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BELLS

Personal & General

The Rev. T. W. Savary and Mrs. Savary, of Kingston, were visitors in Toronto last week.

A permanent museum is to be erected on the spot where General Mercer fell in Belgium.

Dr. Starr, the Dean of Ontario, was staying in Toronto last week as the guest of Sir Henry Pellatt.

Miss Walsh, the Head Mistress of Bishop Strachan School, will not return to Toronto until some time in October.

The Rev. R. J. Renison, D.D., Rector of the Church of the Ascension, Hamilton, has been appointed Chaplain of the 8th Artillery Brigade.

The Rev. N. H. Noble, Rector of Norwood, Ont., who recently had to undergo a serious operation in order to save his life, has recovered sufficiently to resume his work.

The Rev. J. D. Ryder, Curate of All Saints', Ottawa, who went overseas as a gunner, has been awarded the Military Medal. He received the decoration last week.

The Rev. Canon Walsh, for twenty-nine years Rector of Christ Church, Brampton, passed away September 29th, in his 73rd year.

The Rev. F. H. Brewin, Rector of St. Bartholomew's Church, Ottawa, and Mrs. Brewin, who have been spending the past three months with relatives in England, sailed for Canada last week.

There passed away on September 28th, at her late residence in Ottawa, Anne Frances Jarvis, widow of the late Edmund Allen Meredith, LL.D., and daughter of the late W. B. Jarvis, in her 90th year.

The Rev. Prof. G. M. Wrong, who has been overseas for some eight or nine months past, lecturing at the Canadian Khaki University at Ripon, Yorks, has returned to Toronto to resume his duties as Professor of History at the University of Toronto.

Miss May Newnham, B.A., a daughter of the Bishop of Saskatchewan, has been selected by McGill University to go to Paris under the International Students' League, which superintends the exchange of University students. Miss Newnham will take a post-graduate course at Sevigne College.

Lady Drummond has severed her connection with the work of the Canadian Red Cross in England, and is returning to Canada very soon. Lady Drummond's services to the Society during the war have been invaluable, especially during the past year and a half, for which time she has been assistant commissioner.

Rev. W. G. Boyd, of Victoria, B.C., with his family, are travelling east to England, where he will be missionary on the Island of Sheppey. Many of our readers remember Mr. Boyd's series of excellent articles which ran in this journal under the title, "Some Thoughts on Reunion." Mr. Boyd was formerly head of the Edmonton Mission.

Engineer-Captain W. A. Dathan, R.N., arrived from England on the "Metagama" last week at Quebec. He is on his way to Hong-Kong to become chief engineer for the China Squadron. Engineer-Captain Dathan was born at Halifax, N.S., during the time that his father, the late Capt. Dathan, R.N., was stationed there, where he held an appointment in connection with the Dockyard.

A wedding of unique interest to church circles at the head of the Lakes was celebrated in St. John's Church, Port Arthur, on September 17th, when Rev. (Hon. Capt.) F. G.

Sherring, M.C., and Miss Mabel Violet Mansell, for long years engaged in deaconess work in the parish, were married by Rev. Canon Hedley, C.F., long associated with them both as Rector. The bride was attended by Miss Edith Langworthy, as bridesmaid, and her niece, Isabel Tucker, as flower girl, and was given away by her brother, Mr. J. R. Tucker, while a charming group of twenty girls of her Bible class, armed with symbolic shepherd's crooks, formed a guard of honour. The marriage was followed by a nuptial celebration of the Holy Communion, at which Rev. S. J. Leigh (Rector) and J. C. Popey (Rural Dean) assisted. Afterwards a reception was held in the Parish Hall. Mr. and Mrs. Sherring left by the noon boat for Sault Ste. Marie, and will take up their work in their new parish of Bracebridge cheered by countless tokens of the loving regard of their friends at the other end of the Diocese.

Rev. Alexander Chafee a retired clergyman, died at his home in Toronto, on Sept. 20th. He was the son of Mr. Isaac M. Chafee, of Tullamore, Ont., and he was born in 1849. He was a veteran of the Fenian Raid. He was educated at Upper Canada College, Toronto. He was a graduate of Trinity University, Toronto, where he took his B.A. in 1873, and M.A. in 1886. He was ordained Deacon in 1874, by Bishop Bethune. He served at various places in the Toronto Diocese throughout the whole of his ministerial career being stationed successively at Craighurst, Vespra, Perrytown, Elizabethville, Alliston and West Essa. In 1888 he was placed in charge of the Mission of Coboconk and parts adjacent. He retired from active work in 1911 and since then he resided in Kingston and later in Toronto. He was a grand-nephew of Dr. Alexander Burnside under whose will Trinity College, Toronto, benefitted to a large extent and in memory of whom the Burnside Scholarships were founded at Trinity College. The Burnside Maternity Home at the Toronto General Hospital was also founded in memory of the late Dr. Burnside. Mr. Chafee attended St. Simon's Church, Toronto and the funeral service was held there on the 23rd September, the interment afterwards taking place at St. James' Cemetery, Toronto.

Rev. Canon John Gribble, one of the most widely known and beloved veteran clergymen of the Church, died last week at the residence of his daughter. He was in his 87th year. Although he retired from active ministerial duties some three years ago, he enjoyed good health until quite recently. During this period he frequently assisted in the services at St. Stephen's, Toronto. Canon Gribble was regarded as the "Father of the Anglican Church" in the north-eastern section of Ontario within the diocese of Montreal. Sixty-three years ago this month he was, shortly after his ordination, appointed to the parish of Portage du Fort in the Montreal diocese, then a very promising village, but subsequently destroyed by fire. At that time, in addition to his parochial duties, he had charge of seven mission stations and frequently walked 80 miles in visiting these stations before he returned to his parish. In September, 1916, he had the interesting experience of again visiting his first parish, taking part in the Church services and preaching. On that occasion he was presented with an address of welcome and a purse of gold. After this he visited several of his former stations, including Renfrew, and at each place received a hearty welcome. His wife predeceased him some seven years ago, but two sons, Mr. Geo. A. Gribble, of Publishers' Ltd., Toronto, and Mr. Frank Gribble, of the immigration department, Niagara Falls, and two daughters, Mrs. A. Brand and Mrs. John Powell, of Toronto, survive him.

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Canadian Churchman

Toronto, October 2nd, 1919.

Editorial

INAUGURAL Sunday for the ANGLICAN FORWARD MOVEMENT is next Sunday. The message from the House of Bishops is to be read in all the churches. As mentioned previously in this journal, the close of the campaign has been extended to February. We have nearly five precious months to prepare for one of the most significant movements to which the Canadian Church has ever given herself.

The pioneer spirit of indomitable effort should possess us. This was the spirit which years ago impelled our forbears to put their hand to the tasks which we are now taking over. Our own greater North and West with the extension of work among the settlers, and the Indian and Eskimo work is the first charge upon our resources. The Indian work has been left to us. We have no rivals save the Roman Catholic. In comparison with their great numbers of workers, expensive equipment and large funds, it is due only to the self-sacrificing zeal of our missionaries and the testimony of the Christianity they live that our work has retained its hold. Sadly hampered by lack of funds we are unable to push out into new fields in the North, and some are already pre-empted by the richer equipment of the Roman Catholic.

With the launching of the A.F.M. we can be sure that the life-giving spiritual will receive full attention. Already 35,000 copies of the "Prayer Cycle" has been printed for distribution. We hope more will be printed and more will be used. It is a weekly cycle with suggestion for intercession for each day. We can count on the earnest minded, who must be the leaven of the Movement, being faithful in their remembrance. With such fidelity the Movement will be an abundant success. The financial objects have been plainly stated beforehand. No man can say that the Church is trying to reach his heart *en route* to his pocket-book. We have a duty which is to be expressed in two ways, dedication of life, and dedication of means.

What an unutterable calamity it would be if the A.F.M. failed. What a splendid testimony to the reality and vitality of Christianity it will be when it comes to a successful issue. It will be the apologetic of the churches of Canada, a challenge and witness to the nation.

THE faithful word regarding the supremacy of spiritual things which the BISHOP OF ONTARIO spoke to the Provincial Synod at Ottawa was never more needed than now. Material things are in the ascendant. We take them as the normal and test in most affairs of life. We cannot think of success except as purring along the road of life in a six-cylinder.

How wonderfully strange that the German helped us to do what we cannot do for ourselves. During the war no words were heard more frequently than righteousness, brotherhood and truth. They had a magic of appeal which kindled the will to the point of sacrifice of life itself. And now the war is over and we have won, these words we never hear. Every man is struggling for himself and his class. The country our men died to save is torn and bleeding from the violence of her own. Conquerors we may be, but not conquerors of our own spirit. We do not rule our own house well.

The Church must bear insistent witness to the futility of life unless the higher truths are supreme. We shall but tramp the weary, deadening round unless we are lifted out by the power of the Spirit. Translated into practical things that will mean humility, humanity, co-operation and fellowship.

SERIOUSLY to heart we hope the clergy will lay the advice of the MINISTER OF EDUCATION FOR ONTARIO regarding interest in school matters. We could multiply instances of men who have had a large influence in their towns by being willing to bear a citizen's burden of affairs. Regarding religious education we are convinced that all through the Dominion (with the exception of Quebec) our clergy would be welcome visitors to schools. Our educational affairs are not so irreligious as some try to make them out.

For several years in Ontario at least the Department has had out the challenge to the churches that they will use for school reading any series of Scripture lessons the churches agree upon. The challenge has not been taken up yet. It is a task of Christian co-operation that is awaiting us. Our delay and lack of harmony is one cause of the very things we deplore. The urgency of the task demands action. We should like to see the Church of England take the lead in this matter.

SUCH a shock we got last week. A swinging scaffold was let down outside the window of the office. (We live high. We are on the sixth story). In a minute or two a man clad in erstwhile white garments bearing the implements of the painter's trade, invaded the office and stepped out over the chasm. (He must have been a strict teetotaler). Later we found that he was being paid seventy-five cents an hour, if not more. It made us a bit dizzy as we thought of SIX DOLLARS A DAY. We remember some men clad in erstwhile black garments (turning green) who are engaging in trying to change the hearts of men, not the face of buildings, to whom such a wage would mean passing from penury to plenty.

It is a shame to a Church which musters so much of the wealth and brains of our nation that so few of her clergy have a living wage. Synods pass minimum stipend canons (it is the most they can do) and our Bishops do their level best to get the most for their clergy. But how can they make bricks without straw? It becomes one of the foremost duties of the congregations to see that their minister in God's things is looked after in the right way. And that means those who have an abundance should bear a part proportionate to their abundance. When the wealthy men of a congregation close their purses it draws all the purse strings tight.

In U.S.A. it is reported that literally thousands of churches are uncertain whether they will have a minister, or what kind they will have. Clergymen are going into insurance, real estate, advertising, etc., lines in which some men can get double their present uncertain pay, and get it promptly and without begging for it, or "helping to raise" it.

We know that there are some good people who wish we would keep quiet on this subject. They consider such remarks unsettling. If they are unsettling, it is only because they are a true statement of conditions that are unsettling. We thoroughly believe that the sacred ministry is not a business pursuit. It is scarcely needful to say that no man enters it for money. The present scale of pay completely clears from that suspicion.

The Church will do well to consider the effect of the present state on the personnel of the ministry. There are choice spirits who in heroic mood put their fortunes to the touch in the present conditions. There are others who feel that they can serve God in their day and generation with more vigour and acceptance if they dedicate a life of lay work rather than with present limitation become a priest of the Church of God.

The Christian Year

THE BROKEN UNITY

(SEVENTEENTH SUNDAY AFTER TRINITY)

THE terms in which St. Paul describes the Church in the Epistle to the Ephesians yield a transcendental interpretation. They represent an exalted and glorified conception of the Church which corresponds to St. John's vision of the New Jerusalem coming down out of Heaven from God, and is therefore to be identified with something visible here upon earth, for it is written, "the tabernacle of God is with men." This dwelling place of God among men is none other than the Church, spoken of by St. Paul as the body of Christ, whose life subsists in the body as well as in the head. Against disunion in this body St. Paul prescribes the only known specific in the Epistle for to-day. It is the same which ought to be observed in the life of every Christian worthy of the name, and is essential and fundamental in the spiritual life of the Church, "Walk worthy of the vocation wherewith ye are called; in all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace."

CAUSES OF DISUNITY.

That which militates most of all against a reconstruction of the religious forces of the world in a united body is the spirit of pride and self-will, the antithesis of that prescribed by St. Paul. The historic Church of England holds a commanding position in the programme of reunion by reason of the fact that some other sections of Protestant Christianity went out in the first instance from her, and have therefore to bear the responsibility of voluntary choice. She however, is not without blame, inasmuch as she failed to observe, in the fullest degree, the spirit of long-suffering and forbearance with a view to the bond of peace.

Two things vitiate, what might otherwise be entertained as the bright hope of our calling in the future unity of the Church. The first is the readiness with which new leaders arise setting forth novel and nebulous or perverse teachings, and the eager following which they receive; a symptom against which no plans of religious statesmanship can provide, but a spirit of lowliness and meekness only. So long as these can multiply, *ad nauseam*, the case for Christian unity in the future is relatively impaired. In the second place the Church which we ourselves love and serve, has not, so far, successfully reduced the margin of pride and prejudice as to warrant an appeal to all others, in whose folds there is greater unity of plan and purpose, to make the necessary surrender which union with her must, by general consent, involve for them.

FOUNDATIONS FOR HOPE.

Certain things, however, can be said for a sun-dered Christendom which fall in with the Pauline conception of spiritual union in to-day's Epistle. There is one God and Father of all, to whom all orthodox Christians owe allegiance, to whom they pray, and in whose loving fatherhood they faithfully confide. There is one Lord Jesus Christ, the Captain of their salvation, whose efficacious atonement and loving intercession are the means of their redemption. There is one Holy Ghost whose constant guidance and sustaining strength enable them to accomplish great things for the spiritual good of mankind. There

(Continued on page 635.)

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CHRIST, THE CORNERSTONE

Rt. Rev. J. E. BIDWELL, D.D., Bishop of Ontario

Sermon preached at the Provincial Synod of Ontario, held in Ottawa, Sept. 16, 1919

Lo, I am with you always, even unto the consummation of the age.—ST. MATT. 28: 20.

THERE have been from time to time in the history of the Church certain critical occasions when it has been called upon to face problems of exceptional difficulty, and when the outlook, if not exactly of impenetrable gloom, has been clouded and full of perplexities. The carrying on of the work of Christ in the world will always be an arduous task, but sometimes the permanent difficulties are emphasised and increased by abnormal conditions. The present is such an occasion. Problems long latent can no longer be ignored; difficulties ever present have become extremely acute; and in the turmoil and confusion everywhere found it is not easy to discern the best course of action. Under such circumstances there is needed every source of both consolation and inspiration. Both are to be found in abundance in the promise contained in my text.

PRESENT CONDITIONS.

It is impossible in the brief time at my disposal to enter upon a comprehensive survey of present conditions in the world, nor is it necessary to do so, as they are sufficiently familiar to all. Touching briefly upon a few salient points, we observe wide-spread social unrest—an insistent challenge of age—long order, fierce questionings of principles in political, economical, and social life, which had seemed to have become almost axiomatic. The Church, and every form of Christianity, organized or unorganized, has been and is being violently attacked. Strange cults are claiming to take its place. A novelist of distinction is insistently proclaiming a new Evangel, while the creator of an undying figure in detective fiction has become the popular Apostle of the strange cult called Spiritualism. I need not dwell further upon the present perplexing condition of affairs. In what spirit are we to face these and kindred problems?

It is open to us, of course, to throw up the sponge and to acknowledge defeat. We can join the crowd of those both outside and within our ranks, who love to proclaim in strident tones that the Church is a failure, especially when she declines to be rushed into some course of action upon which they have set their hearts, whose chief topic is her obvious shortcomings, and who seem to find their chief delight in exposing her defects. But this is the counsel of despair, and in the cause of Christ there is no room for despair.

CHRIST'S PROMISE OUR INSPIRATION.

The promise of Christ quoted by me supplies at once the reason for the rejection of undue pessimism, and the inspiration needed for the great effort the Church is called upon to make. The success of any purely human institution must always depend upon the perfection of its organization, the vitality and energy of its members, the wealth and service that it can command, and the prestige it enjoys in the world. When these human elements fail, the institution is doomed. With the Church of Christ this is not the case. Behind its human organization, behind the faulty instruments employed to carry out its divine purpose, there is always the eternal presence and the eternal power of Christ. Every Christian knows that, and every Christian I suppose believes it. But all do not draw the necessary inference. However dark the outlook, however ineffective the instruments for the work, however small the achievement may appear, there is one thing that the Church of Christ cannot achieve, and that is absolute failure. On that assumption all our efforts are based. We can take the greatest risks, we can face the most unpromising outlook, with full confidence that the eternal power of Christ is on our side. Our message, however feebly delivered, is still a divine message, the presence of Christ with His Church, however obscured, still remains, His redemptive power is still there and available, even if for the

time rejected with contempt. This is, after all, God's world, and He undoubtedly will carry out His purposes and cause His will to prevail.

WINNING THE WORLD FOR CHRIST.

Holding this belief, we can in quietness and confidence proceed with our effort to win the world for Christ. We can aim at nothing less than the gradual establishment of a new foundation for society and all social relationship—that foundation being the principles of the teaching of Christ. The complex social system existing to-day is by no means altogether to be banned; there is much to be said in its favour. It has made for great progress in many directions, scientific and others; it has fostered certain characteristics of immense value, such as thrift, initiative, justifiable ambition, unbounded energy in the discovery and development of the natural resources of the world tending to make life easier and more desirable. But speaking generally, the foundation principle on which all this complex structure is based is frankly not Christian. For while guarding carefully against all exaggeration, and making full allowance for the great volume of disinterested services to humanity on the part of individuals, of the multitude of lives that have set forth the noble principle of self-sacrifice, of the wonderful efforts of philanthropy and altruistic endeavour that illumine the pages of history, yet, speaking generally, that foundation-principle has been and is a self-centred one—the principle of getting rather than of giving. And to this one underlying principle many of the conspicuous faults of civilization as we know it may be traced. They proceed from it automatically, as fruit from seed, or branches from the parent stem. There is latent in it, and has sprung into full growth from it, the terrible fault of "pleonexia" grasping too much (quite inadequately translated "covetousness"), against which our Lord uttered so grave a warning.

In any effort at reconstruction we surely must endeavour to build on Christ's foundation-principle, which was plainly that of giving rather than getting. Let me not be misunderstood. One of the chief incentives to men must always be the desire to make provision for themselves and those dependent upon them. But there are two methods of approach in giving this natural desire full play. One lays stress upon the "getting" incidental to its active operation, and the other upon the "giving." The latter is Christ's principle, and it is that which must be substituted for the former. To produce such a complete change of outlook might seem impracticable and visionary were it not for three considerations. First, that this is Christ's teaching, and that the living Christ is behind and inspiring every effort to put it into practice. Secondly, that He clearly meant it to be the foundation of all relationships for the many, and not merely an esoteric cult for a select few. Thirdly, that man has shown himself capable to an extraordinary degree of responding to such an appeal.

It has recently been said that the saddest feature of the present situation is not that the indifferent, the worldly, and the materialist are turning their backs upon the Church, but that men of high ideals and lofty vision are somewhat sadly seeking other sources of inspiration, because the Church seems to fail to make the very appeal that its divine message warrants. Why then not make that appeal? Why should it not by Christian influence become an axiomatic rule of human conduct rather than an exceptional occurrence that a man should give of his best as well because it is his best, and because as a disciple of Jesus Christ he is bound to do so, as because of the material reward it will bring? Why should it not become the natural and accepted principle for a man himself to refuse to receive more than his service to the community is justly worth? Is it unthinkable that the ("pleonexia") the spirit of grasping all you can quite apart from actual deserts, which is a strongly marked

feature of industrial and social disturbances at the present time, might come to be looked upon by all classes as a mortal sin?

What is certain is that the familiar palliatives are proving themselves useless in the face of the present distress. Very well then. At least we can try to work into the foundations of life as we see it this great fundamental principle laid down by Christ Himself—"It is more blessed to give than to receive." Is it beyond the bounds of possibility to get men to try out this principle in politics, in business, in all social relationships? It has the supreme merit that if we venture to put it to the touch, we should do so in the name and power of Jesus Christ. It may seem a strange, a *revolutionary appeal*, but if made in sincerity would I believe gain a hearing. I am sure of this—namely that Christ meant His principles to permeate every department of active life. As I have pointed out elsewhere, it is a fact of remarkable significance that in the well-known parable of the Great Supper, the call to associate themselves with Him comes first to those engaged in successfully carrying on the great activities of human life—commerce, production, and the home-making instinct which is the foundation of human society. It is the brain power, the energy, the gift for organization, the ceaseless perseverance, the capacity which brings success, which He desires to enlist in His service, in order that the world may become His world, and that men may be shown that there is nothing incompatible between carrying on the great activities of the world and the closest association with Himself and His teaching. Had these men accepted His invitation they would have gone back to introduce into their activities and interests His principles and His spirit. But they made excuse on grounds that seemed to them perfectly valid, and much of the influence that Christianity ought to have in the world has been and is being lost by the perpetuation of their mistake. Christianity has not yet been tried as Christ meant and means it to be tried, not, that is to say as a side issue, but as the guiding principle of all the activities and interests of this intensely absorbing life of ours. We could at least try this solution of our terribly perplexing problems with the conviction that this thing is of God through Jesus Christ, and that with God all things are possible.

REUNION OF CHRISTIANS.

So also the belief in the presence of Christ with his people will help us to approach the problem of an apparently hopelessly divided Christendom in a spirit of hope. For all these differences arise subsequently to our belief in and acceptance of Him. He is the source from which every manifestation of Christianity at least claims to flow. These manifestations are of almost infinite variety, some even appearing contradictory to others. But in His sight, none that are true can really contradict each other. He must see at least the possibility of harmony, where we through limited vision only perceive differences. But looking below the surface it becomes clear that ultimate harmony will come not by any process of facile accommodation, but by holding fast without compromise to such truths as by long experience we have found to be of tried value in the spiritual life, and which if obscured or lost would mean a loss to the spiritual life. Paradoxical as it may sound, I believe that reconciliation is far more likely to come by passionately holding the truth which we possess, and which seems vital to our conception of religion, provided that such uncompromising adherence does not carry with it contempt for others whose convictions are different, than by the various short cuts to an unreal unity which are so tempting in the face of our present gigantic problems. The living and ever present Christ will show how these vital convictions can be brought together and harmonized. Nothing of influence would be gained in the world by a presentation of Christianity which has purchased a semblance of unity at the sacrifice of vital conviction on either side. It is by the harmonizing of these vital convictions that I am convinced that Christ will bring about a true unity of His people. It may be longer in coming, than we, as we see things now, could wish, but when it comes it will be eternal.

I know full well that the criticism of some at least of my brethren of such a statement as this

(Continued on page 640.)

Relig

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[An address on Sept. 16, 1919, at the assembly of the Ontario Conference of the Methodist Church, held at Toronto, Sept. 16, 1919.]

COUNT I to be all luncheon When men favourably points of view upon things wherein they speak to you interest in The key is a time of for education thing in national vital religion. This is religion. I b ticular for cast or exp precious to felt its new service. venture to many politi dustrial pr get that Church of Divine Lor Him in o secondary service as. ments, all though see have expect But my v half has n there is n outside th sense) the lives of m creatures in perman

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Religion and Education

HON. H. J. CODY, LL.D.,
Minister of Education for Ontario.

[An address given at a luncheon in Burwash Hall on September 24th, when theological graduates of Trinity, Victoria and Wycliffe Colleges assembled to the number of two-hundred and seventy-five.]

COUNT it, indeed, a great honour and privilege to be allowed to address you at this common luncheon table in this stately academic hall. When men eat together they are apt to look more favourably upon one another, upon one another's points of view, and perhaps to lay more emphasis upon things that are in common than upon things wherein they differ. On this occasion I wish to speak to you from the standpoint of our common interest in the subject of education.

The key-note of the hour is opportunity. This is a time of tremendous opportunity for Canada, for education, and for religion. The fundamental thing in national life, as in ecclesiastical life, is vital religion. Nothing can supersede it.

This is a time of great opportunity for religion. I believe that whatever may be the particular form in which religious convictions are cast or expressed, religion itself was never more precious to men;—men never more profoundly felt its need; and never can it render a greater service. My brothers of the clergy, may I venture to urge at this time, when we have so many political, sociological, educational, and industrial problems to face, that we shall not forget that the primary purpose for which the Church of Jesus Christ exists is to proclaim our Divine Lord and Master, that we shall never put Him in our teaching or in our practice in a secondary place, and that we shall never in our service as Ministers of the Word and of the Sacraments, allow first things to be ousted by good though secondary things. Perhaps you may not have expected me to give this particular message. But my varied experience in the last year and a half has made me more convinced than ever that there is no organization or institution in the world outside the Church of Christ (in its broad, true sense) that is seeking to change the hearts and lives of men and women. After all, it is the new creatures in Christ Jesus who are going to bring in permanently the new order of things.

It is a time of great opportunity for Canada. As we all know, and as those among you who have been chaplains overseas know with special emphasis,—Canada has been placed upon the page of world history. She has wrought, through her representatives some of the greatest military exploits that have ever been achieved by man. All the world knows the name and the fame of Canada to-day. That has constituted an industrial and manufacturing opportunity. It is a curious thing, but quite true, that countries like Roumania and Greece and Italy and France are seeking for Canadian goods perhaps very largely because of the wonderful service that Canadian soldiers have rendered in Europe. Canada has made good in battle: they feel Canada can make good in industry. There is an extended opportunity for Canada at the present time, industrially, politically, sociologically. The whole world is under a burden of debt. We in Canada are carrying a debt, so far as the Federal Government is concerned, that will almost reach the colossal sum of two billions of dollars. After that come the debts of the provinces, after that the debts of the municipalities, after that the money borrowed for various industrial corporations; all this constitutes a tremendous load to be borne by the people of Canada. But we are able to bear the load if we work, if we save, and if we learn. Work, thrift and education, in the fear of God, will enable Canadians to face the tasks ahead of us.

When we compare the situation in this virgin land with the situation in the old lands of Europe we are amazed at the contrast. In the older lands practically all the natural resources have been worked to the limit of their power. There are few undiscovered resources. Even in the Motherland, scientists know fairly accurately how much coal there is still to be mined. The only factor

that can be added to increase the national wealth is the human factor. Can they increase the efficiency of production? In our land, however, there is not only the factor of the personal that may be increased, but you have also the natural resources of the land scarcely scratched. You have vast virgin lands that for many years may not need any fertilizers. Beyond all, you have the sense of bigness, the sense of greatness, the sense of power, the sense of boundlessness, and the splendid sense of audacity that marks a young and growing nation. We have all this to build up a nation. But we must work. Some people in speaking to-day on sociological questions seem to cherish the idea that work in some fashion is a curse or chastisement, and that the less work a man does the better his chance to be happy. This is obviously untrue. I pass on to you this wise definition of happiness,—one of the best I ever heard,—“A congenial and useful job well done.” (Applause).

People who have the least work to do will inevitably be the least happy. We must preach the gospel of work. Work to be a joy must be work under proper conditions. These conditions are that the work be such as the man likes, such as is congenial to him, work such as a man is well prepared to do by previous training, and, therefore, which he can do with enthusiasm, with *elan* and vigour, work that is not carried beyond the point of fatigue, and work that is carried on under proper physical and moral surroundings. We must also proclaim the duty of *thrift*. We are practicing it in the ranks of the clergy all the time. In this connection I think we must do what the teachers of the province are doing, what I am doing my utmost to support them in, viz.: we must assert that the things of the mind and spirit, while beyond all price, should have an adequate material support.

I have been saying throughout the province that no teacher can teach well in low spirits. It is equally true that no preacher can preach well in low spirits. I do not know any two factors more conducive to the production of low spirits than financial anxiety and the sense of injustice. People pay well for what they esteem highly. A better paid clergy will be a more efficient clergy. There is no danger that poverty will cease to attend “the Bride of Christ.” I would appeal to the people of Christian spirit, in this province, and would urge that if they desire to have the Gospel well and efficiently preached, if they wish the soul of this country to be kept alive by the ministrations of the churches, it is their duty as well as their privilege to provide not only a bare existence but a just and generous maintenance for those who serve their generation as ministers of the Lord.

A great opportunity lies before us in education. The war has revealed, as nothing else could have revealed, the basic position of education in national and individual life. If I may without egotism venture a word of passing explanation, it was because this fact was borne in on my own soul, that I felt impelled to risk the danger of misconception that might be placed on my action and to try at this time to render some service to the cause of education in this province.

Whenever resolutions are passed by ecclesiastical assemblies criticizing severely those in public life, it is surely just that Church people of the land should pause and ask themselves the question: “Well, if things are to be put right, who are to put them right? Who are going to improve them? Have we no personal duty or service in the matter?” Most people of affluence and education do not want to put themselves out, do not want to sacrifice the comforts of home, do not want to drain their purses, and do not want to expose themselves to the slings and arrows of public criticism. If every man who wants to avoid unpleasant things says: “I will personally avoid them and let some one else go out and bear the burden,” then I think he has no right to criticize unduly those who are trying to bear this burden and to serve the State. They get no money out of it; they get little comfort out of it; they get an ever-diminishing amount of home life. Few would do this work if they did not feel the constraining call of duty to the country.

We have realized through the war the absolute importance of education. Lest I spend my time on generalities, I want to point out to you some

(Continued on page 641.)

M.S.C.C. Board of Management

THE Board of Management, M.S.C.C., held its annual meeting on September 11th, in the Parish Hall of St. James' Cathedral, Toronto. The attendance was large and representative, including fifteen Bishops, thirty-five clergy, seventeen laymen, and six general officers of the Woman's Auxiliary. The afternoon and evening sessions of the first day were set apart for the purposes of a conference on the Anglican Forward Movement. At this conference the membership of the Board was strengthened by the presence of all the diocesan organizers of the Movement, and a strong contingent from the clergy and laity of the city.

The general secretary presented his report dealing, in an exhaustive manner, with the effects of the war period, and results upon the responsibilities and prospects of the work. This report was ordered to be printed and given the widest possible circulation.

Routine business of great importance was conducted, particularly the adoption of a scale of proposed grants for the year 1920, requiring a total apportionment of \$218,300.

Reports covering the activities of the standing committees of the Board were received. Among many stimulating facts submitted, the returns showing the growth in numbers and influence of the Summer School Movement were most interesting. The total attendance for the year, at 12 schools, was 901, representing 250 parishes and 19 dioceses. The Candidates Committee reported the departure for the foreign field of the Rev. G. A. Andrew and Miss Gretta Clarke, for the diocese in Honan. Seven candidates continue under training. The Woman's Auxiliary reported a membership of 26,130 women in 1,109 parochial branches; 5,419 girls in 317 branches; 8,869 juniors in 317 branches; 12,194 babies: a total membership of 52,612. The monthly circulation of the “Letter Leaflet,” 22,000. Total receipts for the year, \$84,128.

The Board accepted the resignations of the Rev. W. A. Earp, M.A., and the Rev. R. H. A. Haslam, M.A., both of the Kangra staff. Questions of health were the determining causes in each case; Mrs. Haslam having remained in Canada since Mr. Haslam's last furlough, and Mrs. Earp being forbidden by the society's medical adviser to return.

The Executive Committee expressed to Mr. and Mrs. Earp its deep regret concerning the cause of their enforced and early retirement from the work; and in the case of Mr. and Mrs. Haslam resolved:—

“The Executive Committee accepts the resignation of the Rev. R. H. A. Haslam, M.A., on his appointment to a post of the staff of the Upper Canada Bible Society, and places on record its deep appreciation of his zealous and self-sacrificing work in connection with the founding and development of the Kangra Mission. The Executive Committee expresses to Mrs. Haslam, M.B., the thanks of the society for her very valuable medical work in the establishment of the Maple Leaf Hospital, which has already achieved the relief of much suffering among the women and girls, and is rapidly extending its sphere of missionary influence in attracting and enlisting the confidence of the people of the District.”

Do you say that this is poor solace, to know that others shall find it easier to live because we have found it hard; to see God plainer because we grope for Him in darkness? What if generations to come shall possess the land?—does it forbid that our stroke is heavy and our complaining just? Yes; a thousand times, Yes. This hope for large good to others through our narrow pains is the glory of every life which blesses the world. It is the secret of mother-love, the ardour of patriotism, the luminous centre of all that is grand and high; that others may profit by our loss, and be eased through our pains; it is the secret of the cross.—Charles M. Southgate.

Wycliffe College Alumni Conference

GRADUATES of Wycliffe College from all over the Dominion and from the foreign mission field gathered at the college for the annual meetings of the Alumni Association last week. The meetings were opened September 23rd by a devotional hour conducted by the Rev. R. H. A. Haslam, M.A. He took as the subject of his address "The Relationship of the Church to Christ," basing his remarks on St. Matt. 16: 17-18. He emphasized especially the thought of the Church as a building built upon the foundation Jesus Christ, and that the whole is builded together for an habitation of God through the Spirit.

The morning session was occupied in receiving and discussing the report of a commission of graduates who had seen military service overseas. The report was in two sections, the first embracing the experience and observations of the chaplains, and the second, some suggestions they offered. The point in the Church's message that seemed to have appealed most strongly to the men was the idea of the comradeship of Christ and His life of sacrifice and service. The chaplain who preached Christ to the men usually had a following. "We want to know how to live" expressed the ideas of the men on this point. The personal life and character of the chaplains also counted for much. The chaplains who succeeded were those who loved men and were willing to sacrifice themselves on their behalf. It was suggested that in training students for the ministry greater emphasis should be laid on practical work and dealing with men in general.

Rev. R. J. Renison, D.D., of Hamilton, was the speaker at the luncheon. In his opening remarks he painted a graphic picture of the overthrow and desolation on the battlefields of France, yet how, when night came on, the stars, shining with their steady light over the scene of turmoil and change, seemed to speak of the Eternal things. So in the moral and spiritual world five stars shone out with increasing clearness.

The First Star was the Divine in Man—the Consciousness of God. When men come into great trial, sorrow and suffering, God comes closer at any time. The Second Star was the Character of Jesus Christ. Whatever men might say of the Church, the Character of Jesus Christ stands clearer and brighter than ever before. Christ never showed any signs of fear. The Pharisees feared the people, and at times the people feared the Pharisees; but Christ feared neither.

The remaining Stars were Human Brotherhood, Sacrifice and Immortality.

The Alumni sermon was preached in the college Chapel in the evening by the Rev. R. M. Milman, of Japan. The text was taken from Psalm 31, "Thou hast set my feet in a large room." The "large room" means deliverance, freedom, and will always come if we have faith. Joseph experienced this when he was set free from the prison. We get a new idea of this freedom in the New Testament; it is the gift of the Holy Spirit, "where the spirit of the Lord is, there is liberty."

The second day of the conference was opened with a Quiet Hour conducted by the Rev. R. H. A. Haslam, who continued his presentation of the Relationship of the Church to Christ, regarding the Church as His Body. A body is the incarnation of life, for the expression of the same without life, it is a corpse. The Church is the Body of Christ, to give expression of His life to the world.

The morning session was occupied in receiving and discussing the Report of a Commission on Rural Church Problems. There is a moral problem resulting from the movement citywards. The consequent decrease in numbers of the rural community produces a general depression and lack of inspiration and impetus. It also produces a restlessness of temperament which makes "godliness with contentment" difficult. Those who live in the city regard dwellers in the country with more or less contempt as being in some way inferior. The question of clergy stipends in the country is a serious problem. It is almost impossible for a man with a family to live on his

stipend unless he has some private income. And to send his children to a city to complete their education is absolutely out of the question.

The Hon. H. J. Cody, D.D., LL.D., was the speaker at the joint luncheon of the Alumni Associations of Wycliffe, Trinity and Victoria Colleges. His speech is reported elsewhere in this issue.

At the Alumni dinner representatives from the Canadian dioceses from east and west, and from the Foreign Field, brought greetings. After which "Co-operation in Religious Education" was discussed.

The last day of the conference commenced with a celebration of Holy Communion at 7.30. At the Quiet Hour the Rev. R. H. A. Haslam brought his addresses to a close with a consideration of the Church as the Bride of Christ.

At the morning session "The Anglican Forward Movement" was considered. The subject was introduced in a masterly way by Canon Gould, and further emphasized by Dr. Taylor, who outlined the method of educating the Church at large. The remainder of the morning was taken up in a Round Table Conference, conducted by Principal O'Meara, and the election of officers for the coming year. Greetings were sent to Alumni conferences of Trinity and Victoria Colleges.

At the luncheon the Ven. Archdeacon Armitage, Ph.D., spoke on the "New Prayer Book." An "At Home" for the graduates and their wives with the Council members and the Trustees brought a successful and well-attended conference to a close.

FINDINGS COMMITTEE COMMISSION OF MILITARY CHAPLAINS.

1. That the message and service of the Church, for the strength of its appeal depended to a large extent upon the personality of the Chaplain. Sympathy and a true sense of comradeship invariably won the men.

2. That a Chaplain with a sincere and earnest Gospel message, who conducted religious services reverently, found the men appreciated the form of service, were it liturgical or non-liturgical.

Trinity College Clerical Alumni Conference

MORE than one hundred of the clerical graduates of Trinity returned to the college on the evening of Monday, September 22nd, for a reunion and conference which lasted until Thursday morning. It was an opportunity of renewing associations with the college and with one another, which was greatly appreciated.

After Evensong on Monday, the rest of the evening was spent in friendly intercourse. The Bishop of Toronto, the Rev. C. H. Shortt, of Vancouver, and the Rev. J. B. Fotheringham, delivered short addresses.

On Tuesday morning, the Bishop of Toronto celebrated the Holy Communion, and the Bishop of Kootenay delivered an impressive address. At ten o'clock the Conference was opened by the chairman, the Bishop of Kootenay, whose presence and wise counsel were greatly appreciated by all present. The first paper was read by the Rev. C. H. Shortt, M.A., of Vancouver, on "The Message of the Church for Our Time." That message must always be what it has been from the beginning, a proclamation that God has been manifested in Christ, and that through the Incarnation God dwells in his people by the Holy Ghost, making the Revelation and the Power universal for all time. But the application of this message must vary with place and age. Our business is to understand as clearly as possible what the needs are in our own place and time. Mr. Shortt cited one of the Collects of the Prayer Book, where prayer is made for all nations who need God's saving help; then for unity amongst all who profess and call themselves Christians, and finally, for all afflicted or distressed in mind, body, or estate. He dealt with the needs of the world in these three departments: Mission Work,

3. That there might have been a closer co-operation between all Christian forces overseas, under some central Christian control, in order that the men might have fully realized that the Church was interested in their social and physical activities, as well as their moral and spiritual needs.

4. That there was an almost unanimous opinion of all overseas, that the Church was losing her great opportunity owing to the many unhappy divisions, and that if she was to redeem the past and meet the present needs, some much more adequate measure of co-operation and unity must be forthcoming.

COMMISSION ON RURAL CHURCH PROBLEMS.

1. That in the opinion of those engaged in it, rural church work constitutes a problem more or less peculiar.

2. That this problem consists in:

(a) An ever decreasing population, occasioned by conditions, social, educational and economic.

(b) These conditions direct the population toward the large cities, which in turn leads to a growing restlessness of spirit.

(c) A tendency to regard clerical work in the country, suffering as it does an exodus of population, as less desirable, and work in the city with its ever-growing population, as more desirable. (To this some city clergymen took exception).

(d) The foregoing considerations resulted in rural clerical work being all too seldom made a life choice.

3. The discussion evolved the suggestion that a definite remedy might be found by courses of lectures on the peculiarities of both urban and rural work to be taken by all divinity students.

4. It was agreed that the work was one, and as such, any depreciation of its importance must be ill-founded.

The following officers were elected for the coming year:—President, Rev. C. W. Holdsworth, B.A.; vice-president, Rev. R. M. Millman, M.A.; corresponding secretary, Rev. J. W. McDonald; recording secretary, Rev. J. H. Colclough; statistical secretary, Rev. W. F. Wallace, M.A.; treasurer, Rev. S. K. Stiles.

Efforts Towards the Reunion of Christendom, and Social Service. The message of the Church for our time is the old one; but if we want men to listen to what we say we must deliver the message with the confidence which is born of personal experience.

Canon Broughall, of St. Catharines, who continued the discussion, emphasized the duty of the Church to create an atmosphere in which experts can solve the problems which now perplex us.

The Rev. Canon Spencer, Dean Starr, Canon Woodcock, the Rev. P. M. Lamb, the Rev. W. L. Armitage, and the Rev. C. P. Muirhead, continued the discussion.

Miss Cartwright, B.A., Principal of St. Hilda's College, read the second paper on the place of women in the work of the Church. She dealt with the claim now widely made in the Old Land that women should be admitted to the official ministry of the Church, and denied that they were inherently unfit or spiritually incapable of such service. It was a question which some time would have to be faced. In the meantime such claims should be treated with respect, as they are made by a group of women than whom are none more devout or enlightened. She advocated a larger use of women in the services of the Church, in the preparation of candidates for Confirmation, and in the general management of Church affairs by Synod committees. Christianity has probably done more for women than for any other class. Now the desire of women is to have more freedom to pay to Jesus Christ their debt of love.

This discussion was continued by Canon Plummer, the Rev. J. B. Fotheringham, the Rev. F. J. Moore, and the Rev. T. Leech.

(Continued on page 642.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

A KINDLY letter, from an anonymous correspondent, discusses some aspects of Church Unity, and specially deplors the lack of unity within our own communion. He particularly touches upon the depressing effect of the resignation—and apparent change of position involved in that act—of a great English prelate in whom so many Churchmen confided. The apparent steadfastness of the Roman Church seems to be holding out some hope of a haven of rest for a perplexed and anxious soul. In reading such a letter one cannot but feel anew the responsibility of those who occupy positions of leadership in the Church, and the grave consequences that may follow hasty teaching that has no foundation on the rock of truth. Many are looking to their clergy, whether they realize it or not, for a steadying influence in their spiritual perplexities. Our own foundations must be well and truly laid if we are to be other than blind leading the blind. The impulse of the heart is to exclaim, "Who is sufficient for these things?"

The problem of Church Unity has many aspects and many sides. Under the freedom of time and space, far beyond the privilege of "Spectator" this subject could not be fully discussed in all its bearings. He can but touch lightly, but he hopes not superficially, on this or that feature of a great subject that seems to be more or less overlooked for the time, and hasten on to something else. If an idea of fruitful purpose is stirred in the minds of a few thousand readers it may lead to useful results in Church councils, parliament or elsewhere, even after its genesis is quite forgotten. The effect of the lightly-written word may create difficulty and confusion in quarters where it is least expected. Let the writer attempt to call attention to one feature of the popular advocacy of Church Unity that is, perhaps, not usually observed. In non-Anglican communions, where this subject has naturally been exploited with greater zeal than among ourselves, there has been a distinct policy of belittling the differences that exist between those communions. On public platforms, in exchanged pulpits, in newspaper articles, the failure of a divided Church, the folly of standing apart when nothing vital justifies separation, have been dwelt upon, and the advocates of union have unwittingly created the impression that, as there is nothing of vital value to withhold, neither is there anything of supreme importance to contribute to unity. Thus in creating the atmosphere of "denominational" indifference they have undermined the vision of power in a united body. The coming together of a number of foolish organizations creates no hope of wisdom or power in the resultant amalgam. Thus in preparing the part for a change they have destroyed public confidence in the usefulness or necessity of the whole. If the process had been reversed and public attention had been focused first upon the value of the part and then the greater value of the whole, into which each section shall have brought its own peculiar offering of spiritual might and glory, the result might have been not only more just to the Church, but more steadying and inspiring to the people. The Church of Rome has certainly not erred in the manner indicated, and it is that sure, steady, age-long confidence and faith in itself that causes many men and women to turn enquiring eyes thereto in search of a haven of rest. We cannot but feel that that calm without is no pledge of peace within; nevertheless, it possesses its undoubted attractions. In a letter published some time ago in the "Churchman," Dr. Symonds, of Montreal, touched the vital question of Church Unity, and even more than that, the very right of the Church to exist at all, when he called upon us to definitely make up our minds as to what are the fundamental, the unchangeable, teaching and ministry of the Church. Our eyes have been too much engaged in roving abroad contemplating expediencies. Let us turn them inward if haply we may find the unchanging essence of spiritual power from which neither life nor death, nor things present nor things to come, will separate us. With all those who possess that essential thing, set forth in wisdom and in truth, let us gladly and eagerly unite.

"Spectator" intends to support the present legislation of the province of Ontario on the question of prohibition in spite of the advocacy

and methods of the Dominion Alliance. That organization may be aware that there are some people in Ontario who desire to discuss a serious subject in a serious and reasonable way, using the King's English after the manner of at least the average culture of the country, but if it does, it carefully conceals its knowledge. Its campaign "literature," its posters and cartoons, its poetical doggerel, its persiflage about "booze," all indicate that it is living in a world of which the writer knows nothing, and firmly believes exists only in the imagination of its authors. "Spectator" has administered the charities of a great parish in the down-town district of the largest city in the Dominion. He has been Rector of a working people's parish in a more prosperous area, and he has never known the method of talking down to the people to be effective. Working people are just as quick to appreciate the compliment of assuming their sanity and intelligence as anybody else. Certain gentlemen, occupying positions of Chaplains in the army, tried to address soldiers on serious subjects in what they assumed to be the language that appealed to the occupant of the barracks, but they soon found that the gentlemen were in the ranks and not in the pulpit. Can't someone invite the officials of the Dominion Alliance to take a little tour around the province and learn for themselves the kind of people that live therein? It would save thousands from a torture in reasoning and speech that has long been endured with heroic and resigned fortitude. What is more, they might learn something of the ethics of attempting to pledge citizens in writing, in advance of the referendum, as to how they were going to vote. The secret ballot is the result of a long development in the liberation of the people. Today we have a reactionary movement, securing open ballots before the argument is closed, to be discussed at executive meetings and carried in the pockets of scrutineers to the polls. In spite of all this, "Spectator" will support present legislation. One wonders if the Germans had been observing methods and reading pamphlets issuing from a certain organization, operating in a certain city in the Dominion of Canada, when they finally determined to impose their kulture on the world.

It is a cause of some surprise that the Anglican Council on Social Service, the Provincial Synod of Ontario or the House of Bishops have apparently not had a word to say on the subject of the proposed law establishing divorce courts in Canada. The law was introduced in Parliament at its last session, and, if I am not mistaken, after passing through various stages, was left over to be finally dealt with at the next session. This is a subject that unquestionably comes within the jurisdiction of the Church to express an opinion. The easy and cheap annulment of marriage may be all right if the grounds for annulment are right, but it certainly means a great social change in this country. One cannot feel that members of Parliament are so fully qualified to deal with such a subject as to require no advice from the Church. If the proposed law is satisfactory to the leaders of the Church, it might be well for them to say so. If not, the writer would suggest that we wait not for an excited discussion in the press to move us to consideration.

A TRIBUTE TO THE CHURCH'S INTEREST IN INDUSTRIAL PROBLEMS.

Speaking at the National Industrial Conference at Ottawa on September 15th, W. J. Lauck, former Secretary of the United States National War Labor Board, paid the following striking tribute to the value of the interest taken by organized Christianity and the Social Service Boards of the Churches in industrial problems:—

"Probably the most hopeful sign is to be found in the changed attitude of the Church. All the leading communions, without exception, have cast aside their pre-war apathy and indifference towards the industrial world and have officially proclaimed their intense interest in industrial conditions.

"The attitude has been boldly taken that industrial relations and conditions must be brought into complete harmony with the fundamental teachings of Christianity."

All who joy would win, must share it—
Happiness was born a twin. —Byron.

The Bible Lesson

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

Seventeenth Sunday after Trinity, Oct. 12th, 1919.

Subject: Going Up to Jerusalem, Acts 20:6-12.

A CONFIRMATION at Ephesus was the subject of our last lesson. This lesson tells of "The Breaking of Bread" at Troas. St. Paul was a very busy travelling preacher of the Gospel, and he fulfilled that duty with great earnestness and diligence, but he did not neglect any of the appointed ordinances of the Church. Baptisms were administered, Confirmations held, and the Sacrament of the Lord's Supper was duly observed.

1. St. Paul's Affection for His Converts.—There was a very deep personal interest on the part of St. Paul towards all the Churches which he had founded or visited. This is shown by his epistles to them, and by the fact that he visited them whenever opportunity presented itself. On this occasion it was partly the pressure of his enemies which determined his movements, but also he gladly visited Philippi and came to Troas, where, before, he had received the urgent call to preach the Gospel in Macedonia. St. Luke, the writer of Acts, is again a member of St. Paul's party, joining the Apostles somewhere in Macedonia, as indicated by the plural pronoun, we.

2. Holy Communion at Troas.—The purpose of the assembling of the Church at Troas was for the Breaking of Bread. Verse seven indicates a settled and established habit of meeting on the first day of the week, and that the outstanding feature of their coming together was the celebration of the Holy Communion. In 1 Cor. 16:2, written before this visit to Troas, St. Paul refers to this custom of observing the first day of the week. Thus we see that the observances of the Christian Church had by this time become fixed, including meeting on the first day of the week for worship, Holy Communion, preaching and almsgiving.

3. St. Paul Preached unto Them.—Long sermons were not only tolerated, but even desired, by the congregation at Troas. The word here rendered "preached" is generally translated "discoursed with" them. In the Church at Troas there must have been many questions on which they desired enlightenment. St. Paul's reasoning and conversation lasted long in clearing up difficulties and solving problems that must necessarily have presented themselves to the minds of these people who were so young in the faith.

4. The Accident to Utychus.—This lad was sitting in the window, which was an opening in the wall, without glass or sash. He was evidently quite young, but he showed interest in the events of that night by staying near at hand. At last sleep overcame his youthful frame and he could resist it no longer. There is nothing to indicate that he was a careless hearer. The emphasis is laid upon the long continuance of the discourse of St. Paul because of the important things he had to make known to them.

There has been much discussion as to whether the lad was really dead or only required the restoration of one who had been stunned. The plain statement of the passage indicates death and a restoration to life again.

The interrupted act of worship was continued after this startling event. An informal discussion or conversation concerning the work and faith of the Church went on, even until break of day.

5. Example of Zeal and Devotion.—One can't fail to get the impression of a very strenuous service which St. Paul was rendering for the good of the Church. Teaching, helping, fulfilling duties, administering Sacraments, putting the power of his life into the work and worship of the Church. These were the constant custom of the life of this Apostle.

THE CHRISTIAN YEAR.

(Continued from page 631.)

is one faith in the ever Blessed Trinity which conserves a unity of belief greater in moral splendour and spiritual strength than any other single force in Christendom. And, lastly, there is one baptism by which all enter through the same doorway of Christ's own provision and determination into the unity of the faith and of the knowledge of the Son of God.

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Correspondence

TEMPERANCE REFORM.

Sir,—Every Ontario elector should read the clear, detailed account of the experience of Sweden in dealing with the liquor problem, which appears in the September number of the American Scandinavian Review, published at 25 West 45th St., New York.

The Swedes had total prohibition during the war, following a system of Government control. It proved a failure; intemperance increased; illicit stills could not be controlled. They have now adopted what is called the Bratt System of Individual Control. This has been so satisfactory that it is about to be adopted by Norway. The sale of liquor is confined to a few companies controlled by the local authorities. These companies must pay all profits over five per cent. to the Government. Every person who wants to purchase liquor must first obtain a license to buy from the nearest vendor. The license limits the amount which may be purchased. It may be refused for good reasons, and may be cancelled if the license is abused. Every license bears the signature of the purchaser, and has coupons attached which are held as vouchers for liquor sold. A card system is kept by the vendor, with the record and duplicate signature of every licensee.

A committee of sensible men could easily formulate a scheme along these lines which will fit this province. The underlying principle is control of the consumer. I have given the outstanding points of this system. There are other regulations which make the control complete. The young man and the weak man can be absolutely protected, and pure Government liquor will be purchased at a reasonable price by the certificate of the Government in time for an emergency, instead of bad liquor, too late, by a doctor's certificate.

Every man of common sense will resist with all his might the attempt to make the referendum a fight between prohibition and the bar. There are a few zealots, the rest of us want to vote for what is best for the coun-

try. We know that no Government can cope with the illicit stills; liquor is too easily made. We know that hundreds of our best citizens who never broke the law before are breaking it now with a clear conscience. We know that people are poisoning themselves with drugs, and we know that as sure as day follows night there is bound to be a reaction if total prohibition is suddenly forced upon the province as a settled policy. The only reason that any of us are considering prohibition at all is that we will not have the old bar system back at any price, and up to now no alternative plan has been placed before us. Here is the alternative—control of the consumer in place of control of the vendor only. It is a sane solution of the problem, at any rate in dealing with spirituous liquors.

The practical question now is—how shall we vote on this referendum? Obviously, we must first clear the decks of existing legislation by voting "Yes" to the first question—"Are you in favour of a repeal of the Ontario Temperance Act." Some people would make us believe that this vote will restore the open bar as it previously existed in Ontario. This is a false cry, plainly invented to drive people to vote for the present Act against their convictions. It would stultify the whole referendum. The old license law was repealed by the Ontario Temperance Act; there are no outstanding licenses, and no stretch of the imagination can make an affirmative vote on this question serve as a mandate to permit the sale of any liquor over the bar.

Ernest Heaton.

MINISTRY TO STUDENTS.

Sir,—The observation made in *The Canadian Churchman*, September 18th, in regard to a "Ministry to Students" was very timely. It is essential that the Church in an official way pay more attention to those who will become the educated element of the nation.

Having resided for ten years right in the midst of hundreds of students who attend Macdonald College, I have some experience with reference to the religious difficulties which confront our young people as they leave their native parishes to enter upon college and university life. On account of the lack of any satisfactory religious educational system in the Church, only a small proportion of our young people are prepared to meet the new conditions; and only by careful backing and persistent encouragement do the majority retain satisfactory religious ideals and practice.

The Church should officially organize a "Ministry to Students" and I am fully persuaded that such an effort, along right lines, would bear much fruit.

In the meantime it will help those who are interested in this important work if Rectors and others would send the names of students to the clergy in whose parishes high schools, colleges and universities are situated; also have a talk with the students before they leave home and write them two or three times during the college session. In order to get the best results there must be close co-operation between Rectors and College workers. Personally I shall be very glad to receive letters in regard to students who attend Macdonald College.

C. F. Lancaster.

St. George's, Ste. Anne de Bellevue,
 September 26th, 1919.

A campaign, urging the American Government to reissue the two-cent coin withdrawn from circulation in 1874, has been started, the new coin to bear on the obverse side a bas-relief portrait of the late President Roosevelt.

All Over the Dominion

Canon James, of Calgary, has been elected President of the Ministerial Association of that place.

St. John's Church, Bertie, held its Harvest Festival on Sept. 28th. Miss Esther Gilmour who enters the Deaconess Home on October 1st was given an address and Prayer book by the choir.

Dean Llwyd of All Saints' Cathedral, Halifax, is to conduct a teaching mission at St. Matthews', Ottawa, Oct. 26th to Nov. 2nd. The Rector, Rev. G. S. Anderson, has issued a parish letter on the subject.

Canon Vernon, General Secretary of the Council for Social Service, attended some of the sessions of the National Industrial Conference at Ottawa, and of the Trades and Labour Congress of Canada at Hamilton.

Sunday, September 21st, was the annual rally day of All Saints', Collingwood, Sunday School. A memorial service was held in honour of the five members of the School who made the supreme sacrifice. An oak shield with the names in silver was unveiled.

Rev. R. E. Lemon is leaving Rivers, Man., to become incumbent of Sioux Lookout in Keewatin. Rev. R. F. Widdows who has been there for a year or more has had to leave on account of nerve trouble. Mr. Lemon was previously at Lac-du-Bonnet in Keewatin.

Harvest Thanksgiving services were held in St. Jude's, Oakville, Ont., on September 28th. Canon Broughall of St. Catharines, Ont., was the preacher at both services. It is now just eight years since Canon Broughall resigned the Rectorship of St. Jude's to take up his present work.

On September 28th, a memorial shield was unveiled in Christ Church, Huntingford, in memory of eight men of the congregation who lost their lives in the war. The Rector, the Rev. K. McGoun, officiated and at the same service he preached his farewell sermon prior to entering upon another sphere of work.

St. Paul's Church, Fort Erie, on Sept. 25th, held its annual Harvest Festival service. The Rev. (Capt.) Ward, M.A., of Grace Church, Buffalo, preached. A memorial to Mrs. Clarke was given to the Church in the form of a new Holy Table. After the service a reception to the returned soldiers was held in the Parish Hall.

The exhibition of British Naval pictures which has been held in the convention hall, Board of Trade building, Winnipeg, was brought to a close, when a memorial service was held in memory of the sailors who died during the great war. Dean Coombs presided and the Rev. C. W. Gordon, D.D., gave a short address on the British Navy.

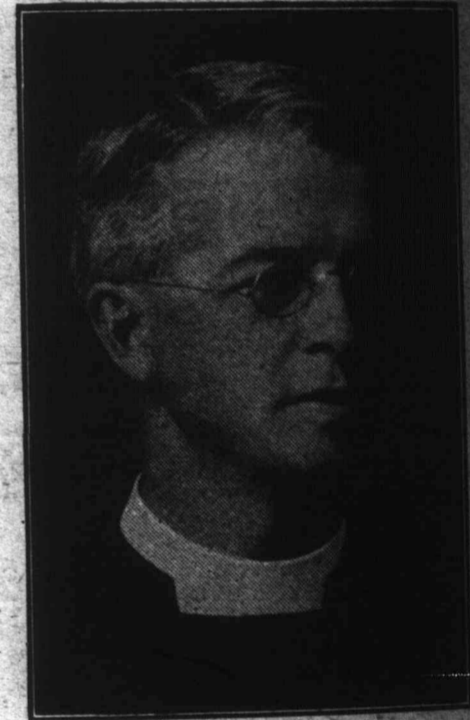
The Rev. Walter Archbold, D.D., was formerly inducted as Rector of the parish of St. John's, Lakefield, on September 26th, by Ven. Archdeacon Warren, a former Rector of the parish. Rev. James Price of St. George's, Peterborough, assisted. A large congregation was present including a number of clergy and people from other parishes.

There passed away on the 16th of September at Calgary, after a short illness, Lilly, wife of Rev. Canon G. Osborne Troop, formerly of Halifax and Montreal, eldest daughter of the late Robie Uniacke, of Halifax, by his first wife, Georgina Archibald, daughter of the late Sir Edward Mortimer Archibald, formerly H.B.M. Consul General at New York. The Rev. Canon Troop was Curate of St. Paul's, Halifax, from 1877 to 1881. He was also Rector of St. Martin's, Montreal, for a number of years. We beg to offer to the bereaved hus-

band our sincere sympathy with him in his sad loss.

During the absence of the Rector, Rev. E. A. Paget, on holidays in August, some of the members of the congregation of St. Peter's, Ohsweken, in the Six Nations Indian Reserve near Brantford, undertook to give him a pleasant surprise on his return. The whole of the walls of the beautiful little church were tastefully tinted, all woodwork repainted, floors stained, etc. The adjoining Church Hall was treated in the same way, and the cumbersome benches were replaced with handsome chairs, while oak screens and other furniture were also presented. The church and hall are now a credit to the Indian village.

Major, the Rev. T. B. Thomas, the new Rector of the Church of England living here, consisting of the Parishes of St. Andrew's Church, Humboldt, and St. Peter's Church, Mancroft, Sask., is a graduate of Durham, and McGill. He spent a number of years in Church work in Missionary Dioceses in the United States, and has seen considerable military service. He served as a combatant in the South African wars, and was also mentioned in despatches. In 1914, he offered his services to the Government and was given the rank of major, and served in various commands in regiments, camps and on the staff. He was appointed Commissioner for Church Army work in France and was transferred to the Chaplaincy Service from 1918-1919.



Rev. R. W. Allen.

The Rev. Robert W. Allen, M.A., who has recently been appointed Rector of Christ Church, Brampton, Ont., graduated from the University of Toronto, in 1905, and Trinity College, Toronto, in 1907. He was for two years Curate of St. Matthew's Church, Toronto, and afterwards incumbent of the Mission of Port Perry, Brooklin, and Columbus. Since 1912, Mr. Allen has been Rector of All Saints' Church, Whitby. In 1916, the 50th anniversary of the building of the church, he determined to make a complete restoration of the property and the affairs of the church. The church was thoroughly restored, a new organ installed, and in addition to this the running expense receipts of the church increased 50%. On September 15th, Mr. and Mrs. Allen were given a farewell by the congregation of All Saints'. Mr. Allen was presented with a well filled purse and Mrs. Allen was made a life member of the Diocesan Auxilliary by All Saints' W. A.

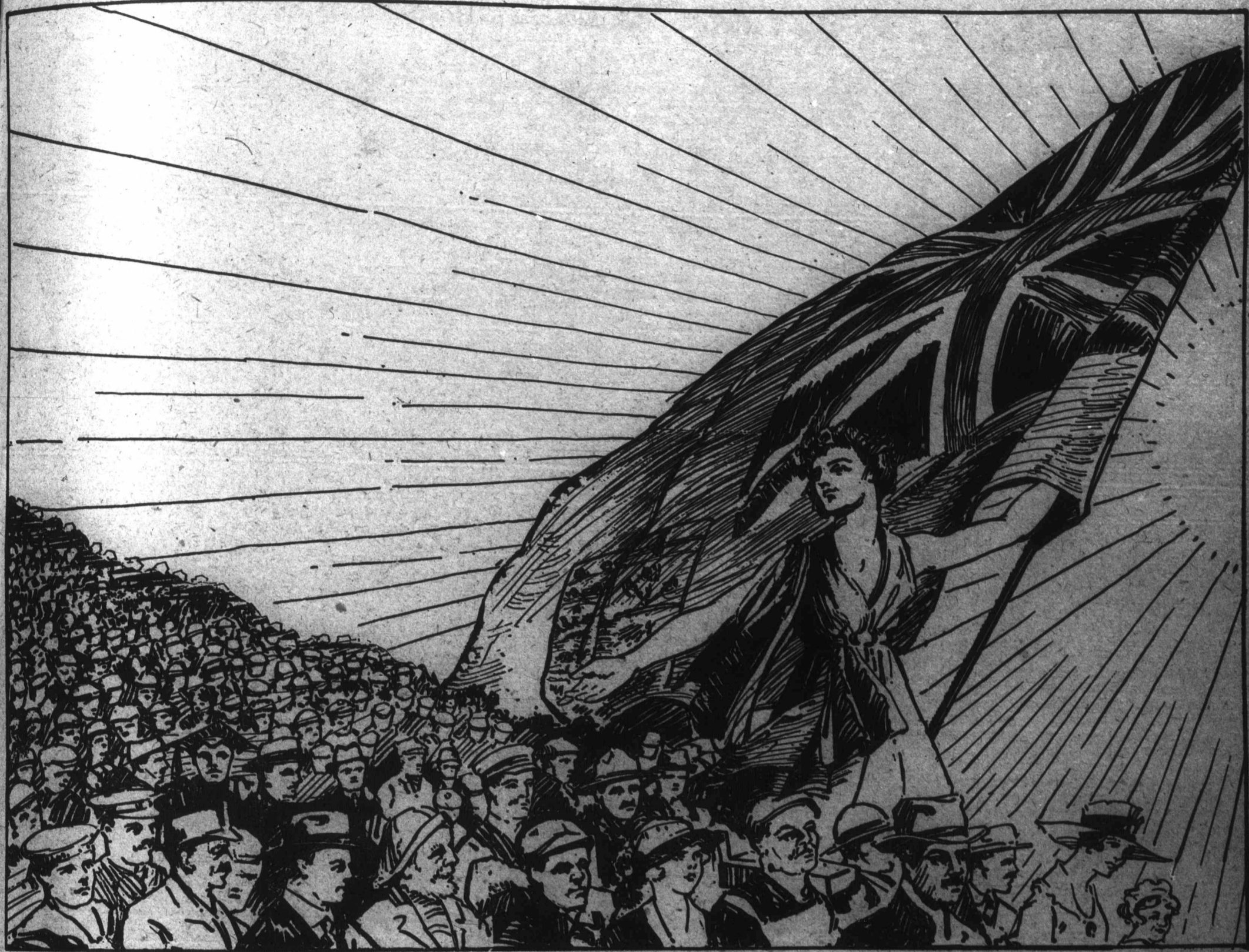
A large number of people gathered in the schoolhouse of the Church of the Messiah, Toronto, on the evening of Sept. 26th, to bid farewell to the Rev. S. A. Selwyn, who for the past four years has been the Vicar of the parish, and Mrs. Selwyn. Mr. Hunt, the peoples' warden, read an

(Continued on page 638.)

athy with him

of the Rector, holidays in members of the r's, Ohsweken, ndian Reserve ok to give him n his return. of the beauti- tastefully tint- painted, floors oining Church he same way, nches were re- chairs, while furniture were urch and hall Indian village.

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Our army has set us the highest example—to persevere and to succeed.

Canada has the fundamentals of success—strong, virile men, resolute and devoted women, and unbounded resources. In the readjustment of Canada's affairs, as in the affairs of the world, money plays a leading part.

The transition from War to Peace is long, tedious, costly; it takes money, time and effort to beat swords

into plowshares. Men cannot drop their arms and return immediately to their former occupations.

War has left Canada a heritage of obligations.

War has left Canada—and the world—face to face with problems that are new and gigantic.

Money is required to discharge these obligations and to solve these problems.

Canada therefore is about to ask her citizens once more to lend their money to enable her to fulfil her obligations to her soldiers and to maintain the country in prosperity.

Canada can, if Canada will, march straight on to her glorious destiny.

VICTORY LOAN 1919

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Allen.

W. Allen, M.A., appointed Rector, Brampton, the University and Trinity Col-7. He was for St. Matthew's afterwards in- n of Port Perry, us. Since 1912, Rector of All y. In 1916, the the building of mined to make t of the property e church. The hly restored, a and in addition expense receipts sed 50%. On and Mrs. Allen l by the congre- Mr. Allen was filled purse and a life member xiliary by All

people gathered f the Church of o, on the even- bid farewell to yn, who for the been the Vicar rs. Selwyn. Mr. varden, read an page 638.)



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ALL OVER THE DOMINION.

(Continued from page 636.)

address to the Vicar, and on behalf of the congregation as a whole presented Mr. Selwyn with a bank draft for £100 sterling. Presentations were also made on behalf of the women of the congregation, the scholars of the Sunday School and the members of the Mothers' meeting. Mr. and Mrs. Selwyn suitably responded, expressing great regret at severing their connections with the Church of the Messiah. During the evening refreshments were served and several musical numbers rendered by members of the choir. Mr. Selwyn preached his farewell sermon on the 28th September, taking for his text 1

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Thess. 4: 1. Mr. and Mrs. Selwyn leave for England, September 30th.

It was arranged that a large party of teachers connected with the "Fellowship of the Maple Leaf" should sail for Canada in September. Owing to the difficulties of shipping control, however, it was impossible to make arrangements for them all in one party. On August 14th, the SS. "Tunisian" sailed from Liverpool with a party of eight teachers, fully trained and qualified, ready to go out into the little, one-teacher schools on the prairie. The next day, August 15th, the SS. "Melita" sailed with a party of six candidates going into the Normal School at Regina on September 1st, to take their training for certificates. On Tuesday, September 2nd, another party of four sailed on the SS. "Minnedosa," and they will be followed by three other parties on September 5th, 9th and 19th. All these candidates have been selected on three qualifications. They were up to the educational standard required by the Saskatchewan Government, they were of thoroughly sound British instincts and real Christian convictions, those who will endeavour to put the bible and its teachings into their schools. A number of these candidates have come from clerical families in the Old Country. Another party is in process of formation for December 15th. The members of this group will go into the Normal School at Regina on January 2nd to qualify for Second and First Class Certificates. Some of these candidates have taken their degree in London University. The Rev. Dr. Lloyd will not come out to Canada this fall, but will probably come with a large party early in the next year.

Preferments and Appointments

Currie, Rev. A. D., Rural Dean of High River, to be Incumbent of Castor, etc. (Diocese of Calgary.)

Dingle, Rev. J. P., to be Rector of Crossfield. (Diocese of Calgary.)

Everest, Rev. W. Ashe, L.Th., to be Incumbent of St. Maglre, Drumheller. (Diocese of Calgary.)

Green, Rev. W. H., Rector of Richmond, Ont., to be Rector of Almonte. (Diocese of Ottawa.)

Greene, Rev. D. L., B.A., L.Th., to be Incumbent of St. Alban's, Brooks, etc. (Diocese of Calgary.)

Hayes, Rev. Canon A. P., B.A., FIG.C.M., F.T.S., Diocesan Organizing Secretary, to be Archdeacon for Organization. (Diocese of Calgary.)

Henderson, Rev. H. M., to be Incumbent of St. Michael's, Canmore, etc. (Diocese of Calgary.)

Holdom, Rev. M. W., B.A., to be Incumbent of St. Peter's, Okotoks, etc., and Rural Dean of High River. (Diocese of Calgary.)

Love, Rev. Andrew, to be Incumbent of St. Cyprian's, Lacombe, etc. (Diocese of Calgary.)

Marsh, Rev. Wilfred C., to be Incumbent of St. Barnabas, Three Hills, etc. (Diocese of Calgary.)

Montgomery, Rev. Henry, M.A., to be Incumbent of St. Michael's, Strathmore, etc. (Diocese of Calgary.)

Wilford, Rev. H. H., to be Incumbent of St. Mark's and St. Martin's, Calgary. (Diocese of Calgary.)

Wreford, Rev. Godfrey R., M.A., F.R.G.S., to be Rector of Jarvis, Ont.

A few Sundays ago the worshippers at Cromer Parish Church had the opportunity of hearing the Rev. T. C. John, a native clergyman of Sierra Leone. He mentioned in his sermon that that day was the 17th anniversary of his ordination, and that 41 years ago his father had had the privilege of preaching from the same pulpit.

The Churchwoman

Mrs. H. D. Warren has given the large room at "Red Gables," Toronto, formerly used for Red Cross work, over to the Toronto Women's Committee of the Anglican Forward Movement, and on Michaelmas Day members of that committee and their assistants began the sending out of 148,032 packages of literature, the contents of which are to be distributed in a house-to-house canvass of the parish to which they go.

The Dominion Board of Management of the Woman's Auxiliary of the Missionary Society of the Church of England in Canada will meet at Hamilton from October 7th to 9th.

DIocese OF CALGARY.

The women of the Anglican Church, in the Diocese of Calgary, were called together by the Bishop of Calgary, September 23rd, to reorganize the Diocesan branch of the W.A. A very impressive Communion service was held in the Pro-Cathedral, the Bishop of Calgary being the celebrant, assisted by Rev. Archdeacon Hayes, Canon James and W. Simpson, who was also the special preacher for the occasion. After the service those present adjourned to the Paget Hall, where the business meeting was held, with Mrs. Pinkham in the chair. The constitution of the Diocesan Board of the W.A., as passed in 1917, was adopted, with two important alterations and two

additions. It was decided to change the date of the annual meeting from June to February, and that the board should meet quarterly instead of monthly. The next meeting of the executive will be in December. On reassembling at two o'clock, Miss Alice Cox, who has been a missionary in Japan for nineteen years, spoke of the work among the women and girls of that country. The election of officers resulted as follows: Mrs. Pinkham, honorary president; Mrs. Bernard, honorary vice-president; Mrs. Willis James, president; Mrs. E. H. Riley, first vice-president; Mrs. W. Simpson, second vice-president; Mrs. H. Allan, recording secretary; Mrs. H. Melvin, corresponding secretary; Miss M. E. Cox, organizing and literary secretary; Miss Fowler, treasurer; Mrs. Pardee, Dorcas secretary-treasurer; Mrs. Priestly, Indian secretary; Mrs. Ayers, Red Deer, Junior secretary; Mrs. Jones, Gleichen, Baby secretary; Mrs. Sanson, Nanton, Extra-Cent-a-Day Fund; Miss Wyndham, Okotoks, United Thanksoffering secretary-treasurer; Mrs. Stephen Nease, librarian and "Leaflet" secretary. Miss Margaret Cox, the organizing secretary, spoke of women's work in the Forward Movement, and emphasized the need of each woman's help to bring the effort to a successful end.

The death of the Rev. Charles Henry Olive Daniel, D.D., Provost of Worcester College, Oxford, took place recently. He has been Provost since 1903, and he was born on September 30th, 1836.

To Anglicans in Canada

ONE of the few volumes dealing with Church matters that find interest in the lay mind is "Leaders of the Canadian Church," written by a number of Churchmen, and edited by the Rev. Wm. Bertal Heaney, B.A.

THE editor's object was not to make an episcopal record, but to conserve the force of some of the great personalities which have appeared in the past of the Anglican Church in Canada, and to set their influences working on the lives of Churchmen of to-day. The fact that the ten men chosen were bishops was merely incidental. They are depicted by ten different writers, who were desired to disregard the episcopal trappings and let personality shine forth. Consequently one gets a series of fresh, bright and memorable biographical sketches of men who have been of importance to Canada, as well as to the Anglican Church.

THE book contains ten short biographical sketches, with portraits of Charles Inglis, Jacob Mountain, John Strachan, John Medley, John Horden, William Bennett Bond, Edward Sullivan, Maurice S. Baldwin, P. Philip DuMoulin and James Carmichael. These were all mighty men in their day, and several of them have scored their names deeply in the history, not only of the Church, but of the country also. A work of this kind is able to follow the development of the country in a more lucid manner than many books of history.

Leaders of the Canadian Church

Edited with Preface by Wm. Bertal Heaney, B.A.

An unusually readable book, and should find a place in the library of every clergyman and studious layman.



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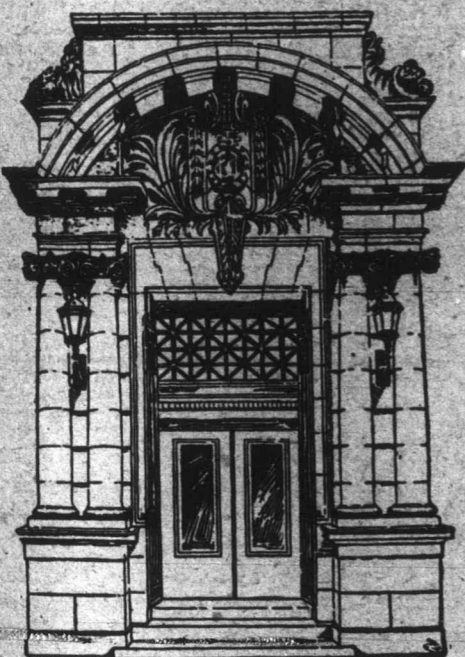


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EDMONTON NOTES.

The Rev. W. S. Tremaine, for five years in the far north at Fort Simpson, has been placed in charge of St. Paul's, Leduc.

Mr. I. Martland, who for some time has been licensed lay-reader at St. Barnabas has been appointed to the parish of St. Paul's, Edmonton.

The Bishop of Edmonton held an ordination service in All Saints' Pro-Cathedral on Sunday, September 21st, when Mr. C. T. Allwork was ordained to the diaconate. Mr. Allwork will be licensed as curate of All Saints' with special oversight of the Mission of Calder.

The Rev. C. Carruthers was called to Saskatoon on September 18th, by the serious illness of his father.



RUPERT'S LAND DIOCESAN NOTES.

After a period of two months' renovation All Saints', Winnipeg, was reopened on Sept. 21st. Although the decorations will not be finally completed for some weeks, the restorations is sufficiently advanced for the use of the Church. At 8 a.m. the Brotherhood of St. Andrew and men of the parish united in their monthly corporate communion; at 11 a.m. Ven. Archdeacon Heathcote, of Vancouver, who was Rector of All Saints' from 1913 to 1915, was the preacher.

His Grace the Archbishop of Rupert's Land, held Confirmations at Virden and Oaklake on Sept. 21st.

Col. the Rev. G. A. Wells, C.M.G., D.S.O., returned to Winnipeg recently. On Sunday last he preached in St. Mark's Church, Minnedosa, at both services and shortly afterwards left for Victoria, B.C., to take charge of the Parish of Cedar Hill in the Diocese of Columbia.

Lieut. Wickens, M.M., has returned to the diocese after several years absence on active service, and is in the city awaiting ordination.

The congregation of St. Michael and All Angels' Church, will meet in the Odd Fellows' Hall, McMillan Ave., on Sept. 29th, to welcome the Rev. G. H. Broughall home from the front and to bid farewell to the Rev. R. E. Park who is leaving for the Diocese of Algoma.

Rev. C. H. Bristol took charge of the Anglican Parish of Birtle, Blenheim and Foxwarren, Sept. 26th.

The Rev. B. McKenzie, the oldest clergyman in the Diocese of Rupert's Land on active service, celebrated his eighty-second birthday last week. He is in full charge of the Parish of All Saints', Robinson's Spur, Nettley, and the Mustard Seed Chapel at the mouth of the Red River, and fortnightly, in order to give a service at the latter place, walks a distance of no less than eight miles through the marsh and over the sands. He was one of the first students of St. John's College and a pupil of Archdeacon Cockrans.

Rev. F. Hughes, of St. Barnabas' Church is expected to arrive in the city from England this week.



Church in the Motherland

The S.P.G. has received a draft for £265 from St. Michael's, Bristol, Rhode Island, U.S.A., as an appreciation of the help the Society gave to them in the early days of their existence.

A splendid piece of ecclesiastical embellishment in the form of a colossal fresco has just been completed by Mr. W. C. May, the sculptor-painter, on the south side of the chancel of St. Peter's, Belsize Park, Hampstead, London.

One of the windows in Southwark Cathedral was broken beyond repair in the Silvertown explosion. Happily it was not one of Kempe's modern windows, but one which exhibited all the defects of Mid-Victorian painted glass.

Don't Hesitate

The very next time that you are buying Tea insist upon getting a packet of



and you will enjoy Tea, as you never did before, "Then Again", it is the true Tea for economists.

The Rector of St. Leonard's, Streatham, recently received a letter from the minister of Streatham Congregational Church enclosing a cheque for £18 as a contribution from the Congregational Church to St. Leonard's war memorial.

It is proposed to form a special choir of boys and men in connection with Westminster Abbey, with the special object of giving adequate renderings of extended sacred choral works. The choir will number, all told, about 200 picked voices, and it will be a purely voluntary choir.

The Lord Chancellor has offered the important living of Bradford, Yorks, to the Rev. W. Stanton Jones, the Rector and Rural Dean of Middleton, Lancs., who has accepted it. Mr. Stanton Jones succeeds Dr. Warman as Vicar of Bradford, the latter being the Bishop-designate of Truro.

The Rev. W. A. Lewis, Rector of Goodleigh, near Barnstaple, North Devon, lately received the sad news of the death of his only surviving son, Acting-Captain Arthur Milton Lewis, of the 52nd Sikhs, who was killed in action on August 11th. His other son was killed in battle a year or so ago.

Inverness Cathedral was opened fifty years ago on September 1st, 1869. On September 7th the jubilee was observed, when the Bishop of London was the preacher. The foundation-stone of the Cathedral of St. Andrew, Inverness, was laid by Dr. Longley, the Archbishop of Canterbury, in 1866.

The Rev. Octavius C. Legge-Wilkinson, Rector for twenty-four years of Allington, near Maidstone, in Kent, was knocked down by a motor car in his parish on the main road from London to Maidstone and Folkestone on August 31st, and he died three days later, aged 65, without having regained consciousness.

Dr. Furneaux, the retiring Dean of Winchester, will be remembered as

the Dean who saved that ancient cathedral from ruin. The debt which the Church of England owes to Dr. Furneaux for his untiring labours in obtaining funds for the work and carrying it through to completion is one which cannot easily be over-estimated.

The Bishop of Chelmsford lately dedicated the new oak choir stalls, which have been presented to Rayne parish church, Essex, by the Rector and his wife, to the memory of the Anglo-Saxon founders of the church. The inscription on the stalls states that they are presented by the Rev. C. and Mrs. Hutchinson "to the memory of John de Wells and Henry de Reynes, who founded and endowed Rayne Church, 1199."



The Church in U.S.A.

The new Bishop of Nebraska, Dr. E. V. Shayler, was consecrated in St. Mark's, Seattle, on September 11th.

On September 7th the congregation of Old St. David's, Radnor, Penn., celebrated the 204th anniversary of the holding of the first service in that church, which was on September 7th, 1715.

Under the will of the late Mr. Charles F. Hoffman, the Rector, wardens and vestry of the Church of All Angels, New York, will receive an annual income of \$10,000, and the trustees of the Cathedral of St. John the Divine, New York (of which Mr. Hoffman was the treasurer) will receive the sum of \$5,000 for its building fund.



CALL TO WORK MORE AND NOT LESS.

On a recent occasion, in St. John's Church, Peterborough, Canon Davidson gave a practical address in connection with Labour Day on the subject of "Work." Work, he said, was

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often treated solely in relation to its compensations, but he would concentrate attention not on wages but on the work itself. Work is an integral characteristic of God's nature, and was exemplified in the life of Jesus Christ, both in the carpenter's shop and in His active ministry. Work is Divine and therefore a good thing in itself. For men's good was issued the Divine law: "Six days shalt thou labour." Our experience teaches us that work is good, without it men would become soft, purposeless, the prey of many temptations.

Our country to-day is loudly calling all Canadians to work more and not less. With our vast national debt and the balance of trade against us, the only means of righting our national difficulties lies in more work, especially of a productive nature, being done.

Canon Davidson went on to urge that the ordinary work of life should be made a religious act, whether on the farm, in the factory, or in the kitchen. To each one of us God has apportioned a share in the great sum of the world's work, and we must "do it heartily as unto the Lord."

SOCIAL SERVICE AND THE ONTARIO PROVINCIAL SYNOD.

Social Service matters received considerable attention at the meeting of the Provincial Synod of Ontario, held last week at Ottawa. The address of the Metropolitan, the Archbishop of Algoma, contained important and carefully thought-out utterances on industrial problems and the prohibition of the liquor traffic. On Wednesday, Canon Vernon, General Secretary of the Council for Social Service, presented the report adopted by the Council at its recent annual meeting, and briefly addressed the Synod on its salient features. The evening of Wednesday was devoted to addresses on industrial problems. The Archbishop of Algoma presided. Vice-Chairman McGrath, of the National Industrial Conference, now sitting in Ottawa, and President Tom Moore, of the Trades and Labour Council, at the invitation of the Synod, gave helpful and suggestive addresses, after which the thanks of the Synod were extended to the invited speakers by the Bishop of Ottawa and Dean Tucker, Prolocutor of the Lower House, both of whom spoke most effectively of the Church's attitude to industrial problems. Such interchange of views between the leaders of industry and the leaders of the Church cannot fail to be most helpful.

A CHILD'S HYMN.

Miriam E. Shillito.

For sun and moon and stars
We thank Thee, Lord of Light;
For happy play by day
And quiet sleep by night.

Children yellow, black and brown
Watch the same red sun go down,
And the moon which lights our skies
Guards their sleep with loving eyes.

For fields and grass and trees
We thank Thee, Lord of Love;
For smiling flowers on earth
And sunny skies above.

Children living far away
Love the flowers bright and gay,
Love the trees, so straight and tall,
And the blue sky over all.

We know Thy tender love,
We thank Thee for Thy care,
For light and fields and flowers,
And all things everywhere.

Children live across the sea
Who have never heard of Thee.
We who know Thy love can pray,
"Bless the children far away."
—"Christian World."

CHRIST, THE CORNER-STONE.

(Continued from page 632.)

will be that it is only what is to be expected of a Bishop. We are as a class popularly supposed to be timid in the extreme, to cleave too closely to the ancient paths, and to have an instinctive dislike of anything that is new. Youth has indeed many advantages over age, but at least the latter teaches one lesson. As a man draws ever nearer to the time when eternity becomes the one great reality rather than a phase or a category of thought, he is naturally driven to seek below the surface for the fundamental meaning of things. His actions tend more and more to be directed to ultimate rather than immediate results, and this seems to nobly-impatient youth to stamp him as over-cautious and lacking in enthusiasm. But really it is in a sense the higher form of enthusiasm. For it implies an unshakable belief that when one is working for God one can afford to look a long way ahead, to expect results to be slow, just because they are absolutely certain to come, and to be content to have tried to do what one believes to be His will without necessarily seeing any results at all. And age and experience teach mistrust of the rightness of any course of action merely because it is popular, or because it seems for the moment to satisfy those who clamour that "something must be done." It is a great temptation to like to be on the winning side; to shout with a largest crowd is the safer and more exhilarating course. But what we need to know is whether any action is in accordance with God's will. And the great central fact of our Faith, the crucifixion of Christ, ever reminds us that *vox populi* is by no means always *vox Dei*. In working for Christ we need indeed enthusiasm and zeal; but we also need, perhaps even more, the seemingly commonplace virtue that the oncoming of age teaches, the virtue of patience. For we are working in time it is true, but for issues that culminate in eternity.

INTELLECTUAL DIFFICULTIES.

It appears to me also that the demand which is put forward in some quarters at the present time for a restatement of the Creeds in the terms of what is claimed to be modern thought, on the ground of the intellectual difficulties some of the clauses are said to contain, might be much less insistent if there were a profounder realization on all hands of the presence with us of a living Christ. When one looks at these questions in the light of statements about a living, Divine Person, belief in Whose presence with us is the very essence of our spiritual life, and not as abstract or isolated proposition, or even as an account of One apart from our daily and hourly experiences, I think that we should find that much of our difficulty vanishes. For when we examine them closely in this light, we shall, I believe, often find that our objection is at its root rather to the traditional theological inferences drawn from them than to the actual facts themselves. For nothing is too wonderful to be true about the living Christ. The appeal of the perfectly valid inferences of one age and condition of thought will very likely seem archaic and unnecessary to another age and another condition of thought. But the fact remains true just the same. Take for instance the belief in the Virgin birth of our Lord. Quite apart from all the traditional reasons which have been given for its necessity and truth, surely in this pre-eminently materialistic age it has a tremendous significance. In no other way that I can imagine could Almighty God have given mankind for all time what in this age beyond all others is needed—namely a demonstration in a way that none could fail to understand of the influence of the spiritual upon the material in the very source of life itself, and of

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THE FORWARD MOVEMENT.

The Church is being called to a great Forward Movement. The undertaking is a serious one, and demands the straining of every nerve for its accomplishment.

success attained will and must depend upon the strength of our conviction of the presence of the living Christ amongst us, that it is for His cause that we are striving, that our efforts will be strengthened and supported by His divine power.

tivity of human life, politics, business, and all social relationships, with the spirit of Christ. It is indeed a gigantic task.

RELIGION AND EDUCATION.

(Continued from page 633.)

opportunities you have in connection both with religious and moral education and with educational administration.

So far as the School Law of the Province of Ontario is concerned, there is a great field to be occupied by you in the region of religious and moral education.

In the Fight With Eczema

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The obstinacy of eczema is well known. The fact that Dr. Chase's Ointment has been able to cure in even the most severe cases is the best proof of the extraordinary healing powers of this standard ointment.

Cures such as are described in these letters, give you some idea of what you may expect from this treatment.

Mrs. Frank Wadge, Midland, Ont., writes: "One of my boys had at attack of eczema, and although I tried different preparations for this trouble, as well as medicines from four doctors, we could not get satisfactory results. Finally, I tried Dr. Chase's Ointment, and from the first I found it gave good results."

"I might also mention that Dr. Chase's Catarrh Powder has proven of great benefit to me. I had difficulty with a stoppage in my nose and head, but the Catarrh Powder relieved it, and I have not been bothered in this way since."

Mrs. P. H. Veale, 19 William Street, Hamilton, Ont., writes: "I can highly recommend Dr. Chase's Ointment, having used it with splendid results where all others failed. My little girl, aged 3 1/2 years, broke out in small, yellow blisters, which turned into scabs. They came out in different places on her face, and although I tried a great many salves and Ointments none of them did her any good. I got a box of Dr. Chase's Ointment, and after a few applications, I could see the effect of it. Whenever I saw a new spot appearing I would apply the ointment, and before the box was finished she was entirely cured of those horrid sores."

If you would like to try Dr. Chase's Ointment at our expense, send a two-cent stamp to pay postage and we shall mail you a sample box free. Full-size box, 60 cents, at all dealers, or Edmanson, Bates & Co., Limited, Toronto.

Advertisement for Fire Prevention Day, October 9th. Includes sections: Prevent Fires In Your Home and Barn, In Your Church, In Your School, PRIZES FOR ESSAYS, and ONTARIO FIRE PREVENTION LEAGUE, INC.

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visitors of every Public and High School. Do you remember that by law every school is opened by prayer and the reading of the Scriptures and closed with prayer? Do you know that if you only bring your influence to bear upon the local board of education and secure the passing of the necessary resolution, you can have the school closed with a further reading of the Scriptures; and you can have the pupils memorize choice passages of the Bible; and you can have a public weekly recital of the Ten Commandments? If you only put forth your efforts, you could have this done, I believe, in nearly every school in the Province of Ontario. People do

not seem to realize the opportunity the law already gives.

More than that, if the religious people of this land would only get together and draw up a syllabus of Bible teaching and create a public opinion that would demand its use in the schools, then the probability is that any government would give this request prompt, careful and sympathetic consideration. Rights of conscience would, of course, always be protected.

I believe that people realize at the present time that something more than purely intellectual training is necessary. Efficiency in itself is not moral. What is its motive? What is

its end? On this its moral content depends. Efficiency has been made the handmaid of the devil. We want efficiency to be the handmaid of God. It is for all those who so believe, to make their opinions felt and their voices heard throughout this province and the other provinces of Canada.

Here is another thing. I have been delighted, as I have gone through this province, to see the deep and practical interest taken in education by the clergy serving on the various boards of education. In one of our cities, the city of St. Thomas, I found a fellow-collegian, a member of the board of education. He shrank at first from standing for election. But so

many things had to be done and so many people urged him to stand that he consented. He was elected by a handsome vote. He is to-day one of the most important factors in solving the educational problems of that city. "Go thou and do likewise." (Applause).

In almost every city having a High School Board some of the clergy are appointed on that board. That is well. Hesitation arises where there is a Board of Education to which you have to be elected by a popular vote. But do not let that stand in your way. The Board of Education needs the services of the clergy just as much as a High School Board. If you hold back, who in every community are most interested in education and in the moral welfare of the young, what can you expect of others? You may say: "I have so much work in my own parish." But the work on the Board of Education is not too exacting, and as a matter of fact, every one can do more than he is doing at any given time. No one knows how much he can do until he is put to it, and we can all squeeze in a little additional element of service.

Now I must close. I wished to say something to you about schools in the country, about technical and industrial aspects of education, about increase of teachers' salaries, and the re-modelling of courses both of High and Public Schools. I shall have to hold it over for another occasion. I think I can promise you that the educational work in the Province of Ontario will go forward. I think I can assure you that there never was a time in the history of our province when there was a keener interest felt in all educational problems. Men and women feel that the best of educational facilities are none too good for the most precious possessions God has bestowed upon us, our boys and girls. If we are willing to improve methods of manufacturing and farming, and breeds of hogs and cattle, we should be infinitely more willing to improve the breed of boys and girls.

We face the future with high hope, believing that among the most effective instruments God has put into our hands for moulding the present generation for future service, is this instrument of education. By education I mean a sound body, a trained intelligence and a reverent spirit, which in combination will make our youths in due time efficient and God-fearing citizens.

TRINITY COLLEGE CLERICAL ALUMNI CONFERENCE.

(Continued from page 634.)

On Tuesday evening Provost Macklem delivered an interesting address on the work and prospects of Trinity College, and the Bishop of Kootenay spoke on the outlook for the Canadian Church.

On Wednesday, September 24th, Dean Owen gave a devotional address at the early celebration of the Holy Communion. The conference met for business and organization at ten o'clock, and afterwards two most interesting papers on "Lessons from Work in War Time" were read by the Rev. H. McCausland, M.A., M.C., and the Rev. F. J. Moore, M.A. Mr. McCausland's experiences in France and Siberia enabled him to present the subject in a fascinating way and Mr. Moore's paper was characterized by his usual thoughtfulness. The Rev. W. L. Baynes Reed, D.S.O., and the Rev. J. B. Fotheringham, M.A., also spoke. The conference adjourned at 12.30 p.m., to attend the luncheon of the Theological Alumni Associations of Toronto in Burwash Hall.

The conference was in every respect a success, and a strong wish was expressed that such a conference should be held annually.

Bishop by I. T. (Copyright. F)

CHAPTER

Nan'

He went out needed, and w found Mr. Sec from his door. it, and the ge saying:—

"I'm glad y got away, Th talk over that you."

"I thought it," replied th ening.

He had spok this plan, an swered, "Yes, may be done, place I would it," and so th

Now Mr. S about the roo find this far the room you sleep better l

"Oh, yes; the morning."

"No, becau here and you but, Theo, do be if you sho room? Some here every e

to have ligh time you we the room w stuff—full o would have i You couldn't room alone."

Theodore t his face was he answered, right, Mr. S give up the

"Perhaps v change it a been in the stairs?"

Theodore look of su should know upstairs.

Mr. Scott pose you co take a look

Wondering his teacher room with t

"How wou room, Theod

"This? O but, Mr. S for this."

"Rather r course, but it, Theodore the club, bu your giving

so I spok my acquaint and they al in it. So th money, and landlord an going to h

then we sh oughly scr put on the we shall pu and some p

books and to collect you like, s boys a tall a week or

"What's posed Theod

"You'll s Theo, we m charge of t

"Yes, in

How to say "No!"

Mark Your Ballot with an X after Each Question under the word "No"

1	Are you in favour of the repeal of the Ontario Temperance Act?	YES	NO X
2	Are you in favour of the sale of light beer containing not more than two and fifty-one one-hundredths per cent. alcohol weight measure through Government agencies and amendments to The Ontario Temperance Act to permit such sale?	YES	NO X
3	Are you in favour of the sale of light beer containing not more than two and fifty-one one-hundredths per cent. alcohol weight measure in standard hotels in local municipalities that by a majority vote favour such sale and amendments to The Ontario Temperance Act to permit such sale?	YES	NO X
4	Are you in favour of the sale of spirituous and malt liquors through Government agencies and amendments to The Ontario Temperance Act to permit such sale?	YES	NO X



Above is an exact reproduction of the Referendum ballot, showing the correct way to Vote in order to sustain the Ontario Temperance Act as it stands.

Everybody should study the four questions and realize exactly what they mean. Do not be misled by the insidious demand for "light" beer.

The beer of the ballot is 118% stronger than the Ontario Temperance Act now allows, and over five times as strong as the limit allowed for beer defined as non-intoxicating in Great Britain and the United States.

Answer Each Question

1. Unless you vote on every question your ballot is spoiled.
2. You must mark your answer to each question with an "X" only. Anything else would spoil your ballot.
3. Unless a majority vote "No" on question 1 the bars will be restored and the sale of all kinds of intoxicants permitted.
4. Unless a majority vote "No" on questions 2, 3 and 4 the Ontario Temperance Act will become almost worthless.
5. The only SAFE course is to mark your ballot as shown above.

"No!"—Four Times—"No!"

No repeal; No government beer shops; No beer saloons; No government whiskey shops.—Four X's, each under the word "No."

Ontario Referendum Committee

JOHN MACDONALD, Chairman

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ANDREW S. GRANT, Vice-Chairman and Secretary
(100! Excelsior Life Bldg., Toronto)

The Bishop's Shadow

by I. T. THURSTON
(Copyright, Fleming H. Revell Co.)

CHAPTER XIII. (Continued.)

Nan's Departure.

He went out and bought what was needed, and when he came back he found Mr. Scott just turning away from his door. He hastened to unlock it, and the gentleman turned back, saying:—

"I'm glad you came before I had got away, Theodore, for I want to talk over that boys' club plan with you."

"I thought you'd forgot all about it," replied the boy, his face brightening.

He had spoken to his teacher about this plan, and Mr. Scott had answered, "Yes, something of the sort may be done, but if I were in your place I wouldn't be in a hurry about it," and so the matter had been left.

Now Mr. Scott looked thoughtfully about the room, saying, "You must find this far more comfortable than the room you had before. Don't you sleep better here, Theo?"

"Oh, yes; I don't feel so tired in the morning."

"No, because you have the windows here and you can have better air; but, Theo, do you realize how it would be if you should use this for a club-room? Some of the boys would be here every evening, and you'd have to have lights burning, and by the time you were ready to go to bed, the room would be very hot and stuffy—full of bad air. Besides, you would have to be here all the time. You couldn't trust such boys in your room alone."

Theodore thought of Carrots, and his face was grave and disturbed as he answered, slowly, "Spect you're right, Mr. Scott, but I do hate to give up the plan."

"Perhaps we won't give it up, only change it a little. Have you ever been in the large front room, upstairs?"

Theodore shook his head, with a look of surprise, that his teacher should know anything about the rooms upstairs.

Mr. Scott added, "Well, then, suppose you come up with me now, and take a look at it. I have the key."

Wondering much, the boy followed his teacher up the stairs to a large room with two windows on each side.

"How would this do for your club-room, Theodore?" Mr. Scott inquired.

"This? Oh, this would be fine—but, Mr. Scott, it would cost a pile for this."

"Rather more than for yours, of course, but now this is the way of it, Theodore. I liked your plan about the club, but I didn't like the idea of your giving up your own room to it, so I spoke to several gentlemen of my acquaintance about the matter, and they all wanted to have a hand in it. So they each gave me a sum of money, and then I interviewed your landlord and rented this room. He is going to have it whitewashed, and then we shall have the floor thoroughly scrubbed and outside blinds put on these sunny windows. Then we shall put in some tables and chairs and some plain pine shelves for the books and papers that we are going to collect from our friends, and if you like, some of us will give the boys a talk on current events once a week or so."

"What's current events?" interposed Theo, quickly.

"You'll soon find out. Now, then, Theo, we must have somebody to take charge of this room. Can you do it?"

"Yes, indeed."

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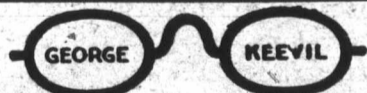
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"Yes, I s'pose I will, but I'm ready to stay here all the same until night school begins again."

"Very well; then we'll let it be so, and we'll try to have the room ready for our opening in a week or two—as soon as we have enough books and papers to begin with." Mr. Scott locked the door as he spoke, and the two went downstairs.

Theodore's face was full of satisfaction over the promised reading-room, but it clouded a little as his teacher said:—

"You mustn't be disappointed, Theodore, if very few boys spend their evenings in this room for a while. Most of the boys in this neighbourhood are so used to loafing about the streets that they like that best, especially in hot weather, and, of course, few of them care much for reading. They will have to be educated up to it."

"S'pose that's so," replied the boy, thoughtfully, "but they'll like it next winter when it's cold an' stormy outside," he added.

"Yes," assented the gentleman, adding, as he turned to depart, "Theo, Mrs. Rawson will be home tomorrow. Don't you want to come and take supper with us, and hear what she has to say about Nan, and the little one?"

"Oh, yes, thank you, sir," cried Theodore, with a happy smile.

"All right, then; we shall expect you," and with a pleasant "Good-night," Mr. Scott went away.

Theodore rather dreaded the supper with Mrs. Rawson, but he forgot to be shy or ill at ease when she began to tell him about the delightful old farmhouse, and the happy times that Nan and the baby were having there. She told him everything she could think of that would be of interest to him, and he listened to it all with an eager face and a glad heart. If Little Brother must be far away from him, Theodore was happy in the assurance that the child was in such a beautiful place, and that already he had begun to grow stronger and brighter.

(To be Continued.)

SUPERIOR KNOWLEDGE.

A young man was walking through a wood with a gun over his shoulder and his bag full of game which he had shot. He was not satisfied with what he had, and was looking for more, when an excited man with a large tin badge on which was inscribed the one word "Sheriff" came running up to him and demanded: "Haven't you seen the signs which I put up on the trees in this woods?"

"Oh, yes, I saw them," answered the young man; "they said 'No Hunting,' but I found some."

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