another. Self-knowledge is a great help in the battle we are called upon to fight.

As we read the Gospel for the Day, how the reality of the Incarnation comes into view! He was, indeed, Man. Nothing which touches man leaves Him untouched. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Temptation, far from removing us from Him, draws us nearer to Him. When we are tempted we walk on ground hallowed by His feet. Let us hold that clearly before us in the hour of trial. He shares the trial with us, and is close to us; and the stronger the temptation, the closer He comes. What a comfort to reflect, "Whatever else I do not know concerning this temptation, one thing I know: Christ is very near, for this to Him is familiar ground." The temptation of Christ was a great reality. He "suffered, being tempted." The full strength of temptation fell upon Him, and He overcame all that man has to meet. This makes us understand better the great truth that, while temptation is strong, and is for us, as for Him, a real trial of strength, yet it is never too strong. There is never too much temptation. It is never more than we can bear, for the fiercest storms which rage in human life need never completely overwhelm us.

All this is true, of course, only for those who rest in His strength, who fight the World, the Flesh, and the Devil in the power of the New Nature which is ours in Christ Jesus. It was the New Man, the Second Adam, Who struggled with and overcame the Enemy in the Wilderness, and it is in the power of that New Nature that we, too, may obtain the victory. Beside every tempted man and woman stands the great Second Adam, saying, "My grace is sufficient for thee." Let us partake of the riches of His grace in every hour of trial, and we shall find His promise is true for every test.

"O wisest love! that flesh and blood,  
Which did in Adam fail,  
Should strive afresh against the foe,  
Should strive and should prevail."

## Editorial

M. S. C. C. FOR 1917.

Two weeks ago we gave in these columns the total receipts of the M.S.C.C., i.e., Missionary Society of the Canadian Church, for the past year, and last week we gave the percentage that these receipts had rendered it possible to pay on the various departments of work. We have now the complete statement, but shall not attempt to do more than draw attention to a few of its main features.

The receipts show an encouraging advance as compared with the previous year. Payments on apportionments amounted to \$154,335.38 as compared with \$150,769.99 in 1916; receipts for Jewish work, \$12,012.58 as against \$10,443.74, and receipts for various objects not included in either of the above, \$11,194.06 as against \$9,496.66 in 1916. Legacies showed a falling off from \$13,639.21 in 1916 to \$2,616.39 in 1917, but the gift of \$10,000 from the late Captain Guy Drummond was responsible for the greater part of this difference.

Under expenditure, the total paid to the Canadian missionary dioceses in 1917 was \$63,164.25 as compared with \$54,198.36 in 1916, the grants remaining practically the same. As an illustration of what this meant, we find that the Diocese of Algoma received \$5,988.11 in 1917 and \$4,969.24 in 1916. And we wish in this connection to draw attention once more to the situation facing our missionary dioceses as the result of our present system. The above diocese had no means in the world of knowing until after the first of January, 1918, whether it was likely to receive more, or possibly less, for 1917 than it received in 1916. How, we ask, can any diocese plan its work effectively under such conditions? We have contended, and still contend, that the grants should be made at least a year in advance and be paid in full, any deficit in one year being carried over to the next year and the grants reduced accordingly. In this way every diocese would be given a year in which to adjust its work in place of being forced to provide for a deficit with practically no warning.

For special types of work in Canada, such as Oriental Missions, Church Camp Mission, etc., the amount expended in 1917 was \$9,305.09 as against \$10,406.34 in 1916, the reduction being due mainly to the falling off of work in connection with the Church Camp Mission as a result of the war.

For work abroad, Africa received \$1,964.77; China, \$22,041.12; India, \$17,000.34; Japan, \$24,288.39; Palestine, \$500; South America, \$600; miscellaneous, \$3,553.57, a total of \$69,948.19, as compared with \$68,760.45 in 1916, the only increases being in Japan and in miscellaneous, which includes the sum of \$1,111.37 for Armenian Relief.

It is of interest to note that the amount of the Reserve Fund invested in debentures at the close of 1917 was \$70,520.37 as compared with \$57,095.20 in 1916, and the fact ought to be emphasized in connection with this that it is on the strength of this Reserve Fund that the Church is able to advance 75 per cent. of one-quarter of the total grant to each diocese every three months.

So much for details. We mentioned two weeks ago that "the only outstanding falling off" during the past year was in the Diocese of Toronto, and one has only to glance at the amount asked of this diocese, \$41,600 Gen-

eral Apportionment and \$3,000 Jewish Apportionment, to realize what an important part it plays in the whole work. It is asked for nearly 24 per cent. of the total apportionment. We do not for one moment think that the above sum is more than it can be expected to contribute, but we do think that unless the machinery for raising this sum is improved there is little prospect of any great increase. Unlike almost every other diocese, it has no committee, apart from the Bishop himself, looking after this work, evidently leaving this to the M.S.C.C. office, which happens to be located in this diocese. We are not blaming any one in particular. It has been an oversight, and the war, with its insistent and frequent appeals, has borne heavily on the Anglican portion of Toronto's population and has brought the weakness to the front. We are certain, though, that, judging by the spirit in which the decline during the past year has been received, there will be a different story to tell a year hence.

We have no reason to be discouraged at the above results, but we have reason to consider seriously what steps should be taken, and taken without delay, to meet the added responsibilities facing the Church in connection with our Indian missions and after-the-war developments.

\* \* \* \*

Reports seem to indicate a rapidly increasing spirit of revolt in Germany. Lack of food, war weariness, and a gradual realization of the true state of affairs, and doubtless also the effect of conditions in Russia, are breaking down the confidence of the masses of the people in the military authorities. This was bound to come, sooner or later, but it remains to be seen whether this unrest can be kept under control by those in power. It is assuming large dimensions, and the situation is full of possibilities, and every possible reserve force should be prepared without delay by the Allies.

\* \* \* \*

We have recently received the annual financial report of one of our city parishes and it is a pleasure to note the improvement in this respect that has taken place in late years. Even yet, however, in too many parishes the money received and expended by the wardens is treated as the only money worth reporting. This is an important part of the finance of a parish but not the total by any means, and it does not give a correct idea of the financial standing of a parish. The particular report referred to above, is representative of those parishes where an effort is made to give a complete statement of the financial operations of every department.

\* \* \* \*

Whether the war ends this year or not, the world is faced with a most serious shortage in its food supply. Foodstuffs cannot be produced in a few weeks' time, and even if the men were to begin to return to their homes during the coming summer, it would mean many months before their help could be brought to bear, to any appreciable extent, upon the situation. Millions are confronted with famine, and it is no time to be lenient with any man who allows greed for gain to blind his eyes to the need of his fellow being. We cannot believe that the farmers of Canada are so bereft of humanity as to take advantage deliberately of the present situation in order to swell their bank deposits. Any man who does so, no matter who he is, should be punished severely.



## Thoughts for the Thoughtful

We should forgive even before forgiveness is asked. That is the way God deals with us. Rev. Floyd W. Tomikins.

\* \* \* \*

"He Who, throned in clouds, shall come,  
Judge Eternal from above,  
From His cradle calls and asks,  
By His own, His people's love."

\* \* \* \*

There is at the core of all men something which the whole world of nature, of science and of art is inadequate to fill; and this part of man is no mere adjunct of his nature, but his very, most permanent and highest self. What this inmost personality craves is sympathy with something like itself, yet high above it.—I. G. Shaip.

\* \* \* \*

"Not new opinion, but renewed devotion to known duty, is what is needed for the impoverished life of a professed disciple of Christ. This is what was meant by the Old Testament prophet, who said: 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'"

\* \* \* \*

There is only One Who can save to the uttermost—for life and for eternity, for material welfare as for spiritual and intellectual liberation—and He is the Christ of God. When He is born in the heart of a man and makes it His Bethlehem, His abiding place, that man's life is a new life, with a new outlook upon the world, and a new comprehension of the meaning, value and purpose of life.—Lutheran Church Work.

\* \* \* \*

In the person of the Incarnation we see how true it has been all along that man is in God's image: for this is man, Jesus of Nazareth; His qualities are human qualities—love and justice, self-sacrifice and desire and compassion; yet they are the qualities of none other than the very God. Here in Jesus Christ it is man's will, man's love, man's mind, which are the instruments of Godhead, and the fullness of the Godhead which is revealing itself seems to make these qualities only more intensely human.—Charles Gore.

\* \* \* \*

Many a one is led to doubt whether Christ "can do anything" practical for him, since private prayer and public ordinances help him little, and his temptations continue to prevail, whose true need is to be roused up sharply to the consciousness that it is not Christ Who has failed, it is he himself: his faith is dim, his grasp on the Lord is half-hearted, he is straitened in his own affections. Our personal experiences should never teach us self-confidence, but they may often serve to humble and warn us.—G. A. Chadwick, D.D.

\* \* \* \*

In old times all that man longed for came in Christ. And when did Christ come? He came when Simeon and Anna lived; when those who were constantly praying for the coming of the Lord Christ believed that He might come at any moment. Expectancy is prophecy; hope is promise. When we earnestly long for unity; when we who pray for it also expect it, the day of unity will be at hand. Longings and expectation are an invitation to Jesus Christ to come, in all the fullness of His power, and to give His wounded and bruised Church the fullness of His life. God never refuses man's invitation.—Bishop Brent.

## PRAYER

Sermon preached by the Right Rev. J. C. Farthing, D.D., Bishop of Montreal, on Sunday, January 6th, 1918.

THE King calls us to a day of prayer and thanksgiving. That fact shows that our King believes in God and in prayer. Thank God for that. It is a cause of the greatest thankfulness, indeed, that we have at the head of our Empire a man whose faith and life is so exalted and true. When I was in England a Socialist said to me, "We have no desire to oppose the King. He is a good man, and he has set the nation a noble example of family life." The Church of England is loyal to the core to the King and Constitution, and it is our duty, as it is our pleasure, and will doubtless be for our blessing, to obey His Majesty's command as we meet together for special prayer to God in this day of our need.

What is prayer? The Christian conception of prayer is very much more than petition. It is the spirit of man in fellowship with God, Who is Spirit. It, therefore, includes the contemplation of God, when the spirit within just waits upon Him in silent adoration and receptivity; it includes communion or fellowship with God, when in meditation the spirit communes with Him; it is the realization of the Reality of the Unseen God, when He becomes a living, conscious Presence, Who brings peace to the inner man; confidence, consolation, strength to the Spirit within, "Never so far off as ever to be near."

Yet prayer as the instinct of mankind, the prayer which has been practised by men throughout all ages, by the ancient people of God, by Pagan and Christian, is the crying out of the soul of man to a Higher Power for some good desired or to be freed from some evil threatened. It is in this aspect that we regard prayer when we offer our petitions to God to-day.

The spirit, not the soul, prays. God is Spirit, and man can alone hold fellowship with Him through the Spirit. "They who worship Him, must worship Him in spirit and in truth."

Prayer is not an easy thing. It is not an easy thing to hold real fellowship with an Unseen and Unheard Person. It requires an effort of the whole being. The spirit of man should govern, and he will never reach his highest and best till it does. In prayer the spirit must predominate, and, controlling the soul and mind, reach out through these to God, when spirit speaks with Spirit. It means a great effort. It means the concentration of the mind and the subjection of the flesh as the spirit within breaks through the limitations of the material and soars to the larger, grander realm of the spiritual, and is ennobled by fellowship with God Himself.

Of course, there are difficulties connected with prayer. Probably there was never a generation which faced greater difficulties than we, who have been so absorbed in physical science and in developing our material resources.

As our knowledge grows, we learn that what was supposed to be "contrary to the laws of nature" a few years ago is proven to be in accordance with nature. The materialistic conceptions which were so prevalent in my youth have given place to another conception, which gives greater place to the spiritual. As Mr. Balfour has taught us in his "Foundations of Belief," "Perfect uniformity is never observed

in nature." We must learn to look behind nature, to the Being Whose will is expressed in those laws which we observe in the universe. For behind all nature is a Personal Power, Who is far above that which He has created, and Whose mind and will is expressed in the course of nature. To this Being, Whom Christ has revealed as the All-loving Father, we come in prayer to-day. He it is Who can direct and alter the course of nature, for He is the Origin of all, and every law operative is the expression His Will. His Mind and Will is expressed in all creation, whether in the seen or the unseen. There are many forces at work, and sometimes a single phenomenon is the effect of many forces. A small thing may set in motion many varying forces. When speaking of prayer for fair weather Sir Georges Stokes stated in his Gifford lectures:—

"It is perfectly conceivable that a child, by lighting a bon-fire, might produce an ascending current of air which in particular cases might suffice to initiate a movement which went on accumulating till it caused a condition of the atmosphere to be widely different from what it would have been had the child not acted as I have supposed. It is not, therefore, by any means certain that the conditions of the weather is solely determined by physical conditions, the effect of which could even conceivably be calculated beforehand. Hence it is conceivable that a change in the future of the weather might be made without any interference with the physical laws actually in operation."

When we remember how often the carefully worked-out weather probabilities prove incorrect, we can give ready credence to his words. If the single action of a little child can effect a change by setting other perfectly natural forces in motion, could not the Almighty also change the course of nature, not by changing the laws, but by bringing other forces into operation?

God is above and behind all nature. He is Almighty, All-wise, All-loving. He has a purpose in all His acts. There is a purpose in Creation. There is a purpose for every life. The highest blessing for mankind, the greatest good of the individual is to fulfil that purpose of God.

So that when we come to God, we realize that His purpose is the best for us and for mankind. We trust Him because He is wise and loving, as well as Almighty. As Aquinas said:—

"Our aim in prayer is not that we may change God's appointment, but that we may procure by our prayers that which He has appointed."

The popular conception of the prayer of faith is utterly wrong. It is generally said that the prayer of faith must be answered, that we are to ask God for whatever we desire, and if we believe that we will get it, God must give it to us or prove Himself faithless. This conception of prayer would make every creature, however ignorant, a dictator of God. Such a conception does not show faith in God, but rather the reverse. We do not come as His dictators, but as children, and, knowing Him to be the All-wise and All-loving Father, Who desires only the best for His children, we believe and trust implicitly in Him, and make our requests known to Him as His dear children, having confidence that He Who loves us and desires the best for us will give what He sees to be best. Jesus shows us the true attitude of perfect trust, when, in the dark hour of Gethsemane, He cries in His agony, "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." That is the prayer of faith that makes its requests known, that trusts implicitly in the wisdom of God and desires the purpose of God to be fulfilled, knowing it to be the best. In this attitude we pray. It would be contrary to the will of God to pray that evil might befall

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**"The Bishop's Gaiters"**

H. G. WEST,  
Christ Church, St. Catharines.

"We are not divided, all one body we,  
One in hope and doctrine, one in charity."

The grand old marching hymn of the Church rang out triumphantly as the choir of St. George's Cathedral moved in the recessional down the main aisle, and Thomas, newly consecrated Bishop of Morland, felt the old words thrill with new power and meaning as he moved slowly behind his choir and clergy to the vestry.

Even after he had pronounced the Benediction and had unrobed he still hummed the words over and over again. How true they were—one great Church, world wide, older than the empire by centuries, rich in its heritage of noble names and service, and he was to help carry on its mission—he who after years of service had been chosen for the highest honour the Church could give to any of its children.

Half an hour later, when he entered the See house and made his way to the study, where he knew the old housekeeper would have his supper waiting, the words still rang in his ears and not until he had entered the dimly-lit room and found an old man standing before the open fireplace, did the words and music pass from his mind.

The Bishop paused a moment, wondering who his late visitor could be; then as the old man stepped forward, with hand extended, he switched on the lights and turned to meet him.

"You will pardon an old man's visit after your trying day, I hope," his visitor said, as the Bishop motioned him to a chair. "I have followed your ministry many years with interest, and as I am leaving the city to-night, I wished to call and offer my congratulations to you on your well-deserved honour and to pray God's blessing on your future work."

"It is kind of you to come," replied the Bishop, "although I do not recall your face at all. Where have we met before?"

The old man smiled, as he answered. "Oh, we have never met personally, though I have often, in the past years, attended services at which you were preaching." He rose, holding out a neatly wrapped parcel, "I would ask your Lordship to accept this little gift, as well as my congratulations, with an old man's blessing."

The Bishop, wondering again who his visitor could possibly be, took the parcel from the old man, thanking him as he did so. He could not, however, help smiling as his visitor, interrupting his words of acceptance and thanks, said, "The little gift has one peculiar virtue,—when you use it, you will say the thing you ought to say regardless of everything, which—even in a Bishop—is not always the case."

"Indeed, that would not always be a virtue, I'm afraid," the Bishop said, beginning to think he had some good-natured old crank to deal with. "However, if it does that, why I may get the same gift for all my clergy."

The old man merely smiled, as he held out his hand again. "I know you do not believe me, and even think I am a bit strange, but in a few days you will see that my words are true." And with a hearty handgrasp he left the study.

As soon as he had gone, the Bishop untied the parcel, laughing loud and long as he removed a beautiful pair of gaiters. As he examined the fine material and workmanship on them, he said to himself: "If it were not for the undoubted value of these, I should fancy it a joke. However, we'll see if gaiters can be a sort of Aladdin's lamp." Then ringing for his housekeeper, he handed the parcel to her and turned to his waiting tea, still smiling as he recalled his strange visitor and stranger gift.

After a few days, the Bishop forgot all about the visitor, and his gift as well. Every hour seemed full of duties to be attended to. A man of middle age, kindly, humorous and a better business man than a student, he felt most seriously the responsibility of the high office which was his. In this large diocese, well settled and very conservative, the new Bishop felt that he must carry on the work as his predecessors had carried it on before him and do his duty for the Church and for his people.

One winter morning a few weeks later, in opening his morning mail, he found among the many letters, one from an old college friend, now Archdeacon in the largest church in Wanto, the leading city in his diocese, which said—

others. Pray for your enemies, do good to them who hurt you, and it is wonderful, as the experience of life shows, how speedily hatred vanishes when the heart sincerely prays. So that in the true prayer, we bring our wills and yield them to the will of God; and our lives must follow our wills and we must live in accordance with the will of God, if we would be effective in prayer; and if we would be effective in work, we must be co-operating with God. We are so apt to forget this, and we ask, and have not, because our wills and lives are contrary to God. The Church is Christ's Body, of which each one of us is a member, and it is the function of the members of the Body to show the life of the Body; and you, my brethren of the laity, are just as much members of Christ's Body as the clergy, and you are therefore called upon to live the same standard of life, and you are as much concerned for the welfare of the Church as are the clergy. You have far more to do and far greater responsibilities towards the Church than to attend and to finance it. The Church will never show her power, will never influence the life of the nation as she should, will never bring the world to Christ until all her members are awake and alive to do the will of Christ, and to take a real and active part in the spiritualities of the Church. The laymen and women of the Church must realize that the spiritualities of the Church are their concern as well as the temporalities. I would like to see in every Church, a body of laymen associated with the clergy in doing the spiritual work of the Church as well as to care for the finances. Keep the ideal before us. We are the Body of Christ, each one a Priest of God, and we come together to worship, to exercise that Priesthood, to join together in prayer and praise to God as one Body, and the ordained men are being set aside by solemn consecration to express by word and deed the priesthood which belongs to the whole Body of Christ. The life of the whole Body must be expressed if that worship is to be acceptable to God; and the whole Body must also realize that it is to witness to Christ's life in the world, laity and clergy alike, and to stand for right against wrong. And we stand for it at home as well as in Europe. It is nothing short of hypocrisy for us to condemn the Germans for the outraged womanhood of Belgium, Poland and France, and to be indifferent to the outraged womanhood in the streets of Montreal. It is hypocrisy for us to condemn the injustice of Germany, while we tolerate injustice at home, and permit our poor to be housed in hovels where it is impossible to observe the decencies of life, and when we permit the injustice of the interests to oppress the public at large. It is hypocrisy for us to condemn the iniquities of German autocracy and to permit the corruption of our own public life in Canada.

On this day of prayer we must bring our wills and our lives to the service of God and His Righteousness; and I call upon you all here before God, before His altar, to consecrate yourselves anew to do His will, to strive for the right, to further the Kingdom of Christ, and never to rest until Right shall prevail in Canada, and that we shall fight for Right here as our sons are on the battle fields of Europe. Sin paralyzes every effort and we must put away the sin from our own lives and bring ourselves, our spirits, souls, minds and bodies and lay them bare before God, that, through the sacrifice that His Son offered on Calvary for the sin of the world, we may be cleansed from the stain of sin, and then with clean and holy hands lifted up before Him, we can pray that the cause of Righteousness may prevail, and we can "pray with the Spirit and with the understanding also."

**"HE DIED."**

Even a very small portion of the Bible, and one that has often been passed over carelessly, will, in the end, sometimes arrest the sinner. A worldly and sinful man strolled into church and heard the fifth chapter of Genesis read. There it is said of several persons who lived very long that they died. Enos lived nine hundred and five years, "and he died"; Seth, nine hundred and twelve, "and he died"; Methuselah, nine hundred and sixty-nine, "and he died." The frequent repetition of the words "he died," notwithstanding the great length of years they had lived, impressed him so deeply with the thought of death and eternity that he became a changed man.

The flower of youth never appears more beautiful than when it bends towards the Sun of Righteousness.—Matthew Henry.

"Dear Tom—or I suppose I should say, My Lord,—As you intend to pay your first episcopal visit shortly, I want you to come down to-morrow if at all possible and spend the day. I have just received a gift from an old parishioner of \$6,000 for a new organ, towards which several of the vestry have added a further \$4,000. As you are quite an expert in these things I would like to talk the matter over with you, as to make, etc. Can you come? It seems strange to think of old Tom Morton, Lord Bishop, but you have well deserved the honour, old man. Shall look for you on the morning train. Yours with regards, Allan."

For a few minutes the Bishop consulted his programme for the week and finally deciding he could arrange matters to spare the day, wrote a brief note saying he would come; and early the following morning, wearing for the first time the old man's gaiters, left for the station.

For some time the train moved slowly along, stopping often. The Bishop could see through the car windows the snow driving by in ever-increasing fury until the whole landscape was blotted out in a great white blizzard. The train had finally come to a halt, and as the impatient passengers were beginning to wonder what the matter could be, the conductor entered and said, "I am very sorry, ladies and gentlemen, but we are snowed in and it will be several hours before the plow can reach us to open the track."

"How long do you think we shall be here?" the Bishop asked, stopping the conductor as he passed. "At least four hours, sir."

"And where are we at present?" the Bishop again asked. "Just about six hundred yards beyond Stowville," he answered, passing on.

"Stowville," repeated the Bishop to himself, "let me see, who is stationed here? Oh, yes! John Greerson. As we have several hours I wonder if I couldn't look him up." He hesitated a while, considering the storm without, but finally putting on his greatcoat and turning up the collar, left the car. Short as was the distance he almost regretted leaving the warm train, as the wind and sleet caught him, but finally after an effort reached the village and by inquiring at a small store, soon found himself at the Rectory. The door was opened by Mrs. Greerson, who, when the Bishop introduced himself, at once invited him in, plainly showing her astonishment to see him and on such a day. As the Bishop shook off the snow and removed his coat and hat he told her how he happened to be there. By this time her husband had appeared and shaking the Bishop heartily by the hand led him into a warm but very plainly furnished living-room.

"You must not mind the disorder," Mrs. Greerson said, as she placed a chair near the stove for the Bishop, "but as we can only afford to keep one stove going, we have to make this living-room, dining-room, kitchen, and even my husband's study."

As the Bishop remembered his own beautifully furnished See house, he felt a strange sense of discomfort, but turning, said, "You need offer no apology. It is very warm and comfortable, but surely the parish pays you enough to live comfortably on. How much salary do you get, Greerson, may I ask?"

"\$800 and this house; but we have three children and also have to keep a horse," the woman answered, before her husband could speak. "This, with the sickness we had last fall has made it hard to manage; especially as everything has gone up in price so since the war."

"\$800!" said the Bishop. "Why, that's a shame! I haven't had time to look into the financial affairs of the diocese yet or the question of salaries, but surely this is not general, to ask a man to keep a family and horse, too, on less than a day labourer receives. Why, it's scandalous!" The woman started to speak, but her husband interrupted her. "I'm afraid you will find it is pretty general in the smaller parishes, but we can't complain: we get enough to live on and that's all a man can ask or expect in the Church."

"But a man must live," said the indignant Bishop. "Why, our laity wouldn't ask a workman to live on such an income. And to ask their spiritual leader, who has spent years and money at college to do so,—why, it's wicked. It seems to me they must want the benefit and privileges of the Church free. They wouldn't ask others to pay their grocery or doctor or rent bills, yet they leave it to those who can least afford it to pay the spiritual expenses for them,—their clergy."

"It is a shame!" the clergyman's wife said. "John never gets a new book. He can't subscribe to any good magazines or papers, and hasn't had a holiday for ten years. He simply can't afford one." "Oh, well, we might be worse off," her husband replied. "Don't make the Bishop feel we are

(Continued on page 93.)



## THE BIBLE LESSON

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

First Sunday in Lent, February 17th, 1918.

Subject: Teaching by Parables. The Seed and the Soil.  
—St. Mark 4: 1-20.

ONE of the striking features of our Lord's ministry was the frequent use He made of Parabolic teaching. Teaching by parables was not altogether new. Jewish teachers had used them. There are examples in the Old Testament (2 Sam. 12: 1-4; 1 Kings 20: 39-40).

**1. What is a Parable?** It is an earthly narrative meant to set forth heavenly truth. The New Testament parables are of this character. They are of a higher order than fables. A fable is generally unnatural in the story it tells and its application, at the best, is to morals. It never rises above what is earthly. In our Lord's parables the narrative is always natural and reasonable, even if it is sometimes imaginery, and the truths taught are heavenly or spiritual. The parables of Jesus have reference to: (1) the Kingdom of God, (2) the individual members of it, (3) the judgment of the members of it. The parables show that the things of earth not only illustrate, but were designed to bear witness to the things of Heaven.

**2. Interpretation of Parables.** Our Lord used the parable of the sower as a model. His explanation of its meaning shows how naturally, and without any forcing, it is to be applied. Yet every part has its use and the details are harmonious and in accord with the general tenor of Holy Scripture. He also states (vs. 11 and 12) that the meanings of the parables are to be spiritually discerned, but that these meanings will be hidden from the unspiritual.

**3. The Sower.** The only part of the parable of which our Lord makes no explanation is that regarding the sower. He does not tell us who the sower is. However, we are not left in doubt for, in other parables in which He speaks of sowing, He says: "He that sowed the good seed is the Son of Man." We cannot go astray in taking that to be the interpretation here. But Christ the Great Sower is not the only one to sow the seed. Others, also, have the privilege of taking part in this great work. The Apostles had that honour. Clergy, Sunday School teachers and parents may sow the good seed. Every Christian may help, is expected to help, in this important work.

**4. The Seed.** Our Lord explains that the seed is the Word—God's Word. The truth of God as it comes to human hearts is this word. Jesus sowed the seed in the heart of Nicodemus when He told him about regeneration. He sowed the seed when He told the woman at Jacob's Well about the Water of Life. Philip sowed the seed when he preached to the Ethiopian about Jesus. The seed has life. It has the power to grow and to bring forth fruit under proper conditions for growth. The parable, therefore, deals with the various kinds of soil which represent different kinds of hearers of the word.

**5. The Wayside hearer.** Some seed falls upon the foot-path. It has been beaten by the passage of many feet. The seed lies upon the surface and birds come and take it away. The wayside hearer hears the word but does not take it in. Other thoughts fill his mind and Satan is ever ready to remove any good seed that may fall. People who are absorbed in the material things of life so that their hearts are unprepared for that which is spiritual are wayside hearers. Besides the natural indifference and current worldliness indicated by "wayside" there is the hostility of the great enemy of souls. Satan cometh and snatcheth away the word that has been sown. Very agreeable and pleasant people may be wayside hearers. They are such if the word finds no entrance.

**6. The rocky ground hearers.** Shallow ground in the surface of rock is meant. The seed falls upon it and grows quickly. These are emotional but shallow souls which seem to respond quickly to the word, but they have no endurance. Tribulation or persecution soon destroys the joy with which they received the word. The good seed was not deeply rooted, hence it could not withstand. A superficial religion will not endure trial or persecution.

**7. The thorny ground hearers.** The thorns did not show themselves until after the seed was sown, but they were in the soil. The soil was deep enough for the bringing forth of complete and enduring growth. Our Lord explains that the seed grows, but is choked by the cares, riches and the desires of other things. Cares and

pleasures seem to be very different, but they are equally effective in choking the word. It is not killed but it is fruitless.

**8. The good ground** represents those hearers who accept the word they hear and bear fruit. All do not produce the same results. Some bring forth thirty-fold and some even an hundred-fold. But even the poorest sort of these fruit-bearing hearers is better than those who bring forth no fruit. Fruitfulness is the test of one's religion. All who bear fruit are accepted of God. The wayside hearers paid no attention to the word. The rocky hearers received it with a superficial welcome. The thorny hearers gave it a divided welcome. The good hearers give a hearty welcome and are loyal and enduring. He that endureth to the end the same shall be saved.

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## Apologetic Literature

### Basic Ideas in Religion.

By Richard Wilde Micou, M.A., D.D. Edited by Paul Micou. Association Press, New York. (500 pp.; \$2.50.)

The late Dr. R. W. Micou was at the time of his death Professor of Theology and Apologetics at the Theological Seminary in Virginia, and was formerly Professor in the Philadelphia Divinity School. This work, edited by his son, was planned and begun by Professor Micou, but never completed. The son has made use of a great mass of material collected by his father, and it must be admitted has succeeded in giving to the world a book which shows little trace of editorship. The ground covered in this volume is much the same as that covered by the older standard works in Theism, though it is a Theism brought up-to-date by a successful and fair-minded modern teacher. The Theistic arguments are divided as follows:—(1) The Cosmological Argument, (2) the Teleological Argument, (3) the Anthropological Argument, and to these are added two chapters, one on the "Witness of the Beautiful and the Sublime," and the other on the "Witness of the Human Spirit to the Infinite and Perfect Being." The outline of the book, therefore, follows that marked out by the older Theists, such as Professor Flint, but a great deal has been learned from Modern Idealistic Theists like Bowne and Royce. There is even some considerable trace of the influence of William James and other writers of the Pragmatist school. For example, on p. 16 we read: "God, the Postulate of Theology, is as incapable of absolute demonstration as the Self, but the idea grows clearer under devout study." But in what sense we are then to understand the "Theistic Proofs" as "working hypotheses," (p. 37), is not easy to conceive. How can "hypotheses" prove a "postulate"? The section of the book which deals with anti-theistic theories (chapters x.-xiii.), seems rather brief, but there is a valuable chapter on the New Theory of Matter in which the conclusion reached is that "all matter in the last analysis is force, and the points at which force acts to a centre become manifest as matter. . . . God's immanent presence sustains the force in orderly harmonious ways of working. As a great musician plans an entire sonata in his mind and then gives life and body to it by playing it, even so, but without any instrument, is the marvelous universe embodying through Will the thought of the Divine Mind."

In Part II. we have the arguments for the "soul" and "immortality." First of all the writer takes up the historical evidence for the universal belief in the soul; then the philosophic analysis of the grounds of this belief, along the lines of the consciousness of the essential difference between mind and body, of the ineradicable conviction of personal identity, and of the will as the expression of personality; and lastly, the witness of the conscience to moral freedom. This section of the book, carefully thought out and convincing, is of especial interest at the present time when the question of the immortality of the soul is so much on people's minds.

The book closes with an unusually long "Appendix" of nearly 100 pages, a good "Bibliography," and a very complete "Index." The work makes a valuable contribution to Theistic thought, is clear and readable, and will repay careful study.

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Experience proves that kindness, as distinguished from personal affection, which is quite another thing, does not generally come by spontaneous growth so much as by reflection and the cultivation of a larger sympathy.—H. N. Oxenham.

## FROM WEEK TO WEEK

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

DR. R. BRUCE TAYLOR, the new Principal of Queen's University, in his farewell address to his congregation in St. Paul's Church, Montreal, dwelt upon the position of the Church in relation to the public at some length. He admitted the great difficulties of laying hold of public interest, and made many suggestions as to possible remedies. He claimed only for his suggestions the nature of experiments, and confessed that he himself had not put them to the test. This, of course, at once greatly weakens the authority of suggestions, especially when made by one who was stepping out of what corresponds to a parochial ministry. There can be no class of men more interested in making the Church a living power in the lives of men than the clergy. Every ambition of life, every instinct of service, calls for just this thing. Experiments may be made if there is apparently a well-founded confidence in a reasonable success. To disturb the known in hopes of making something out of the unknown is a venture that cannot be lightly embarked upon. The advice that comes so easily concerning untried experiments by those who will be unscathed by failure cannot always bear fruit. And yet we must not be reactionaries. All men cannot work successfully by the same methods. Men must work according to their own gifts and limitations, and to a considerable extent according to the character of the community to which they minister. Failure must be risked at times, but the most potent incentive would be the argument of a sound success by a normal man. When they in positions of special vantage hesitate to explore the untrodden paths of ecclesiastical experiment, it is hardly reasonable to expect those less favourably placed to act the part of pioneers.

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The newspapers announce that Major Gerald Birks, of Montreal, now overseas, is about to return to Canada to raise the sum of two million dollars to establish a Khaki University in England or France or somewhere, where Canadian soldiers can be instructed in agriculture, engineering, civics and various other subjects that will better fit them to become good citizens when they return to the Dominion. Two million dollars constitutes a tidy sum to ask of the people of Canada, and before the request is formally made there ought to be the fullest and frankest information regarding the proposed expenditure. How is the estimate of two million dollars arrived at? The duration of the war would naturally vitally affect the drafting of such a scheme. How long is the war supposed to last? Is the two million a first instalment, to be added to as the war progresses? What portion of this large sum will be spent in buildings? Would the people of Canada be justified in erecting buildings to the value of say a million dollars for this fugitive work? If that were sufficient wouldn't a million dollars go a rather long way in paying the salaries of professors, etc. In the next place, subscribers would probably like to know something of the proposed students of this new seat of learning. Who shall they be? It can't be the fighting men of France. The enemy will fully occupy their time and energy. It can't be the wounded men in hospitals scattered all over the United Kingdom. It can hardly be the headquarters staff in England, for they could ill-afford to have their attention diverted from the one thing needful—the prosecution of the war. Who then can it be that calls for this new venture in higher education? Is it the reserve battalions waiting the call for service, or re-service on the firing line? If such a course did not militate against the military training of the men the casualties of action might absolutely negative the well-meant efforts. Finally, is it not intended for those convalescents who are not able to return to the front but need something to fill up their time? The question arises, why should men not likely to be fit for further service be kept in England a day longer than is absolutely necessary. Their place is in Canada where food is more plentiful and where the Military Hospitals Commission has made ample provision for the re-education of such men. Every man who is kept overseas a day longer than is absolutely necessary is eating the scanty food that belongs to some one else. It will be interesting to hear Major Birks' presentation of his case. It manifestly is the right of the people who give a large sum of money such as is demanded to know very definitely how it is proposed to spend it. They who can rightly

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make use of such a sum can quite readily explain its need and the value to be given in return for it.

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Are the various municipalities of Canada keeping a record of the men who have enlisted in His Majesty's Canadian Army during this great war? As time goes on it becomes more and more difficult to trace all these names and secure an accurate list of the dead. And yet it is only simple justice to the men who are offering their lives on behalf of their country that they should be definitely recalled in years to come, as the honoured citizens of a most critical period of our history. Municipal authorities should even at this late date do their best to have complete lists of our soldier heroes that would be preserved in honour for the years to come.

"Spectator."

TO THE DAY.

Some day, fresh green will creep along the Belgian lanes,  
Some day the flowers will open to the May  
And on the grave of my brave  
Soldier boy the grass will grow—  
But not to-day:  
Some day the birds will build their nests again  
round Lille;  
And on the dunes again will children play;  
Some day kind time will lay her hands upon my  
aching heart,  
But not to-day:  
Some day the widows of Louvain will cease to  
weep,  
And from the ashes of those ruins grey,  
Will rise a city fashioned by the love of all the  
world—  
But not to-day:  
Some day the soldiers will come back from France,  
And Canada will be hung with banners gay,  
And I shall see them marching past—the comrades  
of my boy—  
But not to-day:  
Some day, that golden someday which the future  
holds,  
When trumpets blow and angels line the way,  
My soldier boy will come to meet me down the  
glittering ranks,  
And he will say:  
"Welcome, brave mother heart; the day at last  
has dawned;  
The parting and the pain, have passed away;"  
Yes: I shall see, my ears shall hear;  
My heart again grow young  
Upon that day.

CULTIVATE TACT.

If a woman is blessed with tact, she has the supreme gift. It will bring her all the things she needs. To her it is a much more valuable asset than beauty, or even genius. Tact is certainly the greatest of all gifts to a woman.  
The girls' school in some far-distant Utopia is going to include a course in tact to correlate with its curriculum from the primary grades on through the post-graduate work. For when the day of enlightenment does come the sensible mother and the astute father will realize that a working knowledge of how to get along with people is more to be desired than much wisdom in so-called higher branches. Tact is more important than trigonometry. It stands a girl in place of beauty; it takes her farther than talent; it brings the world to her feet to do her homage.  
Tact! Speed the day when we shall appreciate the importance of this unconsidered trifle! Help us to realize that with it woman can wheedle the world out of anything it has to give; but with her feeble strength she cannot wrestle with it and get anything.

Almost the surest test of the disinterestedness of our prayers is the proportion of thanksgiving which they contain.—Bishop Thorold.

As a drop of water, poured into wine, loses itself, and takes the colour and savour of wine; or a bar of iron, heated red-hot, becomes like fire itself, forgetting its own nature, or as the air, radiant with sunbeams, seems not so much to be illuminated as to be light itself; so, in the saints, all human affections melt away, by some unspeakable transmutation, into the will of God.—Bernard of Clairvaux.

Social Service PLANS  
REV. L. N. TUCKER, D.C.L.

- 1. Twenty-five years ago the subject before the Church was unification. By dint of effort and mutual concession the varied provinces and dioceses of the Dominion were welded into one General Synod. And that Synod has been the essential condition of all subsequent progress.
- 2. It took the General Synod a period of nine years to get into thorough working order. And then the subject that came within the circle of vision was the Church's missionary task. The formation of M.S.C.C. in 1902 not only enabled the Church, in a measure at least, to discharge its debt to the world, but also brought renewed life and vigour to our various dioceses and parishes.
- 3. The success of M.S.C.C. naturally paved the way for success in other spheres. The next subject that claimed attention was the religious education of our children. The Sunday School Commission, formed in 1908, has not only brought order out of chaos in our Sunday School work, but also gives promise of the eventual solution of this most important and difficult of all the Church's problems.
- 4. Concurrently with these organic developments, and made possible by them, was the compilation of our Canadian Hymn Book and the revision and enrichment of our Book of Common Prayer.
- 5. There remains still one branch of organization to complete the Church's equipment, and one field of activity to round off her task. When the Council for Social Service is in full working order the Church will be enabled to begin to discharge her full duty to the Nation as she is beginning to discharge her duty to her own children and to the world.

ACTION.

- In the field of action there are certain matters that demand our immediate attention—
- 1. Every possible effort should be put forth to secure as large a contribution as possible on Sexagesima Sunday. To this and the active support of the Bishops and Clergy is essential. "The Bulletin" might also be used for that purpose. \$5,000 are needed to make an effective beginning. Men who are lukewarm in the support of Missions might rally to this standard because the money will be spent at home and for the betterment of the local community.
  - 2. "The Bulletin" must be continued as far as possible. It has already rendered invaluable service to the cause, and the Editor has proved himself to be deserving of the confidence and gratitude of the Church. The spread of information is absolutely necessary, and "The Bulletin" is an excellent medium for the purpose.
  - 3. A General or Organizing Secretary must also be secured at the earliest possible moment. The Department of Social Service should now be in thorough working order to meet present demands and to meet the more pressing demands of the period of reconstruction that is to follow the war. To this end personal contact with the local Church is a vital necessity.
  - 4. Provincial and Diocesan Branches must also be formed to give practical effect to the movement. To this end suitable constitutions should be drafted for the guidance of the Provincial or Diocesan authorities.
  - 5. The establishment of St. Faith's and Humewood in Toronto is to be commended, and encouragement and support should be given to the establishment of similar institutions in all the great centres of our National Life, and co-operation should be sought with Church workers of other Communions in this Christlike task of rescuing the perishing and saving the lost.
  - 6. The Clergy should seek to establish friendly relations with Trades Unions and Labour Organizations. It is an appalling fact, and surely not alone the fault of the workers themselves, that the labouring classes in England are almost wholly outside the Church. This is also the case in the United States. In England there are 3,000,000

members of Labour Unions representing nearly 15,000,000 of the population, and in the United States about 5,000,000 workers representing 25,000,000 of people. In Canada there are nearly 100 different Labour Unions with a membership of nearly 175,000, representing a population of nearly three-quarters of a million. It is a great anomaly that the working classes should be outside the Organization founded by the Carpenter of Nazareth. Friendly relations between the Church and Labour would enable the Church to show its sympathy with the working man and to interpret to the Nation the moral and religious significance of its toiling masses.

7. The Church should recommend the observance of Labour Sunday. This would give the Clergy an opportunity of showing the relation of labour to other elements in the community, and its proper place and function in the National Life.

AFFIRMATION.

The time has come when the Church of England should commit itself to some fundamental positions in the sphere of Social Service. It is in keeping with our traditions to express our essential convictions in the form of Creeds. General expressions such as the Fatherhood of God, the Brotherhood of man, the Kingdom of God, the reign of truth and righteousness, though inspiring ideals, are not sufficiently concrete and practical to meet the demands of the hour. We should put ourself on record in regard to the great, live, moral issues of the day.

- 1. We have all along, and very rightly, preached temperance as self-control but more than that is needed to-day. Prohibition has become a nationwide practical issue. We cannot afford to remain inarticulate on the subject. The evils of intemperance are only too well known. The benefits of prohibition are becoming more and more evident. And "The Bulletin" has shown that our Church is ripe for the issue. And to make the policy thoroughly effective, the Council for Social Service should petition the Dominion Government to pass a nation-wide prohibitory law.
- 2. While intemperance has slain its thousands, it is the belief of many that impurity has slain its tens of thousands. The subtle and deadly forms of contagion to which it gives rise are a serious menace to the very life of the nation. And it is as deleterious to the moral as to the physical life of the people. It degrades personal life. It assails the sanctities of the home. And it may be more widely prevalent than we are willing to admit. If there is a subject on which the Church should speak with no uncertain sound it is the subject of impurity. It should commit itself to the single standard of morals. A libertine has no more right to be admitted into good society than a prostitute. It should emphasize the teachings of the Bible and of the Prayer Book that marriage is a life-long contract as against free love and re-marriage after divorce. It should petition the Government of the country to protect our boys in uniform in every reasonable way, not only in England and France, but also in Canada. And with due reserve it should re-echo the command of God, "increase and multiply and replenish the earth," as against widely prevalent forms of selfishness, which are as injurious to the individual as they are to the nation.
- 3. Unshackled by party affiliations, it should raise its voice in favour of appointments to the Civil Service on the basis of merit only, and against all that goes by the name of patronage and graft and profiteering. These things, to whatever extent they exist, are a negation of the fundamental principles of democracy and a fertile source of degradation in our National Life.
- 4. It should commit itself to uncompromising opposition to gambling in all its forms, and should frown down upon all means of raising money for the Church that are of a doubtful character.
- 5. As needful for the times, it should hold aloft the principle that wealth is not a possession, but a trust to be acquired only by legitimate means and to be used for the glory of God and the service of man.
- 6. As equally needful for the times, it should favour the more equal distribution of wealth, and, for the toiler, a living wage.
- 7. It should oppose child labour as a wrong to the child and therefore to the nation, and favour the safeguarding of the moral and physical health of women engaged in industrial life.

These are some of the questions that claim the immediate attention of the Church, presenting moral issues on which there can be no compromise or neutrality. And when the Council for Social Service shall have duly studied these questions it will be in a position to offer wise counsel and



guidance to the clergy and other leaders of the Church, in regard to them.

EDUCATION.

Action, Affirmation, Education, and the most important of these at the present time is education. Our people are very ignorant of the whole subject of Social Service. Some do not know what it means. Some do not see the use of it, and some even think it a deviation from the proper office of the Church. The first condition of success is, as a noted English statesman once said, to educate our masters. Money and workers are needed for the task. How are they to be procured? By convincing the people of the value and importance of the work. And, as in all other departments of the Church's life, the reflex influence on the Church itself will be more than compensation for the effort. The call of Christ is to service, "go work today in my vineyard." One of the great deficiencies of the Church throughout the Dominion is the lack of workers, especially among men. One of our greatest failures, therefore, must be our inability to call forth workers. May it not be because we have been mistaken in our ideals of Church life? We have brought children into the family of God by baptism. We have taught them all they ought to know and believe to their soul's health. We have made the Divine Ordinance of the Holy Communion the end of their church life. Have we not in this made the privilege of the member and the increase of the Church our chief object? Have we not, in a measure at least, overlooked the fact that the strengthening and refreshing of the member and the increase of the church were meant not as an end in itself but as a means of service? The clergy and a few devoted women have done the work of the congregation and our men have loved to have it so, with results which we all deplore. Our people, in the main, feel that they have done their duty when they have contributed to the maintenance of the church, attended its services and waited upon its ordinances, overlooking altogether the fact that they and the church of which they are members were meant for service to the world. The essence of the life of Christ who is the Head, and of the Church, which is His Body, is service and sacrifice. The great war, with all its tragedies, has taught us the lesson that the essence of the life of man on earth is sacrifice and service, because it is the life of God his Maker. It is the price that must be paid for all highest things. And the war has further demonstrated the fact that if you place a worthy object even before the most ordinary men, they will respond to it with their lives. May it not be that, in this field of Social Service, God is placing an opportunity before the Church of redeeming itself and saving its own soul? An opportunity of presenting to all sorts and conditions of church members work that will appeal to them and that is suited to their various aptitudes and tastes. It is impossible to do more at this stage than to foreshadow some of the means by which this education can be brought about:—

- 1. We have "The Bulletin." Much can no doubt be done in that way; but valuable as "The Bulletin" is, all will agree that it is not sufficient, because, in this case, education must lead to action.
2. The written page must be supplemented by personal influence and appeal. The clergy are the Church's mouthpiece and agents, and must be enlisted in the task. They must not only be aroused themselves so as to be able to arouse their people, but they and their people must be banded together in some form of active service.
3. Students for the ministry must be taught and trained along lines of Social Service. Another subject must

be added to the curriculum to the elimination perhaps of some less practical subject.

6. Social Service must find a place in the discussions of Synods, Conferences, Deanery Meetings and Summer Schools. Industrial conditions, involving unemployment, a living wage, overwork, profit sharing, leading up to the possible abolition of poverty; human derelicts, involving the feeble minded, the inebriate, the vagrant, the criminal; the community, involving family life, city amusements, public morality, rural depletion and urban congestion, the community centre, the foreigner; the citizen, involving the home, domestic service, women workers, sex instruction, the ballot, the enfranchisement of women, the patronage system, political corruption, the press, education, these and such like items would afford fruitful subjects of study and discussion, and enable the Church to give a higher tone to all the elements in our private and public life. And study and discussion would inevitably lead to practical forms of service. There is apparently no way of compassing this purpose than by the appointing of a General Secretary who would become an expert in all these questions, and who could inspire and organize the forces of the Church and lead them out into all forms of service to their day and generation.

Prayer Book Studies
By
Dyson Hague.

THE FOUR EXHORTATIONS IN THE COMMUNION SERVICE.

BETWEEN the Prayer for the Church Militant and the General Confession in the Holy Communion, there are four addresses or exhortations. Two of these are practically obsolete, and the third is rapidly becoming so. The pressure of time is probably the excuse, but used or not used, they will stand as magnificent testimonies to the very heart of the teaching of the Church of England. Historically they are intensely interesting. They are entirely Anglican. They show a fine spirit of Anglican independence of the Roman Canon, and of Anglican determination to return to an absolutely Apostolic standard. There is no trace of anything like them in the primitive Liturgies or in the Sarum-Anglican Eucharist. As a whole they may be said to be an attempt to carry out the ideal of 1 Cor. 11:27. They are the Church's effort to translate into practical effect the teaching of Articles 25 and 28, and stand as rubrical guarantees of the

Their Origin. Church's fidelity to standard Communion only such as are worthy to receive the same. Their historical origin is very interesting. They started at the very fountain-head of the Reformation of the Church of England, and appeared first in 1548 in what was called the Order of the Communion. This Order of the Communion was a most remarkable production. It was not, as is commonly supposed, a new Communion Service at all. The Roman Mass remained intact in the Church of England in 1548 with all its ritual. But this was an attempt to ingraft upon it the New Testament idea of the Communion Service, and the priest was ordered to give this exhortation in order that people might be instructed in the true meaning of the Lord's Supper according to the teaching of our Lord in the New Testament. It was only a bit of pioneer work, but a splendid bit it was. When the first Prayer Book came out in 1549, the Reformers were so

satisfied with their value and necessity that they determined to keep these exhortations as a salient feature of the Communion Office, and the final revisors of 1662 with very small changes established them permanently in the Book of Common Prayer.

There have been, however, since their original insertion, a few important and unimportant changes. Of the more important, the following are these: First, Significant Changes. The words, "God doth vouchsafe in a Sacrament and mystery to give us His said body and blood spiritually to feed and drink upon;" were changed in 1662 to the words, "Hath given us His Son to be our spiritual food and sustenance in that Holy Sacrament. Second.—In 1549 the practice of auricular confession was allowed. It was not compulsory as before. It was permissive, and the Prayer Book said that those who were satisfied with the general confession were required not to be offended with those who "do use, to their further satisfying, the auricular and secret confession to the Priest." In 1552 that permission was struck out and the very significant words were used:—"Let him come to me, or some other discreet and learned minister of God's word—that by the ministry of God's Holy Word he may receive the benefit of absolution." There can be no doubt that the Church of England definitely abandoned the practice of auricular confession in 1552. The commission given in John 20:23, and cited in our Ordinal is ministerial, not sacerdotal. With regard to the absolution in the Visitation of the Sick, it is, of course absolutely different from the Roman or the pre-reformation auricular confession. It is voluntary; it is limited; and it is not secret. No less a Churchman than Archbishop Magee denounced the system of auricular confession as an outrage upon decency and common sense and God's Word, and said that no matter how decent a Priest may be it is impossible to keep from instilling vice by the Confessional. Third.—The omission in the second exhortation of the clause which denounced in scathing terms the custom of non-communicating attendance, said to those who would not communicate at the Lord's Table that they were to depart hence, and give place to those who would, and declared of those who remained without partaking that they would come into condemnation if they stood by as "gazers and lookers on them that do communicate." These sentences evidently had the effect of killing the custom of those remaining to the Holy Communion who had no intention of communicating.

Over a hundred years afterwards, one of the revising bishops' records, that in 1662 the clause condemning those people who were simply there to gaze and look was omitted because the custom of non-communicating attendants was quite unknown.

Non-Communicating Attendance.

The Churchman who desires to look more fully into this subject is referred to Canon Meyrick's classical work on the Doctrine of the Holy Communion, Chap. 19. He quotes from the second book of Homilies: Every one of us must be guests, not gazers, eaters and not lookers; and also at some length Bishop Mowberley, Bishop Wordsworth, Bishop Doane, and Scudmore in his Notitia Eucharistica who all agree that it was practically unknown and unauthorized in the primitive Church, and strongly to be reprobated, as tending to immoral results, and as a violation of the Church's rule and of the Divine law. In that valuable work, English Church Teaching, published by Murray, the consentient testimony of some of the leading Oxford and Cambridge Divines is interesting. One says that to be present without communicating is

plainly beside the purpose of the Sacrament; it fulfils no duty; it has no promise of blessing. Another says the practice is utterly unscriptural and unprimitive. Another, that the doctrinal ground on which it is defended receives no support from Scripture, or from any formula of the Church of England. Dr. Swainson goes further. He calls it disobedience and profanation, says it is a pure and simple imitation of Romish habit, and part and parcel of the imitation of Rome which has been going on for the last 30 years. He then asks the question: Did the multitude or the priests or the Pharisees receive any benefit from being present at the great sacrifice of Christ Himself upon the cross? Was there any meritorious act there? I shudder at the thought.

The third exhortation, which was the second in 1548, contains a magnificent exposition of the two-fold aspect of the Holy Communion in language at once spiritual and sublime is objected to by many because it contains language of such solemn intensity. It must be remembered, however, that the idea of provoking God to plague us with divers diseases and sundry kinds of death is by no means an original one. There is nothing rationalistic about it as there is about most of the teaching of the Church of Rome. It is not founded on man's reason or man's tradition, but on the Word of God, 1 Cor. 11:30. The early believers who failed to discern the body; that is Christ's body, his believing children one in Christ, and to eat the Lord's Supper with an irreverent carelessness, were told that they would eat and drink their judgment. If the Revised Version is adopted anywhere in the Canadian Prayer Book, it might well be in the substitution of the word judgment for damnation in this exhortation. The short exhortation, the 4th, is the best known to Churchmen to-day. In its original form in 1548 it ordered the communicants to make their humble confession to Almighty God, and to His Holy Church here gathered in His Name. In 1552 that was changed to "before this congregation here gathered together in His Holy Name." Now it stands in its strong and striking simplicity: Make your humble confession to Almighty God!

Diseases and Judgment.

Considered as a whole, the exhortations may be taken as the Church's authoritative determination to clear the way to the Lord's Table. They seem to say with solemn tones: Clear the Way. Come holy; come clean; come worthily. Come word-examined; self-judged; sin-confessed; Christ-absolved. It seems to be the genius of the Church of England to demand unadulterated and practical sincerity in her religion. The notes ring out in fearless tones: Bewail your sinful natures. Be reconciled to your fellow-men. Be ready to make restitution and satisfaction. Be ready to forgive. Repent truly. Amend your lives. Have living faith. Receive with a true penitent heart. Finally, There is in these exhortations such a magnificent summary of the central truth of Christianity. The citadel of our religion is the atonement. And how finely it is set forth in these quaint old appeals. It is spoken of as Christ's meritorious death and passion whereby alone we have remission of sins. It is the sacrifice of His death; the death upon the cross; the redemption of the world by the death of our Saviour; the exceeding great love of our Master, and only Saviour Jesus Christ thus dying for us. And these holy mysteries of the communion are to be ours as pledges of His love; for a continual remembrance of that precious death; in remembrance of the sacrifice of His death; in remembrance of His meritorious cross; and Christ Himself is to be our spiritual food and sustenance in that Holy Sacrament.

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**Correspondence**

**CANADIAN STANDARD EFFICIENCY TESTS.**

Sir,—In your recent issue (January 24th) a correspondent, Mr. Walter Creswick, asks the question, Is the C.S.E.T. really gripping Canadian boys by the thousand? I can assure him that it is, *vide*, during 1917 fifty-five conferences, with 8,827 boys in attendance! If, however, he will write to anyone at the head of this movement, say, Mr. Taylor Statten, for instance, he will get the actual facts, and not, "we are told" so-and-so. But because it originated in the Y.M.C.A., along its usual undenominational lines, he finds "a nigger on the fence," and wants to know about "joining forces with other Protestant denominations," in all of which he takes a slap at the Association by stating that "Y.M.C.A. methods are not the Church's methods." I presume in this he has narrowed down "the Church" to mean only the Church of England and not the great Church universal, many of whose members are to be found in these "other Protestant denominations," as my life-long experience in Association work has proven.

Further, while admitting that the Association is still a Christian association, he asserts that "its methods are subjective, negative and prohibitory." I challenge him to prove this. Has a close intimacy with its work given him the grounds whereon to make this assertion? Were such the case, would we find the Bishop of London conducting a Y.M.C.A. meeting recently (January 6th) in one of the largest auditoriums there (3,000 outside unable to gain admittance), with Lord Kinnaird, Rev. Dr. Scott Lidgett, Rev. Dr. Meyer and others on the platform, with Gipsy Smith as the principal speaker? Did our good Bishop agree with him when he said: "I'll tell you the reason why the boys at the front do not believe in organized religion. Because you people at home are only a caricature of it. You talk too much and do too little. There are tens of thousands of boys at the front living clean, straight lives without religious cant or humbug"? Are the boys at the front the only ones that are questioning the efficacy of organized religion, as it now exists, to bring a grief-stricken world to the foot of the Cross?

For a further strong exponent of the Association's work, may I refer your correspondent to the Rev. Basil G. Bouchier, M.A., Vicar of St. Jude's, Hampstead, who said, "I have come to say, God bless and prosper

the Y.M.C.A. It is doing the real thing. It is relating faith to life. It is showing the Gospel in action. To do this is to do the greatest thing in the world."

The Rev. Father Bampton, of Farm Street Roman Catholic Church, London, said: "We should be narrow and bigoted, indeed, if we hesitated to acknowledge that this is a noble work, or to honour the men who are carrying it on. I make no apologies for drawing the attention of my Catholic friends to it at such length." These assertions are the very antithesis of your correspondent. Who is right? Can all these men I have mentioned be "subjectives"?

The corner-stone of all Association work is the Paris basis, viz., "The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men." This, I submit to your readers, shows the positive, affirmative and inclusive (i.e., all Christians) programme of all Association work. Were it not so, I, for one, would have nothing to do with it, but, thank God, after some forty years of most intimate intercourse with my brethren and associates in this work, I have not so learned Christ and His relationship to all men of all creeds.

Your correspondent regrets that the Church of England "has not given a whole-hearted and generous support to the Y.M.C.A.," an institution which was founded by one of its own members, the spiritually-minded Sir George Williams. What a further great opportunity missed by our beloved Church! In the above I heartily agree with your correspondent, as I realize more and more every year the loss she is suffering in this regard from her exclusiveness. I, therefore, sincerely trust and pray that she will not make the same mistake in not holding out a hand of welcome for the aid of the Canadian Standard Efficiency Test in relation to her boys' work, otherwise she will be the loser in this as well.

Thanking you, Mr. Editor, in advance for the kindly insertion of this rather lengthy letter,

W. H. Wiggs.

Quebec, Jan. 27th, 1918.

**THE FORUM.**

Sir,—I think the letter signed "Ottawa Churchman" calls for a word of personal explanation on my part. I addressed the Forum in Ottawa in January, 1917, six months before I had any connection with the Council for Social Service. As to what your correspondent says of the abstention of Church-people from attendance at the Forum, he is, of course, much better able to speak than I am. All I can say is that I was told in Ottawa that many did go on to the Forum after church. Perhaps my informant was wrong, but of that I can give no opinion. I am sorry to hear that the clergy in Ottawa have been compelled to warn their congregations against the Forum. I do not, of course, presume to question their wisdom in this, as doubtless they were led by good and sufficient reasons. But I must say that I regard it as most unfortunate. It simply means that a movement that I think is a power for good is to be abandoned to wholly secular influences. Once more the Christian churches are to be denied any share in the discussion of the gravest social and political problems. To my mind this is a fact deeply to be deplored. Will any of your correspondents state what the objections are to the Forum movement? I think this matter ought to be cleared up definitely, and that we ought to declare our attitude towards it

H. Michell.

**CLERICAL STIPENDS.**

Sir,—A clergyman, well known to me, has a great burden on his heart. He is a sad man. One of his sons, when seven or eight years of age, manifested a strong desire to become a clergyman, "like dad." For the next six or seven years this child took much delight in Sunday School, choir, Boy Scouts, and everything relating to the Church in the parish. His parents did all they could to foster their child's hopes and desires re the ministry of the Church. The boy is now fifteen, and his High School monthly reports are a source of much pleasure to his parents. Alas! A change has come. He no longer desires to enter the ministry. His young soul is filled with indignation against the injustice that gives his father \$75 per month and corporation labourers (unskilled) \$63.

Think of the expense and time consumed in a college course, and weigh that with the unjust, because inadequate, salary of \$75 per. The Church is losing her brightest men, because her boys in the High Schools know and feel how unjustly the clergy are treated in inadequate stipends.

Clergyman.

**"ON SERMONS."**

Sir,—Before you rest the case of the sermon on trial in the correspondence column of your paper for the last few weeks will you allow a former Canadian a word?

There is an element in good preaching not yet entered as a plea in this prosecution. We concede the intellectual requirements, the spirituality necessary in the personality of the good preacher who bursts forth with a message, because it is a dynamic force, a living power within him, but we men of the pulpit do not concede that the sermon is entirely a question of the preacher and the message. It is very largely a question of congregation. "To him that hath shall be given." We are not assuming that the man in the pew takes the defiant attitude towards the pulpit as he sits quietly for the first time since he was last in church and mentally says to the preacher: "Now interest me if you can," while the man in the pew dreams of business or tries to be religious by calling a jumble of hazy, half-formed ideas of religion to mind, while his body, enjoying a long over-due rest, induces him off to sleep.

Nothing is harder to do than to think and to attempt to get others to think what you are thinking, is trying the most difficult adventure that ever challenged the mind of man. To try to get another to bring his own personality and experience to bear on what you are thinking is an easier task, though the results in each case vary with the different individual auditor.

Let me ask for the benefit of this jury what Mr. Pew brings as a contribution to the success of the sermon? Has he an open mind? Has he ever learned how to control himself and concentrate his mind? I am not speaking of the unconverted but of the average Churchman, and particularly of the one who thinks good preaching rare. Will he let me remind him of the difference between his father's days and his? Does he appreciate the fact that he has a thousand contacts with thought and feeling and action and life to one that his father had? Does he realize that he is the hardest man to preach to because he lives so fast and in an age more wonderful than Arabian Nights? In fact he lives and moves before the curtain of a moving picture and so many things fill his life that the man who calls him from things to thoughts, and from facts to truth, and from the outward to the inward, and from the superficial to reality, has a hard job. If he appreciates all this and more that will

**Progress of the War**

**January 29th.—Tuesday**—Widespread strikes break out in Germany. Italians gain ground and take 1,500 prisoners. Air raid over London, Eng., killed 47 persons and wounded 169.

**January 30th.—Wednesday**—Italians take over 2,600 prisoners and many guns in Asiago region. German strikes continue to increase. Chinese troops to take part in military operations in France.

**February 1st.—Friday**—Germans use military force to put down strikes. Argentina recalls its military attaches from Berlin and Vienna.

**February 2nd.—Saturday**—The Supreme War Council of Entente Allies decides to continue the war with vigour.

occur to his own fertile mind, he will realize that every week he too has some sermons to prepare, and will remember that the sermon is the man and that the man is really two men, the one in the pulpit and the one in the pew.

Before the gentlemen and ladies of the jury bring in with assured wisdom a verdict of "Guilty," let them consider well the scientific and religious necessity of listening rightly. If we are to pray with the understanding, we surely must listen with the understanding. The man in the pew may be very anxious about what he hears in sermons, let him also remember that he must take heed how he hears.

In conclusion, Sir, may I say to some of the other witnesses in this case, that I concede a great deal on their criticisms of the pulpit to be just, and if I have appeared to treat them severely in my argument, I have done so only because when men's judgments have to be aroused, well, they have to be aroused, and it is better that an alien do it. With kind remembrance of the faithful Canadian professors who did their best to teach me what little I know about preaching and many things that I do not know, for they told me more than I was able to assimilate, I am faithfully yours,

A. L. Murray.

St. Paul's Rectory, South First St., Evansville, Indiana, U.S.A.

P.S.—Churchmen will find "Thinking as a Science," by Hazlitt, though itself rather unscientific, a very interesting discussion of some popular and unpopular principles of thinking, and Kerfoot's "How to Read," will give any reader a new zest for reading and provoke any one to better thinking and listening.—A.L.M.

**AN OUTSPOKEN BISHOP.**

Sir,—Quite a stir was created not long ago among the clerical and lay delegates to the Synod of the province of New York and New Jersey, by Bishop Lines. In a remarkably bold utterance, the Bishop declared that Episcopalians are too much disposed to complain of the treatment the Church is receiving, while not recognizing what must be done to command the world's respect and confidence. We are living too much in the past, said the Bishop; we are putting the emphasis upon things not essential, upon the elaboration of beautiful services, and the construction of beautiful buildings, the adornment of our churches, and upon costly music. We are proud of the social position of our members, and of having so many of those whom we call, "the



best people" in our parishes. We get out of relation to the great company of people who are living real lives and doing real things in the world. We ought to cultivate closer relationships with other churches—there are not enough Christian people to warrant having so many kinds.

The Bishop also had a rap at theological courses. He thought there was too much time given to the study of Hebrew, Greek and systematic theology, and went on to say: We cannot afford to have an unlearned clergy, but the attempt to make all men in the ministry scholars, is hopeless, and, said the Bishop, what we want is clergy who not only know how to use their Prayer Books, but how to conduct a Prayer meeting. If we only had more utterances like this from our Bishops in Canada, it would do us all good. There is too much deference in some Anglican churches, to prosperous and privileged folks, as Bishop Lines said, and too much narrow isolation, as if we Anglicans were possessed of exclusive religious privileges. To look wistfully at the decadent and half dead churches of Rome and the East, and disdain the fellowship of the living churches of the Presbyterian and Methodist and Baptist forms, is surely ecclesiastical infatuation.

"Churchman."

## The Churchwoman

A Life Member.

At the monthly meeting of the Girls' Auxiliary of St. George's, Ottawa, which was held lately, Miss F. Hamilton was presented with a life membership in the Diocesan W.A., the President of the Diocesan Board, Miss Annie Low, making the presentation. Miss E. Baker, the vice-president, occupied the chair.

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### The Mothers' Union, Toronto.

On Monday, January 21st, the Mothers' Union assembled in St. James' Cathedral for the first meeting of the year. The Rev. Canon Plumptre read the service, and the Rev. Canon Plummer gave an address, based upon the words, "Unto us a child is born." The speaker pointed out that in a general way, the above is a statement of an ordinary event, but the birth of the Christ child attracted the attention of scientists from the far east, and even interested Herod, and its significance is present with us to-day. In the light of the war children are of the utmost importance and their possibilities and influence in time to come depend on two things—viz., heredity and environment. Referring to the "Baby week," held in England recently, when it was found that out of 8,000,000 children born, 1,000,000 had died; out of 6,000,000 school children, 1,000,000 were found to be defective and 250,000 were cripples, that although it is calculated that 9 soldiers die in one hour in the war, yet 12 babies die in England in one hour, the preacher urged upon parents the responsibility that is theirs, the need of sacrifice, that they may realize the rights of children to all that makes for the highest citizenship. In the parents' hands lie the power and opportunity and the duty of training the future race in soul and body is theirs.

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### Girls' Friendly Society Notes.

Niagara diocese G.F.S., has the proud distinction of having made the largest contribution in the Dominion G.F.S. towards Missions during 1917. Toronto diocese G.F.S. will have to look to its laurels in 1918.

The trustees of the G.F.S. Holiday House, Hamilton Beach, invested \$300 in the last Victory Loan, and the sum of \$800, raised by degrees towards a

G.F.S. lodge in Hamilton, has been invested in the same way. Niagara diocese is to be congratulated on its patriotism and foresight.

London "Punch," in its December 5th, 1917, issue, draws attention to the war activities of the Girls' Friendly Society as being worthy of financial support from the general public. We quote the article as follows:—

"To Help Our Other Army.

"With all eyes so focussed on the great deeds of the men in France, in Palestine and on the sea, there is a possibility of losing sight now and then of the constant and devoted efforts of the women and girls at home, without whose co-operation the war could not be successfully waged at all. We are the debtors, not only of the munition workers who, in their hundreds of thousands, are toiling for victory, but of women and girls, in myriad other employments, which they have cheerfully attacked and mastered; and any little thing that we can do for them should, Mr. Punch holds, be done. A practical and very simple way of adding to their happiness and well-being, is to contribute a mite to the funds of the Girls' Friendly Society, an organization with the finest traditions, which is doing its best to build rest and recreation huts all over England, for the purpose of conserving the health and spirits of our great feminine army. A moment's thought will show how vitally and nationally important such help is. Contributions should be sent to the secretary, War Emergency Committee, Girls' Friendly Society, 39 Victoria St., London, S.W.1."

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### W.A. Board Meeting at Vancouver.

The Diocesan Board meeting of the W.A. for the diocese of New Westminster was held lately in Vancouver. The treasurer reported a balance of \$536.58 and said that the pledge of \$100 not wanted this year for the parsonage fund has been diverted to the Clergy Widows' and Orphans' Fund. The organizing secretary announced the formation of a new Junior Branch of All Saints' parish. The secretary-treasurer of the "Leaflet," reported a balance of \$36.21, and six new subscribers. The literature secretary stated there was a balance of \$3.31. The Junior secretary said that toys would be greatly appreciated for the children at Palampur. The noon-day address was given by the Rev. H. J. King, who chose for his subject "The Woman of Samaria." The Indian Missions convener told how Christmas was spent at Lytton. The hospital

there has been very busy; thirty-five in-patients and 250 out-patients having been treated during the last three months. The E.C.D.F. secretary reported \$10.85 in hand, which sum, with the collection amounting in all to \$36, was voted for the churches which suffered in the recent Halifax disaster. The convener for church furnishings submitted a balance of \$7.45. It was decided to send three sets of linen to Halifax. Mrs. Nightingale was appointed convener for the Life Members' Fund. Mr. Macdonald, a visitor from Alberta, gave a most interesting address on child welfare. The first need of the child, he said, is a home. Institutions, however admirable, can never fill this need. He pointed out that legislation is badly needed with regard to the care of the mentally defective and that allowances for mothers ought to be a right and not a charity.

## Church News

### Preferments, Appointments and Inductions.

Latimer, Rev. G. W., Curate of St. Matthew's, London, Rector of St. Matthew's, London. (Diocese of Huron.)

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### More Honours for Highfield School, Hamilton.

The following officers, all of whom are, or were, Old Boys of Highfield House School, Hamilton, have lately been decorated for gallant service at the front. All of these young officers were born in Hamilton: Capt. C. K. C. Martin, newly-made Companion of the Distinguished Service Order, is the son of Kirwan Martin. He was mentioned in the dispatches of Gen. Sir Douglas Haig only a short time ago. Major C. V. Grantham, son of Mrs. C. T. Grantham, 245 James St. South, Hamilton, went overseas in the 75th Battalion in 1916, and is now with a machine gun company in France. He was wounded at Lens last summer. Capt. Ross MacDonald is the son of Mrs. W. R. MacDonald, 38 Herkimer St., Hamilton. He went overseas in 1915 with the 60th Battalion of Montreal, and later was transferred to the Canadian Field Artillery. He is now with a trench mortar battery in France, and has been on active service for two years. The award of the Military Cross to Capt. George Tinling is a posthumous one, for Capt. Tinling succumbed to wounds received in action at Lens. He was the son of Charles Tinling, formerly of this city, and now with the National Drug Company, Montreal. The Military Cross has been conferred on the three latter officers. Highfield House School is to be warmly congratulated upon the many successes which have been won by Old Boys at the front during this war. The reputation which the school has gained by their gallant deeds is a highly creditable one, and it is one which will place them, in regard to their numbers, on a par with the great Public Schools of England.

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### Generous Donations to the Red Cross Society.

On Sunday, January 27th, at the morning service in St. Paul's Church, Bloor Street East, Toronto, Archdeacon Cody read the report of the articles made and sent out by the Red Cross Society of the church during the year 1917. The total number of articles was 20,586. Included in this total were: 348 khaki flannel shirts, 400 sets anti-vermin underwear, 1,052 pair socks, 165 pneumonia jackets, 165 sets pyjamas, 219 amputation cases, 131 hot water bottle covers, 543 kit and personal property bags, 854 face cloths, 124 stretcher caps, 1,572 band-

ages, 1,550 surgical wipes, 554 surgical pads, 8,810 surgical compresses, 420 articles of clothing for Belgian and Halifax relief, 425 Christmas stockings. The individual weekly parcels (in addition to the Christmas boxes) sent to the men of the congregation now overseas numbered 467—an average of nine a week throughout the year.

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### St. Phillip's, Hamilton.

The Rector, Rev. C. B. Kenrick, delivered the last of a series of lantern lectures, which have been extended over the past month, in the Parish Hall, on the evening of January 28th. The subject of the lecture was "Here and There in the Old Country," and there was a large number present to enjoy the pictures and descriptions. The slides shown included views from the great London railway stations to the swans with their young on Lake Windermere, the London parks, public gardens, royal palaces, country mansions, etc., all being shown in great variety, accompanied by a charming reference. The views shown were enjoyed more particularly by the young people, who showed a decided appreciation of the delineation of the curious birds and animals found in the London Zoo, and more especially the description of the feeding of the birds with treacle, which forms part of the daily menu. At the conclusion of the address, Rev. Canon Spencer expressed his appreciation as well as that of the audience, and said that the lecturer of the evening was a pastmaster in the art of photography, and commended the beautiful colouring of the slides. He also hoped that Mr. Kenrick would give another series of lectures before the season closed, a sentiment which was warmly applauded by those present.

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### Memorial Tablet Unveiled.

A tablet to the memory of Gunner William Garner Goldsworth, son of Wm. Goldsworth, president of the Canada Club, who was killed in action on November 6, 1917, in Belgium, was unveiled at a memorial service held on Sunday, January 27th, in St. Paul's Church, Lachine, P.Q., the ceremony being performed by Lieut.-Col. Strange, officer commanding the 58th Westmount Rifles, to which unit Gunner Goldsworth was a member before enlisting for overseas service. Both Lieut.-Col. Strange and the Rev. W. P. R. Lewis, Rector of the parish, paid fitting tribute to his excellent qualities and bravery, special reference being made to the fact that the tablet was being unveiled on the anniversary of his twenty-first birthday. The Lachine Company of the 58th were present in full strength as well as a guard of honour consisting of twenty-three men of the 79th Battery, and fifty men from the 58th Regiment. After unveiling the tablet the Last Post was sounded by four buglers of the 58th.

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### Annual Meeting of the C.M.B.O., St. John's, Nfld.

The annual meeting of this society was held on January 13th, and a very large number of members attended. Rev. J. Brinton presided, and in his opening remarks he made a touching reference to the late Bishop Jones, who had always taken a very great deal of interest in the society. A touching tribute was also paid by Rev. J. Brinton to the memory of Sergt. Rex B. White, son of the Bishop-elect, who recently made the supreme sacrifice in France, and who had been a foremost member of the club before going overseas. The secretary's report was then presented, its striking feature being the increase in the number of vessels visited the past year over previous years by the Harbor and Wharf Missions. The number was

## Lent

Samples of Lenten Literature for general distribution will be forwarded on request, also for Holy Week, Good Friday, etc.

These may be returned.

### CONFIRMATION

Books of instruction by Davidson, Hague, How, Sweetapple, Phillips, Hessey, Staley, Ballars, Lang, Holmes, Gwynne, etc.

DUPLEX ENVELOPES to commence with Easter should be ordered now.

You are invited to call and look over our stock. Mail orders receive immediate attention.

The Church Book Room  
33 RICHMOND ST. WEST  
TORONTO ONTARIO

4,549, or n last year, Messrs. Ja ders, the r untiring cr the Missio financial se tial balanc club has 1 Newfoundl whom have fice.

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4,549, or more than a thousand over last year, and great credit is due Messrs. Jas. Billard and Robt. Saunders, the respective captains, for the untiring energy displayed by them in the Mission work. The report of the financial secretary showed a substantial balance to the club's credit. The club has given 43 members to the Newfoundland Regiment, fourteen of whom have made the supreme sacrifice.

#### A Church for the Poor.

At a recent meeting of the Ministerial Association of the city of Montreal, the Rev. Dr. Symonds, Rector of Christ Church Cathedral, expressed the opinion that the churches in Montreal were failing in their duty to the poor. He was of the opinion that a great building for worship, beautiful in every way, should be built in the poorest section of the city. He suggested that all denominations should combine to build it and that it should bear no denominational stamp. He felt that the laymen of the city would be tremendously interested in such a project and that the money would be forthcoming.

#### VESTRIES AT VICTORIA, B.C.

**Christ Church Cathedral.**—Wardens, F. C. Nivin, J. Harvey. Delegates to Synod, P. C. Morris, J. Harvey and F. Burrell. The wardens presented a statement of accounts which drew many flattering comments from the meeting. The total income for the past year showed an increase of \$1,000 over the previous year. One outstanding feature of the report was that out of a total income of \$15,000, over \$6,000 had been paid out for missionary and other purposes outside the parish. Increased seating accommodation to take care of the ever-increasing numbers of worshippers was the chief topic of interest. The wardens reported that steps must be taken in this direction, as frequently people wishing to attend the services had to be turned away, and the fire by-laws regarding overcrowding must be complied with. After full discussion the church committee were authorized to proceed with an addition to the west end to provide 150 extra sittings so soon as financial arrangements can be made. The Rector, Dean Quainton, presided.

**St. James'.**—Wardens, J. S. Pennell, F. R. Steele. Delegates to Synod, W. Perkins, W. Lloyd Young and W. Hill. The revenue for the year 1917 shows an increase of \$449.55 over the preceding year and exceeds the maintenance for the past year by \$91.89, which in turn reduces the deficit of 1916 from \$111.91 to \$20.02. The Rector, in his résumé of activities, showed that the Sunday School was in a flourishing condition. The number on the roll was 147, 63 boys and 84 girls, and there were eight teachers. The need of help in the school was very pressing. The building committee had made great improvements under the personal supervision of C. E. Bloomfield. All the work had been done voluntarily and at a minimum cost.

**St. Barnabas.**—Wardens, E. E. Wootten, J. F. Wilson. Delegates to Synod, J. A. Longfield, A. M. Bannerman, J. F. Wilson and T. W. Palmer. The various reports presented were of an encouraging nature. The Rector, the Rev. E. G. Miller, presided.

**Oak Bay.—St. Mary's.**—The Rector, Rev. C. R. Littler, presided. Wardens, F. Ham, J. S. Floyd. Delegates to Synod, H. H. Beck, P. D. Goepel and R. Fowler. The churchwardens presented their report which showed that, notwithstanding existing conditions, they had been able to make ends meet and also pay \$991.95 for missionary and other purposes from a total revenue of \$3,665.80.

**Cedar Hill.—St. Luke's.**—The Rector, Rev. J. D. Mackenzie-Naughton,

presided. More than half of those who were present consisted of ladies, who are proving consistent workers and the mainstay of the church in the absence of so many of the male members of the congregation who have enlisted. The honour roll of the church, recently unveiled by the Bishop, contains 70 names, some of whom have given all and will never again assemble in the church on the hill. Wardens, C. E. King, W. A. Clark. Delegates to Synod, Messrs. Wenman, Beale, Frampton, J. G. Durand, with Messrs. W. A. Clark, F. T. Clark, Lytton and King as substitutes or alternatives. The financial report was a satisfactory one. During the year the Rector observed that the Diocesan Mission Fund contribution had increased by one-third over the previous period, and the amount given to foreign missions had, similarly, more than doubled. A church's efforts on behalf of missions were always a criterion of vitality. The Women's Bible Class, teacher, Mrs. Naughton, now numbered twenty members. As a result of the Seaside Sunday School, conducted during last summer on the beach at Cadboro Bay, the nucleus of a Sunday School had been formed in that district, and it was desired to have the opinion and assent of the annual vestry meeting to a project to erect a small building on church property at Cadboro Bay for the purposes of Sunday School work. The meeting was in hearty accord with the proposal, and went on record to that effect.

#### Dr. Grenfell at Bishop Strachan School.

Dr. Grenfell spoke to the scholars of this school on the 30th ult., on the subject of our debt as Anglo-Saxons to "those who go down to the sea in ships." From the days of Philip the Second of Spain, when Drake and Frobisher and Raleigh beat the Spaniard, and destroyed his great Armada, to the time of the present war wherein the humble trawler sweeps the seas for enemy-sown mines, sea-faring folk have never failed to do "their business in great waters." It is easier to be a Samaritan in the world to-day than it was two thousand years ago. Dr. Grenfell said: "The priest and the Levite are in an unpopular minority, and the mission-workers and the soldiers in the trenches among the favoured of the gods, 'giving, not getting,' that the world may live." The lecturer gave brief glimpses of those parts of the Mission where help would be valued, the hospital ship in its annual cruise of three thousand miles, the shore sanitarium, the primitive wooden buildings which housed his waifs and strays—these were all so many ways of paying off our share in the debt. After listening to Dr. Grenfell's most interesting address, his audience could not but feel that as Labrador had spared its hero for six months to help the Allies in their need, Canada must not forget to "do her bit" for Labrador.

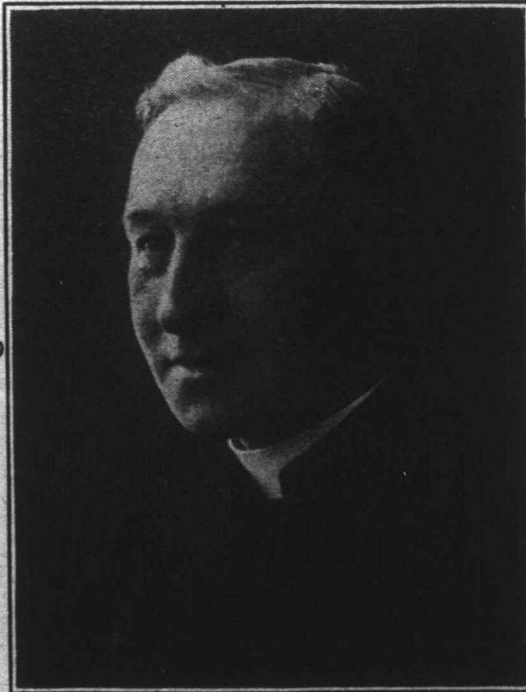
#### An Illustrated Lecture.

Major the Rev. R. MacNamara gave an illustrated lecture on the evening of the 30th ult., to the members of the Men's Association of St. John's, West Toronto, in the Parish House, his subject being "An Evening with Our Boys Overseas."

#### First Archdeacon of Assiniboia.

Rev. Arthur Edward Burgett, who has been appointed first Archdeacon of Assiniboia, in the diocese of Qu'Appelle, has been a resident in Canada for over eleven years. He was born in Calcutta, India, but when one year old he was brought to England, and for a number of years resided in

the County of Sussex. As a boy, he was educated at Cobham, in Surrey, and then at the great public school of Radley. At this school, besides other prizes, Mr. Burgett won, on the river, the junior fours, senior pairs, senior fours, trial eights and other races. On leaving Radley he went to Trinity Hall, Cambridge, where he took the degree of B.A. and M.A. Whilst in residence at the university he rowed in his college first boat, besides gaining other aquatic distinctions. Mr. Burgett then obtained a commission in the Duke of Wellington's Regiment, serving as Lieutenant for five years and Captain for three. He obtained the coveted honour of "Special Mention to the Commander-in-chief" in 1895 for all-round efficiency. He left the regiment in 1896. When Mr. Burgett left the army he decided to enter the ministry, and went to Cuddesdon Theological College for one year, being ordained Deacon in 1897 to the curacy of All Hallows Church, Tottenham. Having lost his voice from overwork, he was advised to go to Canada, and became Domestic Chaplain to the Bishop of Quebec in 1906. He then served as Assistant Priest in the Cathedral, Quebec, and afterwards became Rector of St. Paul's, Quebec. He was elected secretary of Synod for the diocese of Que-



Ven. A. E. Burgett, Regina, Sask.

bec in 1910, which post he held for three years. In 1913 Mr. Burgett was appointed general missionary for the diocese of Qu'Appelle, and in the same year took up his residence in Regina. He was appointed Examining Chaplain by the Bishop of Qu'Appelle in 1916, and had written a manual on Holy Communion, "The Door of Heaven," of which over 20,000 copies have been sold. Archdeacon Burgett has been a most faithful and courteous official during his four years' residence in this diocese. At times his work has been of a most exacting nature, but the Bishop and Church people in general have reason to appreciate the many kindly acts performed by the new Archdeacon. His election is only the natural outcome of painstaking and loyal service to the Church.

#### Annual Meeting, Jewish Mission, Montreal.

The need of unity among the Jews, and, above all, that they should recognize Jesus Christ as their Messiah, if they wanted to remain in Palestine, were the two points emphasized by the speakers at the annual meeting of the Montreal Jewish Mission, held at the Synod Hall on January 29th, under the chairmanship of the Lord Bishop of Montreal. The Rev. M. Malbert, of Emmanuel Mis-

sion Church, Ottawa, was the principal speaker, and he said that the Jews would remain loyal to the British flag, but they would never remain permanently in Palestine until they had recognized Jesus as their Messiah; because, the God who drove them out from the Holy Land, on account of their rejection of the Messiah, would not allow them to remain there permanently until they acknowledged Him. The Jews had played a big part in moulding the destinies of nations from early ages, and he believes they were destined to raise the revolution to an organized and free people. The Rev. D. J. Neugevirtz presented the annual report of the work of the Mission, showing that 2,652 visits had been paid to homes, 41 to hospitals, 32 to the Court House and 12 to Jewish synagogues, in furtherance of the Mission work. The superintendent said that never was missionary work more needed than at present, for the war had profoundly affected the Jewish people. Many had become agnostics but others realized that it was the rejection of God that had brought about the war with all its terrible sufferings. The Rev. Dr. Craig delivered an interesting address on Palestine. The Rev. D. J. Neugevirtz was presented with a purse of gold and Mrs. Neugevirtz with a silver tea service.

#### The Passing of Mrs. J. B. Strathy.

Mrs. J. B. Strathy, whose death took place on Saturday, January 26th, at her late residence, 17 Walmer Rd., Toronto, aged 97 years, was one of the oldest members, if not the very oldest, member of the Anglican Communion in that city. The deceased lady was greatly beloved by all who had the privilege of knowing her, and she was always ready to share in the youthful pleasures of her grandchildren and great-grandchildren. Mrs. Strathy was born in St. Thomas in 1820, and before her marriage was Elvira Lee, daughter of Mr. H. D. Lee, whose father came to Canada with the United Empire Loyalists from Farmington, in Connecticut, the home of the Lees since its purchase from the Indians in 1641, and General Lee, of Virginia, was a relative. The rebellion of '37 was one of Mrs. Strathy's historical recollections and she had many an interesting tale to tell of the chief figures in the life of Canada. One of a family of twelve, she married into a family of twelve, and the surviving children of the marriage are Mr. Edward Strathy, of Lachine, Mr. Gordon Strathy, Montreal, Dr. Frederick Lee Strathy, Harborne, Eng., Mrs. C. J. R. Stirling, of Salmon Arm, B.C., and Mrs. A. St. Alban Smith, who has always lived with her mother, and at whose marriage in St. Alban's Cathedral last year, Mrs. Strathy was present, and at the wedding breakfast later, was ever the centre of an admiring group. Mrs. Strathy has left fifteen grandchildren, and seven great-grandchildren, and fourteen grandnieces and nephews, and up till very lately has been knitting socks for those overseas. Her death was as beautiful and serene as her life, which was one of unbounded hospitality and kindness. The funeral took place on Tuesday, January 29th to Mount Pleasant Cemetery.

#### VESTRY MEETINGS IN TORONTO

**St. Jude's.**—The annual vestry meeting took place on the 28th ult., and notwithstanding the inclement weather there was a very large attendance. Wardens, Messrs. W. J. Rooney and George Edwards. Receipts from all sources, \$5,024.94. Meeting adjourned to Easter Monday.

**St. Clement's.**—The annual vestry meeting was held on January 28th, the Rev. J. Bushell, the Rector, presiding. Wardens, W. Lawless, W. E. Smith.



Total receipts, \$5,938. Donated to Missions and extra parochial objects, \$1,035; church indebtedness decreased \$500. The Rector's stipend was unanimously increased \$300 per annum. An every-member canvass of the parish is to be made immediately to increase the givings to Missions and the general income of the church. A deaconess to give her full time to the parish is one of the objects of the near future.

**Runnymede.—St. Paul's.**—The annual vestry meeting was held on the 29th ult., the Rector, the Rev. Edward Morley, presiding. Wardens, F. Francis, R. Bristow. Delegates to Synod, E. J. Orpwood, V. D. Harbinson, F. Forsyth. The reports presented from the various societies were satisfactory, there being a fair balance on hand. The mortgage has recently been cleared off. While both the church and the Sunday School are at present quite inadequate, no extension to the present buildings will be made till after the war. The Sunday School, which has during the past six months increased its membership, purchased 20 feet of land to the west of the present building. At the meeting \$52 was contributed by those present towards the purchase of a brass lectern, which will be in use by Easter. Mrs. Teasdale, choir leader, was presented with an honorarium in recognition of her services. Rev. Edward Morley, Rector, and Miss L. Chapman, the organist, were both given substantial increases in salary.

**St. Matthew's.**—The annual vestry meeting of this parish which was held on January 28th, was very well attended. The Rev. Dr. C. A. Seager, the Rector, presided. Wardens, W. J. Gill, J. R. Calladine. Delegates to Synod, J. Jupp, W. S. Summerhayes, H. A. Moody. Total receipts for the past nine months, \$7,044.97, which is an increase of \$1,000 over the previous year. It was decided to build a rectory on First Avenue close to St. Matthew's Church. The sum of \$500 was paid off the church debt, and a small balance is still in hand. All missionary assessments and Synod dues, totalling \$1,624.62, have been paid. The meeting voted funds for the securing of a Curate, and a resolution of appreciation of the services of the late Rector, Rev. J. R. H. Warren, was adopted. Another resolution of appreciation was tendered to the vestry clerk for his work in compiling the church honour roll of 300 names. It was also resolved to secure a memorial of the late Canon Farncombe, former Rector of the church.

**North Toronto.—St. Clement's.**—The annual meeting of this parish was held on Monday evening, January 28th, and was well attended in spite of stormy weather. The parish has had a very successful year, the total receipts being, for parish purposes, \$5,346.20, and for extra-parochial purposes, \$1,603.85. These amounts include only a portion of what was raised by the Sunday School and other organizations. The duplex envelope system is being employed to great advantage, some 300 sets of envelopes being in use. The officers appointed for the present year are: Wardens, Messrs. Maxwell and Daykin; convener of envelope committee, Mr. W. J. Darby; convener of sidesmen, Mrs. S. Pangman; lay delegates, Messrs. Waddington, Boyd, Daykin, Willmott and Allin.

**Presentation to Mrs. William Albrely.**

At the Mothers' Meeting of Christ's Church Cathedral, Hamilton, held in the schoolroom on the 30th ult., Mrs. Wm. Albrely was presented with a handsome leather chair, in commemoration of the fiftieth anniversary of her wedding. Mrs. O'Neil, the president, made the presentation, and the recipient replied suitably, expressing her thanks and appreciation of the kindly sentiments of esteem voiced by the

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president. An excellent musical programme was enjoyed, after which refreshments were served and a pleasant social time spent.

**Men's Meeting for Intercession.**

A meeting of the men of North Toronto for intercession on behalf of the War and Missions, will be held in St. Clement's Church, Eglinton, on Monday evening, February 11th. Dr. W. E. Taylor, secretary of the Anglican L.M.M., will take charge of the meeting. This is intended as a "carry-on" meeting from the large men's meeting held a few weeks ago in the Church of the Redeemer.

**St. Saviour's, East Toronto, Men's Club.**

At the regular meeting of this club, which was held on the 29th ult., the Rev. W. L. Armitage, the Rector of St. Mark's Church, Parkdale, gave an enjoyable lecture, which was illustrated by limelight views. There was a large attendance.

**Prizes Presented at St. Monica's, Toronto.**

Prizes were presented to the successful pupils of the Sunday School of this parish on the evening of January 25th. The presentations were made by Mrs. H. D. Warren, who was assisted by the Rector, the Rev. Robert Gay. The pupils of this school have made a splendid record in point of attendance. Twenty of the pupils have attended every class for the past seven years, eight for six years, seven for five years, nine for four years, twenty-four for three years, thirty-six for two years, and thirty-five for one year. These pupils received awards under the crown and cross system. Over one-quarter of those on the rolls of the Sunday School were mentioned for their unbroken attendance.

**Robert Burns' Memory Honoured.**

The leading feature of the celebration of the 159th anniversary of the birth of Robert Burns, Scotland's great poet, by the Burns Literary Society, at a banquet held at the Walker House, Toronto, on January 25th, was a brilliant and inspiring address by Archdeacon Cody. In proposing "The Immortal Memory," Dr. Cody gave a wonderful character sketch of the poet that won the highest encomiums from the large gathering and elicited an admission from Very Rev. Dean Harris that it was the finest tribute and panegyric of Burns that he had ever heard at the 46 anniversary celebrations he had attended. Archdeacon Cody described Burns as a great patriot and democrat who saw Scotch life in all its varieties, which he thoroughly

understood and interpreted in a manner that touched the hearts of the people. Another trait in his character was his intense humanity. He was no stained glass saint, and that brought him in close touch with all mankind. In many ways Burns resembled the Psalmist, and his life was a perpetual struggle between his higher and lower nature. Burns hated shams with a bitter hatred, and he never blurred the truth. He struck hard against hypocrisy and insincerity. He was a man who felt profoundly, who had a clearness of vision and a marvellous gift of expression. Burns and Sir Walter Scott were the two national poets of Scotland, but it was a most remarkable thing that any reference to Sir Walter Scott simply aroused a feeling of satisfaction in the breasts of Scotsmen, while the mere mention of the name of Burns called forth a regular hurricane of enthusiasm. Dr. Cody gave Burns credit for having restored patriotism and Scottish nationality. While Sir Walter Scott understood the aristocrats, Burns understood and interpreted democracy.

**Vestry Meeting, Trinity Church, Cornwall.**

The annual vestry meeting of this church took place on January 21st, the Rector, Rev. W. A. Netten, M.A., presiding. Wardens, A. E. Currie, W. Gibbens. Delegate to Synod, W. Gibbens. The stipend of the Rector was increased by the sum of \$200 per annum. It was decided to publish hereafter in connection with the annual financial statement a list of contributors and the amounts given by them to parochial and extra parochial funds. There was a very good attendance.

**Funeral of the Late Mrs. Allen.**

A large number of people attended the funeral of the late Mrs. Allen, the widow of the late Archdeacon Allen, who was for half a century the Rector of Cavan, which took place at St. Thomas' Church, Millbrook, on Saturday the 2nd February. The Rev. Canon Marsh, Rector of St. Paul's, Lindsay, assisted by Rev. J. Westmacott, Curate at St. Thomas', officiated at the fully choral service, and at the graveside, the deceased lady being interred in the family vault in St. John's churchyard at Cavan, alongside her late husband. Six of her eight sons were the pall-bearers. The late Mrs. Allen, who was in her 94th year, had been a resident of Millbrook for 65 years, and had always taken a deep and active interest in all religious, social and benevolent work in the town. She was a direct descendant of an ancient Scottish family, being a daughter of the late Geo. Gordon Maxwell McClellan, Laird of Black Craig, Bogue, Kircudbright-

shire, and first cousin of the late Camden Grey McClellan, last Baron Kircudbright and hereditary Sheriff of Galloway since the days of King James II. of Scotland, in 1455. Her eight sons, Geo. Gordon Allen, Emerson, Man.; Rev. Canon W. Cartwright Allen, Rector of Cavan; Thos. H. Seymour Allen, of New York; Rev. Canon Alexander Allen, Rector of St. Paul's, Oakland, Cal.; John and Henry Allen, Millbrook; Walter McClellan Allen, Springfield, Ill.; and Dr. Norman Allen, Toronto, are the survivors.

**Missions to Orientals.**

A meeting of the Provincial Board of Missions to Orientals in British Columbia was held in St. Paul's Hall, Vancouver, B.C., on Thursday evening, January 24th. Amongst those who took part were Most Rev. F. H. Du Vernet, Archbishop of B.C., the Right Rev. C. deB. Schofield, Bishop of B.C., Archdeacons Collison, Heathcote, Pugh, Beer and Sweet, representing all the Anglican dioceses in the province. Rev. Canon S. Gould, of Toronto, general secretary of the Missionary Society of the Church of England in Canada, Rev. F. W. Cassillis Kennedy and Rev. M. Lascelles Ward, British Columbia superintendents. In addition there were present other clergymen and lay representatives from each diocese in the province, as well as members of the W.A. Mr. G. L. Schetky was appointed secretary-treasurer and an administrative committee of nine members was chosen. The above meeting was for purposes of organization and a splendid spirit prevailed. The first annual meeting will be held in the month of May.

**The Labrador Mission.**

The congregation of All Saints' Church, Collingwood, on Sunday morning, January 27th, had the privilege of listening to an address from the Rev. E. W. Gardiner, on the interesting Mission field of Labrador. The speaker had spent fourteen years on its bleak and rockbound shores, and his story of personal experiences and conditions generally was thrilling and realistic. Nothing is grown on the 1,000 miles of coast line, and the inhabitants, who are Newfoundlanders and half-breed Eskimos, are dependent altogether on the fisheries and furs. At one time Labrador had a world-wide reputation for its herring, cod and salmon, but God was unknown and the people were wasteful and debauched, so that God took away from them their source of wealth and for twenty years no herring were caught on the coast of Labrador. Now there are earnest Christian people at all the principal Missions and many of the Eskimos are able to conduct the services of the Church. Mr. Gardiner closed his interesting address by paying a tribute to that eminent medical missionary, Dr. Grenfell, and asked for the prayers and sympathy of the congregation. On Monday, February 4th, the Ven. Archdeacon Whittaker gave an illustrated lecture on his work among the Eskimos of the far north, in the Parish Hall.

**RUPERT'S LAND NOTES.**

Large and enthusiastic attendance, splendid financial reports and general optimism were characteristic features of almost every parishioners' meeting in the city of Winnipeg during last month. In many cases debts were reduced, in others the stipends were increased, and this in face of war conditions, and the ever-increasing demands of patriotic enterprises. Excerpts from the published reports follow.

**All Saints.**—Current revenue \$200 in excess of 1916. All diocesan claims met in full quarterly, and amounting

to \$3,150. grants; 205 have made Wardens, M. H. B. Sha Curran, W. Tupper.

**St. Philip** large increase day School Wood and

**St. Barn** dens, Mess den.

**St. Pa** meeting ye membership creases va cent. Syno Wardens, Clapham.

**St. Thor** \$3,187. N for. Par and raised Wardens, C. J. Pow

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**St. Mar** reduced; for Red C come, \$7 creased \$2 McCollom

**St. Alba** four years Wardens, C. Handle

**St. An** off; Syno School flo W. Chesw

**St. Pe** excess of over \$1,1 did. Rec cent. Wa and S. T.

**St. Jam** many yea half paid occupy fr over \$2, Rigby an

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to Missio \$1,000 f St. Luke Dr. Paul Miss No Wm. Pe sionary c of the p to take effort in successo tain. T Mr. Gr. Shepard.

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**St. M** ceipts o contribu average offertory 978. L Baptism als, 51. lee and

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to \$3,150. Liberal extra-parochial grants; 205 enlisted men, of whom 31 have made the supreme sacrifice. Wardens, Messrs. Douglas Clark and H. B. Shaw; lay delegates, Judge Curran, W. M. Crichton and W. J. Tupper.

**St. Philip's.**—Finances satisfactory; large increase in attendance at Sunday School. Wardens, Messrs. S. Wood and S. Carson.

**St. Barnabas's.**—Good reports. Wardens, Messrs. H. T. Lay and E. Brigid.

**St. Patrick's.**—Most successful meeting yet held. The financial and membership statements showed increases varying from 50 to 100 per cent. Synod assessments paid in full. Wardens, Messrs. N. Cook and S. Clapham.

**St. Thomas, Weston.**—Receipts of \$3,187. New organ bought and paid for. Parish became self-supporting and raised the Rector's stipend \$100. Wardens, Messrs. G. W. Baker and C. J. Powles.

**Emmanuel, West Elmwood.**—Finances flourishing. W.A. reduce congregational liabilities; Sunday School send many parcels overseas. Wardens, Messrs. H. G. Ganly and T. Elleray.

**St. Michael's and All Angels.**—Parochial loan reduced \$675 and Synod assessments paid in full. Messrs. A. C. Frith and H. Everett.

**St. Margaret's.**—Liabilities largely reduced; W.A. receipts \$1,400 (\$800 for Red Cross). Total parochial income, \$7,700. Salary of Vicar increased \$300. Wardens, Messrs. C. J. McCollom and A. H. Bevan.

**St. Alban's.**—Assets doubled in last four years; present surplus, \$18,000. Wardens, Messrs. R. Siderfin and H. C. Handley.

**St. Anne's.**—All liabilities cleared off; Synod assessments met; Sunday School flourishing. Wardens, Messrs. W. Chesworth and T. J. Watts.

**St. Peter's.**—Offeratories largely in excess of previous years; ladies raise over \$1,100. Red Cross work splendid. Rector's salary increased 10 per cent. Wardens, Messrs. T. J. Shorten and S. T. J. Harris.

**St. James's.**—Best financial report in many years. Large building site now half paid for. Sunday Schools now occupy four buildings. Collections over \$2,200. Wardens, Messrs. A. Rigby and W. Hutchinson.

**St. Luke's.**—The annual meeting of this parish, Rector, Rev. Canon Bertal Heaney, was held in the Church House on Monday, January 14th, 1918. The reports from the various departments showed an excellent spirit and healthy activity. The net receipts for the year were \$23,000. Contributions to Missions \$4,800, with an additional \$1,000 from the various auxiliaries. St. Luke's has its own missionary, Dr. Paul V. Helliwell in China and Miss Nora Bowman in Japan. Mr. Wm. Pearson, chairman of the missionary committee, presented a review of the part St. Luke's has been able to take in stimulating missionary effort in the city and diocese; his successor in office is Mr. C. J. Brittain. The wardens for the year are Mr. Grant Hall and Mr. C. D. Shepard.

**Holy Trinity.**—Large meeting; finances in healthy condition. Attendance at Sunday School doubled in last year. Assistant Rector much appreciated. Wardens, Messrs. J. A. Merrick and W. H. D'Arcy.

**St. Matthew's.**—Total parochial receipts over \$24,600. Sunday School contributed over \$2,328, and had an average attendance of 1,100. Open offertory, \$4,713 and envelopes \$7,978. Liabilities reduced by \$5,000. Baptisms, 139; marriages, 84; funerals, 51. Wardens, Messrs. E. J. Brownlee and W. J. Taylor.

**St. John's Cathedral.**—Sheriff Inkster appointed Vicar's warden for the 44th consecutive year. His father held this office for 26 years before him.

Christ Church has found serious defects in the construction of their new church recently opened. Alarming signs of settling have been noticed, due either to a poor foundation or to the disturbance caused by the heavy freight trains in the vicinity. Workmen have pulled down the beautiful tower, lest it should fall and destroy the roof. Service was suspended for two weeks.

Owing to the prevailing coal shortage, the Church of St. Mary's, Virden, has been closed and the congregation worship in the parish house. The lantern is largely used in these services.

**Montreal Lay Readers' Association.**

There has recently been formed in Montreal a Lay Readers' Association. Several well-attended meetings have been held, and on Friday evening, January 25th, its Constitution, having previously been submitted to and approved by the Bishop, was finally confirmed and adopted. According to this Constitution the objects of the Association shall be:—(a) To organize the lay readers of the diocese so that they may be a ready and effective means of help to the clergy in their own parishes, or to render assistance in the work of the diocese when called upon by the Bishop. (b) To serve as a bond of fellowship amongst its members. (c) To provide an opportunity for interchange of thought and experience that will tend to greater efficiency. (d) To encourage sacred study by providing suitable literature therefor. The office bearers are: Honorary president, the Lord Bishop of the Diocese; president, Professor Henry F. Armstrong; vice-president, Mr. J. G. Brock; and secretary-treasurer, Mr. W. H. Henders. During the past two months more than eighty services in mission churches of the diocese have been conducted by the members of the Association. Prior to the holding of the meeting on January 25th, the members met in the Diocesan Theological College Chapel, and at a very interesting and solemn service Bishop Farthing delivered licenses to eight men, who, robed in cassocks and surplices, were presented to him, on behalf of their rectors, by Principal Rexford. In an interesting and earnest address the Bishop referred to the fact that from very early times in the history of the Christian Church laymen had been specially chosen to serve as lay readers. The order of service was that in use in the Rural Deanery of Oxford, slightly modified.

**Bishop of British Honduras Plans to Open Up New District.**

Bishop Dunn recently made a trip into the interior of British Honduras. He went between 200 and 300 miles up the Old River, as it is called, in a small open motor boat, with three men (coloured) and a coloured catechist, a faithful old man who has been spending all his time going up and down this district, holding services and preaching in his simple way. The trip took eight days, and fortunately the weather was good and, the river being in flood, travelling could be rapid. The Bishop held five confirmations and many services. He visited places that had never seen a Bishop before, holding his services in little bush huts with mud floors, or in the open air. He found about 280 children receiving no education, and came home full of a scheme to start a training college for native teachers, Government aided. Till this can be started he is going to start a night school and get some voluntary teaching for the lads. The teachers must be young men, as they have to build their own huts, plant coconuts and plantains, bananas and rice for their food, and live alone, fetching their few other supplies from Belize by dory.

**"THE BISHOP'S GAITERS."**

(Continued from page 85.)

simply a couple of old grumblers. Look at poor Middleton in the next parish; he gets \$900, but has five children, one a cripple from infancy on whom he has spent every cent he could rake together, and as for books, or even a new suit of clothes, he must forget what they look like."

As the Bishop recalled the matter on which he was visiting the city he suddenly felt the words of the old hymn ring again in his mind: "We are not divided—One in charity," and although the conversation soon changed to other topics, during the remainder of his stay; even as he sat down to a plain but welcome dinner, he could not get the words out of his mind.

As Greerson walked with him to the train later and stayed talking until the train pulled out, he still saw the plainly furnished room, the air of pinching and want, the lack of modern books and literature he had noticed, and he felt for the first time, that something was wrong—the old words did not ring true.

It was nearly evening when the train finally arrived at its destination, where the Bishop received a warm welcome from his waiting friend. That evening as the two men sat in the Archdeacon's comfortable library, enjoying a cigar after the evening meal, the Archdeacon began to discuss the business about which he had invited the Bishop to visit him.

"You see Tom, old Mortimer, a lifetime parishioner, has given me the money and four of the vestry have each given another thousand dollars, so that the new organ is assured, but we can't agree on the make or style, and as I know you have installed several in past years—why I want your advice."

The Bishop smoked silently awhile, then looking at his friend, said: "What's the matter with the present organ?"

"Oh, nothing," answered the Archdeacon, "except that we have had it fifteen years, and it is a little small and a bit out of date. It's a good enough organ, but you see St. Mary's have installed a new one and we feel we can't be second fiddle. We've had several fine gifts presented to the church lately and this will especially add to the beauty of the church and the comfort of the services, I hope."

"Do you know Greerson of Stowville?" asked the Bishop suddenly.

"Oh, yes, quite well, a clever chap, but has rather a hard time, I believe," the Archdeacon replied.

"Are many of the country and small town parish clergy receiving as little as he receives?" asked the Bishop again.

"I'm afraid too many of them are and it's a pity—but then, what can we do? The people won't support them as they ought."

"A couple of hundred apiece would be a godsend to these men, would it not?" the Bishop continued.

"I suppose it would, but where is it coming from?" answered the Archdeacon, wondering why the Bishop had so suddenly dropped the subject of the organ.

"Look here, Allan, your present organ, you state, is a fairly good one, it's served fifteen years and, but for the donation received, would probably serve fifteen more. Would it not be a fine example of Christian fellowship to make it do, and use this money to help a lot of half starved clergy in the mission parishes? Why \$10,000 would mean books, clothing, rest, comforts, many things they have to do without now, or if invested in bonds at 6 per cent, mean an increase of \$100 yearly to several of the poorest paid of them. Think what it would mean to them!"

"But great Scott! Tom," said the startled Archdeacon, nearly dropping his cigar in his astonishment. "You don't mean to use this money for that. Why it was given for an organ! What

would the donors say? What would the congregation say? Why it's the maddest thing I ever heard of! It would be an amazing thing to do!"

"Probably," said the Bishop quietly. "But it would be mighty good Christianity and like the poor Carpenter of Galilee would do." He rose and began to pace the floor. "We sang the old hymn, 'Onward Christian Soldiers' Sunday evenings and I can't get the words of the third verse out of my mind. They keep repeating themselves. They don't ring true the last few hours; something is wrong. Here we have wealthy churches spending thousands for organs, decorations, needless luxuries—for however beautiful, they are not essentials,—while hundreds of our brothers, fellow clergy in the same Church, are practically starving. I think our worship would be a lot more acceptable to the Great Father of all if we took heed to his poorer children, even if we had to do without marble fonts, costly altars, great organs and the rest of it. Why when one church can spend \$10,000 on an organ, while a few miles away, a man keeps five children and a horse on \$900, it can't be Christianity. Christ taught the royal law was brotherly love and I wonder if He cares for our costly gifts, when He sees conditions. 'Inasmuch,' was His command. And whether individuals, nations or churches, it's the place of the great, the wealthy, to care for those less fortunate. 'For ye are brethren.' May God open our eyes."

The Archdeacon had been too much amazed at his friend's outburst to interrupt, but now spoke.

"I'll admit we are a long way from the Millennium. These men have to face hard times and conditions. It's the sacrifice of the cross; but it's up to the laity to look after them, not me. This money was given for a definite object and the people wouldn't hear of such a scheme even if I favoured doing such a crazy thing."

The Bishop stopped and laid his hand on the other's shoulder saying: "Why should the sacrifice of the cross be on-sided, theirs, not ours, too. Or if the people won't do their duty, who should set the example? As for your people objecting, I've more faith in the underlying worth of our laity than to believe it. They don't know—they don't know. If they did, I think they would change conditions; but if they don't, or won't, why it's our duty to lead the way—set them the example of sacrifice and they'll follow. Why, what the rank and file are, means simply what we have made them for past years. Think of it, man, thousands of our clergy living on less than a day labourer's wages in a Church teaching the love and spirit of Jesus Christ. Why, what better are we than the secular world? There, rich and poor meet and the rich are indifferent. Isn't it the same with the big churches. Take the money from the old graveyard fund. Why does it go to the city churches who have everything and the poor outlying parishes get nothing? There is something wrong! We are not one; for if we are, we won't build costly churches or add costly gifts to them until we have first carried the Divine command into obedience of sacrifice, pity and brotherly love."

"Well, I thought I knew you well, old man, but this is beyond me; to ask me to use this money for charity—oh, hang it all, I'll admit we are selfish and have too little of the spirit of the Church's Founder; but I'd like to see old Mortimer's face if I suggested the plan you mention."

Before the Bishop could reply there came a knock at the door, and the next minute the Archdeacon was shaking hands with a portly little clergyman, whom he introduced to the Bishop as "Benson, of St. John's."

"Good evening, my Lord. May I offer my good wishes and congratulations? Awfully glad to see you, indeed! An awful storm, wasn't it? Heard from my friend here you were



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coming, so came over. Hope you had a decent trip; trains running badly I hear. Want to consult you on matter of importance. Hope you are not too tired to give me a little time."

"Sit down, man. There are some good cigars. Help yourself! I'll leave you alone with the Bishop." And the Archdeacon left the room.

"Well, my Lord," continued the little man, after the Bishop had spoken to him, "my congregation have decided to get me an assistant, so I want to see if you can recommend me a good man; a worker and one that will be loyal."

"That's very good news indeed," said the Bishop, "and speaks well of your work and of your people's appreciation of it. When did you want your Curate?"

"Well," replied Benson, "I did think not till June, but I think now, as soon as possible, so that I could break him into the work before I go on my holidays this year. I always take two months, July and August, off."

"Two months, eh! Where do you go?"

"Oh, I have a cottage in Muskoka and usually go there during the hot season, while things are quiet, you know."

Suddenly the Bishop looked up. "Could you do with four or even six weeks this summer?" he asked.

Benson turned in surprise. "Yes, if necessary, but why, what do you mean?"

"There is a Rector at Judson, Middleton by name, who has five children, one a hopeless cripple. He, nor they, haven't had a holiday for years and can't afford to. How would you like to lend your cottage to him for two or three weeks? It would be paradise to them—and take his work on, as he can't afford a supply. It would be as good as a holiday to you, besides good for the parish to have a successful city clergyman there. Both the people and yourself would get a broader outlook and—it would be a most kindly thing to do."

"God bless my soul," the startled little clergyman sputtered. "Why, why, my Lord, I never heard of such a thing."

"Never heard of a kindly thing to do?" asked the Bishop with a quiet smile.

"No, no, no! I mean such a strange thing to do. Why, whatever would Mrs. Benson say, my congregation, my vestry. I'm afraid I cannot possibly—I mean I must think it over; consult my wife." And he drew his handkerchief and wiped his hot face.

The Archdeacon, who returning, had overheard the Bishop's request, burst out laughing. "Why, what's up, another bombshell?"

"No, not a bombshell, just a request to a consecrated servant of

Christ to put into practice that which we preach," answered the Bishop. "Our country clergy may not have the responsibility, but they have hardships, long drives, worries we never have to face, and none of our privileges, or few. If we can, by a little sacrifice, help them, it will be a fine example to the laity; an inspiration to this man to come back refreshed and with new heart to his toil, even to Benson here. And, after all, how many men in other walks of life get more than a week or two, except the wealthy—which we are not supposed to be."

Poor Benson made no reply but rose to depart. "I will write to your Lordship about the curate, and as to your strait—your request, I will consult my wife." With a nervous handclasp he fled from the room, leaving the two men smiling behind him.

"What has happened, Tom?" the Archdeacon asked. "You are certainly going to start things going if this is only the beginning. Me give my organ funds to poor clergy; Benson give up his holiday or part of it. Whew! what's the answer?"

"It must be the gaiters, I think," the Bishop said, and told his amused friend of his strange caller.

"Well, all I can say is, please don't wear that pair next time you visit me, or you'll be asking me to donate my wife as a missionary to China. By the way, what train will you take in the morning, as Principal Bailey, of St. Mark's College, wants to see you while you are here about a big campaign they have on for the old College?"

The Bishop told him and after the Archdeacon had phoned the two men resumed their chairs and cigars, and during the remainder of the evening talked on many things but without further reference to the organ, until, as they rose to depart, the Archdeacon said: "I'll lay your strange proposition before the vestry and Mortimer, but I won't be responsible for the resulting fireworks."

The Bishop had hardly finished his breakfast next morning, before Principal Bailey was announced and the men retired to the library, where the Principal laid before the Bishop, an old graduate of St. Mark's, the plan of a big financial effort.

"How many men have you this year?" asked the Bishop, after Bailey had explained the plans of raising \$600,000 by means of a committee of prominent graduates.

"Forty-nine," said the Principal. "And how many has St. Mary's College?"

"About the same, I believe." Again the Bishop felt the strange thrill of the old hymn ring in his ears and hesitating a minute or so, finally said:—

"Has it never seemed to you an awful waste of men and money too; yes,

and power as well, to have two colleges in the diocese, of which both together never send out more than twenty graduates a year into the ministry? Both cost hundreds of thousands of dollars to run and both stand for the same things fundamentally. Would it not be better to spend the time and energy and use this committee with others from St. Mary's to bring about unity and one college?"

"But that's impossible! While, of course, we are both training men for the same Church, we differ greatly on many matters of ritual, interpretation and other things, and although one college might be the ideal, well—it's out of the question; we have no common meeting ground," said the Principal, a little irritated. "And, besides, we get on very well. The old bitterness has largely passed and we each have our own work to do."

"But no matter how charitable each may be to the other," answered the Bishop, "the very fact of the two schools, keeps the old sore open. There isn't room, nor money to spare, for the two; besides, see what a power for unity one great college would be. There must be a meeting place. Both are of the one grand, old Church, with one Prayer Book, one great purpose, to send out consecrated, well-prepared men for the work of the Church, and surely they can be made one. Has a really honest effort ever been made, forgetting old quarrels and considering the wider good of the church and the kingdom, to bring this to pass? It will take time and great effort, doubtless, but the goal is well worth while. Surely, the time has come, if someone would definitely make the start. We are one! We must be one. If those most concerned could get together in the spirit of Him who prayed: 'That they may be one as We are one,' something could be done. See the money that would be saved; the influence for good. Man, man, man! Be big enough to put any thought of first steps aside and meet Garine, of St. Mary's, and perhaps sooner than we expect, what seems impossible may become a glorious fact."

He paused a moment then continued. "If, of course, you carry out your plans, I will gladly do all I can for the old Alma Mater. But I pray the matter may be fairly and honestly faced and something done to make one college. It must sooner or later, for the changing spirit of the times will mean vital unity to save the Church in the face of growing worldliness and hostility. We can't afford to lose any power, or give the enemy an opportunity to use our internal conditions as a weapon of attack."

Bailey made no answer. Evidently he was angry and yet, conscious of the truth in the Bishop's words. The Bishop said no more about the matter, and the two men consulted on the proposed campaign, the best methods of raising the money and the probable success of the effort. But as the Principal finally rose to depart, the Bishop held his hand a moment and said: "May God bless you and make you the means of starting that which we all know would be for the greater service and glory of His Church; that there may be unity in truth from the youngest student to the oldest clergyman in the Dominion."

Several days later, as the Bishop, home once more, went through his morning letters, he found another letter from the Archdeacon, which he read over several times, then, looking down at the gaiters he still wore, said smilingly to himself: "I wonder who the old man was? Certainly I have said things to Allan, Bailey, Benson and others I never would have thought possible. Is it the gaiters? Oh, nonsense! It must have been the spirit of the old hymn Sunday evening. And turning again to the letter he read:—

"Dear Tom,—I laid your very interesting proposal before Mortimer and the vestry, and after stating frankly the conditions of many of our clergy, found, to my surprise I'll admit, that,

with very little opposition, they have decided to retain the old organ and place the \$10,000 in your hands to be used as you think best; also to add a further \$5,000 to it. I am satisfied. But, old man, if you come again, or in any case—please—burn those gaiters. Yours, Allan."

## Refugee Relief—What It Means

It is a great mistake to think that figures are dry. If the poet wants to tickle his imagination, let him give up lying in the grass, listening to the birds and watching the clouds; let him take a pad and a pencil and study the annual report of the British Serbian Relief Fund. If he does not get an astonished conception of what it means to provide for a family of 80,000, he is no poet and had better change his job.

Let us look into the question of clothing alone. We had better suppose, for the sake of the abstract consideration of mere quantity, that the Refugees are all men. Everybody, of both sexes, knows what men wear, so there can be no deception.

Every man must have one suit of clothes, anyway. That means three pieces; let us set down 3. For shirts we must at least set down 2. For underwear, including socks, there are three pieces; and to give him the barest sufficiency of change we must at least set down 6. Then there is a hat which counts as 1, and boots, which, for the sake of understatement, we may count as 1 also. We need not degrade our Serbian with what the high-minded French call a "false collar," and perhaps a set of handkerchiefs may be thought superfluous, too. Our total number of pieces for the barest outfit stands, therefore, at 13. There is no provision in this for an over-garment of some kind for winter, yet something of the kind must be necessary. Mild climates have usually a kind of cold in winter that searches to one's marrow. We shall have to make the total number of pieces 14, and it looks like short measure. Two shirts may, perhaps, last for a year, but any baby could trample through two pairs of socks in a quarter of the time. However, if we let the number of pieces stand at 14, that means that, for 80,000 persons, the British Serbian Relief Fund has to buy ready-made, or has to buy stuff for and make, and, when bought or made, has to pack up, transport and distribute 1,120,000 pieces of clothing. Laid on the ground, end to end, in line, they would reach over 500 miles; from Toronto to beyond Quebec.

Now, if our poet will take hold and translate that into visions of human activity, he will have something that will make his head swim; for clothing is but one portion of the supply, and supply is but one portion of the work. It takes people and people to carry on such a work; and how about the multitudes who must subscribe to support it! Our poet will have to find plenty of rhymes for dollars, for they must be there in multitudes above all.

The service at the London Opera House on January 6th, arranged by the Y.M.C.A., was crowded out, and an overflow meeting was held at the Aldwych Theatre. The "Morning Post" says that the pressure to get in was so great that the police arrangements broke down, and hundreds of people with tickets failed to get admission. On the platform in the Opera House were Lord Kinnaird, Lord Haddo, Sir Arthur K. Yapp, the Rev. Dr. Scott Lidgett, the Rev. Dr. F. B. Meyer, the Rev. J. R. Gillies, the Rev. A. E. Garvie, and Gipsy Smith. The Bishop of London, who presided, gave a thrilling address.

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A wonderful evidence of Italy's undaunted faithfulness to the high ideals of past history has just come to hand. In the midst of the anxieties and hardships of war she has still time and energy to devote to the higher things of life. Professor Lanciani is closely concerned with excavations which are being carefully carried out near the Basilica of St. Paul at Rome, and already many interesting Christian and pagan tombs have been unearthed which carry one's thoughts back to the earlier days of Christianity. The professor is not without hopes of discovering the tomb of the Apostle Paul himself.

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**ROSE ISLAND**

By Lilian Leveridge

Ruth drew her apart for a few minutes before school opened. "June," she said gravely, "are you ready to give me a full explanation of the unhappy affair of yesterday?"

"No, Miss Cameron," she answered in a low tone.

The teacher was bitterly disappointed and for a long minute she sat silent. Then she said sadly, "There is only one alternative. You must go home at once. I cannot allow a pupil guilty of such deceit to write upon this examination. You know what that means—that you will also be debarred from the final examination, and be marked with the stigma of disgrace."

June's lips quivered pitifully and her bosom heaved, but she struggled to retain her self-control.

Then Ruth pleaded with her tenderly and lovingly. This was hardest of all to bear, and the girl's temptation to explain everything was fierce and cruel, especially since she had just heard that Janie Francis was very ill with typhoid fever, so that there would be no hope of help from her. But June fought bravely and won. To Ruth's surprise she asked permission to remain until noon, when Robin would be free to go home. The request was granted.

Little was spoken on the way home. Robin was perplexed and troubled, and June merely asked him to tell her father and Aunt Hilda all that had happened.

After that amazing story had been told June had to steel herself for the fiercest conflict she had ever passed through. The sorrow and pleadings of the two she loved seemed almost more than she could bear. They could not but believe the overwhelming evidence against her, coupled with her own dogged silence, and they were cruelly and bitterly disappointed in her. When her father at last spoke sternly and demanded an explanation it seemed that she must give in. She looked at him with wide, beseeching eyes, then threw herself into his arms. "Daddy, Daddy," she cried, "I can't confess. Please don't ask me."

But he pushed her away from him. "You are killing me, June," he said.

June crept away to her own room broken-hearted. Oh, what a rash, fatal vow she had made! She had not merely promised never to tell what Janie had done, but, "upon her word of honour," had promised to do her best to prevent the truth from being found out. Oh, if she might only suffer alone! But to think of hurting Daddy so!

It seemed that there was to be no end to the consequences of that disaster. The matter came to the minister's ears, and on Saturday evening he came over to say that unless June's innocence were proved he could not accept her as a candidate for Confirmation. This would, of course, also prevent her from accepting the post of organist.

"You may be quite assured," returned Mr. Sutherland with a wan look and a pitiful little touch of dignity, "that under the circumstances I should not have permitted her to be confirmed."

June accepted the decree without a murmur. She had no more tears to shed; but it seemed that every drop of sweetness was being crushed out of her life. Although they never mentioned the unhappy affair to her now, she knew she had lost the confidence of all who were dear to her. It was hard, terribly hard; and under the weight of her strange burden she grew daily more pale and listless.

But the burden that had so suddenly fallen upon June's shoulders was as suddenly removed.

One evening the minister went to call on Mrs. Francis and inquire about Janie's progress. Janie was

still in a delirious fever, and the family were weary with watching, so Mr. Scripture offered to sit up with her a while and give the worn-out watchers a rest. The offer was gladly accepted.

During those long hours of the night, as the minister listened to the girl's delirious ravings, he learned the truth about the copying of that arithmetic paper. Little by little he heard repeated almost every word of that conversation, and in a flash the mystery became as clear as daylight. He was glad, for though he carefully avoided showing any partiality among the young people, June had long been a favourite of his. How nobly she had acted after all! And how she must have suffered!

"June never took the book. June never copied a word. I tell you, it was me!" Janie screamed wildly. Having unwittingly made this confession she seemed to feel easier, and sank into a quiet, restful sleep.

The crisis was past, and she was still sleeping when after an early breakfast next morning Mr. Scripture took his departure. He told Mrs. Francis what had occurred, and said that justice demanded that he should make the truth known at once. On that very day the Entrance candidates were to depart for their examination, and there would be barely time to see that June was not left behind. "I am sure," he concluded, "that your daughter is sorry for what she has done, and that this is what she would wish."

"Yes, I am sure of it too," the wan, tired mother replied with a pitiful little tremour of her lips. "Don't lose any time."

Mr. Scripture drove rapidly to Mrs. Thompson's and secured from Ruth, who was tearfully joyful over the tidings, a note to the examiner, explaining briefly why June had not passed the trial examination and requesting that she be permitted to write on the final. It would be all right they both felt certain.

"The minister then hurried to Rose Island. Having shaken hands with Hilda, Mr. Sutherland, and Robin, who was busy making preparations for his departure, he went over to where June stood listlessly arranging some roses in a vase. His usually serious face was illumined with a smile as he took both her hands, roses and all, into his own.

"June," he said. "I bring you good news this morning. Can you guess what?"

That gracious greeting, that kind and beautiful smile, could have only one meaning. June's heart gave a quick bound of joyful hope; her face was suddenly suffused with a rosy flush, and her lips parted but she could not utter a word.

"Dear child," the minister said. "There is only one thing that could give you joy this morning, and that is what I come to tell you. Your innocence in the matter of the examination paper is proved beyond a doubt. Janie has told it all. I congratulate you upon having so heroically held to your promise. You are quite free now, and you had better go and tell your father all about it."

"My little daughter!" cried Mr. Sutherland, opening his arms to her. Upon his face was a light that had been absent from it for many a day. In an instant June's head was resting in its old loved spot against his shoulder.

"My child," he said. "Why did you hurt me so? Tell me. I don't understand."

Mr. Scripture's eyes grew suddenly misty as he stooped to pick up the scattered roses, but he listened with no little interest and curiosity while, half laughing and half crying, June told the story of what had happened. Though he felt reasonably sure of his ground he had only the delirious girl's babblings for foundation to his statements, and it was something of a relief to find that June's story coincided exactly with the facts he had gathered.

He gathered.

"Good for you, June!" cried Robin, who was overjoyed at the happy outcome of events. "You'll be able to try the exam. now, won't you? You'd better hurry up and get ready."

"Exactly," said Mr. Scripture. "That is just what I was going to say. Here is a note from Miss Cameron, which you are to give to the examiner to explain your not having passed the preliminary exam. Of course I needn't add that it will be all right now about the confirmation and the organ."

Immediately the house became a busy scene, everybody trying to do something for June to help her to get off in time. June herself was a picture of radiant happiness. The dark, terrible clouds had blown away at a breath, and now her sky was blue and sunny again. Her spirits, so long borne down by the burden upon her heart, now overflowed so buoyantly that she scarcely knew which way to turn. But Hilda, who had carried a heavy heart for several days and whose face was now alight with a quiet joy, thought of everything, and got the two off in plenty of time.

"Everything is turning out so beautifully," June said as they set off. "I feel just about certain that we're all going to pass!"—a prophecy which came true.

The examination proved to be much easier after all than they had expected, and there was nothing to dampen the hopes they brought with them to their work.

(To be continued.)

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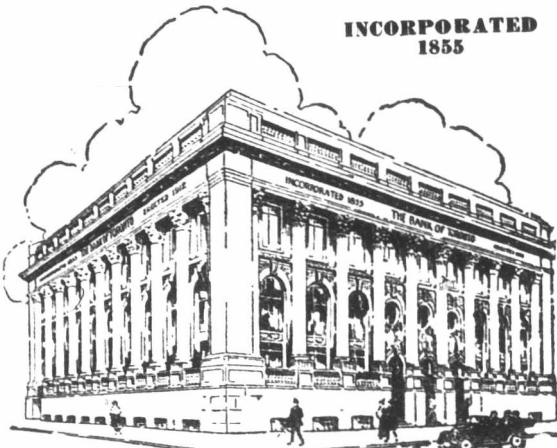
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