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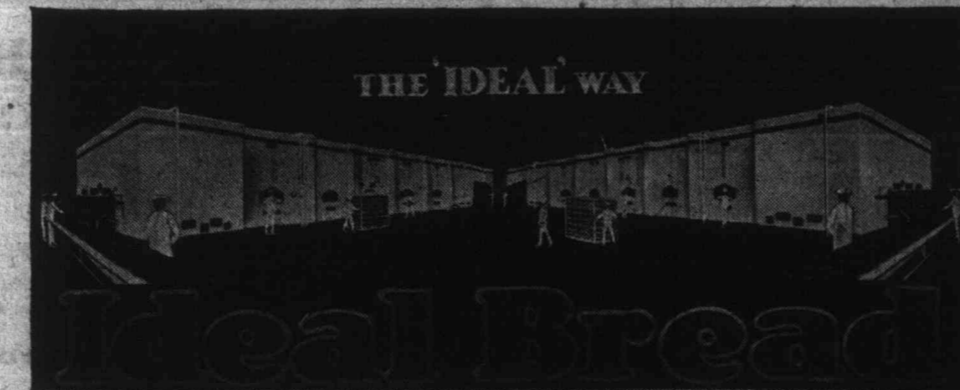
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Personal & General

Colonel R. W. Leonard, of St. Catharines, has been elected President of the Engineering Institute of Canada, Ottawa.

Captain the Rev. Alexander Ketterson, L.Th., has been appointed Anglican Chaplain at the Military Hospital, Cobourg.

Rev. Walter Ellis, Principal of the Vancouver Bible Training School, has been visiting the Toronto and Chicago Bible Colleges.

Canon Allan P. Shattford has cabled that he expects to return from overseas to the Church of St. James the Apostle, Montreal, by Easter.

Revs. R. A. Hiltz, G. H. A. Murray and Principal Parrock were the speakers at the Conference of Sunday School Workers in Quebec on February 11th.

A British Air Service machine made a record flight between Paris and London on February 12th, covering the distance, 270 miles, in an hour and 50 minutes.

The annual meeting of the Upper Canada Bible Society will be held in the Toronto Bible College on February 24th. Col. Wm. Beattie and Rev. Trevor H. Davis will speak.

At the 84th annual meeting of St. George's Society, Toronto, which was held last week, Sir Frederick Stupart was elected President. His Grace the Duke of Devonshire, K.G., will deliver an address at the annual banquet.

Mrs. James Padfield, a very old resident of the village of Burford, Ont., died on February 12th, in her 80th year. Mrs. Padfield was the widow of the Rev. James Padfield, who was for over 40 years the Rector of the church at Burford.

A memorial tablet for the late Rector of All Saints, Melfort, Sask., Rev. Clarence Mortimer, L.S.T., was unveiled by the present Rector, Rev. C. Barnes. Mr. Mortimer was killed in an automobile accident while driving to church service over a year ago.

Excellent account books for Churchwardens' use have been prepared by Mr. R. W. Allin, Finance Commissioner of Toronto Diocese. An "Offeratory Book" (50 cents) and a Cash Book (\$1.75) are the outfit which puts away all the book-keeping worries of warden and Rector.

Bishop Reeve, our veteran missionary Bishop, entered the General Hospital last Tuesday to undergo an operation on Wednesday morning. It is expected that he will not be able to resume his duties for five or six weeks. The prayers of the Church generally will follow him.

Bishop de Wolfe Perry, of the Diocese of Rhode Island, was the preacher at the Col. Roosevelt memorial service at the American Church of the Holy Trinity, Paris, France, on February 9th. The Right Honourable A. J. Balfour and Mr. Henry White were present at the service.

The Rev. Canon T. St. John Parry Pughe has taken over the organization of the Church Army Emigration Department. Canon Pughe's wide experience, both at Home and in Canada and Australia, will be most valuable in reopening this branch of the

Church Army work, which during the war has been dormant.

Mr. William Baird, sales manager of the Canadian Machinery Corporation, of Galt, died in a Toronto hospital on February 12th. He was an ex-alderman, and for the past two years occupied the position of school trustee. He was a leading member of the congregation of Trinity Church, Galt, and one of the lay secretaries of the Diocese of Huron. The funeral took place from Trinity Church, Galt, on February 14th.

Preaching at St. Matthew's, Winnipeg, Col. W. A. Beattie, C.M.G., director of chaplain service for Canada, said: "Like a bolt from the blue, came the declaration of Germany's intention and the problems faced our rulers. They knew the mountains of gold which would be consumed and the rivers of blood that would flow, but Britain's honour was at stake, and, in entering the war, Britain showed her Christianity. Had she been less Christian she could have kept out of it."

The Church Lads' Brigade has established a war record, which indicates the value of the character training given during the past thirty years. Some 200,000 of its members and ex-members have taken an active part in the war, and, in addition to over 500 honours, it has now obtained the fourteenth V.C. in the person of Arthur Knight (deceased), of the Canadian Forces, who was formerly a lad in the Reigate Company, C.L.B. This record cannot be claimed by any other organization, or even by any of the great public schools.

St. John's, Port Arthur, lost one of its staunchest supporters and devoted adherents by the sudden death of Mr. William Henry Nelson, late manager of the Port Arthur branch of the Bank of Montreal, which occurred on January 25th. For the past thirty years Mr. Nelson had been a devoted worshipper at St. John's, and was a valued member of the Finance and Executive Committees. At the funeral, St. John's Church was filled to overflowing. The mayor and city council attended in a body. The service was taken by Rev. Canon Burt, Rector of St. Luke's, Fort William.

Much regret has been expressed on all sides at the serious illness of Rev. John Leigh, Rector of St. John's, Port Arthur. Mr. Leigh had worked very hard; indeed, during the influenza epidemic, not sparing himself in the slightest in visiting his parishioners, ministering to the wants of the sick in the hospitals, and even on Sundays, when the church was closed by order of the Medical Officer of Health, holding private services many times a day in various homes of members of his flock. For some weeks Mr. Leigh has been confined to the rectory, suffering from a severe nervous breakdown. His physician has ordered him to the coast for a month.

A glowing tribute to the part played by Great Britain and her Dominions in the late war was paid by Ven. Archdeacon Nichols, of the diocese of Harrisburg, Pa., in preaching at the Church of St. James the Apostle, Montreal, on February 9th. "No words are adequate to express the esteem, the admiration, the reverence, the love, in which all thoughtful men to the south hold Canada, for her prophetic sagacity, which saw all the larger issues of this war from the very beginning, for her daring initiative, for her herculean and inspiring effort, for her untold sacrifices, before which we bow in mute and envious silence," declared the preacher.

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Canadian Churchman

Toronto, February 20th, 1919.

Editorial

IN the sudden death of SIR WILFRID LAURIER last Monday there passed from Canadian life one who had occupied a prominent place in the government of our country, and had won and held the warm affection of many Canadians. Having the good fortune to be a builder of foundations in a young country, he has left a name which will be mentioned among the greatest of Canada's sons. He set an example to Canadians in that a man of his attainments found sufficient in the service of his own country to call out all his powers. One of the constant words on his lips was "National Unity." That, indeed, is the ideal for Canada, and Laurier kept the ideal within the range of the possible, although the demands he made on his English-speaking friends seemed greater than those he made on Quebec. His political career in the last twenty-five years shows that he was not always the exponent of thoroughly Canadian thought, but he bowed gracefully to the inevitable where he could not lead. One of the observations to be made on Canadian political life during his time is that the hearts of the Canadian people are incurably British. Some of us remember when we wish he had been a son of Canada rather than a son of his Church, but *nil de mortuis nisi bonum*. All Canada mourns the passing of one who devoted his grace and talents to the service of his country.

LAST week the MONTREAL SYNOD came into line on the clerical salary question. Twelve hundred dollars a year was accepted as the minimum stipend. As soon as all our Canadian Synods can follow this lead we shall have the possibility of better things. The Church must be treated in theory as a unit.

Suppose our bank managers were limited in salary to a part of the profits of their particular branch! Branches in small towns would then have indifferent service, and a branch in a large city would be supporting a Croesus. That matter is not handled thus, but there is a sliding scale for years of service, expenses of living, location, etc. Why not a similar scheme in the Church? There are difficulties in the way? Undoubtedly. But it is the thing we eventually must do. We must have a central control which will have all the good points of a central handling of the matter. At present we have controls that do not control. Some of our Bishops and dioceses are working to better things. But the individual clergyman is at the mercy of the parish vestry. Twelve hundred dollars a year and a rectory ought to be the minimum stipend for every clergyman of five years' standing in priests' orders.

EVENTS in England in the last few months have been showing us that the "old country" may outstrip us in new moves, and we had thought that as a new country we had a particular aptitude for new moves. The Reports of the Archbishops' Committees on the Teaching Office and the Industrial Problems knocked the dust off a good many conventions, and the dust will take some time to settle again. The latest move is a HOUSE OF LAYWOMEN in the diocese of Coventry. In a pastoral the Bishop justifies the innovation by demanding representative bodies to whom he can refer questions of education, child life, temperance, and housing, and moral, social, and commercial relationships. Some of these can be dealt with by sensible laymen. Others are within the special province of women. A proposal still more significant is that of JUDGE MACDONALD, of Brockville, recorded in last issue, that women should be eligible for election as lay representatives for the Diocesan Synod of Ontario.

The Forward Movement

SO the old Church is going to wake up and do something worth while. And most appropriately, too, it will do it on the cash basis. With all the drives for Y.M.C.A., Salvation Army, K. of C., Victory Bonds, and so forth it has occurred to more than one that there ought to be something heard from the Church of England. Of our financial ability there is no doubt. Of our thorough loyalty to the Church there is no question. We require only a task big enough to challenge us and we are confident that we shall meet the challenge.

A committee of the General Synod has been working in collaboration with the Executive Committee of the M.S.C.C. on the whole question. They have come to the decision that a campaign had better be launched next fall. This will give time for all the councils of the Church, Synods, deaneries, etc., to send in recommendations, and for all the Church to be organized to meet the effort.

For what shall the money be raised? First of all the committee have in mind the fact that our General Synod between sessions is "THE CHURCH IMPOTENT." This journal has consistently advocated the creation of a body which could give effect to the decisions of the General Synod. As we have pointed out before this, in only three lines of action are we equipped, in the missionary, the Sunday School, and Social Service. The Forward Movement Committee are convinced that an urgent demand is for a capital fund which will provide an income by which the work of the Executive Council of the General Synod can carry on its work between sessions. Sooner or later there will have to be a permanent organization at a central point. Later is the way we Anglicans generally do things. Suppose for a change we make it sooner.

We do not know whether it is in the mind of the Committee to create an Emergency Fund for General Synod purposes. We ought to have more than enough to simply carry on business. We think of the deplorable way in which the WAR SERVICE COMMISSION, under the leadership of the BISHOP OF OTTAWA, has been blocked by the lack of such a fund. Everybody agrees that the Church must be aggressive in the Repatriation period which is on us now, and which will be over in a twelve-month. The other Christian bodies could draw five or six thousand dollars from funds which they had available. We have no funds. The Bishop of Ottawa faces a tremendous task, that comes only once in a man's life time. He needs money NOW. Making bricks without straw would be easy in comparison. He has to get the mud to make the bricks.

The Committee have decided that there must be a capital fund to provide money for the secretarial and travelling expenses of the Primate in attending to General Synod matters. It is not right that one diocese should bear what is the charge of the whole Church.

Another matter is the provision of a departmental fund. The interest of this should provide housing for all the General Synod departments. They ought to be all under one roof. No business firm handling the budget that our M.S.C.C., Sunday School and Social Service Commissions handle, would put up with such inadequate quarters as they have at present. It would be poor business.

The needs of the Board of Religious Education (the new name for the Sunday School Commission), the Social Service Commission have been also thought of, and a capital fund suggested, and

a small one—much too small, if a capital fund—for the War Service Commission.

The Committee are thoroughly possessed of the idea that the equipment of our overseas missions must be put in better shape. It appears that our work is actually suffering from the lack of proper equipment.

Then the Indian and Eskimo work must take the lion's share of any moneys we raise. The Committee feel that this is a first charge. Altogether now, with the W.A. assistance, we pay only \$60,000 a year for this work. It must be increased for efficiency's sake.

The Committee have their eye on the Beneficiary funds of the whole Church. These are in a bewildering state. We have been keeping things strictly on the diocesan compartment system. We must have something which will embrace the whole Church. The Committee suggest a fund to help the dioceses in which there is no provision, so that the whole situation may be adjusted.

This, in brief, is one of the most momentous proposals that has ever been made to the Canadian Church. We have no doubt the Church will respond when the time comes. In the responding we shall find our strength. As in the time of Thanksgiving for Victory, we found unity in the uplift of a great effort. So now in this project our Church will realize her unity and power.

CANON GOULD is the man the Committee have asked to become organizing secretary for the Forward Movement. He knows Canada from coast to coast, and he is known from coast to coast. No one is better qualified to place the claims of the missionary funds before the Synods and deaneries. He has the opportunity of adding signal service to the good work he has already done for the Canadian Church.

An aspect of this movement which will strengthen the Christian cause generally in our country is that the Presbyterians and Methodists are planning to put on similar campaigns next autumn. This simultaneous effort ought to constitute a challenge to the whole country. We shall be talking in millions. Men cannot help but hear.

In all this matter there is one thing which must never be lost sight of. If the appeal is primarily or predominantly financial, we shall lose a great opportunity. Our best financial response can be only the result of the consecration of ourselves and our possessions to the cause of our King. False to Him shall we be if we go out and ask people only for their money. We shall be ministering to the very materialism we denounce. Our obligations include ourselves as well as our goods.

Another thing we Canadians must learn. Our obligation includes our sons and daughters as well as ourselves. Young men offer themselves for the ministry from homes where the love of Christ is a potent influence in the lives of the parents. Too many of us would hold back our sons for lucrative positions. We need the devotion of the young life of our Church.

So let us have not a financial campaign but a crusade, a CRUSADE FOR THE KINGDOM OF GOD in Canada, which shall demand ourselves, all that we have and are, to be devoted to the extension of God's Kingdom on earth.

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

The Christian Year

CHARITY

(QUINQUAGESIMA.)

The word charity is used in the Authorized Version as a translation of the Latin word "caritas," used in the Vulgate. The Vulgate use of the word "caritas," as a translation of the Greek, "agape," instead of the word "amor," was, no doubt, to avoid the sensuous associations suggested by that word; though it is the nearest Latin equivalent to our word "love." It is also quite possible that the meaning of our word "charity" has changed in the last few centuries. When it was used to denote the meaning of the word "agape," it, no doubt, had a fuller and wider content than it now has; and the word "love," having then a lower meaning, did not so adequately interpret the argument in the passage.

The word charity has now a rather ignoble sense, due to the fact that it has been used by beggars and paupers who have, by its use, traded upon Christian goodwill. The cripple who sat at the Beautiful Gate of the Temple and asked alms would be said by us to have asked for charity. We must also distinguish between the dignity of the appeal which beggars made in those days and that which is made under the conditions of present-day society. Hence charity has come to mean the "dole" which is handed out to a somewhat questionable object, to save the Christian name. And charity now is repudiated by the poor, who say they do not want charity but opportunity. But even in the sense of a gift or offering to the poor it is unfortunate that the finer meaning of charity should be lost or forgotten; for it was one of the finest fruits from earliest times of the Christian Gospel. It was a token of Christian love, and of loyalty to the Master and to the precepts of the Bible, which put great emphasis upon the care of the poor.

CHARITY AND LOVE.

Charity is love in action, and finds expression in the various philanthropic relationships of life. But it is more than that. It approximates the true meaning of *agape*. It is good-will, benevolence. One may be generous and not be benevolent; that is, he may bear ill-will, he may be hypercritical, he may be unkind in thought and word, he may be easily exasperated, he may bear a grudge. Charity defines a quality of the heart which in its nature is love. The sense of charity must, therefore, be retained in connection with this passage of Scripture. It provides a richness, an amplitude, a completeness which is not altogether satisfied by the word *love*. "Though I give my body to be burned and have not charity (love) it profiteth me nothing." St. Paul knew from bitter experience what a great price must be paid in spiritual and moral effort to keep the soul pure and the heart free of unkind feelings. This eloquent panegyric on love is the triumphant song of happy victory, so he commends *agape* (love, charity), as the greatest blessing and the finest grace—greater even than faith or hope.

LOVE'S VALUE.

Love is the greatest power in the world. Faith and hope are personal gifts that fade away; but love abideth ever. It is only possible, in the highest sense, through our knowledge of the love of God for us, as the consequent response of our heart to His nature. "The immediate and supreme object of love is the ever blessed God." Thou shalt love the Lord thy God with all thy mind and heart and soul and strength. God's claim upon our affections is absolute; yet is our love not thereby exhausted, but that which, as a consequence, goes out to our fellow man, is perfect and complete because of it. Love is the highest relation which one human being can assume toward another.

"Love is the Gift that God has given
To man alone, beneath the Heaven."

The tie, "Which heart to heart and mind to mind in body and in soul can bind."

The Collect very aptly uses the word charity, and describes it as "the bond of peace and of all virtues." It is the bond of virtues, because all virtues radiate from the life-centre. They all meet at source of origin. Hence they are all bound together in the unity of a charitable and loving heart. "Son, give me thine heart." It has been well said, that "The empire of souls is given, not to the clever, but to the loving."

No one is safe until he learns not to dally with temptation but to repel it immediately and instinctively with fierce indignation. . . . Christ's perfection of character does not come from inability to sin, but from ability to conquer.—Fosdick.

The Apportionment System

Rev. CANON S. GOULD, General Secretary, M.S.C.C.

THE question of the "Apportionment," discussed in the article on Church Finance by the Finance Commissioner of the Diocese of Toronto, while by no means the whole of Church Finance, is one of its most important elements. As a principle, it appears beyond the limits of serious questioning. That the corporate obligations of any body should be distributed and borne proportionately, according to the several powers of the constituent members, is so reasonable and fair, as a principle, that it cannot be successfully gainsaid. There is a great difference, however, between a principle, no matter how fair and reasonable, and the problems involved in its successful application. As a problem, in this sense, the Apportionment is perplexing and difficult in the extreme.

In recent years two painstaking attempts have been made to reduce the problems involved, in the working of the principle, to a basis of successful application. The first attempt was made, with great care and thoroughness, by Mr. R. W. Allin when a secretary of the M.S.C.C. The results, however, were so at variance with experience that the investigator was compelled to propose to rectify or graduate the same by importing an entirely new principle, namely, the subtraction of certain sums from certain dioceses in the cases of which actual past receipts seemed to show that it was hopeless to expect the immediate increase in returns demanded, and the addition of the same to dioceses having a more promising record. For this reason the first attempt failed.

In the second attempt, equally thorough and painstaking, the investigator, the chairman of the Executive Committee, sought to discover one stable and universal element in the general financial situation, as represented by the whole Church, to educe therefrom his numerical formula, to apply the same to all dioceses alike, and so to arrive at a just and reasonable all-round diocesan apportionment. That stable and universal element was discovered, it was thought, in the single item of "parish expenses," that is, the total amount raised by each parish for its own benefit, thus excluding from the calculation all temporary, special or extra-parochial expenditures.

The numerical formula educed from the material collected was applied to the apportionments for all the Canadian dioceses. The results in this case were marked as between those dioceses which were in receipt of grants and those which were not. It was clear that the successful formula when found must allow adequate consideration for the differences in degree of development and the other essential circumstances which distinguish a missionary diocese from one which has reached a more or less advanced stage of growth and consolidation.

If a successful numerical formula can be found, it should be discoverable, in the first instance, in the statistics returnable from a compact constituency, such as the Rural Deanery constituted by a large city—for example, Toronto. In such a case, every facility afforded by the mails, by telephones, by street cars, and every other convenience of a large centre, is available for the collection of accurate and uniform data. The evolution, application and demonstration of the formula required to all the parishes of such a constituency would go very far towards furnishing a solution of the problems as applied to all the dioceses of the Dominion. The Finance Commissioner of the Diocese of Toronto has made recently such an attempt, with results, in the parochial areas, which are still more strikingly at variance with experience than were those obtained in the diocesan sphere by the two attempts described above. The apportionments upon some parishes possessing the greatest existing margin of reserve, coupled with splendid missionary enthusiasm, have been reduced, respectively, by large sums, while the apportionments upon other parishes, which have done, in some cases, extremely well under strongly adverse conditions, have been increased by similar amounts. It seems clear that in this matter the Finance Commissioner of Toronto has, as yet, failed equally with those in charge of the M.S.C.C. The difference is that, while the former has officially applied his formula to the parishes of the Rural

Deanery of Toronto, the latter has recognized the inadequacy of any numerical formula yet discovered, and, consequently, refrained from proposing to put into force a deficient or erroneous solution of the problem of the numerical basis of the apportionment as affecting the widely variant conditions presented by the total number of dioceses in the Canadian Church.

The problem contains some essential elements, which, for lack of statistical information, or other reasons, cannot be reduced to a numerical basis or formula. Some of these elements are more or less apparent. The first I will call "the margin of reserve or development." Let us illustrate by the example of two men, having equal domestic responsibilities, and each giving to Missions one-hundredth part of his total income. In the case of the first, that total income is the sum of one thousand dollars, in the case of the second it is ten thousand dollars. Now, it is evident, that the margin of reserve or development possessed by the second is proportionately very much greater than that possessed by the first. It would be a much more reasonable request to ask the second man to treble his contribution, than it would to expect a like increase in the givings of the first. Such an essential element, however, is undiscoverable from any parochial or diocesan statistics; no matter how carefully systematized and returned such may be. In endeavouring to solve the problem of the apportionment, therefore, data which are vital to the subject cannot, frequently, be obtained; they are hidden away in the ledgers of the banks and the vaults of trust companies.

A somewhat similar consideration applies to the, apparently, naked and simple item of "parish expenses." In the first place, the investigator found that the statistical system of one important diocese was so different from the systems employed by every other diocese, that he could not obtain any satisfactory basis for estimating the total contributed for "parish expenses" within its boundaries. Apart from this subject of variation in returns, it is evident that a total sum of ten thousand dollars contributed for parochial expenses by struggling parishes on the outskirts, or in the down-town sections, of Toronto, may bear a very different significance than the like total sum contributed for the same purpose by parishes located in wealthy residential districts. In the first case the people may be exerting their utmost strength, in the second the effort put forth may be so small as to admit easily of great extension. Why? Because the "margin of reserve or development" is extremely narrow in the first example and very wide in that of the second. If such be the case as between parishes in the city of Toronto, how much more may it be true of dioceses under the widely dissimilar conditions of different areas of the great Dominion of Canada?

In addition to considerations in the problem, as those described, there are others equally essential but even more imponderable and undiscoverable. The willingness of an individual, a parish, or a diocese, to recognize, and respond to, an apportionment is conditioned by vital elements which are spiritual, ethical, or moral in their character. Two men are told to "look unto the fields, white already to the harvest." The one, having spiritual vision, sees the fields, and therefore responds to the call; the other, lacking spiritual vision, does not see the fields, and therefore does not respond. Similar reasoning applies to the state of individual knowledge, and even to such an element as temperament; aggressive or submissive, active or sedentary.

Public comparisons, whether between individuals, parishes or dioceses, are rarely beneficial; this feature of the article noted is, in consequence, regrettable. Since, however, the case of the diocese of Toronto is specifically mentioned it seems necessary to say that even on the proposed new basis of the allotment of "such amount as they consider fair," the missionary-hearted Head of the diocese, supported by his diocesan representatives, has (in face of the facts and needs submitted on the floor of the Board of Management), loyally accepted every apportionment proposed for his diocese.

The very important subject of the Apportionment has not been forgotten, though the extreme difficulty of finding a satisfactory formula may

(Continued on page 124.)

I PASS on to help forward to even the Church of England might unite. Churches are not simply a Corporate ret basis of a do is accepted by pathetic wor agreement is building that surely laid. evolving of upon the basi scholars and come from t the Churches members of s er or later w our Lord tha In the mes a task to p and not less Christian pe for reunion s which ought end I would the part of of England t on the part of England, of England, of her form the subject. no doubt as of those wh her commu about Churc Book, but I hold more i Nonconform Church's te case.

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The Re-union of Christendom

Rev. C. R. EARDLEY-WILMOT, M.A., Quebec,
Domestic Chaplain to the Bishop of Quebec, Holy Trinity Cathedral, Quebec.

(Concluded.)

PASS on to the question of what we can do to help forward the movement. I do not intend to even try to suggest terms on which the Church of England and the Nonconformist bodies might unite. The differences between the Churches are neither slight nor shallow. It is not simply a matter of views but of conscience. It involves a conflict of principle and of doctrine. Corporate reunion can only be achieved on the basis of a doctrine of the Church's "esse" which is accepted by all alike. Much patient and sympathetic work will be required before that agreement is reached, and for the sake of the building that is to be, the foundations must be surely laid. The synthesis of doctrine, with the evolving of a satisfactory scheme of reunion upon the basis of it, is the task of the statesmen, scholars and saints of the Churches. It must come from the voice and with the authority of the Churches concerned, and not from individual members of any Church. That it will come sooner or later we cannot doubt, for it is the will of our Lord that His Church should be one.

In the meantime we of the rank and file have a task to perform which is equally important and not less difficult, and that is to create among Christian people of all denominations a desire for reunion and a readiness to accept any scheme which ought to be acceptable all round. To that end I would plead for a more liberal attitude on the part of us who are members of the Church of England towards the Dissenting bodies. I say on the part of us who are members of the Church of England, and not on the part of the Church of England as such, because she does not in any of her formularies state what are her views on the subject. Some may say that there can be no doubt as to her mind regarding the position of those who have separated themselves from her communion, as inferred from statements about Church order and discipline in the Prayer Book, but I would contend that it is possible to hold more than one view of the position of the Nonconformist bodies and still be loyal to the Church's teaching, as in actual practice is the case.

There can be no doubt but that a better feeling does exist to-day between the Church of England and the various Dissenting Churches than formerly, and by a better feeling, I mean not simply a more friendly feeling, but one that makes reunion more hopeful. But there is much yet to be done. The fault is by no means all on our side. A good deal of suspicion and misunderstanding of the Church's position exists among those who have been brought up in Nonconformity. But it is with our own attitude that we are chiefly concerned, and as that attitude is changed we may look to see a corresponding change in theirs.

The point of view that has widely prevailed and which we must try to get away from is that we are the Church, and they having put themselves outside the Church need to come back to be Churchmen again. To hold that is to take a very narrow view of the Church of Christ. The Church of England is not the whole Body of Christ, nor are all those Churches which have the Apostolic Succession taken together the whole Body. To speak of the Denominations as if they were not "churches" in the proper sense of the word at all, and to call their Sacraments "irregular and invalid," places a hopeless barrier in the way of reunion, and it is, besides, a false position to take up because it ignores the facts of the actual working of the Holy Spirit.

Schism implies a division of the Christian Body, and if the Nonconformist Churches are not Churches, as much parts of the one Church as we are ourselves, then it is an incorrect use of words to speak of schism existing between us and them. They have as much right to the name of Church as we have. Their Sacraments are just as "valid" as ours, for the "validity" of a Sacrament depends upon its being the corporate act of the Body of Christ performed by one who has the authority of the Body to do so. A member of the Primitive Church, were he suddenly brought face to face with the state of things existing in Christendom to-day, might well question whether any Sacraments could be "valid," in view of the fact that the Church is torn by schism and that each part claims authority to

administer the Sacraments independently of each other and of the whole Body. But we know, thank God, that our Sacraments are "valid." In the mercy of God they are veritable Means of Grace. Only let us beware of the presumption of denying the "validity" of the Sacraments of others to whom they have been proved by the experience of generations of believers, true Means of Grace likewise.

It may be objected by some that the Apostolic Succession secures for us, as for all those parts of the Church which have kept it, the validity of our Sacraments. But even if that view is held, and it is not one which the Church of England teaches as an article of belief necessary to salvation, and is not as a matter of fact the view held by many who belong to her, it is surely an unwarrantable corollary that where the Apostolic Succession has not been kept there all Sacraments must of necessity be invalid. In the report issued in connection with the Faith and Order Movement, already referred to, the opinion is expressed that the first necessary condition of any possibility of reunion is, that continuity with the historic Episcopate should be effectively preserved. In the same paragraph it is also stated that "acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England."

In the position here taken it is surely not too much to hope that we of the Church of England shall be agreed, whatever may be the particular theory of the Apostolic Succession to which we have been brought up and which we personally prefer to hold. There is no surrender of any essential Church principle in doing so, and it saves us from the necessity of trying to explain the unmistakable working of the Holy Spirit in the Dissenting bodies by some theory of "uncovenanted mercies" or "grace outside the Church."

The historic Episcopate is, as we all believe, a feature of Church order which has grown up and been preserved under the guidance of the Spirit of Jesus Christ. Believing that, we ought to have faith that in the unity of the Christian Body towards which we trust that the same Spirit of Jesus is leading Christians of every name at the present time, it will have its proper place. Because it is the truth, it will prevail. That faith should save us from the mistake of thinking that Episcopacy, like some delicate hot-house plant, must be hedged about by theories which when pressed to their logical conclusions do violence to the facts of experience.

If this attitude towards Nonconformity is accepted, we should be ready to join with our brethren of other Churches to a far greater extent than has been generally done in the past. Our co-operation should not be confined to meeting for social and moral objects. We should have united meetings of a definitely religious character, meetings for prayer and Bible reading and worship. These meetings should, with the consent of the Bishop, be held in a church and not on so-called neutral ground. How can we hope for reunion as long as we say to them, "We do not mind meeting you in a hall, but we cannot enter your place of worship, and, of course, we cannot invite you to come to our Church?" Another way of practical co-operation might be by organizing inter-denominational Sunday School treats and Church gatherings. Yet another might be the holding of united missionary meetings with the object of gaining the inspiration that only such a united meeting could give. Why should we not be ready to welcome and listen to, say, a Presbyterian missionary who has been labouring for Christ abroad and is home on furlough? Even though we cannot yet fully co-operate with the other denominations, we should at least recognize that the Gospel which both they and we preach is one. Much might be learned from listening in a sympathetic way to their experience, and often when the missionary spirit among our own people needs stirring, fresh zeal for the Master's work might be awakened by that means. This was the idea that underlay the Laymen's Missionary Movement when it was started some ten years ago on an inter-denomina-

tional basis. That movement soon lost its force, because of the unwillingness of the Churches to co-operate whole-heartedly. Might it not be revived again with better results, now that a more earnest desire for unity is being felt in the Churches? It would undoubtedly result in an increase of the missionary spirit in all parts of the Church, and it would be another step towards reunion.

The question of the interchange of pulpits and of inter-communion is often raised, but neither, I think, should be encouraged as a normal practice. With regard to the interchange of pulpits, we have to remember that our Church rightly requires that those who conduct her services and preach with her authority shall have received Episcopal ordination, or at least be licensed by the Bishop. That is her great safeguard of the continuity and catholicity of her teaching. Ministers of other denominations could not, therefore, be permitted to preach or officiate at the regular services of the Church without a breach of Order, though there surely could be no objection to their doing so at special services of a frankly inter-denominational character. So also with inter-communion. The Holy Communion in which all are partakers of the "One Loaf," is the sacrament of unity, and to encourage the partaking together by those who belong to different bodies is to sanction unreality, by the use of a symbol to represent what does not really exist. Therefore, the partaking of the Holy Communion by members of the Church of England with the members of non-Episcopal Churches in their places of worship, or vice versa, is not to be advocated as a general practice except under exceptional circumstances. As an occasional thing, however, on special occasions with the express understanding that it is not as the symbol of unity achieved, but as a powerful means to its achievement, it is much to be desired that a service of Corporate Communion for the members of the different Churches could be arranged. It would witness as nothing else could to the reality of our desire to be organically and visibly what we believe that we are in spite of all our divisions, "one in Christ."

Of course, all that I have said falls to the ground unless we believe that. But on the other hand if it is the case, have we any right to timidly hold aloof from other denominations in fear of compromising our position? One of the great lessons that the war has taught us is that the life of refusal, of fear, of self-defence, is the foolish, no less than the sinful life. It is true of nations as of individuals, and it will prove true of the Church as well. If we of the Church of England are going to ask ourselves, Will this or that adventure of sacrifice be dangerous to my position or teaching? then as a Church we are doomed to sterility. In leading men to fuller truth God often requires the setting aside of cherished traditions, and for the strictest believer in the Apostolic Succession to recognize the Ministry and Sacraments of the Nonconformist bodies can hardly be a greater adventure of sacrifice than was the admission of Cornelius into the early Church for St. Peter. For dare we deny that in them "worketh the one and the same Spirit?" There is a profound truth in the view which the man in the street takes of the differences between the Churches and expresses, crudely if you will, in the phrase, "they all lead to the same place."

It is one of the signs of the times, and to my mind evidence of the guidance of the Holy Spirit, that there is in both Church and world a new sense of what "Christianity undifferentiated" means, and a sense that this is what really matters. It does not mean undenominational Christianity, but that the essential part of true religion, independent of any particular Church affiliation, is a personal faith in Christ and the power of His Spirit in the life. None of us questions the salvation of one who by his faith and by his works has shown himself a true Christian, whatever denomination he belonged to. We cannot but feel that in the clearer light of the world to come the things which divide Christians will vanish away and the all-embracing Love of God will gather together in one all who have loved their Saviour here below, however imperfectly, and tried to serve Him, however mistakenly. That is not mere sentimentalism, but a belief that lies at the very heart of the Saviour's teaching. When St. John told Him of how they had forbidden one casting out devils "in thy name, because he followeth not with us," Jesus said to him, "Forbid him not: for he that is not against you is for you."

One of the great principles of religion in defence of which our Lord laid down His life was that God accepts men because of their faith, and not because of their adherence to outward forms and ceremonies. Turn to the writings of the

(Continued on page 124.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE subject of suitable memorials for Canadians that have fallen in the recent war is occupying a great deal of attention at the present moment. Far-seeing patriots ought not to hesitate to give forth words of guidance to the people who desire to do the right thing and yet have not a vision of what may be the most appropriate and fitting form for these memorials to take. "Spectator" is a little disappointed that educators of the country have not been ready to direct the minds of Canadians into channels that would promote intellectual leadership in this country. What are our University Principals and Presidents doing to connect our gratitude for the sacrifices of our heroes in battle with the intellectual awakening of the country that they fought for? It is all very well to have further university equipment and call it a memorial, but they have a duty to the country at large in directing public attention to possible courses of action that embody honour for the dead and fruitfulness in the lives of the living. Ideals of education and worthy citizenship should be sown broadcast through the country at these times, and they will bear their fruit in due season. It is a thousand pities that cities, towns and hamlets across this Dominion should have no higher notion of a tribute to the brave fellows who have laid down their lives for a great ideal than some civic improvement of a transitory nature, for the comfort and pleasure of the living. It is but another form of patrioteering—working on the loyalty of our people to accomplish what ought to be done as an everyday duty of normal obligation.

A few days ago the question of offering a certificate to the child that made a perfect recital of the Church Catechism was under discussion at a Sunday School committee meeting. The advocate of the proposal suggested that the recognition of such an achievement in a child's life should come from the Diocesan Bishop, or perhaps from the Primate, but not from the Sunday School Commission. A commission is a "nebulous" thing suggested the advocate, whereas a Bishop is a definite personality and a recognized authority to whom the child should be taught to look as one of his spiritual pastors and masters, and by whom he should be confirmed in due time. A member of the Commission present thought that it was a very substantial affair with neither clouds nor darkness round about it. It ought hardly be necessary to state that that is not the child's view of the situation. Even if you explain to him that all the Bishops of the Canadian Church are on its personnel it is still an abstraction. A Commission is an incident in the life of the Church, and local at that. A Bishop has been accepted, through the ages and wherever the Church is to be found is recognized and takes his place in its polity. A commission must stand among the fugitive servants of the Church, a useful servant undoubtedly, but it certainly would be a waste of time and a detriment to childhood to magnify it as a sort of super-organism, when youth is touched. Let us bind our children in loyalty to the Church as it is normally and universally organized, for simplicity and personality, make strong appeal to childhood. The Primate and his advisers have evidently seen this, for it is in his own person as head of the Church in Canada he appeals to the children regarding their Lenten duty.

Is this whole epochmaking struggle to pass into history without a single foundation for the advancement of learning as a direct reminder of what our sons and brothers have taught the world? Isn't there a Minister of Education, a principal or professor of our universities, a school inspector or a graduate of one of our seats of learning that will raise his voice and call to the people to take thought of these things? A foundation that makes possible the development of the unusual gifts of boys and girls in this country, gifts that might otherwise be neglected, would be a marvellous national blessing. Let there be one concrete example of what is in the mind of the writer. Some twenty years ago the little son of a farmer lived outside a hamlet where a Church School for girls was situated. His gifts for music were noticed by someone and a suggestion was made that he should have the privilege of instruction from a noted teacher

that came to the institution weekly from the city. It was granted. The boy's talent was at once recognized, and from that school he won a Strathcona Scholarship that gave him three years in the Royal College of Organists in London, England. He is to-day occupying one of the most honoured positions among musicians in New York, and his recitals and compositions are the delight of music lovers in the Great Metropolis. How many of the best brains of our country amount to nothing simply because of a lack of opportunity to develop, it would be idle to speculate, but it would be no idle effort to make an attempt to rescue some of them from atrophy. It would fulfil the requirements of our highest expression of honour for the dead,—permanence, and usefulness.

As I write, a bevy of Junior Auxiliary girls are acting as hostesses at a tea in an adjoining building. They have planned the tables, prepared the menu, arranged the musical interludes, and of course, they offer sweets of their own handiwork for the delight of seniors who graciously pronounce them "lovely." Hitherto, they have regularly met, prayed together, worked together and studied together on behalf of the wider faith of the church in its manifold services to mankind. Hearts have been stirred, intellects sharpened, sympathies deepened and knowledge enlarged. And now with childish pride they gladly demonstrate that their work has not unfitted them for the social duties that are so becoming to every maiden. Youthful enthusiasm is always delightful but when that eagerness and delight centres in obedience to the great command of the Master, when the love of the Church which has received them into membership at the font is the fountain of their joy, there is something inexpressibly touching and inspiring in their overflowing spirits. Some may grow weary and drop by the wayside. Some may lose their vision of the world as the rightful field of their Lord's dominion, but many will grow to womanhood and motherhood seeing deeper and further into the mysteries of humanity and the joy of submission to their spiritual King.

"Spectator."

Wide Open Doors

A MEDICAL Missionary from Bahrein, was recently welcomed at Riyadh, the capital of Nejd, in south-east ARABIA, and, after staying there twenty days, was pressed to come again. This is surely a sign that inner ARABIA has begun to open.

The Chief is a ruler by blood and iron. In his capital, men pray five times a day, and absentees are beaten on the next day with twenty strokes, by the censor of worship, all according to Moslem law. One man was executed, because he had absented himself from all prayers for some days. In Kuwait, the "Missionary Review of the World" says, two prominent Sheikhs purchased complete Arabic Bibles, the principal Persian merchant in the town bought a Persian Bible, while Gospel portions form the bulk of the Scripture sales.

Outside of Kuwait there is a queer, gypsy-like tribe, who are not Moslems. They are despised by the Bedouins as unbelievers, beggars, and thieves. They say that they are of the religion of the Crucified One, but know nothing of Him. But the missionary's hope is that the Holy Spirit will work in them a desire for righteousness, and that the life more abundant may be given them.

In his review of the past one hundred years' work of the C.M.S. in CEYLON, J. P. Gibson gives several reasons for failures in this mission. One mistake which has proved a lasting stumbling block to advance was the failure to make local Christians support their own work.

Another cause is that the evangelistic and educational work have not been kept closely related. The training of both teachers and evangelists has been irregular and sporadic. "The only wonder is that they have done as well as they have when we consider the raw state in which they are thrown on their own resources." Training, more training, and still more training,—they must have, before effective work can be done in Ceylon.

A training school is now established where not only C.M.S., but Wesleyan Missionary Society's men and women are being trained. The writer adds:—"It is true there is little corporate result, but the results in individuals are as wonderful as elsewhere, and the fruit is worth the long sowing. As we face the second century's work, we ask those at home to specially pray for this field of unrealized possibilities."

The Bible Lesson

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

Quinquagesima, March 2nd, 1919.

Subject:
St. Peter at Lydda and Joppa, Acts 9:32-43.

1. The Church at Lydda and Joppa. The first verse of our lesson indicates that St. Peter was engaged in a work of supervision and missionary activity on a wide scale. In the course of his journey he came to Lydda. It was only a day's journey from Jerusalem and near to the well-known seaport town of Joppa. Josephus calls Lydda "a village not less than a city in largeness." We are not told how the Church came to be founded in Lydda and Joppa. It was probably by the dispersion of Christians from Jerusalem, or by the visits which residents of these places had made to Jerusalem when they came under the influence of the Gospel. Or, it may be, that the Church was begun in Lydda and Joppa by Philip, or men like him, without any record of this pioneer work being preserved. The Church in all ages has owed much to the unrecorded labours of faithful men and women.

2. St. Peter at Lydda. The Apostle found Christians in Lydda when he came there. Whether Aeneas was one or not we do not know. Judging from his name, he was an Hellenistic Jew. If he was not himself a Christian, he must have had friends who were. They would bring his case to the attention of St. Peter. St. Luke, as usual, observes the special features of his infirmity, and tells us that for eight years he had been under the power of it. There could, therefore, be no doubt about the miraculous nature of his cure. St. Peter makes perfectly clear to Aeneas and to others that the healing power that is brought to bear upon the paralytic is that of Jesus Christ. The command given to Aeneas to arise is almost the same as that addressed to the lame man at the Gate Beautiful, and with the same safeguard that the power to be recognized is not that of Peter, but of the Lord.

3. The Effect of the Miracle. The result was that many people in the town and in the country round about turned unto the Lord. The case of Aeneas was evidently well known, and his healing was spoken of in a wide circle and influenced many. Saron, or Sharon, is the whole region of the maritime plain between Carmel and Joppa, on the borders of which Lydda lay. When it says that all saw him and turned unto the Lord, we are to take it as a broad, popular statement, indicating wide and general acceptance of Jesus as Messiah in that region.

4. St. Peter at Joppa. Joppa had also, before St. Peter's visit, received the Gospel of Christ. There appears to have been a very active Church there. On the death of Tabitha, or Dorcas, the Christians of Joppa sent for St. Peter. It was an urgent message, "entreat him, Do not delay to come on to us." They may not have had a very clear expectation of what he might do, but in their sorrow and distress they felt that his presence would help them. The result was greater than they could have expected. Dorcas was restored to life by the same power of Jesus Christ which had healed Aeneas at Lydda. In this miracle we see a definite answer to prayer. St. Peter prayed for this restoration, to life, or at least he prayed that God would make known His will and purpose. It was when that purpose was made known to him by the Holy Spirit that St. Peter turned and commanded her to arise. As in the case of Aeneas, so also in this, many believed in the Lord.

5. The name of Dorcas has taken hold of the imagination of the Church. We use it as descriptive of all that kind of work in which our missionary-hearted women are so busily engaged. The Dorcas work of the W.A. is well known in the Canadian Church, and has been of great benefit to many of our far-away mission stations, and particularly to our Indian schools and Indian missions in North-West Canada. The same spirit of kindness and helpfulness which inspired Dorcas has thus shown itself among the women of our own country. It is the spirit of Christian sympathy and practical service. The same might be said about the wonderful work done by women for the aid and comfort of our soldiers. Their service has this special feature which makes it a personal ministry: it is the work of their own hands. Money gifts by both men and women have been wonderfully generous, but the women have fulfilled a special personal ministry in the making of Red Cross supplies and providing soldiers' comforts. Many testimonies have come from soldiers of all ranks, showing how useful this work has been, and how it has touched those who were the recipients of these gifts.

Notices of Recent Publications

"The Gospel for a Working World."

By Henry F. Ward. New York: Missionary Education Movement of the United States and Canada.

"We have used great words; all of us have used the great words, right and justice, and now we are to prove whether or not we understand them. And we must not only understand them, we must have the courage to act on our understanding." (President Wilson, at the banquet given in his honour at Buckingham Palace by the King.)

Christians, also, have been using the same great words. They are to be found in "the Law, the Prophets and the Psalms," and in the pages of the New Testament. But have we understood them, and, if we have, have we had the courage to act upon our understanding? It would be hard to answer that question in the affirmative after reading "the Gospel for a Working World." In an attractive and readable form, by means of a large array of facts, statistics, stories and 16 full-page illustrations, some of the evil consequences of modern industry are brought to our notice—evils connected with long hours, unemployment, blind alley trades, sweated labour, child labour, low wages, under nourishment, bad housing, casual labour, speeding of industrial machinery, infant mortality, occupational diseases, etc. If there are still those who think that because some factory girls wear furs, and because some working men's homes have gramophones and (still more shocking!) a piano, therefore there is no "industrial problem," they should read this book. And yet it is not in any sense a "chamber of horrors," but simply an attempt to let facts speak for themselves, and to let in some light upon some of the darker aspects of the industrial world. Ignorance is the source of more mischief than cruelty or ill-will. But ignorance is no excuse for apathy and inaction, and it is the duty of the Church not only to remove the veil of ignorance, but to point out, where she can, the path of reform. The path prescribed in "The Gospel for a Working World," is "the extending of the principles of democracy to the world of labour." In the 19th and preceding centuries the slogan was: "No taxation without representation"; the slogan of to-day is: "No production without representation." If the former was, as we believe, in accordance with the principles of the Gospel, so is the latter. "The world-wide unrest is not simply the rumbling of empty stomachs; it is the stirring of the soul of man."

As in many previous volumes dealing with similar subjects, it is pointed out that while individual Christians—men like Wilberforce and Shaftesbury—have striven earnestly for social reform, the Church as a whole has been sadly negligent in her duty to discover the causes of destitution and to range her influence on the side of those, inside and outside the ranks of labour, who have sought to better social conditions. How different, for instance, the whole industrial situation would be, had the Church of England, with all its wealth and influence, devoted itself to rescue and reform work, with the energy that the Salvation Army has displayed during the last thirty years, and how different also would then be the general attitude of the labouring classes to the Church to-day. Such reflections, however, duly add to the gratification which all Anglicans must feel in reading the recently published Report of the Fifth Commission appointed by the Archbishops in England dealing with "Christianity and Industrial Problems." (S.P.C.K., 30 cents.) In that report, by far the longest, and

most important of the five, the corporate and official voice of the Church is now heard, striking the same note as the volume under review, maintaining that "co-operation for public service, not competition for private gain, is the true principle of industry"; and, again: "The Social movement of our day is incorrectly understood, when it is assumed to seek only an improvement in the material conditions of industrial life. It represents at bottom a demand, which is growing in volume and intensity, for the gradual displacement through some form of representative and responsible government of the industrial autocracy, which, if it played an indispensable part in the earlier stages of industrial development, is believed to be neither necessary nor desirable in a democratic and educated community." In a review in "The Challenge," Mr. Temple well describes it as "a great report," and many social workers of the Anglican Church will thank God that they have lived to see the day of its publication.

H. P. PLUMPTRE.

Good and Evil.

By Loring W. Batten, Ph.D., S.T.D. The Paddock Lectures for 1917-1918. New York: Fleming H. Revell. (pp. 224; \$1.25 net.)

The war has done many things for us. For one thing, it has made most of us face afresh the mystery of pain—a "mystery," because it refuses to be thought of apart from the fact of a God of justice and of love. In every generation, and universally in our own, have men demanded a reconciliation of these two facts, that, in spite of all contrary appearances, seem bound to be considered together. Men are turning to the Bible these days; and the Hebrew mind was never rid of this very problem. In the lectures before us, Dr. Batten, a well-known Old Testament scholar on the faculty of the General Theological Seminary, New York, turns his learning and experience to the exposition of the "biblical" views of "Good and Evil," another term for the Problem of Pain. By "biblical" he means the Old Testament and the Apocryphal literature of the pre-Christian era. Because the discussion is wholly "biblical," and does not lose itself in the mazes of the tempting philosophical by-paths that beset the way, it is of great value both to the student and to the man in the street. If you really want to know what the Old Testament has to say of this, read it.

Here is the argument of the six lectures in summary: (1) Early Hebrew thought believes in God as "the source of both good and evil"—"I make good and I create evil." But (2) God does not send good and evil arbitrarily or whimsically; there is discrimination. In fact, there is always a "governing principle"—"Whatsoever a man soweth that shall he also reap." Be virtuous and you prosper; sin and you suffer affliction. Conversely, prosperity is a sign of virtue and affliction, a proof of sin. Very clear-cut and simple. Nevertheless (3), when submitted to "the pragmatic test," this doctrine presents its own puzzles. For (as in "Job") suffering and pain are not always the consequence of wrong-doing. On the contrary, the virtuous suffer grievously, so that, on the accepted theory, in the words of Ezekiel, "the way of the Lord is not equal." Post-exilic experience (4), with its crushing disappointments, forced the Hebrew thinkers to admit this obvious "rift between pain and sin." So that there are produced or recalled other explanations of "the sufferings of the righteous." Suffering is a call to re-

pentance (Amos), a test (Deuteronomy, Job, Psalms), a discipline (Elihu's speeches), overruled by God (as with Joseph), vicarious and redemptive (the suffering servant, Isaiah 53). "The source of evil" (5), therefore cannot be God, but an enemy. (This lecture on the development of the doctrine of Satan is very striking.) But the "dualism" here established must not be thought final. In the end God is absolutely One and Supreme; Satan is always under control. The final contribution to the problem (6) is, therefore, the later Apocryphal teaching on the future life, which holds that, though God may send suffering to His saints, it is not for their overthrow, but that He may prove them as gold, and so give them His eternal reward.

Considering the scope of the lectures the Old Testament theology of "Good and Evil" is admirably presented, especially in focusing attention upon its central truth that God is One, and that our problems of both good and evil can be solved only in relation to Him; and in hinting that even the Hebrews began to see pain to be not punitive wholly, but often a great opportunity to man. We cannot but regret, however, that the closing lectures have not made more of this hint, in "the Suffering Servant," as a foregleam of the light Christ sheds upon the problem. For the present days, this would have given positive help to many, and would have been a perfectly consistent inclusion as the great implication of the highest Hebrew thought. For to Christ, suffering has a positive contribution to make; it is more than man's opportunity, it is his glory; it is not to be avoided but to be rejoiced in; not borne as martyrdom, but welcomed as joyful service. To deliver the world the righteous man must suffer, not in spite of, but because of his righteousness. Pain is involved in all true love. The real innocence and righteousness is identification with Christ, that by our death in His death and our life in His life, we fill up that which is lacking in His suffering. This is not "injustice." It is but to be of the great army of the "more-than-conquerors through Him that loved us."

E. A. MCINTYRE.

Canadian Poems of the Great War.

Chosen and edited by John W. Garvin. (McClelland and Stewart.)

The great war called forth a burst of poetry in the Anglo-Saxon world. As a psychological phenomenon, as an expression of the British soul under the strain and stress of an immense trial, and under the inspiration of a noble ideal, this verse has a unique interest and deserves its immortality. It will paint for all time the emotions of a unique period in Human History.

On the other hand, we must admit that, as was to be expected, only a small percentage of war verse is intrinsically and by its own merit really great. Rupert Brooke was peerless and reached the heights. Not to many are such gifts given.

The poems of the present collection are no exception to this general rule. The interest of the poems, for what they represent, is great. As pure poetry they are good, but few manifest the indefinable touch of genius. And the reader could wish that some of Canada's best war verse had not been omitted. Canon Scott's noble poems: "On the Rue du Bois," "Yuletide in France," and "Requiescant," should find a place in any final anthology of Canadian poems of the Great War.

Archbishops' Committees' Reports.

Canon J. H. B. Masterman has prepared a useful digest of the Five Reports of the Archbishops' Committees (44 pp., 6d.), S.P.C.K.

The Holy Scriptures According to the Massoretic Text: A New Translation. Philadelphia. The Jewish Publication Society of America.

The task of translating the Scriptures of the Old Testament began at an early date. According to an ancient rabbinic legend Joshua engraved the Law upon the stones of the altar (see Joshua 8: 32), not in the original Hebrew alone, but in all the languages of mankind. This story was evidently circulated at a time when the Hebrew Scriptures had become an object of interest in the wider world outside Judaism. The tradition contains, however, an element of truth. The necessity for translation was repeated with all the great changes in Israel's career. The Greek Translation, known as the Septuagint, was the product of Israel's contact with the Greek civilization which dominated the world in and after the time of Alexander the Great. An Arabic translation was made when the Jewish people lived under Mohammedan rulers, and a German when they came in great numbers to Europe. Each of these translations marks some stage in the wanderings of Israel among the nations.

With the exodus of the Jews from Eastern Europe to the American continent which began in 1881, the centre of Jewish life has been gradually shifting to this hemisphere, so that now the English-speaking Jews of North America probably constitute the largest section of the Jewish race living in a single country outside of Russia. The need for a translation of the Scriptures in the language which is almost certain to become the current speech of the vast majority of Jews is obvious.

The English translation of Isaac Leeser, based on our own Authorized Version, was published in 1853, and has been used ever since in the synagogues of England and America. But the progress since Leeser's time in all departments of Biblical study has made the preparation of a new English translation almost a necessity. It was not to be expected that translations made by Christian scholars should prove acceptable to Jewish students. It was felt that the Jew could not afford to have his Bible translation prepared for him by others who were not in sympathy with his point of view on many subjects. Consequently, steps were taken as far back as the year 1892, for the preparation of a translation to be made by the most representative Jewish scholars in the English-speaking world. The present volume is the result of their labours. We can congratulate them very heartily on the completion of their important work and on the manner in which it has been performed.

We are glad, in the first place, to note the general similarity of this translation to the English Versions with which we are so familiar—the Version of King James of 1611 and the Revised Version of 1884. The translators speak gratefully of the admirable diction of the former and the ample learning of the latter. They have not hesitated to make use of these as well as of the earlier English Versions of Wycliffe, Tyndale, Coverdale, etc.

We welcome this translation also because it enables us to see at a glance how the best Jewish scholars, holding fast to the Jewish traditional point of view, interpret some of the passages of the Old Testament to which we Christians attach great importance chiefly on account of the use made of them in the New Testament. One or two illustrations must suffice. Everyone is familiar with the use made by the author of the Epistle to the Hebrews, of the passage in the 45th Psalm, beginning "Thy throne, O God, is for ever and ever." He makes it an address to the Son, giving it a direct Messianic bearing. This is one of the Proper Psalms for Christmas Day, and the passage in

the Epistle to the Epistle for the translation before to show that the regard the applic as a whole to the mate, but the ad God is avoided by throne, given of ever."

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The January Journal (252 which ought to parson's table. listle writes on Canon Wilson the Teaching bishops' Com Thompson wri Prof. Prett or C. G. Montefr Second Esdras on the First Moffatt rescu ings" from th Rev. R. H. office of the I

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the Epistle to the Hebrews forms the Epistle for the same festival. In the translation before us there is nothing to show that the translators would regard the application of this Psalm as a whole to the Messiah as illegitimate, but the address to the King as God is avoided by the rendering: "Thy throne, given of God, is for ever and ever."

We are not surprised to find the word "Virgin" avoided in Isaiah 7:14. This is a very old point of controversy between Jews and Christians. It is true that from the point of view of etymology the word should not be so translated, but so far as usage is concerned, "almah" is the only word in Hebrew which is consistently employed to designate a Virgin.

There are some excellent features in this translation which should not escape our notice. The books of the Old Testament follow one another in the order in which they are found in a Hebrew Bible. The ancient threefold division of the Canon into the Law, the Prophets and the Writings, is thus retained. The prophetic character of the historical books (Joshua, Judges, Samuel and Kings) is thus properly emphasized. Ruth, Lamentations and Daniel are among the Writings, not among the prophets as in non-Jewish Versions.

Again, the poetical portions of the prophets are printed as such. The reader of this translation can see at a glance what is poetry and what is prose in the Book of Isaiah. This is a distinct gain. We have met several earnest students of the Bible, who were totally unaware that there was any poetry at all in the Book of Isaiah.

We join heartily in the wish that this new translation of the sacred writings may aid both Jews and Christians in the knowledge of the Word of God.

F. H. COSGRAVE.

The Quarterlies

The January number of the Hibbert Journal (252 pp., 75 cents), is one which ought to find its way to every parson's table. The Bishop of Carlisle writes on a League of Churches, Canon Wilson criticizes the Report of the Teaching Office from the Archbishops' Committee. Rev. J. M. Thompson writes on Christian Faith; Prof. Prett on What is Christianity; C. G. Montefiore gives an article on Second Esdras; and J. R. Mozley one on the First Gospel. Prof. James Moffatt rescues some "Twisted Sayings" from their popular misuse and Rev. R. H. A. Bloor magnifies the office of the Dismal Preacher.

The Princeton Theological Review for January (172 pp., 60 cents), has an article by Prof. B. Warfield on the "Higher Life" Movement, W. B. Greene on the Present Crisis in Ethics and George Johnson gives a historical study of Christian Education. There are the usual excellent reviews.

The Bibliotheca Sacra for January (142 pp., 75 cents), contains articles by Harold Wiener on the Graf-Welhausen Theory, by Dr. Griffith Thomas on German Moral Abnormality, by Ian Hannah on Christian Monasticism. Prof. Warfield writes on the Fellowship Movement in Christianity in Germany.

The Biblical Review for January (142 pp., 30 cents), is a number very attractive to the average Bible student. Robert E. Speer writes on the Present Business of the Church; James L. Baston on the War and the Mohammedan; Camden Coburn on the New Archaeological Discoveries and the New Testament; Prof. A. T. Robertson, on the Minister and his Greek Testament. There are four or five other articles of general interest with a discerning review of the late Dr. Denney's last book.

The International Standard Bible Encyclopædia.

The sales of this Bible Dictionary are increasing with its acquaintance. The three years since its publication have served to show its general usefulness and excellence. The needs of the average minister and Bible student were kept in mind in its preparation. That may explain its popularity, for while it embodies the best scholarship and latest knowledge, it is not so technical as some of the larger works.

It is called an encyclopædia because it covers more than the range of the average Bible dictionary, aiming to give notice to every word that is employed in a special sense in the Bible. Representative in opinion was the work planned to be, so on subjects where there is marked difference of opinion, there is provision made for the expression of divergent views in different articles. The emphasis of the dictionary is against the ultimate presupposition that the supernatural in nature and history can be neglected or discarded without eviscerating Christianity of its vital meaning.

The growing recognition of the importance of archaeology is reflected in the International. The articles which give the religious environment of the birth of Christianity, are an important part of the work and have been written by experts. The civilizations which contributed to the history of Israel are all treated—Egyptian, Babylonian, Assyrian, Palestinian, Hittite, etc. Dr. Flinders Petrie writes on Egypt and Dr. Sayce on several questions of Palestinian archaeology. Col. C. L. Conder, of Cheltenham, gives a dozen articles on Israel in Egypt chiefly. Dr. A. T. Clay, of Yale, writes seven articles on Babylonian questions. Dr. T. G. Pinches, of the Department of Egyptian and Assyrian Antiquities, British Museum, E. J. Goodspeed, of Chicago, and Rev. Rogers, of Madison, are among the other writers on Archaeology.

Practically everything relating to Palestine, its Agriculture, Trades, Industries, Natural History, Geology, Mineralogy, has been referred to Palestinian contributors. An outstanding point of the dictionary is the writing of missionaries and explorers who have been on the ground for years. The advantage of this method over that of utilizing students unable to make personal observation is obvious. All those who have learned to prize the learning and sound judgment of the late Professor James Orr, of Edinburgh, will be glad that he undertook, besides the general editorship, the preparation of the article on Jesus Christ, which is one of the gems of the dictionary. He also wrote on the Bible and Biblical Criticism. As an instance of his fairness of editorship, to his article on Biblical Criticism, there is appended one by Dr. B. Easton, from the other standpoint. Dr. Orr wrote thirty-three of the longer articles.

With such a galaxy of writers, comparison is invidious. Sixty writers are British or Continental scholars, one hundred American and the rest are of Canada, Syria, India, Australia and other countries.

Names famous in Biblical scholarship meet the reader. Sir W. M. Ramsay writes on Galatia; the late Thomas Lindsay on the Ministry; James Stalker on the Ethics of Jesus; St. Clair Tisdall on Persia and Armenia; Dr. Geerhardus Vos on Eschatology; Bishop Moule on ten subjects connected with the spiritual life; Principal Iverach on Gospel Criticism; Prof. G. G. Findlay on Galatians.

A decided improvement over some dictionaries are the illustrations, chiefly taken from recent photographs. These are particularly valuable in topography. The accessibility of the articles is a good point. A copious index of cross references has been added to facilitate reference. The press work is excellent and the book

binder has provided durable work for a book which will be so constantly consulted.

The dictionary is published by the Howard-Severance Co., of Chicago. The Canadian Agent is M. O. Dingman, 593 Indian Road, Toronto. The price of the five volumes is very moderate considering the magnitude of the work. Monthly payments on easy terms can be arranged with Mr. Dingman by those who do not wish to pay cash.

The Hope of our Calling.

Rev. Robert Law, D.D., Knox College, McClelland, Goodchild and Stewart, Toronto. (185 pp.; \$1.50.)

Alexander Maclaren, the famous expositor, said that if he were going through a preaching career again, he would preach more consolation. The heart interest is prominent in Dr. Law's new volume of sermons. All the sermons are concerned with problems of the Hereafter, Death, Judgment, Resurrection, Eternal Life. One of the outstanding sermons is that on, "Is Evil Eternal?" Dr. Law lays open the question with the tremendous responsibilities of decision in this life with solemn warnings. His sermon on Judgment is profoundly moving. We wish all preachers would read a volume of sermons like these, that they might appreciate that clearness of thought and utterance gives the truest dignity of speech. Dr. Law is one of the most acceptable preachers in Toronto. He holds his hearers, not by catchwords, humour, or frantic graspings at current topics, but by the soberly reasoned utterances of scriptural truths.

Books on Prophecy.

To-day, literally thousands of people are interested in Prophecy who never previously thought much about it. Last November, in New York City, a three days Prophetic Conference was held in Carnegie Hall, which seats three thousand. At the evening sessions it was necessary to hold overflow meetings. People came from all parts of the country to attend it. The capture of Jerusalem, particularly, and the prospective return of the Jews to the Holy Land, has further stimulated interest.

A Text Book on Prophecy, by James M. Gray, D.D., Dean of the Moody Bible School, Chicago (Fleming H. Revell Co., 215 pp., \$1.25), makes a good book for one beginning closer study of this absorbing subject. It catches the attention of the reader at once with the question regarding the Jews and the possibility of the Kaiser being the Anti-Christ. Dr. Gray is of the opinion that the Anti-Christ will come from the people (democracy) after the setting up the ten democratic states and the successful seizing of three Eastern powers by one ruler. These ten powers are represented by the ten toes of the "image" seen by Nebuchadnezzar in his dream.

Studies in the Book of Revelation, by Canon J. B. Masterman (S.P.C.K., 150 pp., 4s.), are outlines of the teaching of the Book, section by section, attempting no particular interpretation. Canon Masterman points out what is always needful to remember in studying this book, that its imagery embodies the usual pictures of Jewish apocalyptic writings. He feels that it is misleading to press for the symbolism of every detail. He sees in the book the drama of Human History regarded from the standpoint of the eternal world. There is evil at work, but God will triumph in the end. He has nothing to say about chapter 20, except that writers differ on the interpretation of the Millennium.

The Book of Daniel, by W. C. Stevens, late Principal of Missionary Training Institute, Nyack, N.Y.

(Fleming H. Revell, 224 pp., \$1.00), is an exposition of the book with no discussion of critical problems. He looks upon German militarism as the reincarnation of the Roman Empire, and so portrayed in the fourth (hideous) beast. He has rigidly confined his exposition to the Israelitish application. He thinks that the Anti-Christ will arise from the Kingdom of Greece (Daniel 11:40).

The Ancient Fathers.

S.P.C.K. has lately added two books to the Translations of Christian Literature. The Letters and Treatises of St. Dionysius of Alexandria (108 pp., 3s. 6d.), have been translated by Charles Lett Felton, D.D., and he has written a thorough introduction. Persecution and heresy in his time (the middle of the third century), gave the necessity for strong words and vigorous dealing. So in Dionysius we find not only the teacher but also the man of action and the ruler of the Church.

The Octavius of Minucius Felix (98 pp., 3s. 6d.), is translated by J. H. Freese, and he writes the introduction. On the question whether Tertullian copied Minucius or "vice versa," he finds no decisive data. The Octavius containing the arguments employed against Christianity at the end of the second century, is a valuable bit of Apologetic literature.

The Four Horsemen of the Apocalypse.

From the Spanish of Vicente Blasco Ibanez. Authorized Translation by Charlotte Brenston Jordan. J. M. Dent and Sons, Toronto. (489 pp.; \$1.90 net.)

What is the fascination of this book which has been through fifty-nine printings in the last eight months? It is a realistic tale of Pestilence, War, Famine and Death. It holds by its realism, horrible at times. There is no character in the book on which the mind loves to linger. Ibanez has taken as her "heroine," a woman whom the war startled from her parours. She discovered in her soldier-husband to whom she had been unfaithful, the qualities of manhood which held her captive to duty for the rest of her life. The principal male character is a rake of the Art quarter in Paris, whom the force of circumstances at last compels to go to war, and in it he finds a nobler conception of life. Ibanez shows us a world before the war in which little of the better things as the average man and woman knows them, has any place. That is the limitations of his realism. The war comes as a relief from such an existence.

But no book that we have read so graphically pictures the bestiality and maudlin sentiment of the German. Founded on the facts of pillage, rape, assault and torture, he has given a loathsome picture of German officers, from which a man recoils in disgust. "Kultur" becomes a thrice-cursed word from his descriptions. Criminal cunning, boastful wickedness and arrogant beastliness are the components of German character, which prepare us for all sorts of treachery.

The most powerful piece of writing in the book is his description of the mobilization in Paris. The reader cannot but live through leave takings and heart-moving scenes. The hospital scenes are no fairy lands of rose-water and sentimental service. The nauseating smell of decaying flesh and fresh blood makes the heroism the more real. His descriptions of battle scenes are horrors in their realism. It is a book which compels your attention. Well would it be for some people to read and reread this powerful tale that they may know what our men have suffered for our peace.

Book Chat

In Sanders Theatre, Harvard Memorial Hall, just across the "Yard," where Lowell himself read his great Commemoration Ode, a celebration of Lowell's birth is to be held on February 22nd. Principal Maurice Hutton is to be the speaker from Canada at the Lowell celebration in New York.

Peter McArthur, whose regular contributions to "The Globe" are eagerly looked for by readers all over the country, is the author of another charming volume, the title of which is "The Red Cow and Her Friends," illustrated by Lt. Fergus Kyle, another Canadian, who has been on active service for some time.

Wm. H. Moore, whose book, "The Clash," which is already in its sixth edition in Canada, is putting the finishing touches to a very powerful novel, and the publishers are eagerly looking forward to securing the manuscript in the belief that the reading public in Canada will recognize in it the skill and heights of literary accomplishment which will stand out pre-eminently in the annals of Canadian work.

A new book by the author of "The Four Horsemen of the Apocalypse," and which is to be entitled "Mare Nostrium" is promised for early publication. We have not been able to ascertain the character of the book as yet, but the publishers promise that it will live up to the reputation of what is undoubtedly the book sensation of recent issue. On the strength of the stupendous popularity of "The Four Horsemen," publishers have been unearthing older books by this author, and no less than three have been placed on the market within the last two months.

In the double number of the Modern Churchman Monthly for January-February (100 pp., 1s.), Canon Sanday replies to the Bishop of Ely's criticism of Recent Modern Church Literature. Bishop Henson gives practical proposals for Church Reform. Rev. Alfred Fawkes writes on a Vision of the Catholic Church.

Helps for Sunday School Lessons.

For the Sunday School teacher who wants the teaching points of every lesson in the Acts made clear, there is no better work than Miss E. M. Knox's book on the Acts (400 pp., 70 cents). There has been a deal of labour spent on the book, which is evident in the excellence of its treatment of the background.

A fine commentary sufficient for the Sunday School teacher is given in the Westminster New Testament, by Rev. H. T. Andrews (317 pp., 75 cents). It is a verse by verse explanation, thoroughly reliable.

The Century Bible on the "Acts" (300 pp., \$1.25) is an excellent production for those who have the time and taste for further study. It has something worth reading on all the questions.

Of course, teachers of some years' experience, will remember the perfect treasure house of explanation and illustration which is given in Eugene Stock's book on the Acts (\$1.00). All these books are obtainable at the Upper Canada Tract Society, Toronto.

A Little Boy Lost.

A most delightful child-story by W. H. Hudson, author of Green Mansions, J. M. Dent and Sons, Ltd., Toronto, (222 pp., \$1.50) attractively illustrated. It has that intimacy of forest lore that is pleasing to all child hearts, be they young or old. The imaginations remind one of Kingsley's "Water Babies." It is a capital story for a grown-up to read aloud to children with enjoyment for both.

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Correspondence

A CREE-ENGLISH DICTIONARY WANTED.

Do you know where there is a Cree-English Dictionary not being used? Rev. Alex. Lawes, St. Luke's Mission, Punnichy, Sask., has been ordained for Indian work, and wanted to learn the Cree language. The dictionary is out of print. Please communicate with this office if you know of one we can buy or borrow.

TRAINING OF THE CLERGY.

Sir,—I have read with much interest and profit the letters on "The Training of the Clergy," which have appeared in the Churchman during the past few weeks.

One of your correspondents on the above subject suggested that a business training would be of great help to a clergyman. I think we all agree with that, but is it not a fact that 85 per cent. of the men entering the Anglican ministry in Canada have left business life in order to enter College? so that I do not think we can attach much importance to that point in your correspondent's letter.

Again, the question of the quality of men offering for this work was raised. My experience has been that the average theological student is in no way inferior to the man entering any other profession. In the class room, in the debating hall, on the campus, the "Theologue," has shown that he can hold his own, man for man, with any other in the University. Where then does the trouble lie?

It seems to me that one weakness is to be found in the Theological College. A man usually puts in at least four years taking theology. "Taking Theology" expresses the thought exactly. So many doses every week until examination time, when the student has to prove whether the medicine has done him any good or not. There is not sufficient personal contact between the teaching staff and the student. There is not enough interest shown in each man individually. He is treated too much as one in a crowd. Many a good man would have been prevented from "going to seed," if only there had been some one to take a personal interest in him and direct him in his studies.

Another source of weakness is to be found in the curricula of some of our Theological Colleges. A great

deal of time, far too much in fact, is spent upon acquiring a knowledge, or shall I say, a smattering of Latin, Greek and Hebrew, while such important subjects as sociology and homiletics are given a minor place, or scarcely touched upon at all.

Professor Fairchild, in his book, "An Outline of Applied Sociology," says: "We go on quoting the 23rd Psalm, and dwelling upon the image of the Shepherd, which has no practical bearing on the modern city man. If we are to touch the world again, we must learn to put Christ and the claims of Christ into language which appeals to the world to-day, as the language of the Shepherd appealed to the world then."

I venture to assert, Sir, that the training usually received in the Theological College does not help the men to adapt the language of the Gospel and apply it to modern conditions. They are reminded that the Gospel is "semper idem." It is always the same, but it has to be interpreted to the needs of different people and different generations.

T. D. Painting.
Deloraine, Man.

MARCHMONT HOME, BELLEVILLE.

Sir,—It may interest your readers to know that our boys have volunteered in such large numbers that scarcely any, of suitable age and physique, remained to be drafted. One served as chaplain with a Canadian brigade; another, taking a college course when war broke out, obtained a commission and went overseas as a lieutenant. After some time in England, he reverted in rank so that he might get to the front. In order to complete our Roll of Honour, former employers of our lads are invited to communicate to the Marchmont Home, Belleville, the names of those known to them who have enlisted in the army or navy. Our large premises in Liverpool, England, containing 120 beds, have been at the free disposal of the Government for wounded soldiers since 1915.

A. Drummond,
Superintendent.

PROHIBITION AND TEMPERANCE

Sir,—The recent correspondence in your columns on the subject of prohibition seems to suggest that the point at issue is not so much the wisdom of such legislation, as its morality from a Christian point of view. Coercion, undoubtedly, limits the right of self-determination, and to that extent seems to do violence to the ethical standard of the New Testament which so carefully safeguards individual liberty of choice. Our Lord apparently never used compulsion. It seems clear also that St. Paul—even in the passages so frequently quoted by prohibitionists (e.g., Romans 14: 13-21; 1 Cor. 8: 13), never contemplated anything more than voluntary self-limitation in the interest of weaker brethren.

It is one thing to persuade a man voluntarily to forego certain rights in the interests of his fellowmen, quite another to force him to do so. In one case a man's right as a free moral agent to order his own actions is fully recognized. In the other it is ignored and virtually denied, a proceeding which is bound to produce resistance if nothing worse. The object of Christianity surely is so to influence a man as to cause him to freely choose the nobler course of self-limitation. Admitting that prohibition may remove a cause of stumbling from the path of a weaker man, it yet seems powerless to strengthen his will, and may even produce what psychologists call a "balked disposition." The history of prohibition in

Russia is a case in point, and seems to indicate that the only dependable course is that of real education producing personal conviction and corresponding action. Of course, this is a long and tedious process which does not lend itself to the method of whirlwind campaigns, but though slow it seems to be the only real method so far as our experience goes. Moreover, it is not open to the charge of despotism, however benevolent such despotism may be in intention, and seems for that reason to be more in harmony with the methods of the Master and His disciples.

Two points seem clear (unless one is a necessitarian)—namely: (1) That we have free will; (2) that Jesus did nothing to impair that freedom. Can His professing followers hope to obtain permanently beneficial results by adopting a course of procedure which virtually denies the freedom of choice which He recognized and so carefully safeguarded? This is a question which might well be discussed in your columns by those of greater ability and insight than I, and such discussion might help toward a clear understanding of the real issue which is at stake in prohibition.

Robert J. Shires.
La Tuque, P.Q.

All Over the Dominion

A new Organ Fund has been started at St. Luke's, Kingston. \$100 was gained as the proceeds of a concert.

Canon Gould, of Toronto, was the speaker at the 98th anniversary of the Montreal Bible Society held in Emmanuel Church.

Canon Tucker was the preacher at the anniversary services at Holy Trinity, Lucan, recently. The offertory amounted to \$100.

At the Fenelon Falls vestry meetings optimism marked the gatherings and outlook of the Church. Rev. P. B. DeLom is the new Rector.

Rev. W. H. Sedgwick, D.D., of the Central Presbyterian Church, Hamilton, preached at the Church of the Ascension, Hamilton, last Sunday morning.

Two hundred workers of the Red Cross Society at St. Anne's, Toronto, sent 40,983 articles over for the soldiers during the war and subscribed \$3,000.

The Bishop of Kootenay appointed Rev. J. R. Gretton, of Enderby, as Rural Dean, at the last Okanagan Deanery meeting. Rev. E. P. Laycock read a paper on "Church Unity," and Rev. A. V. Despard, preached the Deanery Sermon.

Out of a budget of \$14,135, to pay \$1,292 interest on mortgage, \$1,570 on taxes, \$1,000 on account of notes, and a Synod assessment of \$1,260 in addition to the usual church expenses and still have a balance in bank is the experience of the Pro-Cathedral, Calgary.

When Rev. R. A. Cowling left Parry Sound after a pastorate of nine years to become Rector of Christ Memorial Church, Hibbing, Minn., last month, the parish presented him with an address and \$300 in gold. Mrs. Cowling was given a suit case and handsome furs by the Sunday School and W.A.

MONTREAL SYNOD REPORTS NEXT WEEK.

Church

MR. HOWARD

The Men's Club Church, Chatham, the city with a call and a lecture President William Taft's lecture was a very large audience of the parish, Rev. sided and introduced statesman. Durham Mr. Taft with N. H. Stevens, and some of the the parish were at dinner to meet

The total proceeds were about \$1,600 penses were paid stands to the credit. The club is now the centre of the parish. Recently, used by the G young people evening. Once the Sunday School rooms and the enjoy the same equipment is t scholars and ref Only pupils who duct marks for titled to the private gatherings.

ST. PAUL'S L'AM

A splendid meeting on February 6th gave one of his lectures upon work in the He explained t of the various emphasized part of the duplex e responded at o lection. The I chairman.

PRESENTATION WARDEN,

The Men's Club Ottawa, presented a case of pipes, tifully engrossed and Mrs. Geor son has been a sive churchwar The recent ren basement and efforts. One h sent, with the son. The lady served refresh

RETREAT HURO

A Retreat of the Diocese of Huron College from when the following W. D. Davis, L. Garrett, L. P. chell, were programme including Chapel services ties of Holy C courses of ac Pastoral Episcop "Divinity of Principal W. getics" and Parish," by the At the mid- which include and Church were: "Our A Union" by t "The Experie by the Rev. A man and the

Church News

MR. HOWARD TAFT AT CHATHAM.

The Men's Club of Holy Trinity Church, Chatham, Ont., has provided the city with a course of two musicals and a lecture by former U.S. President William Howard Taft. Mr. Taft's lecture was greatly enjoyed by a very large audience. The Rector of the parish, Rev. W. J. Spence, presided and introduced the distinguished statesman. During his stay in Chatham Mr. Taft was the guest of Mr. N. E. Stevens, the people's warden, and some of the prominent men of the parish were Mr. Stevens' guests at dinner to meet the ex-President.

The total proceeds from the course were about \$1,600, and after all expenses were paid a balance of \$400 stands to the credit of Trinity Club. The club is now out of debt and is the centre of the social life of the parish. Recently, the club rooms were used by the Girls' Guild and 150 young people enjoyed a delightful evening. Once a month the boys of the Sunday School have the use of the rooms and the girls of the school enjoy the same privilege. All the equipment is thrown open to the scholars and refreshments are served. Only pupils who have had good conduct marks for the month are entitled to the privileges of these social gatherings.

ST. PAUL'S CHURCH, L'AMOUREUX.

A splendid meeting was held here on February 6th, when R. W. Allin gave one of his well-known lantern lectures upon many phases of Church work in the Dominion of Canada. He explained the objects and needs of the various Synod allotments, and emphasized particularly the benefits of the duplex envelope. The meeting responded at once with a good collection. The Rev. C. E. Luce was chairman.

PRESENTATION TO CHURCHWARDEN, ST. MATTHEW'S, OTTAWA.

The Men's Club of St. Matthew's, Ottawa, presented a silver teapot and a case of pipes, with an address beautifully engrossed on parchment, to Mr. and Mrs. George Danson. Mr. Danson has been a faithful and progressive churchwarden for eleven years. The recent remodelling of the church basement and hall was due to his efforts. One hundred men were present, with the Rector, G. S. Anderson. The ladies of St. Anna's Guild served refreshments.

RETREAT FOR DEACONS AT HURON COLLEGE.

A Retreat for the Deacons of the Diocese of Huron was held at Huron College from January 20th to 25th, when the following Deacons, the Revs. W. D. Davis, D. D. Douglas, A. R. E. Garrett, L. P. Hagger and A. S. Mitchell, were present. The daily programme included the regular College Chapel services, with two opportunities of Holy Communion, at 7.30 a.m.; courses of addresses based on "The Pastoral Epistles" and on Liddon's "Divinity of Our Lord," by the Rev. Principal Waller; "Modern Apologetics" and "Psychology in the Parish," by the Rev. Professor Sage. At the mid-day devotional services, which included prayers for Missions and Church Unity, the addresses were: "Our Attitude Towards Church Union," by the Rev. Canon Craig; "The Experiences of a Clergyman," by the Rev. A. A. Bice; "The Clergyman and the Synod Office," by the

Rev. W. J. Doherty, and "The Prayer Life of the Clergy," by the Rev. Professor Wright. Conferences were held each evening, that on Tuesday evening, "The Ideals of the Deacon," led by the Rev. Principal Waller. Others included, "The Woman's Ideal Clergyman," led by Mrs. C. C. Waller, and "The Demands of Social Service," led by the Rev. C. Q. Warner. This is the first time in the history of the diocese that such a retreat has been held in the midst of the diaconate year, and because of its success and helpfulness it is hoped that such gatherings may become annual events.

REV. W. H. GREATOREX RESIGNS.

Rev. W. H. Greatorex has resigned the parish of Queensport, Guysboro County, in order to accept the parish of Port Morien, C.B. At the meeting of the Halifax Branch of the Colonial and Continental Church Society, of which staff Mr. Greatorex has been a most devoted missionary for twelve years, great regret was expressed at his resignation from this large and widely-scattered Mission, in which he has done such devoted and much-appreciated service. It is said that Mr. Greatorex has travelled 60,000 miles as a missionary in this part of Guysboro County, always carrying the ministrations of the Church with him to the homes of the people. Last spring his church buildings at Queensport were destroyed by forest fires, but he has succeeded in building a fine church, with all necessary accessories, costing between \$4,000 and \$5,000.

SPIRITUALISM OPPOSED.

Declaring that he did not believe it right for a Christian even to look at articles or books relating to modern spiritualism or other "rubbish" of a similar stamp, Rev. Canon F. Dealtry Woodcock in St. Peter's Church, Brockville, Ont., denounced in strong terms the growing inclination toward communications with the dead by means of seances. In his belief members of the Church should not pay the slightest attention to this class of literature, should neither read it nor write about it, and should unite in opposing the furtherance of ideas which are often put forward for mercenary ends.

CONFIRMATION AT COBALT.

His Grace Archbishop Thorneloe, of the diocese of Algoma, paid his annual visit to St. James' Church, Cobalt, on January 26th, when he performed the rite of Confirmation and preached at the evening service. Earlier in the day the Archbishop had preached at St. Paul's, Halleybury, and at St. George's, North Cobalt.

WINNIPEG MISSIONARY GIVING.

Details of the Winnipeg churches' mission contributions during 1918, announced at the Synod office, show that while most of the local parishes failed to come up to the objectives set for them they made a strong effort to reach their respective apportionments. Of the local parishes, All Saints' is generally conceded to have made the best showing. Its \$2,000 contribution to the Home Mission Fund is the largest amount which has come from any single church. The parish also raised \$745 for the Missionary Society of the Canadian Church, its apportionment being \$700. The success of the effort in All Saints' is largely attributed to the duplex envelope system. Holy Trinity comes next as regards the amounts raised, while third in the list is St. Luke's. Some of the smaller churches made excellent showings, in a number of cases considerably exceeding

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RATES ON APPLICATION.

their apportionment for both the Home Mission Fund and the M.S.C.C. It is stated that the calls made upon some of the churches in connection with other parish enterprises have been heavy and this explains their failure to reach the amounts set for them.

For the Deanery of Winnipeg, the sum of \$7,382.62 was raised for the Home Mission Fund, the apportionment being \$10,455; while for the M.S.C.C. \$3,003.26 was secured, as against an apportionment of \$3,663.

What Parishes Gave.

The response made in the Winnipeg churches is shown as follows:—

	Home Mission Fund.	M.S.-C.C.
St. Vital	\$ 75.00	\$ 26.00
Transcona	25.00
Holy Trinity	1,655.58	875.00
St. Luke's	1,200.75	649.00
All Saints'	2,000.00	745.00
St. Matthew's	850.00	700.00
Christ Church	84.50	33.41
St. Margaret's	150.00	25.00
St. Jude's	41.50	6.65
St. James'	350.00	108.63
St. Peter's	66.00	44.00
St. Philip's	150.00	56.50
St. Thomas'	90.00	54.90
St. Michael's	150.00	53.00
St. Alban's	225.00	59.25
St. Cuthbert's	119.89	46.71
St. Patrick's	100.00	35.00
St. Barnabas'	75.00	26.00
St. Anne's	81.00	25.00
East Elmwood	30.00	11.00
Morse Place	35.00	25.90
St. Stephen's	25.00	8.75
St. George's, Crescentwood	34.06

REAL BASIS FOR RECONSTRUCTION.

The finding of the real basis for the reconstruction of society and civilization was the theme of an impressive sermon delivered by Right

Rev. Dr. J. C. Roper, Bishop of Ottawa, at Church of the Ascension, Hamilton, recently. Taking the text, "The stone which the builders rejected, the same is become the head of the corner," he said: "We, too, are to begin to build again, and how shall we build? The wonderful civilizations of the past have one by one crumbled to dust; shall our building be on a solid foundation?" He showed by allusions to history how the real foundation for a lasting civilization had always been thrust aside, and that the great empires of the past had risen out of strife and inhumanity of one man to another. "We must build in Christ," he said. "We must work with a determined will, dedicated to a high ideal. It is the strength of will of Christ, dedicated to a noble cause that attracts." The Bishop of Ottawa addressed a meeting of men and women of Christ Church Cathedral on the Church of England war mission work, recently inaugurated by the General Synod, giving much interesting information concerning reconstruction and the returned soldier problems.

Dean Abbot, of Cleveland, recently preached at Christ Church Cathedral.

DEDICATION AT BRAMPTON.

When the Bishop of Toronto dedicated a brass cross, brass desk, vases and alms basin at Christ Church, Brampton, he made a reference in his sermon to the Canadian soldiers, in whose memory the cross had been given, and made it very clear that their sacrifice should make a strong appeal to the people left at home, whose safety was assured by their sacrifice. He appealed to the congregation to make the cross with its sacrifice the ideal of their daily lives, and to feel that no life which does not contain the element of sacrifice is a worthy life.

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Volunteers and in Memory of Fallen Heroes in the World's Great War, 1914-1918. Christ Church, Brampton, presented by Ellen McMurchy. The inscription on the alms basin reads: "In loving memory of Harold O'Reilly Young, born March 4th, 1884, died July 15th, 1903, and of Keith Forbes Young, born June 12th, 1895, died July 18th, 1895." On the reading desk is inscribed: "To the Glory of God and in Thanksgiving for Safety and Protection while on Active Service, Christmas, 1918, Henry Peirson Charters, Reginald Moore Charters."

GRADED LESSONS NOT SUITABLE,

At a meeting of the Rural Deanery of East York, Diocese of Toronto, held this week, the Ven. Archdeacon Warren preached in St. Nicholas' Church, Birchcliffe, and the next day Rev. (Major) MacNamara, recently returned from the western front, gave a most interesting address at the luncheon. The following resolution was unanimously passed:—"That we, the clergy of the Rural Deanery of East York, desire to call

the attention of the Sunday School Commission to the fact that the Graded System of Sunday School Lessons recently introduced is, in our judgment, not suited to the needs of rural Sunday Schools. We feel that the needs of small schools are better met by the old system of one uniform lesson taught throughout the school."

THE RE-UNION OF CHRISTENDOM.

(Continued from page 117.)

Apostles and you will find abundant evidence of the same point of view. St. James' definition of "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." St. Paul in the most practical of all his epistles says that: "No man speaking in the Spirit of God calleth Jesus accursed, and no man can say, Jesus is Lord, but in the Holy Spirit." Of course this gives us only one side of the truth. We have also to remember that our Lord founded the Church, the Body in which His spirit ever

dwells, and ordained sacraments that His life might be conveyed to men. The two aspects of the truth are complementary. Both alike are necessary to a right conception of what is essential in Christianity. And therefore, in all our thoughts about the reunion of Christendom we must keep both before us, lest we fall into the error on the one hand of thinking that Catholic Order is of little importance, or on the other of forgetting that those who are separated from us are in a very real sense one with us "in Christ."

THE APPORTIONMENT SYSTEM.

(Continued from page 116.)

convey an impression of slowness or neglect in action. To make a hasty and rigid application of a numerical formula which is so defective that the results yielded by it require to be rectified by the importation of some verbal formula, such as "what will you accept?" is to confess failure and to pass over from the sphere of the apportionment into that of experience; a sphere which is very closely allied to the voluntary principle as distinct from that of the apportionment.

In the meanwhile the M.S.C.C. will welcome any assistance which will present, or lead toward, a working solution of the problem involved in the satisfactory application of the accepted principle of the apportionment.

THE MINISTER AND HIS SALARY.

(Continued from page 118.)

of \$8 a month would, in the great majority of cases, exceed the amount received in gifts and special offerings by a clergyman in a town or country parish. The good clothes worn by clergymen are paid for and very dearly paid for, by special economies in those things not so readily seen by the public.

The figures given are for the man who has taken the University course. A large number of men have only taken the theological course, and for all such men it is possible to strike off from the above tables the greater part of the amount paid for education expenses. These men also give much less time to their College preparation and their burden of expense is much less. Parish expenses also vary and some parishes pay some of the items listed here, but the figures given have been carefully prepared for a work maintained at the level required for the better type of town and country parish.

Official reports make it clear that many parishes pay very much smaller salaries than those noted, but the higher figures have been used, because there seems to be a popular opinion that if a man is getting the salary set forth here he is living in luxury whereas the larger measure of expense incurred in carrying on the work practically eats up the added income.

It is granted that many men keep their office and travelling expenses much below the figures given, not that the figures given are in any case too high, but stern necessity compels many a clergyman to absent himself from practically all gatherings which entail travelling expenses. Some manage with a cheaper driving outfit, many do without typewriters, filing cabinets and similar office equipment, but it may well be asked if the work of these men does not suffer in proportion. We are often asked why so many clergymen lack vitality, have little force in their sermons, and appear to be lacking in that virility which characterizes business

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men. We answer never can afford to go to the city for a up at the good hot ings where there meeting other men periodicals which abreast of the tim in any of the ordi help to keep men condition. He can side trips, so all exacts the usual p It is pretty hard in world terms in ing to his work, w/ to think in one-cen ters pertaining to What can be do can be done in reg expenses. They but a considerable probably will cont student. Could formulated whereb erannuation allow based in some amount expended

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We answer, the clergyman never can afford to attend a banquet, go to the city for a few days and put up at the good hotels, attend gatherings where there is opportunity of meeting other men, subscribe for the periodicals which will keep him abreast of the times or even indulge in any of the ordinary sports which help to keep men in good physical condition. He cannot afford the outside trips, so all work and no play exacts the usual penalty.

It is pretty hard for a man to think in world terms in all matters pertaining to his work, when he is compelled to think in one-cent terms in all matters pertaining to himself.

What can be done? Possibly little can be done in regard to the College expenses. They may be lightened but a considerable part of the burden probably will continue to rest on the student. Could not some plan be formulated whereby a reasonable superannuation allowance might be made based in some proportion to the amount expended on education. This

might give a reasonable basis on which to rest an appeal for a superannuation allowance. The other expenses, office, travelling, etc., could easily be transferred to the parishes where they rightly belong. If the parishes cannot raise any more money than they are now raising, let the clergyman simply transfer the bills for the expenses noted to the parish and let the parish give him the balance left after the bills are paid, and then give the people a chance to know that the clergyman is working for a less salary than any other workman in all Canada. If the clergyman is making the greatest annual sacrifice known in civil life in Canada, let him have some measure of credit for it. During the past year we have had two astounding examples of the views of the average man. One was in the remarks of a layman at the parliament of one of the Canadian Churches, who, according to press reports, advocated the appointment of a layman to a high official position in the gift of the Church on the ground

that whereas clergymen had to be paid for everything they did for the Church, his candidate had given freely large sums of money and much time to the Church. The other instance was in an article featured in one of the widely read periodicals, in which the point was taken that whereas actors and actresses and entertainers generally were giving months of their time free for the cheering of the men in the trenches clergymen had to be paid for all the time they gave. For a high-paid artist to give six months of his time surely does not compare with the self-sacrifice of men who train themselves at great cost and when the training is complete give 16 years of their lives for an income of less than \$55 a month, and whose net salary rarely exceeds \$75 a month.

Would it not be well for the world if its attention could be drawn to the self-sacrifice of the clergy. Surely it would not hurt the Church to let the world know just what its ministers receive as their actual net salary. The burden of their sacrifice is out of all proportion to the sacrifice made by any other of the Church's members. To diagnose an ailment as lack of spirituality when the real trouble is a body starved for recreation, a mind starved for good reading and a soul crushed under a burden which forbids expansion, will no longer do. What an easy key the old diagnosis of "lack of spirituality" makes for so many. Let any one start a discussion of this subject in the press and soon some thoughtless one will write a letter explaining to his own complete satisfaction that the whole difficulty is in the lack of spirituality of the clergy. Let anyone begin a discussion of this subject in a meeting and soon some thoughtless one will get up and bemoan the lack of spirituality of the brethren who can even introduce such a subject. Will not the Lord provide for His workmen, they say. Might not the answer be given that the Lord has provided most abundantly in this country for all, and He has given His gifts in abundance to His stewards for distribution and they have failed. The silence of the clergy under unfair treatment and their quiet endurance is a great tribute to the compelling power of the love of Jesus, and to thinking people is a great tribute to the reality of their spirituality.

Clergymen are not asking for large salaries. They are willing to endure a full measure of necessary sacrifice, but they cannot properly do their work poverty-stricken as they are today.

Church-members, much more might be written, but has there not enough been said to get you to see the need of searching into the problem your minister is having?

Church-members, men are saying everywhere that clergymen are living in luxury, and are only in the work of the ministry for the money they get out of it. Has not enough been written for you to show how absurd that statement is every time you hear it?

Church-members, the world at this moment is in special need of the religion of Jesus Christ. Give your clergyman helping hands that Christ may be so lifted up that all men may be brought unto Him.

M. M.

HARMLESS AS DEW

A woman who values her looks, takes care of her complexion, knowing that the disastrous results of sun and wind on delicate skin are painful and unsightly. Sagacious women are using Campana's Italian Balm, which quickly removes tan, allays roughness and irritation of the skin; 35 cents at all drug stores. E. G. West and Co., Wholesale Druggists, 80 George St., Toronto.

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War to Peace



The Story of Repatriation

The Programme of the Government Regarding Returned Soldiers and the Change to Peace Conditions.

JUST as Canada planned in war, so must it plan and organize for peace. The Government has therefore formed a Committee of the Cabinet, to deal with the following four problems now facing the country.

- (1) Bringing the soldiers home,
- (2) Helping those who have suffered overseas to overcome their handicaps.
- (3) Having ready for every soldier and war-worker an opportunity for employment.
- (4) Ensuring proper living and working conditions.

Every Canadian should know what plans the Government has developed to help solve these problems

An organization of experts has been formed to help in the work of securing the closest co-operation of all the departments of the Government and of all the other agencies that may come into contact with the work of repatriation.

Bringing the Soldier Home

As soon as the situation permits, our soldiers will be brought home. The fighting corps in France will be returned as units, each unit composed, as nearly as possible, of men from the same locality. The remainder of the Canadian troops overseas will be demobilized in standard drafts of 500 men. Canada has been divided into 22 dispersal areas.

These drafts will be made up of men wishing to go to the same dispersal area.

Overseas there are also 50,000 dependents. These women and children will be brought to Canada at the public expense.

Thorough plans have been made to carry out this work of repatriation as speedily and efficiently as transportation facilities will allow.

Before the soldier arrives, he will be informed just what the country is prepared to do for him.

Getting Employment

To help both soldier and war worker secure quickly such employment as is available, a chain of Employment Offices is being established from coast to coast with the co-operation of the Provincial Governments.

The Government is also helping to create additional opportunities for employment through (1) Public Works, (2) Railways and Canals, (3) Export Trade Com-

mission, (4) Shipbuilding, (5) The Loan of \$25,000,000 for building workmen's homes, (6) Helping soldiers become farmers by providing land, loans and agricultural training.

To help tide the soldier over the period between the time when he is discharged and the time when he is established in a position, the Government is granting a War Service Gratuity—on a scale more generous than that given by any other nation. This is in addition to any back pay, clothing allowance, etc., to which a soldier may be entitled.

The Disabled Soldier

The soldier who has suffered handicap through his service will be helped in two ways. (1) A pension will be granted to him in proportion to his handicap. (2) If he is so injured that he cannot follow his previous occupation, he will be "Retrained" for a new trade or vocation. While training, he will receive adequate pay and allowance.

At the same time, the Government is to provide free medical treatment, dental treatment, artificial limbs, surgical appliances, etc., where the need for such is due to a soldier's war service.

Public Effort

Voluntary organizations, Municipalities, Educational Institutions—almost all agencies that touch on the social and economic welfare of the nation—have been enlisted by the Repatriation Committee to help in welcoming our soldiers home, in creating an atmosphere of contentment, in bringing Canada forward to a peace basis with all speed.

The story of Repatriation has been written in more detailed form—in simple, interesting language. Every Canadian should read it. Write to this Committee at Ottawa for booklet.

The Repatriation Committee

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The Bishop's Shadow

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IV.

TODE MEETS THE BISHOP.

SUNDAYS were Tode's dreariest days. He found that it did not pay to keep his stand open later than ten o'clock, and then after he had spent an hour with Little Brother and Nan, the time hung heavy on his hands. Sometimes he pored over a newspaper for a while, sometimes over something even more objectionable than the Sunday newspaper, and for the rest, he loafed around street corners and wharves with other homeless boys like himself.

One Sunday morning he was listlessly reading over some play-bills pasted on a fence, when the word "bishop" caught his eye, and he spelled out the announcement that a well-known Bishop was to speak in St. Mark's Church that afternoon.

"Cracky! I'd like to see a live Bishop. B'lieve I'll go," he said to himself. Then, looking down at his ragged trousers and dirty jacket, he added with a grin, "Spect some o' them nob's 'll most have a fit to see me there."

Nevertheless, he determined to go. Old Mr. Carey had never called him anything but "bishop," and now the boy had a queer feeling as he read that word on the bill—a feeling that this Bishop whom he had never seen had yet in some way something to do with him—though in what way he could not imagine.

He thought over the matter through the hours that followed, sometimes deciding that he would go, and again that he wouldn't, but he found out where St. Mark's Church was, and at three o'clock he was there.

He gave a little start and a shadow fell upon his face as he saw the pillared porch and the stone stairway. He seemed to see himself running up those stairs and stuffing that stolen pocketbook into the pastor's box that he remembered so clearly. These thoughts were not pleasant ones to him now, and Tode stopped hesitatingly, undecided whether to go on or to go in. It was early yet and no one was entering, though the doors stood invitingly open.

While he hesitated, the sexton came out to the steps. Tode remembered him, too, and looked at him with a grin that exasperated the man.

"Get out 'o this!" he exclaimed, roughly. "We don't want any 'o your sort 'round here."

Of course, that settled the matter for Tode. He was determined to go in now anyhow, but he knew better than to attempt it just then.

"Who wants to go int' yer ol' church," he muttered as he turned away. The man growled a surly response, but Tode did not look back.

On the corner he stopped, wondering how he could best elude the unfriendly sexton and slip into the building without his knowledge. He dropped down on the curbstone and sat there thinking for some time. At last a voice above him said quietly:—

"Well, my boy, aren't you coming to church?"

Tode looked up, up a long way it seemed to him, into such a face as he had never before looked into. Instinctively he arose and stepped back that he might see more plainly those clear blue eyes and that strong, tender mouth. The boy gazed and gazed, forgetting utterly to answer.

"You are coming into church with me, aren't you?"

So the question was repeated, and Tode, still looking earnestly up into the man's face, nodded silently.

"That's right, my son—come," and a large, kindly hand was laid gently upon the boy's shoulder.

Without a word he walked on beside the stranger.

The sexton was standing in the vestibule as the two approached. A look of blank amazement swept across his face at sight of the boy in such company. He said no word, however, only stepped aside with a bow, but his eyes followed the two as they passed into the church together, and he muttered a few angry words under his breath.

As for Tode, some strange influence seemed to have taken possession of him, for he forgot to exult over the surly sexton. He passed him without a thought, indeed, feeling nothing but a strange, happy wonder at the companionship in which he found himself.

The stranger led him up the aisle to one of the best pews, and motioned him in. Silently the boy obeyed. Then the man, looking down with his rare, beautiful smile into the uplifted face, gently raised Tode's ragged cap from his rough hair and laid it on the cushioned seat beside him. Then he went away, and Tode felt as if the sunlight had been suddenly darkened. His eyes followed the tall, strong figure longingly until it disappeared—then he looked about him, at the beautiful interior of the church. The boy had never been in such a place before, and he gazed wonderingly at the frescoes, the rich colours in the windows, the dark, carved woodwork and the wide chancel and pulpit.

"Wats it all for, I wonder," he said, half aloud, and then started and flushed as his own voice broke the beautiful, solemn silence.

People were beginning to come in and filling the seats about him, and many curious and astonished glances fell upon the boy, but he did not notice them. Presently a soft, low strain of music stole out upon the stillness. Surely a master hand touched the keys that day, for the street boy sat like a statue listening eagerly to the sweet sounds, and suddenly he found his cheeks wet. He dashed his hand impatiently across them, wondering what was the matter with him, for tears were strangers to Tode's eyes, but in spite of himself they filled again, till he almost wished the music would cease—almost, but not quite, for that strange happiness thrilled his heart as he listened.

Then far-off voices began to sing, coming nearer and nearer, until a long line of white-robed men and boys appeared, singing as they walked, and last of all came the kingly stranger who had brought Tode into the church, and he went to the lectern and began to read.

"The—Bishop!" Tode breathed the words softly, in a mixture of wonder and delight, as he suddenly realized who this man must be.

He sat through the remainder of the service in a dreamy state of strange enjoyment. He did not understand why the people around him stood or knelt at intervals. He did not care. When the Bishop prayed, Tode looked around, wondering whom he was calling "Lord." He concluded that it must be the one who made the music.

He listened eagerly, breathlessly, to the sermon, understanding almost nothing of what was said, but simply drinking in the words spoken by that rich, sweet voice, that touched something within him, something that only Little Brother had ever touched before. Yet this was different from the feeling that the baby had awakened in the boy's heart. He loved the baby dearly, but to this great, grand man, who stood there above him wearing the strange dress that he had never before seen a man wear—to him the boy's whole heart seemed to go out in reverent admiration and desire. He knew that he would do anything

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that this man might ask of him. He could refuse him nothing.

"Ye are not your own. Ye are bought with a price."

These words, repeated again and again, fixed themselves in Tode's memory with no effort of his own. Buying and selling were matters quite in his line now, but he did not understand this. He puzzled over it awhile, then put it aside to be thought out at another time.

When the service was over, Tode watched the long line of choir boys pass slowly out, and his eyes followed the tall figure of the Bishop till it disappeared from his wistful gaze.

(To be continued.)

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That The Dominion Bank is one among the banks of Canada which may take justifiable pride in the efficiency of its management there can be no doubt. Proof of it is to be found in the last annual report submitted to the shareholders:

SHOWING IN ASSETS.

At the close of 1918, the bank's total assets amounted to \$133,500,000, a gain for the year of \$24,000,000, but it is in the immediately available assets that the most striking result is to be seen. Under this particular classification there was an increase of \$5,800,000, which brought the item up to \$63,500,000, or sufficient to meet 53 per cent. of the bank's liabilities to the public. Even the strictly cash assets are equal to 23.80 per cent. of the bank's liabilities to the public, the sum total being \$28,498,000, an advance for the year of \$1,160,000. The rest account, standing at \$7,000,000, exceeds the paid-up capital by the substantial sum of \$1,000,000.

The profits for the year must be gratifying to the shareholders. The net profits at the close of 1918 stood at \$1,086,498, a gain of \$81,435 over those of 1917. This net gain means a return to the shareholders of 8.35 per cent. on the total capital and reserve, as against 7.73 per cent. for the previous year.

SUBSTANTIAL SURPLUS.

In disposing of the net profits the following disbursements were made: Dividends at the rate of 12 per cent., \$720,000; contributions to patriotic and other benevolent funds, \$38,000; officers' pension fund, \$25,000; written off bank premises, \$250,000. The balance, \$446,503, was carried forward, a sum exceeding that brought forward at the close of 1917 by \$53,000.

That there was a large expansion in the bank's business, as well as an increase in its profits, is also very evident. Total deposits, for example, increased by \$12,400,000, and now amount to \$96,107,000. Commercial loans advanced by \$18,500,000 to \$64,100,000, while notes in circulation made a gain of \$400,000.

SOLDIERS' SUPERSTITIONS.

It is unlucky for thirteen to sit down to a meal when rations have been issued for only seven.

If the sun rises in the east it's a sign that there will be stew for dinner. It is said that even the least superstitious soldiers remark on the infallibility of this omen.

To drop your rifle on the foot of a Second Lieutenant is bad luck for him.

To drop it on the foot of a Sergt.-Major, bad luck for you.

St. Catharines "Standard."

A red-faced, awkward young man approached an usher at a church wedding the other day and timorously slipped into his hand a package tied with a red ribbon. "What's this?" asked the usher suspiciously. "Oh, that's the present for the bride." "But you shouldn't bring it here, my friend!" "Shouldn't?" he replied tempestuously. "That's what this ticket in my invitation says. See here!" The usher's eyes were moist as he read: "Present at the door."—St. Louis Globe-Democrat.

The 1919 issue of the Canadian Almanac (548 pp., \$1.50), which forms the seventy-second of the series, is unusually valuable, and is indispensable to every office and library in the Dominion.

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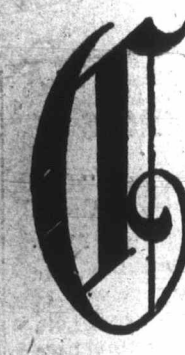
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