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Personal & General

It is expected that the North Sea will be cleared of mines before the coming winter sets in.

The King has invited the President of France and Madame Poincaré to pay the Queen and himself a visit in October.

The historic Church of St. John's, Perth, Ont., is to be restored as a county and city war memorial at a cost of \$250,000.

Field Marshal Viscount E. H. Alenby arrived in London from the East on September 16th. He was given a most enthusiastic reception.

The Rev. S. R. Hammond, Rector of St. George's, Brandon, has returned home after spending several months overseas in the service of the Y.M.C.A.

The Ven. Archdeacon Fortin has returned to Winnipeg, after spending the summer in Eastern Canada, and the Rev. F. W. Goodeve has returned from Victoria, B.C.

Capt. the Rev. F. C. Chapman, was a passenger on the S. S. Adriatic leaving Liverpool on Sept. 5th. He expects to resume charge of the Parish of Morden, Man.

Major Harley Smith, M.B., has returned to Toronto after three years' service overseas. Major Smith was for a number of years a regular attendant at St. Margaret's, Toronto.

A proposal has been made to erect a cathedral church for the diocese of Bunbury, Aus., as a memorial for the soldiers from Western Australia, who lost their lives during the war.

Before the war England imported over 80 per cent. of the glass used in the country, but since the importations were stopped she has been able to produce enough for her own needs.

The Rev. M. Sanderson, Anglican missionary on the Peguis Reserve, Fisher River, has resigned on his appointment to the charge of the Mission of LacSeul in the Diocese of Keewatin.

The Archbishop of Nova Scotia spent the week-end of September 13th to 15th at Kingston with his daughter, Mrs. Charles Kirkpatrick, on his way back to Halifax from Toronto.

The marriage took place in Christ Church, Windsor, N.S., on September 9th of Miss Laura Dimock to the Rev. Thomas P. Parker, Rector of Norton, N.B. The Rev. W. W. Judd officiated.

Rev. Alexander Burnside Chafee, M.A., who has not been in active service for several years, passed away at his home in Toronto on September 20th last, and was buried in St. James' Cemetery on the 23rd.

F. Tranter, formerly Church of England Lay Missionary at Miniota, and A. S. Russell of Fork River, have both returned to the diocese of Rupert's Land after being overseas for several years on active service.

Mr. W. H. Tucker, who has been a resident of Owen Sound for sixty years, died at his home on September 15th. He was born at Ilfracombe, North Devon, and was over ninety years of age.

Miss Nan Cronyn and Mr. Hamilton-Boswell were married in St. Paul's, Bloor Street, Toronto, on September 16th. Rev. Dr. Miller, Head Master of Ridley College School, St. Catharines, officiated.

Captain Bertram Hayes, D.S.O., the commander of the SS. "Olympic," which carried many thousands of Canadian soldiers to and from the

war zone, has received the Knighthood of St. Michael and St. George.

Rev. Dr. Griffith Thomas, formerly of Wycliffe College, Toronto, preached his farewell sermon at the Church of the Messiah, Toronto, on September 14th in the presence of a large congregation. He chose for his subject, "Peace."

When passing through Golden, B.C., on September 21st, the Prince of Wales met, amongst others, a number of Sikhs, the first members of this nation whom he has so far met in Canada. Their leader presented the Prince with an address.

Mrs. Doran, aged 79, died lately in Winnipeg, where she had resided for the past thirty-seven years. She came to Canada from Ireland in 1871. For many years Mrs. Doran was an active Church worker. She was a member of St. George's Church.

The Rev. F. J. Sawers, Rector of St. Peter's, Calgary, was married at St. John's, Peterborough, on September 17th to Miss Marion Rush, the elder daughter of Mr. and Mrs. Henry Rush, of Peterborough. The Rev. Canon Davidson, the Rector of St. John's, Peterborough, officiated.

The funeral of Nursing Sister Elizabeth Thomas took place with full military honours at St. Clement's Church, Jones Avenue, Toronto, on September 15th. The Rev. John Bushell, the Rector of the parish, and the Rev. Canon Dixon officiated in the church and at the graveside, respectively.

Dr. Doull, the Bishop of Kootenay, preached in Holy Trinity Church, Toronto, on September 21st, at the morning service. Rev. Charles Shortt, Principal of St. Mark's College, Vancouver, for eighteen years a missionary in Japan, addressed the teachers and scholars of the Sunday School in the afternoon. His address was illustrated by limelight views.

The Right Honourable A. J. Balfour, M.P., O.M., the present Foreign Secretary in the Home Government, is shortly to have an earldom conferred upon him in recognition of his services to the Empire during the war. It is further stated that Mr. Balfour is likely to succeed Viscount Grey as ambassador to the United States.

Dr. Paul Harrison, of Arabia, writes that he has recently taken a second journey to Riyadh, Central Arabia, and found a friendly spirit among the people. The Bedouins are in the throes of a tremendous revival of orthodox Mohammedanism. They come to the missionary for medicine, but afterwards would not recognize the "infidel" doctor on the street.

The Most Rev. John Baptist Crozier, Archbishop of Armagh and Primate of All Ireland (Lord), has issued a request that, in view of recent events in Ireland; Sunday, September 28th, be made a day of special prayer. The request instances the "brutal murders committed with impunity upon inoffensive men," and declares that the public conscience "seems hypnotized or paralyzed," as the perpetrators have "escaped the consequences of their deeds."

In the course of a sermon preached by Dr. de Pencier, the Bishop of New Westminster, in St. Alban's Cathedral, Toronto, on September 14th, he mentioned a very interesting fact, viz., that he was specially called to take part in the consecration of Canon Pearce as Bishop of Worcester in Westminster Abbey, because on that very day sixty years previously the Rev. George Hills had been consecrated first Bishop of New Westminster in Westminster Abbey, and it was thought very fitting that Dr. Hills' successor to the See on that account should take part in Canon Pearce's consecration in the same place as Bishop of Worcester.

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Canadian Churchman

Toronto, September 25th, 1919.

Editorial

HUMAN AND DIVINE

DURING the past twenty-five years there has been an increasing tendency to emphasize the humanity of Christ almost to the exclusion of His deity. It is an emphasis which can be readily understood in the light of some of the statements made about our Saviour which seemed to remove Him from the sphere of reality. It might be declared with considerable truth that no generation has entered into the idea of the humanity of Christ more adequately than the present. We realize that when Jesus lived on earth He lived a real, earnest, intense human life, one in which ethical sanctions and values played as real a part as in our own.

The "Jesus of History" has been accurately placed in His age and environments. We know the books He read, the teaching He heard in school and synagogue, what the men of His time taught and said, their hopes, their fears, their passionate religion mingled with intense nationalism. We know the best and the worst about them. We can conceive Jesus moving among them and understand more of their misunderstanding of Him.

But dull students should we be if we did not also observe the remarkable contrast between Jesus and the men of His age. He lived with them but He was not one of them. Never did He confuse religious fervour and nationalistic enthusiasm. He carried on the highest strain of the prophets: that God's will for Israel was concerned with greater things than national ambitions. His catholic spirit vexed their narrowness. He met their opposition and insults with a majesty that spoke of God. Their theological puzzles proposed to trap Him He solved by lifting them to the highest plane. There was no note of self-preservation in His words. He thought neither of their favour or their feud. He met violent death at their hands with a steadfast calmness which compelled from the lips of a pagan the testimony that He was a son of the gods. Never was man like unto Him.

Human and entirely human is the way some writers describe Christ. They say He is the noblest product of mankind, without blemish, without flaw or error. Humanity as it should be. But they overlooked the fact that they are interpreting humanity in the light of Christ's example. They have taken Christ as normal humanity.

But leaving Christ out of the question we know that the normal man is one in whom dissatisfactions are greater than any achievements, one who is conscious of faults and exasperating lapses, continually tripped up by every-day situations which show his inability to sustain a high level of spiritual life.

If such writers try to turn the corner by suggesting that the perfectly human is the normal and that Christ was such, and that we are abnormal, they are faced with the fact that in such use of the term *perfectly human* they have passed into a different category from the human as we know it by experience and observation, and as it has been known for centuries. The perfection of Christ's humanity is indeed an evidence of His deity, but that is because such perfection is absolutely contrary to the experience of men.

These writers, who rather insufferably commandeer the words "thoughtful" and "thinking" to describe those who come to their conclusions, who balk at the word "deity" and accept only "divinity," have perhaps lost sight of the fact that it is through the Incarnation that our ideas

and ideals of humanity have been raised. They measure Jesus by His own standard, and discover that He comes up to it.

It is to be remembered that the humanistic trend does not present the whole truth of the Christ of the New Testament. Within twenty years after the Resurrection of Christ His disciples' estimate of Him could be stated only in terms of deity. In the earliest epistles the highest honour which language could bestow was given to Him. By the time of the earliest epistles the deity of Christ was not even a moot question. We never see it a moot question in any part of the New Testament. Always Christ is God.

There are some writers on the first three Gospels who claim that in parts of the record which represent Christ as entirely within the limits of our experience we have the true picture, and that where He exceeds our experience the records are not exactly true, but must be carefully sifted for the substratum of "truth" which lies under the change for heightened effect. But it is to be noticed that here the *unusual is taken as untrue* and the usual as true. It is difficult to avoid the conclusion that such writers are working on the hypothesis that Jesus was only human and can be completely explained in terms of humanity as we know it.

No one can gainsay the fact that the Christian Church was founded on the belief that "Jesus Christ was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." You may say that you cannot believe the same thing, but that does not alter the fact of the foundation belief, for the four great epistles are admitted to be genuine by everybody alike.

It is necessary that faithful ministers of God's Word should emphasize the full truth about our Lord,—but not in that wooden way in which men have spoken of His deity as though He were not really concerned with the problems, circumstances and aspirations of human life. Some teachers of religion leave a conception with their hearers of a Christ Who had only one foot on the ground, so to speak, that He never had to face a problem through, that there was always a secret door available for Him. They represent Christ's earthly life as a plot with a *deus ex machina* solution.

The note of unreality is bound to come into such teaching, and as a result there must come a protest against the distinction between what for want of better terms may be called the "official" and the "personal" in Christ's life.

To think that He came here to be and do a prescribed thing is the obstacle. The protest against the "official" view has its value in contending for the reality of Christ's humanity. Certainly it seems to lower our conception of Christ to think of Him as living an "official" life and dying an "official" death. For us it removes Him from the realm of the real. It is easy to fall into a Docetic conception.

But this difficulty arises because we have confined our conception of "official" and "personal" to human experience. An "office" makes demands which lack of will or power frequently prevents us from fulfilling, or which are sometimes fulfilled with the will in opposition or passivity. In Christ there is no such distinction. It cannot be granted even that the "official" is the "personal" in action, and "personal" is the ground of the "official." There is nothing official which is not personal, and nothing personal in state or act which is not official. Complete identity is the real relation. This is contrary to human experience, but it is only another way of saying that Jesus is absolutely at one with the Father—in perfect communion. And this, too, is contrary to human experience.

The Christian Year

Prayer for the Church

(SIXTEENTH SUNDAY AFTER TRINITY)

THE NEED OF PRAYER UNIVERSAL.

THE collects for the fifteenth and sixteenth Sundays are prayers specifically for the Church. Here is a striking example for us as to what ought to be at least the occasional direction of our prayers. Do we pray for the Church? Most of our prayers public as well as private are for ourselves as people and as Christians. The second and third collects at morning and evening prayer are for those who together offer them, and for others who are associated in the local worship, yet are they not selfish prayers inasmuch as they ask for grace and guidance to live pure and holy lives. Our collect to-day prays for the Church, the larger corporate unity, in its divine and comprehensive aspect as a living distinctive instrumentality in the process of human redemption. It is an illustration of how wide is the prescribed range of prayer. If there is anything under the sun in which the mind of God is actively engaged, independently of our prayers, it is the work of the Church, for it is His Church; and yet we are asked to pray to Him to keep that which is His very own. This is borne in upon us when we pray the Lord of the harvest to send forth labourers into His harvest. It occurs to us that the Lord of the harvest will indeed look after His own harvest without our prayers. But we are his harvesters and we must will to go, that through us He may prepare for the garnering. If we are asked to pray for this—and we can see the efficacy of our prayer—surely we may with faithfulness pray for all other things even though it should seem to us that the great God will carry on as He thinks best without our prayers.

THE THREEFOLD EFFECT OF THIS PRAYER.

When we pray for the Church we do at least three definite things.

(a) We improve our conception of the Church. Our natural tendency is to localism and parochialism. Our realization in this as in other things is largely limited to the area of personal experience. We need to have our imagination stimulated and quickened so as to be able to extend our realization to wider fields. Prayer for the Church involves an effort to form a more definite conception of her great spiritual unity in its definitely corporate aspect as viewed not only imaginatively from our side but as it is both seen and commissioned from God's side. We are impelled by the effort of prayer, if it is real prayer, to a clearer conception of the thing prayed for.

(b) Our energies are stimulated. That which is not worth praying for is scarcely worth working for, and conversely, that which is not worth working for is not worth praying for. It was often asked during the war why the Church kept on praying for victory. Surely prayer goes before work. One would not dare pray for a thing which he would not put forth every effort consistent with truth and honour to accomplish. If one prayed for a thing which he did not consider worthy of his best effort to bring about his prayer would not be a prayer at all. The more we pray the more we must work, for prayer articulates need and a realized need takes form in an effort to have it fulfilled. Prayer is the antecedent of which effort is the counterpart and complement.

(Continued on page 616.)

To-day and Its Remedy

JESMOND DENE

THERE is peace to-day, but there is no rest. We are not indeed fighting with the Germans, yet is it not true that we see fightings within and fears without, as we look forth upon the world to-day? A world of great achievements, but of great confusions; of great opportunities; but of great chaos; of widespread temptation to shrink from toil and shirk responsibility; to forget the rights of others in grasping benefits for self.

But we must never forget it is the same world which made the great response five years ago, and made the daily sacrifice through those years, never shrinking, never shirking, but giving to the uttermost. Society saw itself in danger of being destroyed, and nerved itself to the supreme efforts necessary to save itself. Everyone brought what he had to the defence, and day and night we

"Remembered on our knees

The men who guard our slumbers."

Now we have peace again, but there is no rest, and some of the very men who helped to save society, are now clamouring for gain and denying the right of free speech to those who would oppose them. (Some of them, I say, probably only a small minority). Labour stood nobly by society then, but now wide-spread strikes are threatening the existence of the very fabric which has been saved. No one wants to work; everyone suspects his neighbour of stealing an unfair advantage. "Not funk but greed" was the enemy to free enlistment, and greed still seeks to lure us with his bribes out of the true path. We look at our morning paper and read of the grave situation on the farms: "Ordinary hired labour has well-nigh disappeared from the farms . . . the sons and daughters have followed suit . . . On the farms themselves the middle-aged and those past middle-age are left practically alone. Meantime labour is being set to remake good roads and construct new ones for the motorists, while canning factories cannot get operatives to conserve the vegetables offered. It is not national bankruptcy alone that threatens; it is actual want of food, because food producers have been called from the field to engage in the pursuit of pleasure or in toil for that which is not bread. The country is faced by a situation that is full of imminent peril, a situation that points straight to inevitable disaster." So writes a correspondent "in heaviness of spirit." Society it would seem is threatened by foes within itself, greed, sloth, suspicion, party spirit, love of ease; and the two forces which must co-operate to save it are work and prayer, the energy of labour both of hands and head; the inner compulsion of duty, making men strong to labour that there be no decay, no leading into captivity and no complaining in our streets; and the energy of prayer, the force which God means us to use for the saving of society no less than of ourselves.

It is the religious forces of the country which must supply the stimulus both to united work and to united prayer. Why cannot they be called into action—mobilised if you will—in the name of patriotic duty for the saving of the country?

In connection with this whole subject, Rev. E. A. Burroughs, whose remarkable letters during the war have done so much to strengthen and settle us all, says: "If Christianity be after all the true science of life, and if our present impasse be the result of not treating it as such, then the problem is one which has got to be solved. Like many another we faced in the war, it only needs faith and courage and self forgetting, and there is the hope that despair may drive men to give faith a chance. What they need is encouragement for the experiment, and this is where the States comes in. The religious bodies as such can no longer reach the right people, and all their propaganda is handicapped by being regarded as *ex parte*. If our public men realise the logic of the outlook, it is up to them to speak and act accordingly . . . Nothing I believe would do more than a frank recognition by the State that religion is the mainstay of civilization, and an appeal to all Christians within the Churches

or in rebellion against them, to come to the rescue. At present between *vis inertiae* and obstruction and blind indifference, there is little to encourage a bold offensive, but the frank call of country would change all that. As for the substance of such propaganda . . . (and even far short of actual theology) there is much we could all say, about the Kingdom of God as the goal of society and that on which a League of Nations depends; about conscience as the social keystone, and the relation of conscience to faith in God; about sin as all that is anti-social, and the anti-social effects of any kind of sin; about the impossibility of serving God and mammon, and the need to live not by bread alone; about prayer as the source of comfort, insight, influence, growth; about the bearing on this life of faith in another.

"The message I am sure would not be a difficulty if a great enough call to give it came; it would go to the hearts of our present troubles without treading on denominational corns or degenerating into semi-political preaching. There are many who would follow Christ for national service and service of humanity, who would not answer the call of a Church. If Christianity is the true counter-Bolshevism. Will the nation through its leaders, call for a *Christian Crusade*?"

After referring to the conquest of the Roman Empire by the Church, and to its success "in saving for the new world much of the spiritual wealth of the old," he continues:—

"What ultimately gave Christianity its victory was the higher level of its morality . . . if we could enforce the Christian moral standard, our social problems would be solved at once. My main plea is that the State should abandon its embarrassed reticence and aloofness, and recognize in Christianity the only hope of social stability and give to Christian communions every possible help in fulfilling their mission. . . . Christianity is a saving science of life, conservative and revolutionary at once. It starts from the claim that God is love and conquers evil by making men able to love one another, through putting each in personal relation with God; and so it becomes the source of those personal and social qualities for lack of which our pseudo-Christian civilization is failing to-day, conscience, altruism, brotherhood, enterprise, vision—above all, faith instead of fear as the guide of policy. If such a force exists, it is for the State, as guardian of the social mechanism, to act, recognizing religion as the key to its problems and the Kingdom of God as the standard and goal." Here surely is much food for thought.

THE CHRISTIAN YEAR.

(Continued from page 615.)

(c) We secure the answer in grace and blessing. God is a God of law, but He is also a God of grace, and at the heart of the Christian belief is the love of a Heavenly Father who hears and answers prayer. God has preserved His Church through the ages. If it were not so she would have perished before the end of the first century. The Holy Ghost proceeding from the Father and the Son is the vital force of the Church militant. On the one hand He urges to prayer and on the other He waits upon it. Who can tell to what extent the energies of the Holy Ghost have been made available for the Church through the intercession of Christian people on her behalf. We are workers together with Him in prayer. Hence we implore the God of Grace to keep *His* Church and *ours* pure in life and doctrine, and to give her increase in power and love in the service and redemption of mankind.

If you would have sunlight in your home, see that you have work in it; that you work yourself, and set others to work. Nothing makes moroseness and heavy-heartedness in a house so fast as idleness. The very children gloom and sulk if they are left with nothing to do. . . . Every day there is the light of something conquered in the eyes of those who work. . . . In such a house, if there be also the good temper of love, sunshine never ceases. For in it the great law of humanity is obeyed, a law which is also God's law. For what said Christ, "My Father worketh hitherto and I work." Sunlight comes with work.—STOPFORD A. BROOKE.

"A JEWISH VIEWPOINT"— A REPLY

Rev. WILLIAM BEVAN

THE writer of the editorial you publish from "The Canadian Jewish Chronicle" speaks from the standpoint of an educated, practical, twentieth century Jew. "We no longer, theorize about Judaism and Christianity. We are more concerned with the actions of Jews and Christians," he tells us, "the Jew makes no extravagant claims for Judaism." Intelligent people of "good will," in the English speaking world to-day, are more or less in the dark as to what is really taking place in Europe and Asia at the present time. We certainly can only read our newspapers and reports of what is taking place. We read of hundreds of thousands of Christians being done to death by the Turks, of massacres, or threatened massacres of Jews, of the destruction of thousands of Russians including their clergy, by a movement directed largely by Jews. Many of us are by no means certain as regards these great human movements, and their origin. When Christendom is charged with standing by absolutely indifferent to all these horrors, we in Canada can only answer for ourselves. I expect as with the Christians so with the Jews (for they are all human) there has ever been a tendency to exalt the ritual ideals at the expense of the moral and spiritual, as when the Jews placed the five books of Moses far above the Prophets. When the Jews arrived in Palestine, a dozen centuries before Christ, they blended with the Semetic people the Hittites, Arabs, etc., already there. Dispersed after the time of Alexander, they never ceased making proselytes. To-day the most rigorous anthropologists declare there is no Jewish type, but rather Jewish types proper to Germany, Russia, Poland, France, England, etc. In all countries the marked characteristics which distinguish them from their environment are reduced to their political and social position, when these are removed they come to resemble intellectually and biologically their immediate surroundings. Certainly the Jews are to-day the pacific people *par excellence*, but in times long ago they were a warlike people, if ancient documents are reliable; even in the 2nd century we find them as mercenaries when they were distinguished for their courage and fidelity, the Jews like all other human beings always experience the influence of the surrounding "Milieu" and have in many cases (especially in France) adopted the manners of their environment. The secular world listens to the recital of Jewish wrongs without much emotion. The two accounts, in its judgment are pretty well balanced. If Europe has persecuted the Jew, Europe has paid for her mistake in the coin of every realm. But it cannot be denied that the Christian Church, has drawn her life from Jewish literature and should not listen unmoved. The words of a Jew as he pleaded with Philemon for a favour should sound distinctly in the Christian ear, "I do not say to thee how thou owest unto me even thine own self besides." Yet we cannot admit that the Jewish people have every human virtue, and the people of European origin have none. It was a Jew who wrote:—

Hear, O Israel, Jehovah the Lord our God is one,
But we, His people are dual and undone.

These words of Mr. Langwill's contain a great tragedy. No good can possibly be done by mutual recriminations between Jew and Christian. It is only a few years ago, that in the coal mining valleys of the west of England large numbers of troops had to be sent to prevent a mass of people (a mixture of Welsh and English of the ardent non-conforming type) from burning down the houses and driving out a colony of Jews who had not so many years after their arrival, got the whole community of miners financially by the throat. Very probably this colony had played the game of finance lawfully, for they are adepts at the game, the human weakness was doubtless with the poor natives. I seem to have heard that even on this continent there is some feeling of this kind also. But in any case it seems unreasonable for a small handful of people to claim a

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Studies in Bronze

THE PHILOSOPHY OF SOLOMON

(Copyright applied for)

THE first time I met Solomon was many years ago when late in the Fall I was travelling down the Albany River. I was a complete stranger to the country, and the outfit of our canoe to the initiated eye must have spoken of inexperience and unimportance. It was snowing and raining alternately and the biting North Wind was driving the endless flocks of Wild Geese in triangular formation like huge monoplanes to the Southland. As the dogs announced the approach of our canoe, he came to the bank and welcomed us in Ojibway since like the men of Ephraim our first words showed we were not Cues.

He beckoned us toward his tent which was almost hidden in a grove of willows. As we lifted the curtain to enter, that little spot seemed like Elysium to men who had been drifting for two days in the rain. The tent was made of birch bark. The floor was covered with aromatic spruce boughs and a fire blazed cheerfully in the centre. An old woman with gentle courtesy bade us enter and in ten minutes our dripping outer garments were hanging up to dry. Boots and stockings were taken from us with dignity and skill, as we drew them off, and carried outside by a little girl, to dry in a spare wigwam. Almost before we knew it, an iron pot of stewed waxies was placed before us. A bannock hot from the fire, deftly broken, was added to the feast, without a word being spoken. No questions were asked of the strangers. When asked to join his guests in the repast, the host shook his head. It was the Sacrament of Indian Hospitality. When our appetite had moderated somewhat, we had time to observe our host. He seemed even then an old man, well over sixty I should say. He wore seal-skin boots which came from the Eskimos at Whale River. His white moleskin trousers and blue capot bore evidence of the thrifty qualities of his wife. He was under the middle height, slender and bow-legged, but as active as a cat and tough as whipcord. His head would have been a joy to Frederick Remington. The luxuriant hair was like an ebony frame for the bronze aquiline features, the fine net-work of wrinkles gave dignity and power to the face. One could well believe that it was his grandfather who led the famous war-party which forever stopped the Iroquois invasions of the Bay, but that is another story.

His wife was somewhat younger and had clear blue eyes of which he was very proud. He often pointed them out to visitors and she blushed as prettily as she must have done long before Confederation when a bold young hunter first sought her for his bride. In the Eighteenth Century an Orkneyman ancestor who married into the Tribe, had left this Norse birthright after more than a century.

Their children were long ago grown up and married but the old couple always kept a couple of grandchildren in the tent. He used to take his grandsons when they came twelve years of age and teach them the mysteries of the hunter's lore. Sometimes in January with only a boy and a little hunting dog he would disappear for two whole months. They would tramp for a week up the course of a little river to its source taking tribute of the Otters and the Mink. Then he would cut across country to a grove of pine where Martens lived. He would come back to his wife in the spring, with a pack of fur which would do credit to any of his sons. I got to know him very well in after years. As long as I had any excuse for doing so, I secured him for my head guide on my annual journeys. The more I knew of him, the more I was compelled to respect his worth. He was a gentleman of the wild, and withal a complete Indian with many of the traits of character which only an Indian possesses. I looked upon him as my special mentor. It was from him I learned the way of the lordly moose and how the king of the spruce swamps turns back before resting and lies to the leeward of his trail. More than once we have surprised

him lying down by making a seemingly purposeless detour from his path through the snow. Day after day I sat at his feet on the sea coast to learn the call of the gray goose and waxy, and to discern from the clouds to-morrow's wind. On the other hand, I was his special preserve in an Indian sense. My old clothes were his perquisite and he would not hesitate to tell me when I was wearing a suit too long.

His religion was simple and real. He was a Christian in practice as well as profession. Sometimes he used to bring me his old books, Bible, Prayer-Book and Hymn Book in the syllabic character. The Testament was a curiosity to behold. It was absolutely thumbed to pieces, genealogies and all, by being read by the light of his evening fire. He always carried them in a deerskin bag and they were worn out in two years.

Solomon had a philosophy of his own which showed that he did his own thinking. When the Treaty was made with the Indians, one of the Commissioners said somewhat grandiloquently, "The White Man loves his Red Brother." "Yes," said the old man, "he loves the very ground he walks on."

CAMP FIRE TALK.

Sometimes by the camp fire we used to talk together on the problems of life which he rarely would consent to speak about. His opinion of the white man as a genius. "Wherever the white man goes, he makes work and trouble. He is not happy himself, and therefore cannot make others happy." "But surely Solomon you must admit that civilization is a good thing, for without it the human race would not progress." "What are you progressing to?" said he as he rolled his black tobacco between his palms. "The wonders that you are making do not change the body of man or contribute to his happiness."

"I have been in Cobalt, and I once went with the governor of the Hudson's Bay Company to Montreal. Along the height of land the trees are all dead, burned by the white man. The moose and the beaver are gone forever. The flowers and the moss have been scraped off the hills where they are looking for gold. The little lakes where the ducks used to breed are green with the poison of the mines. The railroad train is great medicine, but it is not half so terrible as the lightning of an August storm. Kitchie Munetu would never have made these things to pass forever from his world. The white man makes a God of himself."

"In your great cities, men live in cliffs like swallows in the river bank and many cannot see the sun. I am even told that men year after year are wakened up by a devil's machine before daybreak and work all day away from home never seeing their own children by daylight. As for me, I work and I rest as I please. When the sun arises in the morning, if the day is fine, I call to my wife and we pack our tent and load our canoe. We paddle forty miles down the stream. When the sun returns to the top of the trees in the evening, I push the canoe ashore with my paddle and in half an hour there is a new tent and a new fire and as the stars come out at night, wherever they shine upon me, I am at home."

When the French trading firm, Revillon Freres came to the country they caused something like an economic revolution among the Indians. Money became plentiful and for a time the incomes of the hunters were doubled. Hoping that the people would begin to save money, the missionaries were very disappointed that the emancipated dependents of the Hudson Bay Company continued to live in the old thriftless way. It is contrary to an Indian's instinct to save anything. When fortunate, he shares his food with his neighbors and when the stress of hunger comes he stoically endures. I preached a sermon on banks and the theory of interest, which could not be said to be founded on personal experience. I told the Indians that when money

was placed in the bank, it continued to work for the fortunate depositor and that rich white men who banked their money were never poor in old age. Finally I offered to bank any money which the Indians might care to save.

HIGH FINANCE.

The next day old Solomon came to me with one hundred dollars in new bills which he desired to send to the bank. Two days later he brought another hundred and when I made enquiries he told me he had borrowed the amounts from the two trading companies who desired his good-will on account of his large family of sons and sons-in-law. Such high finance was beyond the capacity of a plain missionary and the money was sorrowfully returned. Nothing interested the old man more than to discuss with him the story of the heavens.

The accepted theories of modern astronomy fascinated his imagination. He had his own legends of the Great Bear and the evening star, but was willing to believe in the corporation system. When told that the planets were like our own world, in some respects and might possibly be inhabited by sentient beings, he used to say that he had long suspected something of the kind, because once while sitting in his gooseland some little frogs had dropped out of the sky into the pool near by. He was somewhat critical, however, towards the earth's revolutions upon its own axis. To support his theory of an immovable world, he used the argument that when he went out to set a line of marten traps, he could go back after two weeks and find every trap in the proper place. After some years he became more feeble and vainly we tried to persuade him to forego his long hunting trips. Penelope used to pitch her tent in the woods behind the mission but the old Odysseus of our Ithaca as soon as the rivers were frozen became restless and longed for the pathless forest. Each time I said goodbye to him I never expected him to return, but he came back more bowed and thinner, his spirit still unquenched.

At last his eyesight failed, the smoky tent had caused cataracts to form in both his eyes and the day came when he could roam no more. A pair of spectacles helped him for a time. I can still see him in the tent reading his Bible. He liked the Old Testament best, Joshua was a warrior after his own heart although he always insisted that he should have waited and crossed the Jordan on the ice.

There was an old custom that all the sick and the aged came to the mission for breakfast on Sunday morning after the early service. It was a very simple matter because game and fish were plentiful. It was easy to keep a larder of baronial quality when the river provided fish in the autumn which we gathered with an ancient seine net to be frozen in a yard-like cordwood. In the month of October school was closed for two weeks while the missionary went a-hunting. The rafters of the store-house were hung with ducks and geese like a country market. Under such conditions it was not difficult to have old Sam provide a savory stew from the stock pot on Sunday morning. Solomon was an invariable guest, led by a string and stone blind he followed his youngest grandchild and his wife encouraged him from the rear. When the news came that the missionary was to go away, it was deputed to my old friend to express the regret of the breakfast party. He especially mourned the possible cessation of the breakfast which had become an institution. The host hospitably said that there would be no change except for the better, as the new missionary was reported to be married. With the idealization of an exile, he described the wife of a typical English home. Eloquently he dwelt upon her eyes and the probable colour of her hair. Above all, he explained the ambrosial dishes which her graceful fingers could evolve from practically nothing and so successful was the description that Solomon was visibly impressed and inquired when I could conveniently leave.

UNBIDDEN GUESTS.

The Rev. Clarence Tooting, B.A., Cantab, had long desired to be a missionary. Immediately after his ordination he embarked for Canada with his young bride. Their friends provided furniture, including real carpets which created a sensation on Hudson Bay. On the advice of

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THE NEW AGE: HOW TO FACE IT

Most Rev. J. H. BERNARD, D.D., Provost of
Trinity College, Dublin

EVERY generation of men is prone to think that its life will mark the beginning of a New Age, and our own is no exception. We have some excuse, indeed, because of the upheaval of society which the war has brought about; but it is not quite as certain as some of our modern prophets would have us believe that the Great War will alter the conditions of civilized life more perceptibly than the Napoleonic wars did a hundred years ago. Yet the future will not, cannot, be in all respects like the past; and it is useful to consider in what mood and with what resolves we ought to face it. If the war has revealed to us how great are the resources, how fine is the spirit of our nation and people, it has also brought into clearer view some of the dangers which lie in the path of progress, and we do well to take thought as to how they may be overcome.

It has become a commonplace to say that the spirit of comradeship which was learnt in war must be quickened and nurtured in peace, if the nation and the Church are to put forth their full strength. It is a commonplace, but it needs to be repeated, in season and out of season, until we have learnt to believe it and to understand what it means and implies. One of the greatest dangers to our national wellbeing in the near future is due to the growth of unions and associations which have in view the interest of one class or section only, and do not contemplate the interest of the larger whole. We have learnt how to combine, and what power a well-organized association can exercise. That has been a good thing. No one can doubt that trades unions have done useful service in the past by bringing into prominence the claims of those who labour with their hands. And, on the other hand, no one can doubt that a great stimulus has been given to industrial enterprise by the formation of joint stock companies, through membership of which men comparatively poor can take their part in building up great businesses. But it is to be observed that, whether we are concerned with trades unions or with co-operative trading societies, in all these cases the aim and intention is to benefit not the State as a whole, but some section or class within the State. A trades union thinks of the wages paid to its members, and of little else; a co-operative society thinks of its dividends, and so on. It is not suggested that this is wrong, or that such organizations, whether of workers or of capitalists, are acting in any immoral or unworthy fashion. So long as they do not interfere unduly with the liberty or the welfare of the State as a whole they are praiseworthy and honourable institutions.

But a time may come—some of us think that it has come now—when it becomes apparent that a great and serious danger is to be apprehended from the habit of sectional organization. A trades union becomes a national menace if it is within its power by concerted action to "hold up" the trade of the country at any moment that it pleases. No one seriously supposes that the wisdom of the community is concentrated in the leaders of a particular trades union. No one, therefore, can desire that any such organization shall have power to disorganize the nation's life at its pleasure. Yet we are approaching such a state of things with too light hearts. In a free State the individual is not allowed to "do as he likes." That has been learnt by civilized society. The individual is subject to certain restraints, some of them, perhaps, inconvenient, for the good of the whole. Were it otherwise we should relapse into the anarchy of savages. It is the duty of the State to foster the habit of co-operation between man and man, so that the individual learns to "give and take" willingly, and to do this the State has to exercise constraint when necessary. Now, in like manner, sectional societies cannot be allowed to "do as they like" in a free State. It is the business of the State to co-ordinate and control their activities, so that no one section can hamper unduly the work of another. The main tendency of legislation in the United Kingdom for a century has been to protect the workers against the

tyranny or selfishness of employers. There certainly was need for legislation of this kind. The factory acts were immensely useful—not only to one class, but to all classes. And, more recently, the insurance acts, and the excess profits regulations which the war called forth, have tended in like manner to guard the workers, and incidentally to protect the public, against the arbitrary action of employers of labour. But the menace of labour combinations is becoming a national danger, and calls for restrictive legislation just as urgently as the profiteering piracy of unscrupulous traders.

It has been suggested that the most effective method of checking the tyranny of labour unions is to be found in the formation of a "Freedom Force," as Lord Wrenbury called it in the *Times* of August 23rd, which would be a combination of free citizens prepared to offer their labour, at any point where it may be needed, to fill the place of strikers who attempt to paralyse the nation's life. It is not quite clear that such a combination is practicable or that it would be effective. Untrained men could not take the place, suddenly, of miners or of engine-drivers. But, apart from that difficulty, the method proposed would divide society into two hostile forces, and would tend to hinder rather than to promote the spirit of co-operation and comradeship, in the interests of the whole, which is the greatest need of our complex society. The problem is one for the State, as a whole, to solve by the action of Parliament; it ought not to be left to the individual members of the State to solve it, without the sanction of law and of organized authority. It is the duty of the State to restrain and to prevent human selfishness, whether of individuals or of classes, from impoverishing the life of the nation. And a Government which will be brave enough to proclaim that sectional combination in the interests of a class, and to the disorganization of society as a whole, will not be permitted, and will, where necessary, be restrained by coercive measures, will earn the gratitude of sane and sober men in every class.

The Church has a duty—need it be said?—no less than the State, in face of the dangers to which reference has been made; and the path of the Church is easier to see. To promote comradeship is our aim and endeavour. The conception of the Church as a body with many members is unmeaning if it be not recognized that each member has its appropriate office and function, that the body cannot be in health unless the members work in co-operation with each other, and further that "all members have not the same office." Sectional combination is a thing abhorrent to the primitive conception of the Church of Christ. And where the Church sets itself to advance the claims of a section of its members, in their own supposed interest, without regard to the larger ideal of the Church as a whole, it is compromising the principle of its corporate life. It is not for the Church to press the claims of labour against capital, or of capital against labour, but to urge the gospel of love upon capitalists and labourers alike that they may apply it, each to his own case. But it is the Church's duty to speak without respect of persons where the moral law is infringed, and to continue so to speak even if the offending member be estranged. For co-operation, comradeship, can never be achieved by the easy toleration of faults on this side and on that. That will but aggravate the disorder.

I said at the beginning that it is only a commonplace to speak of the need of comradeship. So it is. But it is perhaps necessary to remind ourselves that we cannot have this spirit effectively at work, either in the Church or in the State, without discipline. The comradeship of the trenches, which was so wonderful and so blessed an issue of the war, could not have been reached without the discipline which controlled each man and kept him steady. The discipline provided the environment in which the spirit of comradeship could grow. And that is true still. We cannot expect that workers and capitalists shall become comrades and be possessed of the sense of common endeavour unless and until they both feel the controlling hand of the State. And in the Church the common aims and hopes of Christian men and women can only be fully realized and understood where it is felt that to be a Churchman has responsibilities as well as privileges, and that the way of the Christian life is the way of ordered discipline in the service which is perfect freedom.—"The Guardian."

PROVINCIAL SYNOD OF ONTARIO

THE Provincial Anglican Synod of Ontario opened on September 16th, in Ottawa, with the Archbishop of Algoma, Metropolitan of Ontario presiding. The opening sermon of which an account will be given in a subsequent issue, was delivered in Christ Church Cathedral by Rt. Rev. E. J. Bidwell, D.D., Bishop of the Diocese of Ontario.

Following the service the Synod assembled in Lauder Hall and proceeded to organization. After the roll call the following were elected to office:—

Dean Tucker, Rector of St. Paul's Cathedral, London, Ont., Prolocutor of the Lower House.

Mr. James Nicholson, of Toronto, Lay Secretary.

Rev. W. J. Brain, of Toronto, Clerical Secretary.

Mr. Matthew Wilson, of Chatham, Honorary Treasurer.

The afternoon session opened with a joint meeting of both the Upper and Lower Houses to receive the charge of Archbishop Thorneloe, Archbishop of Algoma and Metropolitan of Ontario. His Grace dealt at length on three vital problems of the day—prohibition, industrial unrest and Church union.

Sir Henry Drayton on behalf of the Government of Canada, and Mayor Fisher on behalf of the city of Ottawa welcomed the Synod.

At the evening session a resolution was introduced by Rev. Dr. R. J. Renison, of Hamilton, to appoint a committee to confer with the Upper House to consider the advisability of continuing the sessions of the biennial Provincial Synod. Rev. Dr. Gould was of the opinion that the Church was in danger of being over-governed, and that the Provincial Synod seemed in his estimation to be superfluous. This matter was discussed at length, and the resolution finally adopted.

TRIENNIAL REPORT RECEIVED.

The triennial report of the Provincial Council was then received, and the Synod went into discussion of the various canons.

The Bishops assembled in conference in the Upper House of the Synod are: Archbishop Thorneloe, Archbishop of Algoma and Metropolitan of Ontario; Right Rev. Dr. Clark, Bishop of Niagara; Right Rev. Dr. Williams, Bishop of Huron; Right Rev. Dr. Sweeney, Bishop of Toronto; Right Rev. Dr. Bidwell, Bishop of Ontario, and Right Rev. Dr. Roper, Bishop of Ottawa.

Right Rev. Dr. Jones, of Newfoundland, was a guest at the sessions of the Synod.

At the morning session, September 17th, Rev. Canon Gould, of Toronto, gave notice of a resolution protesting against the recently enacted Federal legislation which cancelled special privileges enjoyed by the clergy on the railways of Canada for missionary work and activities in outlying dioceses on the ground that the annulment of pass privileges will hamper the work of the Church inasmuch as the use of railways is an important factor in the extension of religious teaching. It was pointed out by the mover that the members of both Houses of the Federal Parliament still continue to enjoy special privileges on the railways as well as railway employees in general. Therefore, the recent law acted as a discriminatory measure against the Church in Canada. It was suggested by Canon Gould that copies of the resolution, if adopted by the Synod, be placed in the hands of Sir Robert Borden, Prime Minister of Canada; all members of Parliament, the chairman of the Canadian Railway Board, and other officials interested. Later in the day this resolution was referred back to a special committee.

The following message was sent to the National Industrial Conference: "The Synod of the Ecclesiastical Province of Ontario, deeply impressed with the gravity of the present time and the perils arising from the clash of industrial interests which checks orderly progress and threatens the peace and happiness of our people and convinced that the only way to attain a just and brotherly solution of the questions at issue is by means of frank discussion by experienced

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From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

IT would be useful to the clergy and the Church as a whole to know just what will be the authority of the Revised Prayer Book when it is put on sale in the near future. It has been authorized by the General Synod, but apparently in a tentative way only. The Provincial Synods throughout Canada have been given the right to pass upon it and presumably to accept, reject or amend it in accordance with their own judgment. In other words the final control of the Church's form of worship lies with the Provincial and not with the General Synod although the latter's constitution calls for this very thing. The Prayer Book is now about to be issued. Congregations have for the past few years been using worn out books in anticipation of the new publication. Are they at liberty to adopt at once the revised form or must they await a proclamation by their Diocesan Bishop, their Provincial Synod, or the Executive Council of the General Synod? There is still a further possible alternative of having all three authorizations. What will happen if a Provincial Synod exercises its right and amends the revisions? May the other provinces adopt it as it is and use it while the one that rejects goes its own way? It is manifestly very important to know just where we are in this matter, and if the Primate would be good enough to indicate the constitutional procedure in adopting the book for public worship his ruling would be gratefully received. "Spectator" is in the position of probably hundreds of other clergy who want to clear out of the churches a lot of antiques, that they may be able to use one book and enjoy the advantages of its arrangement for teaching purposes.

In conversation with a Bishop, recently, the authority and functions of the Executive Council of General Synod came up for consideration. It appears that a Council has been created to carry on the business of Synod between sessions, but there is no definite jurisdiction laid down for that body. An Executive Council is naturally expected to see that the legislation of the Synod that called it into existence is carried out. Its functions are administrative, but not legislative. To this extent it takes the place of the General Synod. Should not committees of Synod under these circumstances report their recommendations and findings to the Executive, to receive authority, so that there may be unity of action within the Church? If there be a committee on religious education, another on social service, a third on Church temporalities, all carrying on their propaganda in their own way, may there not be confusion, contradiction, and lack of unity. Certainly an Executive Council ought to be a dominant element in the Church within its limitations, if it is to exist at all. It looks as though this body had been brought into existence in haste and without due consideration, or due effort to make it a vital factor in the life of the Church. As a matter of fact the General Synod has been organized on the basis of a number of executive councils. The committee of religious education has on its personnel all the Bishops of the Canadian Church, two clergy and two laymen from each diocese, besides a few others appointed by the General Synod. It probably is quite as representative of the Church thought in this country as any Executive Council. To be obliged to report to a body that is bound to be constituted largely of the same personnel would appear to be unnecessary, confusing and dilatory. So it is with other important committees. If, therefore, the Executive Council is to be executive in fact as well as in theory committees will have to be constituted on a less elaborate and expensive scale, and the Executive given the power to censor all reports and activities that are calculated to commit the Church in its policy or methods. One feels that some of our committee reports would be greatly improved by being reviewed by a body that is thinking of the Church as a whole, and not carried away by one particular subject.

From time to time we have a fugitive agitation for the incorporation of the laity into a larger responsibility in the spiritual activities of the Church. This is a most commendable ideal, but it is one that needs to be carefully considered from various points of view. It doubtless is a reproach to the Church that apparently so few of the laity are willing to take a definite part in its spiritual duties, and yet it has conspicuous examples of men of devotion, probity and commanding respect in the community who are

sources of strength in this phase of the Church's life. It would, however, be an act of very doubtful wisdom to unduly accelerate the willingness of men to assume the position of spiritual leaders or instructors. The moment that an atmosphere is created making such things more or less the correct thing to do, a serious defect emerges at once. The untrained mind will leap into difficulties that it cannot appreciate. It will venture interpretations and explanations that the wiser and more experienced shrink from, and the greater the enthusiasm and earnestness the greater the difficulty and danger becomes. Anglicans often compare themselves, to their own disadvantage, with other communions round about them in the spiritual inactivity of their laity. "Spectator" doesn't think that this is altogether warranted. The recent limitation of the authority of the elders in the Presbyterian Church indicates that there are flaws in that system, and the dominating influence of the Board of Managers in the Methodist Church seriously limits the freedom of the minister in the delivery of his spiritual message. The ecclesiastical Soviet that came very near being set up by the Y.M.C.A. during the war is an indication of the lengths to which men whose intellectual training is palpably defective will go. They are quite seriously engaged in the interpretation of popular movements and the application of an ephemeral spiritual gloss to the thought of the moment, but they have no adequate appreciation of underlying principles, which if unsound lead to disaster. In the realm of social entertainment and physical culture they play a most useful part, but their spiritual efforts even where most enthusiastically commended are of very doubtful value. Anglican laity have shown a sound instinct in shrinking from marked activity in a realm that calls not only for piety but for sound learning as well. The prophet that is surrounded by honourable but uninstructed lesser prophets may be seriously limited in his proclamation of the principles of spiritual life. When we seek the ideal of spiritual power in the laity let it be an instructed power.

"Spectator."

Wide Open Doors

OSWALD J. SMITH, gives a very vivid account of the "first missionary journey" of four workers in the newly formed Shanty-men's Christian Association among the lumber camps of British Columbia. First to fifteen men gathered in a bunkhouse, they talked and distributed gospels, and among those who gladly accepted one in his own language was a Finlander.

Then they visited a Chinese camp of six men, who joyfully laid down their chop sticks to devour the little booklets.

In many places they met opposition and indifference, but they went on, crossing rivers on a single log, staying over night in bunkhouses, which floated on the water. "The spirit of Bolshevism is in many. One man said: "We are living in slum conditions," and proceeded to put away a meal such as the missionaries had not seen for months. Living on the best of the land and yet talking of slum conditions. Another said: "Slavery, nothing but slavery," and he was getting two hundred and fifty dollars a month for special work, but the gaming table claimed most of it. And yet he would take it from the employer.

Mr. Smith says: "There has been need of reform, but the ideals which the Bolsheviks seek to realize are absolutely hopeless and impossible. The man who saves will have money, the man who does not will remain poor, but when men and women throw the Bible aside and ignore God, there is no limit to which they will not go. Hence the doctrine of "free love, elimination of marriage, the ruin of family and home life, and the overthrow of every other sacred institution for which the Word of God stands."

Italians at the construction camp accepted a number of gospels in their own language, but many there were who would not listen, but spoke in bitter opposition. However, the workers are "going forward," with no literature but the Bible, which will supply needs for every occasion.

I count myself in nothing else so happy
As in a soul remembering my good friends.
—Shakespeare.

The Bible Lesson

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

Sixteenth Sunday after Trinity, Oct. 5th, 1919.

Subject: St. Paul at Ephesus, Acts 18:24-19:7.

ON leaving Athens St. Paul, accompanied by Aquila and Priscilla, made his way to Ephesus. He left them there and went on to other places returning after a time to Ephesus. During this interval Apollos came to Ephesus. He was an Alexandrian Jew who had embraced the Christian faith.

1. Apollos as a preacher of the Gospel. He had several excellent qualifications. (1) As an Alexandrian he would have a broader conception of Divine Revelation than had the Jews of Jerusalem. (2) He had great learning or eloquence. This seems to refer both to thought and the expression of it. (3) He was well versed in the Holy Scriptures. (4) He had been instructed in "the way" of the Lord, that is, in the Gospel. (5) He was fervent in spirit. This is what we call earnestness. These were all valuable assets to one who desired to preach, and Apollos made use of his gifts to the utmost, but he had his limitations. He knew only a partial gospel. With the best intention and with much earnestness he was preaching an incomplete gospel. In fact, the most important part of the Gospel was not included. Knowing only the Baptism of John, one would suppose that he could teach the truths concerning the Incarnation and the Divine Sonship of Jesus but not those of the Atonement and the Resurrection.

We need to guard against a partial gospel. We are often disposed to put more stress upon one part of the Gospel than another. As teachers and as believers we must receive the whole Catholic Faith. Nearly every schism in the Church has arisen from over emphasis upon one or two portions of the Faith and the comparative ignoring of the rest.

2. Sound Christians. Aquila and Priscilla are a fine type of the thoroughly instructed Christian. They had teaching power as well, although they lacked those conspicuous gifts which made Apollos such an outstanding man. They were able to discern the incompleteness of his teaching and to give him the instruction which he needed. This shows us the value of good grounding in the faith of the Gospel. Moreover it is a field in which we may all find exercise for our powers. To know and to teach are great privileges which should be more diligently sought than they usually are. Apollos was a better preacher on account of the help given him by his friends Aquila and Priscilla at Ephesus and it must have been a great source of joy to them to know that they had helped him to qualify for his great work. If you help anyone to become a worker, or a more efficient worker, in the preaching of the Gospel you are doing similar service to that of Aquila and Priscilla.

3. Confirmation at Ephesus. After Apollos had gone to Corinth St. Paul returned to Ephesus. The Church in Ephesus had grown during his absence. Some of the converts, however, were lacking in some respects. Either they were uninstructed, as Apollos had been, or, as is also indicated, they had not received proper baptism. They did not know about the gift of the Holy Spirit. St. Paul instructed them, had them baptized with Christian baptism and then laid hands upon them in order that they might receive the gift of the Holy Ghost. This passage should be compared with Acts 8:14-18 which describes a confirmation at Samaria.

In both cases there is instruction, baptism, prayer and the laying on of hands. The intention and the prayers of the Apostles who laid their hands on the baptized converts was that they should receive the Holy Ghost.

A careful examination of our Prayer-book Confirmation Service will show that such is the chief purpose of Confirmation. We do not "join the Church" in Confirmation. We have already entered into membership in our baptism. We do make a confession of Faith at Confirmation and ratify and reaffirm the vows made at our baptism but the chief thing is a seeking of the gift of God the Holy Spirit. To that end the congregation prays and the candidates pray. To that end also the Bishop prays and lays his hands upon those who are to be confirmed or strengthened by this gift.

Every man should have a fair-sized cemetery
in which to bury the faults of his friends.—
Henry Ward Beecher.

"Only God Can Make a Tree"

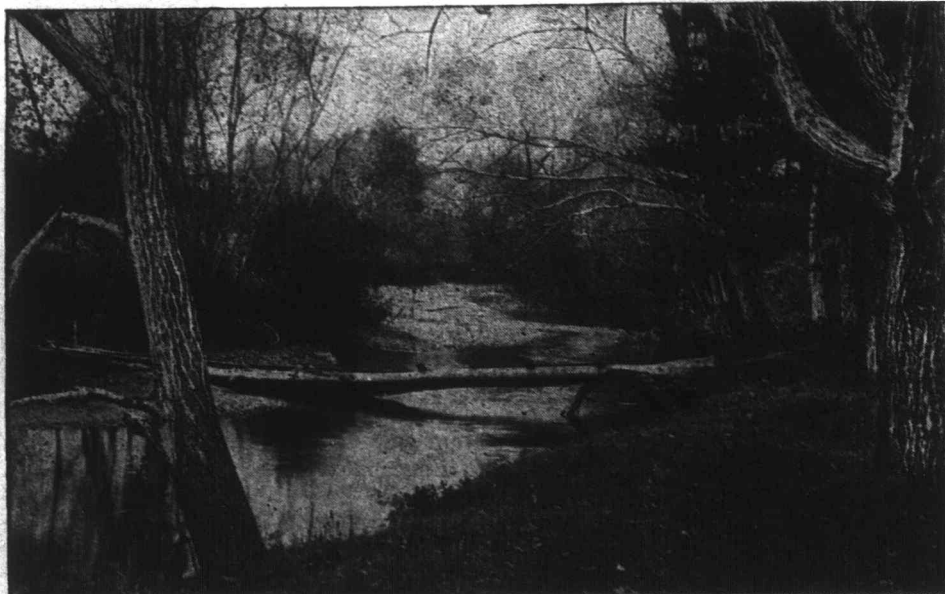
IN all the world there is no more loved object than a tree. No other of Nature's wonders has come so close to the human heart. Highways and commerce follow river and sea, but a tree belongs to home and childhood and to the enrichment of the affections. A benediction on prairie and desert, a companion in the doorway, and a sentinel along the highroad, the beneficence of a tree no mind can measure.

Trees are inseparably associated with sacred story. There is a tree in the Garden of Eden. Abraham made sure the trees of Mamre, traditionally oaks, when he bargained

life. No simpler lines depicting life adorn English literature than Edward Rowland Sill's "Tree of My Life."

When I was yet but a child the gardener gave me a tree,
A little, slim elm, to be set wherever seemed good to me;
What a wonderful thing it seemed! with its lace-edged leaves uncurled,
And its span-long stem that should grow to the grandest tree in the world!

Then he translates into verse the universal experience of unrealized



"OFT HAVE I SOUGHT THEM."

for Machpelah; the despairing prophet was reassured of God's goodness underneath a juniper tree. St. John, in his vision of the New Jerusalem, beheld the tree of life, whose leaves were for the healing of the nations. From the flight into Egypt to the preaching throughout the countryside, the spreading branches of trees must have overshadowed our Lord until He knelt beneath the olive shade in Gethsemane and finally sealed the world's redemption on a tree.

Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame,
But the olives were not blind to Him,
The little, grey leaves were kind to Him,
When into the woods He came.

Out of the woods my Master came,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;

'Twas on a tree they slew Him—last,
When out of the woods He came.

Among the trees of Domremy village Joan of Arc conversed with the spirits that bade her deliver France. Beneath the trees of Valley Forge, Washington prevailed in prayer; Penn's treaty tree, Deering's oaks, and here and there a stately elm witnessed the founding of the American colonies; while the ancestral tree, which has survived vicissitudes to which weaker natures succumb knows the story of a pioneer hearthside, the romance of colonial lovers, the struggle of some lonely settlers, and the heartbreak caused by a baby's grave made in its shadow.

Inwrought with life, a tree is in-bent with our dreams of life. "A man shall be like a tree planted by the rivers of water," says one in Holy Writ, exalting the mission of a godly

ideals, the unrequited world-wide search for a fitting place to plant life's tree.

So here it is growing still, by the lowly cottage door;
Never so tall and grand as I dreamed it would be of yore,
But it shelters a tired old man in the sunshine dappled shade,
The children's pattering feet round its knotty knees have played,
Dear singing birds in a storm sometimes take refuge there,
And the stars through its silent boughs shine gloriously fair.

Again, seeking refuge and respite from the fears and follies of life, the heart has instinctively turned to a tree. There Clinton Scollard found a satisfying philosophy.

Know you the rapturous tenderness of trees,
Their kindlinesses, their beatitudes?
Go you abroad into the cloisteral wood,
And, wandering therein, list to the speech

Leaf holds with leaf, and bough with swaying bough,
And bole with massive and majestic bole!

What mellow-sweet tranquility of tone!
What purity and what high heart-someness!

Were it not well, could we transfer to life
A large serenity from the speech of trees?

From the walls of a convent comes this testimony to the charm of trees:—

In serried rank or lonely state,
Like veterans they stand,
Through starry nights, through storm-swept days,
To sentinel the land.

I know not if I love them best
When fledged with Springtime green,
Or when, with sylvan vesture clad,
They deck the summer scene.

Or yet, when autumn touches them
With dyes unknown to art,
Beneath their gorgeous colour-spell
I needs must yield my heart.

But, ah! I know I love them well
When all white winter through,
With gray and lacelike tracery,
They etch the curving blue.

They are not only the enchantment of a nun's placed surrounding, for where life surges by in frenzied haste Charles Hanson Towne recognizes the magic power of trees:—

I know some poplars by a distant stream
That bring my tired heart the ancient dream.

Sick with the city's thunder and dismay,
Oft have I sought them, far and far away.

Oh, wise are they, my lonely, fearless friends!
For all my doubts their whisperings make amends.

Patient they wait, in solitude apart,
To heal my stricken soul and hush my tired heart.

Few who have really lived but treasure in memory—if not actually—a solitary tree. Perhaps it is a stately vergreen, or an old oak that guards some hallowed spot, or a blossom-laden tree that immortalized a Springtime, or a graceful willow by a quiet pool. To such Wilfred Wilson Gibson speaks understandingly:—

A twisted ash, a ragged fir,
A silver birch with leaves astir.

Men talk of forests broad and deep,
Where summer long the shadows sleep.

Though I love forests deep and wide,
The lone tree on the bare hillside,
The brave, wind-beaten, lonely tree,
Is rooted in the heart of me.

A twisted ash, a ragged fir,
A silver birch with leaves astir.

"Trees are worth loving—they last." Many have worthily loved a



THE CLOISTERAL WOOD.

tree; Joyce Kilmer alone ever adequately praised this beneficent miracle and left his chaste imagining, meet tribute to his heroic spirit.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast.

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.
E. B. G., in St. Andrew's Cross.

All Over the Dominion

Returned soldiers, with their wives and families, were entertained by the members of the Men's Club of St. Cuthbert's, Leaside, Toronto, on September 20th.

Harvest thanksgiving services were held in St. Paul's, Glanford, Ont., on September 14th. The Rev. H. Roche, of the Church of the Ascension, Hamilton, was the special preacher.

The Bishop of Toronto preached in Grace Church the morning of September 21st, dedicating the new pulpit, and in the evening in St. Bartholomew's in connection with the Forward Movement.

The annual Sunday School and congregational picnic of St. Stephen's, Windsor Junction, N.S., took place on September 9th in the grounds of Mr. Sydney Stephen. The prizes were presented by the Vicar, the Rev. J. Abbott, Winfield.

The initial meeting of the Men's Club of St. Saviour's, East Toronto, was held in the parish hall on September 16th. The president, Mr. J. B. Rogers, was in the chair. There was a large attendance and much enthusiasm was manifested.

A harvest thanksgiving service was held in St. Mark's, Hamilton, on September 18th. The Rev. Percival Mayes read the Prayers, Rev. Sub-Dean R. G. Sutherland read the Lessons, and the Rev. C. H. Buckland, C.F., preached. He took for his text Joel 2: 5.

Dr. Cody announced in St. Paul's, Toronto, on September 21st, that the chancel windows would soon be replaced by a stained-glass memorial to those of the congregation who had lost their lives in the war. The whole cost of the undertaking will be from \$12,000 to \$14,000.

A beautiful memorial, in the form of a brass cross, was unveiled in Trinity Church, North Wakefield, P.Q., on September 14th, in memory of the late Mrs. Ruler, of Ottawa, who lost her young life while rescuing a little boy on civic holiday. Rev. E. L. Joyce officiated at the ceremony and preached a very timely and eloquent sermon. The inscription reads: "In memory of Ellen Culbert, wife of R. Ruler, who lost her life in saving the life of a young boy from drowning in the Gatineau River, August 4th, 1919. Greater love hath no man than this, that a man lay down his life for his friends." A large number of people were present at the service.

Lieut.-Col. the Rev. A. H. McGreer, M.C., O.B.E., curate of Christ Church Cathedral, Montreal, who has recently returned from overseas, preached twice at the Cathedral on September 14th to large congregations. Col. McGreer expressed his disappointment at finding on his return to Canada that class was arrayed against class, the capitalists on one side opposing the working classes, who were banded on the other side. The working classes were urging the use of force, he said, and he pleaded for a greater spirit of universal brotherhood as the only solvent of the present situation. The fostering of that spirit was the prime duty of the Church and the Great War Veterans' Association, he said. The majority of the leaders of the Canadian army had been God-fearing men, he declared, and he counselled that the nation's leaders in days of peace should be men of the same calibre. He had heard various speakers of late summon the youth of the country to exploit Canada's wonderful natural resources. There was a danger, he thought, that Canada might fall into Germany's error of building entirely upon commercial prosperity and leaving God out of the reckoning.

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Correspondence

UNITED MEN'S SOCIETIES OF THE CHURCH OF ENGLAND.

Sir,—This week we sent out a call for a general meeting of the members of the Church of England to meet in St. James' Parish Hall, Toronto, for the first meeting of the United Men's Societies after the election of officers last May. We hope that the clergy will read the circulars sent them and help the united effort by urging upon the men of their parish to attend. For fear that some may not know what we are united under one head for, let me say that it was felt that, as we are, and have been, working under as many heads as there are parishes in the Church, that unless we united under one head we would not make much headway. So we have got together as many clubs as we could, and, after notifying every Rector and clergyman within striking distance of Toronto three times, we elected officers, and this is our first meeting after the election of officers. We aim to unite all our men's organizations under one head and unify the work as much as we can, hold lectures, athletic games and tournaments, organizing leagues, both for winter and summer sports, organize Bible Classes wherever possible, assist in the financial schemes of the Church by systemizing the work for collecting, etc., holding debates and examinations on the history, ritual, architecture, music and other kindred subjects, encouraging attendance at church and Holy Communion, and in every way possible assisting the clergy so as to relieve them all that is in our power. If any clergyman wants a men's organization, and we can help him organize one of some kind, we will do so; and we are ready to furnish programmes of lectures, etc. We propose holding evenings where two or more parishes will join for competitive games, debates, etc., for enjoyment and profit. If any church would like to have the president or another man to meet their men and explain our aims and objects more fully, write or phone undersigned,

when arrangements will be made at once to do so.

The men of the Church of England should stand shoulder to shoulder for God and the Church, and unless we unite and strengthen the weak, we will always stay where we are. Let us get together and get acquainted, and thereby be stronger, more sociable, and help to educate our boys and young men to do all that they should do, and more. Come to that meeting and hear what we are, and help us to make this united effort a power that will be felt from one end of the diocese to the other and from one end of this Dominion to the other.

N. A. Howard-Moore,
 67 Jameson Ave., Toronto.

THE HISTORIC MINISTRY.

Sir,—Mr. Montizambert says: "May I remind those who support the 'Presbyterian' view, that Ignatius' own rigorous assertions re the authority of the *episcopoi* have not been met." If Mr. Montizambert will refer back in your issues to June 12th, 1919, p. 377, he will see that they have been completely met. I there quoted St. Ignatius as stating that "his sole authority for his strong advocacy of the Bishop's office was based upon a special revelation made to himself, no man having given him any advice in the matter" (Phil. 7). I also quoted Gwatkin as concluding that Ignatius practically admits that of Bishops as appointed by Apostles, "he knew of no such institution."

Again, Mr. Montizambert asks, "How are we to understand the statement with which Jerome follows up the sentences quoted, viz., 'What does a Bishop that a presbyter does not except ordination?'" Now, there should have been no difficulty whatever in fully understanding the foregoing passage. In his note on Titus I. Jerome tells us plainly that "with the ancients, presbyters were the same as Bishops," and then he adds, "So let the Bishops know that they are above presbyters rather by custom than by Divine appointment," or, as Lightfoot has it, "Any actual ordinance of the Lord." When, therefore, in his letter to Evagrius he says, after again declaring the identity of Bishops and presbyters, "What does a Bishop, except ordination, which a presbyter may not do?" he is merely referring to the custom which had deprived them of a function in which both presbyters and Bishops had equally participated, as we plainly see in 1 Tim. 4:14, when presbyters ordained Timothy, assisted most likely by Paul (2 Tim. 1:6). Paul's assistance as an Apostle does not, however, in any sense whatever affect the main point in this contention, viz., that a presbyter equally possesses all the Divine functional right possessed by a Bishop, because the former is as fully a Scriptural Bishop as the latter (Acts 20:17, 28). At first the sole governance of the Church was in the hands of the presbyters, who, as St. Paul tells us, were Bishops or overseers of the Church. There were then but two orders in the Church, presbyter-Bishops and deacons. Very early, however, a change came. One of these "Bishops and presbyters," otherwise, presbyter-Bishops, was chosen to preside over the rest. Who was the first to propose this change, or by whom it was first definitely effected, we do not know. Many have been the elaborate attempts to settle this question, but, according to Canon Sanday, it has been all guesswork, since here "positive data fail us" ("The Conception of Priesthood," p. 63; cf. 61). The eminent Lightfoot claimed that the threefold ministry, such as we now possess, with its separate orders and exclusive functions, could be traced to Apostolic direction, but, despite what he

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assumed to be appearances to this end, it was a mere guess. In opposition to Lightfoot, Jerome may still warrantably be quoted as claiming that the difference between presbyters and Bishops was merely owing to the custom of the Church (*ecclesia consuetudine*), a conclusion confirmed by the fact that so ardent an advocate for the Episcopal office as Ignatius denied that it was from man's advice for the prevention of schism that he had derived his view of the importance of the threefold ministry, affirming that it was by the direct teaching of the Spirit. Had any of the Apostles instituted Episcopacy, Ignatius would certainly have known of it, and the fact that he did not know of it is greater evidence for the non-Apostolic institution of Episcopacy than Lightfoot or anyone else can show in proof that the threefold ministry is of Apostolic direction. It is perfectly true that when Ignatius wrote (c. A.D. 110), there were several Bishops in Asia Minor presiding over their respective bodies of presbyters, but holding no such monarchical position as that assumed by Ignatius, a fact which evidently prompted Gwatkin to affirm, "Ignatius is the first writer who makes a single Bishop ruler of a Church." It is further true that the Canons of Hippolytus, a Roman Church Order supposed to date from c. A.D. 200, assert that the power to ordain is not assigned to presbyters. But this can only mean by local conciliatory action, for the Scriptures definitely indicate that presbyters do possess the inherent right to exercise the power of ordination, and that fact ought long ago to have settled for ever this controversy. From the directions of this Roman Order I had concluded that when Ignatius wrote the form of ordination at Rome was Presbyterian. From the fact, however, that these directions assert that the power to ordain is not assigned to a presbyter, Mr. Montizambert tells us that my conclusion is "untenable." To what I have already said about this direction I may add that it has reference solely to the ordinary course of conferring orders when a Bishop is in charge of the Church or diocese. When there was no Bishop, then the Bishop-elect was ordained by one of the presbyter-Bishops, over whom he was soon to rule, which made the Church government at Rome virtually Presbyterian in A.D. 110.

Arthur E. Whatham.

PROVINCIAL SYNODS.

Sir,—Owing to the sitting of Parliament I was unable to be present, except one evening, at the recent meeting of the Provincial Synod of Ontario, but I carefully read the reports of its proceedings published in the newspapers. There is no doubt in my mind that our Church is being overgoverned, and that there is no justification for incurring the expense and expenditure of time involved in holding sessions of the Provincial Synod of Ontario, and I very heartily supported the Rev. Dr. Renison in his motion for a joint committee to enquire and report upon the question. In this connection I would draw attention to one or two points. The most important matter before the Synod was the revised Prayer Book, which was swallowed at one gulp as a whole, a most proper and satisfactory action, in my opinion, but the usefulness of that extra formality is not apparent; and so it was with the other business. I did not hear of one item that could not have been just as satisfactorily dealt with—yes, I would say, more satisfactorily dealt with—by the General Synod or a committee appointed by the General Synod. There is no reason why the General Synod should not appoint an Ontario committee, a Maritime Province committee or a committee for each province to attend to such local matters as the Diocesan Synods cannot conveniently or effectively deal with. I would also draw attention to the large number of our Synod delegates—relatively large, perhaps I better say—who do not take their duties seriously, who do not attend the meetings, or who only attend to be marked present. This remark, of course, applies particularly to the laymen. We have too few workers, and, I think, a special effort should be made to get a better lay representation at all our Synods. Some provision should I think, be made for the payment of the expenses of lay delegates. Many good Churchmen cannot afford to pay their own expenses and give their time, too, and many have not been taught to do so. On the other hand, meetings of Synod are not as interesting as they should be, and the spiritual side of Church affairs is rarely touched. Could we not make our Synod gatherings an opportunity for creating and extending among our men an *esprit de corps*, a feeling of real fellowship; and I think this can only be done by giving

some attention to the social side of our meetings? I have made friends whose friendship is one of the treasured things in my life by attending Synods, and I have there met men who have raised my standard of Churchmanship and Christianity, so I can speak as one who appreciates the great possibilities of the field.

Francis H. Gisborne.
September 20th, 1919.

SOCIAL SERVICE COUNCIL AND PROHIBITION

Sir,—It has been represented to me by friends, whose judgment I have a high regard for, that the Bulletin of the Council for Social Service is sometimes one-sided, and does not give any opportunity for a reply, or for a statement of the other side. This must be, I suppose, more or less inevitable in a publication that has no correspondence column, and the only way it can be obviated is through the public press. I must say, however, that, speaking for myself and the Editorial Board, we are perfectly willing to publish a rebuttal of any of the arguments or facts published in the "Bulletin." If any writer desires to present the case against prohibition, and will do so in a temperate and reasonable manner, we will publish it, although, of course, we reserve the right to preface the paper by a statement that it does not represent the views of the Council. The manuscript should be not less than five thousand nor more than seven thousand words in length.

H. Michell.

Preferments and Appointments

Chipping, Rev. W., B.A., Rector of St. Paul's Church, Wilkie, Sask., to be Rector of Star City, Sask.

RUPERT'S LAND NOTES.

His Grace the Archbishop of Rupert's Land held a Confirmation at Reston, September 14th.

The Rev. C. H. Bristoll, Rector-elect of St. George's Church, Birtle, with Blenheim and Foxwarren, preached at the Harvest Thanksgiving in St. Mary's, Brandon, Sept. 14th, and next Sunday will take charge of his new Parish.

The Rev. Rural Dean Baldock of Middlechurch, will be the special preacher at Harvest Services at Meadowdale, Wakefield and Gunville to-morrow.

A conference of the Anglican clergy of the Western part of the Diocese of Rupert's Land, will be held in Virden on Sept. 23rd to 26th. A Quiet Day will be conducted by the Ven. Archdeacon Wells-Johnson of Moose Jaw, Sask., on Wednesday and on the remaining days addresses will be delivered by the Rev. Dr. Westgate, Western Field Secretary of M.S.C.C. Rural Dean Parker, of Portage la Prairie, Rev. Canon Jeffery, Secretary-treasurer of the Diocese of Rupert's Land, Rev. Rural Dean Findlay of Virden, and Capt. the Rev. R. W. Ridgeway, M.C., O.B.E., of Clanwilliam.

The Rev. A. J. Warwick, who has been appointed to the charge of the Shoal River Mission at Pelican Rapids, will be a passenger on the S. S. Manitou, sailing from Winnipegosis on the first of October.

The clergy of the Deanery of Dufferin met at Holland last week and organized the Parishes in the Deanery for the Diocesan Missionary Campaign. The Rev. F. Glover, Rector of Manitou, was the preacher at the special service.

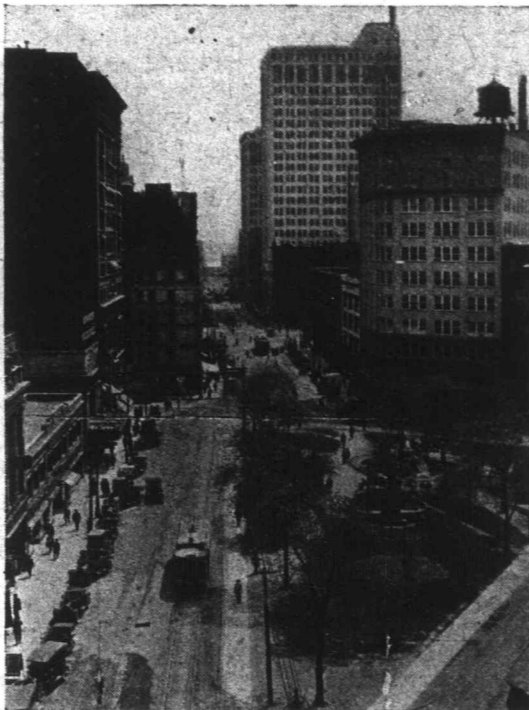
Brotherhood

THE DETROIT CONVENTION.

News of the coming great gathering of Churchmen, October 1st to 5th, in Detroit promises splendid enthusiasm, and a big attendance of Brotherhood of St. Andrew men of both the States and Canada. Mr. H. L. Choate writes of large delegations from many States, and our head office has word of delegations to be present from Ottawa, Toronto, Hamilton, Welland, London, Windsor and other places.

The Executive Committee is strongly urged to at once secure again a travelling secretary, and many communications urge the continuance of the Dominion Brotherhood as one of the greatest needs of the Church at this time of reconstruction.

Nominations for the new Dominion Council should be sent to Toronto at once. Many are already to hand; also any suggestions or resolutions for the nineteenth Canadian Conven-



DETROIT, MICH.,

The Scene of the Brotherhood Convention, October 1-5th.

tion, which is being held conjointly with the thirty-fourth American Convention, as given above.

The Dominion Council meet for general business at 9.30 a.m., Friday, October 3rd, and on Saturday, October 4th, at 10 a.m., the annual report of the Canadian Brotherhood will be presented, the nomination and election of the Dominion Council take place, a general conference held, and the Very Rev. Dean Owen, D.D., of Hamilton, will speak on "Canada's Need of the Brotherhood of St. Andrew."

Delegates unable to reach Detroit before Friday evening will be in time for all the Canadian meetings. Dominion members, both Juniors and Seniors, are invited to all sessions and meetings of the American Brotherhood.

For further particulars write Mr. H. L. Choate, Hotel Tuller, Detroit, or Mr. Evelyn Macrae, 8 Sheppard Street, Toronto.

At Toronto, Mr. Allan M. Andrews, Junior Secretary of the Michigan Diocesan Assembly, addressed splendid gatherings of men and boys of the Brotherhood of St. Andrew at St. George's Church and the Church of the Epiphany, Parkdale, on Sunday last. Mr. Andrews aroused considerable interest in the coming Detroit Convention.

Dr. Foss Wescott, the new Bishop of Calcutta and Metropolitan of India, was enthroned in the Cathedral at Calcutta on August 1st, in the presence of a large congregation.

Commencing July 1st, 1919

the subscription price of The Canadian Churchman will be as follows:

Canada, and other points in British Postal Union, \$2.00 per year (in advance)
United States and Foreign \$2.50
All remittances received will be credited at \$1.50 rate to June 30, 1919 and at \$2.00 rate thereafter.

BISHOP OF TORONTO'S PROPOSED ITINERARY. . . .

- Sept. 24.—Mission of Kinmount—Burnt River, 2 p.m.; Kinmount, evening.
- Sept. 25.—Mission of Cardiff and Monmouth—Iroindale, forenoon; Highland Grove, afternoon; Deer Lake, evening.
- Sept. 26.—Mission of Cardiff and Monmouth—Harcourt, forenoon; Wilberforce, afternoon; Essonville, evening.
- Sept. 27.—Mission of Cardiff and Monmouth—Ursa, afternoon.
- Sept. 28.—Mission of Haliburton—Haliburton, Moon's School Eagle Lake, Harburn and Donald.
- Sept. 29.—Mission of Stanhope—Pine Lake, forenoon; Maple Lake, afternoon; Boskung, evening.
- Sept. 30.—Mission of Minden—Minden, afternoon; Gelert, evening.
- Oct. 5.—Mission of Gore's Landing and Hastings—Perrytown, forenoon; Gore's Landing; Roseneath, evening.
- Oct. 6.—Mission of Hastings—Warkworth, afternoon; Hastings, evening.
- Oct. 7.—Mission of Apsley—Lasswade, afternoon; Apsley, evening.
- Oct. 8.—Mission of Buckhorn—Haultain, afternoon; Young's Point, evening.
- Oct. 9.—Hall's Bridge, afternoon; Warsaw, evening.

Churchman as well as an eminent statesman, and he has on various occasions spoken at Church Congresses.

CONFERENCE ON BEHALF OF JEWS.

An Inter-Diocesan Conference has been arranged on behalf of Israel and of Jewish Missions, to be held in Montreal, under the auspices of the Montreal Jewish Mission, from Wednesday, October 15th, to Friday, 17th, inclusive. There will be three sessions daily, at 10.00 a.m., 3.00 p.m., and 8.15 p.m. The Lord Bishop of Montreal will preside. The object of this conference is to consider the various aspects of the Jewish question and the ways and means by which Jewish evangelization can be more successfully carried on in Canada. The following speakers have promised to take part on the conference programme:—Rt. Rev. J. Fielding Sweeny, D.D., D.C.L., Lord Bishop of Toronto; Rt. Rev. W. R. Clark, D.D., Lord Bishop of Niagara; Ven. Archdeacon J. Paterson-Smith, B.D., LL.D., of Montreal; Major the Rev. Canon A. P. Shatford, M.A., of Montreal; Rev. Prof. G. Abbott-Smith, D.D., of Montreal; Rev. Canon P. L. Spencer, Superintendent of the Jewish Mission, Hamilton; Rev. M. Malbert, Superintendent of the Ottawa Hebrew Mission; Rev. D. B. Langford and Mrs. Langford, of the Nathaniel Institute, Toronto; Rev. D. J. Newgewart, Superintendent of the Montreal Jewish Mission; Rev. F. H. Bhowin, M.A., of Ottawa; Rev. W. S. Major, of Montreal; Rev. H. C. Walsh, of Terrebonne. Further information regarding speakers, programme, etc., can be obtained from the Montreal Jewish Mission, 42-44 Prince Arthur Street East, Montreal.

Church in the Motherland

On his 86th birthday Canon Boney preached a sermon on "The Golden Age."

The Bishop of British Honduras, Dr. E. A. Dunn, left England on the return to his diocese on September 3rd.

Mr. Charles Coborn, who lately retired from the music-hall stage in London, is a sidesman at the Parish Church of St. Mark, Kennington, S.E.

The body of the late Bishop of Lincoln, Dr. Hicks, who died at Worthing lately, was cremated at Golder's Green, and the casket was taken to Lincoln.

Mr. F. A. Bevan, a well-known Evangelical Churchman, died at Eastbourne on August 31st, aged 79. He was for 51 years the Chairman of the London City Mission.

It has been found impossible to hold the usual dismissal service in London this month for the out-going missionaries of the S.P.G., as it has been found impossible to obtain passages for many of them.

The Archbishop of Canterbury has appointed the Rev. F. O. T. Hawkes, Vicar of Aldershot, to the important Vicarage of Lambeth, S.E. Mr. Hawkes was formerly one of the Curates of Portsea Parish Church.

On September 3rd Lord Halsbury, formerly Lord Chancellor, celebrated his 96th birthday. He is a great

The Churchwoman

The September W.A. Board meeting was held at St. Mark's Church, Hamilton, on the 10th. At the celebration of the Holy Communion the Rector, Rev. P. Mayes, gave the devotional address on "Phebe, a Servant of the Church." One new life member was welcomed, Miss Kelly, of Orangeville, made a member by her branch. The recording secretary asked for volunteers for city representatives. The Dorcas secretary and the secretary of the Juniors reported the receipt of bales and parcels on which over \$2,500 had been spent. The secretary-treasurer of the Literature Committee announced the intention of holding two Institutes, one at St. Catharines, in the end of October, the other at Hamilton in the end of November. Attention was called to the devotional outlines and outlines for missionary study in the September "Leaflet," and to the booklet, "The Joy of Thy Salvation," published by Columbia W.A. The Extra-Cent-a-Day Fund is at present \$63, and Thankoffering to date \$1,897.70. "Every member and every branch" is the desired goal for this fund. The treasurer's statement showed receipts, \$387.12; expenditure, \$84.90. The receipts to date for Indian and Eskimo work are about \$2,700, which is beyond the assessment. The return of Mrs. Spencer, the librarian, after her recent severe illness, is

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NEW WESTMINSTER W.A.

The monthly meeting of the W.A. of the diocese of New Westminster was held in the St. Paul's Parish Hall on September 2nd. The treasurer reported a balance of \$140.05. Mrs. Balfour was appointed to represent New Westminster at the annual meeting of the Dominion Board, to be held in Hamilton in October. Two new branches have been formed a country branch at Port Kells and a Japanese Girl's Branch at Mrs. Patrick's Mission. A Japanese girl is the president. Reports were received from the Junior secretary, the Japanese convener, who said that the Japanese themselves had contributed \$1,000 for alterations at the East End mission. The study scheme, which included a series of lectures and weekly study classes, was discussed, and will be begun early in October. The address was given by the Rev. H. G. King, Rector of the parish.

garding the appointment of the seven deacons. After the procession a solemn Te Deum was sung.

On Monday evening, September 8th, a reception was held in St. Peter's Hall, at which the visiting clergy renewed old acquaintances. Addresses were given by the Lieutenant-Governor of the province, the Chief Justice, the mayor and others on the work which had been accomplished by St. Peter's in the fifty years of its existence. It was recalled that when the church was built the immediate neighbourhood was the worst part of the town, and given over to all kinds of vice. Owing to the influence of the Church this condition of things has totally changed, until now it is one of the best residential parts of the city.

On Sunday, September 14th, the Ven. F. W. Vroom, D.D., Archdeacon of Nova Scotia, celebrated at 8 o'clock. At the 11 o'clock celebration Bishop Osborne celebrated. The sermon was preached by the Rev. W. H. Bullock, retired Chaplain to His Majesty's Forces, the only surviving Priest of those who took part in the opening services of the Cathedral. He recalled the early days of St. Peter's and the circumstances connected with the founding of the church, and referred feelingly to the first incumbent. In the afternoon Bishop Osborne addressed the children on his work in South Africa. In the evening Archdeacon Vroom preached a powerful sermon from the text, "Hallowed be Thy Name, Thy Kingdom come, Thy Will be done in earth as it is in Heaven." Dr. Vroom emphasized the need of spirituality, especially in the present crisis. There was a ceremonial procession after the service. The special services are to be continued throughout the month.

THE GOLDEN JUBILEE OF ST. PETER'S CATHEDRAL, CHARLOTTETOWN, P.E.I.

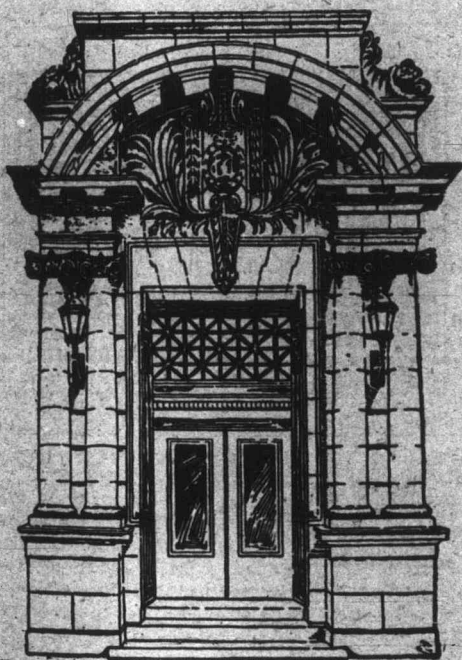
The opening services of the golden jubilee of the Cathedral were held on Sunday, September 7th. There were celebrations of the Holy Communion at 7 and 8 o'clock, the former being taken by Canon Simpson, who has been Priest-Incumbent for more than 32 years. The Rev. C. R. Harris, who recently returned from overseas, where he had been serving with the Army Medical Corps, assisted at this service. Mr. Harris is an old St. Peter's boy, received his early education at the Church School, and after his course at King's College, Windsor, returned to St. Peter's as an assistant Priest. Immediately prior to enlisting he was Rector of Rawdon, N.S. The 8 o'clock service was taken by the Rev. W. J. Cox, Rector of St. Andrew's Church, Philadelphia, and a former pupil and then assistant priest at St. Peter's. Mr. Cox served in the South African War as a Chaplain. He was assisted at this service by the Rev. A. E. Andrew, who served in France as a Chaplain and won the Military Cross. Mr. Andrew also received his early training at St. Peter's School, and was later an assistant Priest.

At the 11 o'clock celebration, Dr. Hunt, Alexandra Professor of Divinity at King's College, Windsor, and formerly assistant Priest at St. Peter's and headmaster of the school for seventeen years, was the celebrant. The preacher was the Right Rev. E. W. Osborne, D.D., retired Bishop of Springfield, Ill., who conducted a Mission at St. Peter's in 1883. He wore his cope and mitre, and was attended by the Rev. J. V. Young, Priest-in-charge of the Mission Church of St. John Baptist, St. John, N.B., as Chaplain. The text was St. Luke 10: 21, 22, "Blessed are the eyes that see the things that ye see," etc. In a telling sermon the Bishop pointed out the error in wishing to have lived in days gone by, showing the advantages of the present times, which were denied to the apostles.

In the evening Bishop Osborne was again the preacher, his text being, "They watched Him." In his sermon he pointed out how our Lord was continually watched for evil by His enemies, and also for good by His friends. In like manner the Church and individual members of the Church now bear the same watching, and, consequently, it is our duty to walk warily lest we bring reproach on our Lord. He also denounced the present popular theory that it is the business of the clergy to attend to all kinds of social service. This, he said, is the part of the laity, directed by the clergy, recalling the decision of the first Council of Jerusalem re-

hoped for. A letter was read from Miss Tims, of the Sarcee Home, in which she referred to the shortage of workers in the Home. A resolution of sympathy with the family of the late Mrs. F. O. Martin, of York, a former member of the Auxiliary, was passed by a standing vote.

The Women's Guild of Holy Trinity Church, Ottawa East, conducted a refreshment tent at the Exhibition grounds lately with marked success, the proceeds from which will be devoted to the building fund of the new church.



Main Entrance—Head Office

OUR CHARGES

OUR charges for the management of an estate are no more and often less than those of a private executor. They are fixed by the Surrogate Court Judge when he audits the estate accounts. The amount which he allows, as the order of the court reads, "is a fair and reasonable allowance for our care, pains, trouble and time and personal disbursements expended in and about the administering, arranging and settling the affairs of the said estate."

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ballots, but his victory was delayed through the rule of the convention which required the successful nominee to receive a concurrent majority of both the lay and clerical votes. On the final ballot Bishop Burch received 128 clerical votes and 86½ lay votes, each lay member having a fractional vote, as against his closest competitor, Rev. Dr. Ernest Milmore Stires, Rector of St. Thomas Church, who had 55 clerical votes and 28½ lay votes. Rev. Dr. William T. Manning, Rector of Trinity Parish, was third with 32 clerical votes and 17 lay votes. The remaining candidates were Rev. Charles L. Slattery, Rector of Grace Church, who showed considerable strength in the early balloting; Right Rev. Nathaniel S. Thomas, Missionary Bishop of Wyoming, and Rev. H. P. Nicholas. Bishop Burch's election must be confirmed by the House of Bishops and the House of Clerical and Lay Delegates at the General Convention of the Episcopal Church which will be held in Detroit on October 8th. After the result of the third ballot had been announced, Dr. Stires moved that the election be made unanimous and was seconded by Dr. Manning.

The Church in U.S.A.

Efforts are being made to enlist the entire resources of the American Church to aid the Department of the Interior in its work of Americanizing the 13,000,000 in the U.S. who neither read nor write the English language.

The 2nd Sunday in Advent is to be generally observed in the United States as "Bible Sunday." The original New York Bible Society was organized on December 4th, 1809, and there has been no interruption in the work from that day to the present time.

Canon Carnegie, Sub-Dean of Westminster Abbey, and Rector of St. Margaret's, Westminster, is visiting Mrs. William C. Endicott, at Bar Harbour, Maine. Mrs. Carnegie was a Miss Endicott before her first marriage to the late Right Honorable Joseph Chamberlain.

The Rev. F. M. Gratiot has been appointed the religious editor of the "Chicago Tribune." Mr. Gratiot is a graduate of the Western Seminary, and for the past two years has been Curate at St. James' Church, Chicago, and instructor in Religious Pedagogy at the Western Seminary.

A tract of land of 2½ acres, valued at \$75,000, centrally situated, has been given to grace Church, Hastings-on-Hudson, N.Y., by Mrs. Wilson Warren Fowler. Within five years it is hoped to erect a new building thereupon, and in the meanwhile the property will be used for a community playground.

Right Rev. Charles Sumner Burch, Suffragan Bishop of the New York Diocese of the Protestant Episcopal Church, was elected Bishop of New York, on the third ballot, at a special diocesan convention yesterday. He succeeds the late Bishop David H. Greer. Bishop Burch led the six candidates nominated on all three

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been very poorly paid. We would most strongly urge the people of this province to do what is just and fair in such cases. Persons who are underpaid and in poverty cannot work to the best advantage, and the community itself suffers from its failure and neglect to do what is right."

The following recommendation concerning venereal diseases was supported: "The council desires to call attention to a grave moral failure that lay hid beneath the fair surface of our life, until the stress of the war revealed it—a failure which unless checked will encompass our physical as well as moral ruin—venereal disease. The Government is alive to its seriousness and all that outward measures can do will be done. But it would be a fatal mistake to think that the evil of venereal disease can be eradicated by physical prophylactics, which by themselves only make safe the way of sin. The evil is due to moral failure, failure under temptation to adhere to the Christian law of purity. Moral diseases cannot be cured by mere physical remedies. The Church must apply itself with redoubled energy to build up the moral fibre of our people, especially of the young. The evil can be successfully combated only by the help of Divine Grace and by plain and faithful Christian teaching. Let us assist the efforts of the Government in every way open to us; but let us not forget that the ultimate and the only sure remedy lies in the practical recognition of the Christian ideal of purity and of the relation between the sexes."

The hon. treasurer, Dr. Matthew Wilson, reported a balance of cash on hand of \$397.52. Expenses for the year amounted to \$704.52.

The stand on prohibition taken by the General Synod and the Social Service Council of the Anglican Church was endorsed by the Provincial Synod. The Synod concurred in the expressed opinion of the Anglican Church in Canada on prohibition. The house was divided on the subject and there was some discussion. Nobody wanted the open bar to come back, but there were members who believed there should be some regulation of

the manufacture and distribution of liquor, reference being made to the desire for beer and wine. It was felt that the General Synod having commended prohibition, it was unnecessary for the Synod to express its opinion.

The Upper House (the Bishops) endorsed the council report on prohibition which reads as follows: "The Ontario Temperance Act has undoubtedly lessened drinking and drunkenness very materially, and increased sobriety means increased efficiency in the people. The homes of the wage-earners are better cared for and their children are better fed and better clothed, all of which makes for better health and strength in the growing generation. The crimes and disorders attributable to drink have been reduced and the conditions of our towns and cities and of travelling on Saturday nights have been immensely improved. These are very solid gains. In view of what has been said, the council believes that it would be a calamity to restore the old order which existed before the passing of the Ontario Temperance Act, but is of the opinion that some relaxation should be made to legalize the sale of beer and wines in Government-owned shops and that better facilities should be afforded than at present exist for securing wine for sacramental purposes."

The following pronouncement on profiteering was made: "Taking selfish advantage of present circumstances to the detriment of any class of the community is deprecated by this Synod and we pledge ourselves to promote honesty in practice and action, among ourselves and also to support any legislation which may tend towards the suppression of the evil of profiteering."

A motion was introduced that the Bishops, who now compose the Upper House meeting separately, should be asked to meet with the Lower House. After considerable discussion, it was decided as this would require an amendment to the constitution, a report be brought in by the provincial council for the next session.

The next meeting will be held in London, Ont.

The Bishop's Shadow

by I. T. THURSTON

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CHAPTER XIII. (Continued.)

Nan's Departure.

"Had 'nough?" Theo questioned, when plate and cup were empty.

"Spect I might get outside of one or two o' them doughnuts," Carrots answered, with another wink at Jimmy's clouded face.

When the doughnuts also had disappeared, Theo said, "Come along a bit with me, Carrots," and the two walked off together, leaving Jimmy for the first time savagely angry with his friend Theodore.

Carrots slouched along at Theo's side, with his narrow eyes roving suspiciously from side to side in search of a possible policeman, into whose hands he suspected that his companion might be scheming to deliver him. He could not conceive the possibility of anybody's failing to avenge a wrong if he had the chance.

"Carrots," began Theodore, "where do you sleep?"

"Can't catch me that way," thought Carrots to himself, as he answered carelessly, "Oh any wheres 't I happen ter find myself when I'm sleepy."

"No reg'lar place—no home?" questioned Theo.

"Nope."
"Well, I've paid rent up to the end of the month for the room I've been sleepin' in, an' I shan't use it any more. You can sleep there for nothin' for the next week if you like."

Carrots stopped short and gazed at his companion with his tongue in his cheek.

"Think I'm a fool?" he asked, shortly.

"I do' know whether ye are or not. 'Seems to me you will be 'f ye say 'no' to my offer," and Theo looked straight into the shifty eyes of his companion.

That straightforward look puzzled Carrots. It was more convincing than any words. He studied Theo's face for a moment, then he burst out, "What's your game, anyhow, Tode Bryan?"

"Carrots," exclaimed Theo, earnestly, "there's no game at all about it. I've got the room, an' I don't need it, 'cause I've taken another one. You're welcome to use this till the month's up. Now, what d'ye say? Will ye take it or leave it?"

"I'll—take—it," rejoined Carrots, slowly.

"All right." Theo gave him the number, adding, "Come to my room any time 'fore ten for the key."

Then he hurried on, leaving Carrots in a maze of wonder, doubt and indecision, for he could not yet believe that Theo meant honestly by him.

As for Theo, he whistled cheerily as he hastened on, for he felt that he had been doing a bit of his Captain's business. He was not in the least deceived. He knew that Carrots was a "bad lot," as he expressed it, but he said to himself, "I was a bad lot, too, not so very long ago, an' I'll see if I can't do something for Carrots while I'm a-huntin' for that Jack Finney."

Jimmy Hunt was on the lookout for Theodore that evening, and pounced upon him the moment he appeared. Jimmy's face was still clouded, and he made no response to his friend's cheery greeting. "I say, Theo," he began, "I'd like to know what you meant by it, anyhow."

"What's the trouble, Jimmy? What do you mean?"

"What d'you mean by luggin' that thievin', sarcy Carrots over t' the stand this mornin' an' stuffin' him with grub, an' never askin' him for a red cent?" Jimmy spoke in a deeply aggrieved tone.



"You won't lose anything by it, Jim. That comes out o' my share of the profits," Theo answered, quickly. "Tain't that," responded Jimmy, hastily. "I wouldn't 'a' minded if it had been any other feller but him. Say, Theo, what did make ye do it

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anyhow? Think ye might tell me that."

Theodore looked down into the face lifted to his, half curiously, half impatiently. "Jimmy," he said, gravely, "wouldn't you be glad if somebody would lend a hand to Dick and help him make a man of himself?"

Jimmy flushed. He was ashamed of his brother and mortified by Dick's evil reputation.

"Course," he answered, shortly, dropping his eyes. "Well, Jimmy, I'd help Dick if I could, an' there's another feller I've been huntin' for ever so long. 'Seem's if I can't find him anywheres, an' so till I do find him, I'm a-goin' to try to pull Carrots up 'stead of him.

"Pull Carrots up!" echoed Jimmy, scornfully. "Tode, you must be soft if you expect to make anything out of such a bad lot as Carrots."

"There's a good spot in most chaps, I b'lieve, Jimmy, an' I guess

there's one in Carrots, if I can only find it. Anyhow, I'm a-goin' to try for a while."

"Huh!" growled Jimmy. He said no more, but after this he watched Theo and Carrots closely, and did a deal of earnest thinking on the subject.

Carrots slept in Theodore's room for the next week—slipping softly up and down the stairs, with furtive, suspicious glances into every dark corner in the halls at night, and departing in the same fashion before Theo was up in the morning. He uttered no word of gratitude, but Theo knew better than to expect anything of that sort.

One night when he came in, Theodore sat with his door wide open, and called out pleasantly,

"Come in a minute, Carrots." The boy paused on the threshold until he had satisfied himself that there was no one else in the room,

then he sidled in and dropped heavily on a chair.

"Wal, what's wanted?" he inquired, gruffly.

"Like to earn a little extra money to-morrow?" Theodore began.

"That depends."

"Depends on what?"

"On the kind o' work."

"Well, I should think you'd be ready for any kind of work," Theodore remarked, with a quick glance at the ragged garments of the other.

Carrots grinned, carelessly. "Oh I ain't a swell like you," he replied, casting, what he meant for a scornful look at the other boy's clean outing shirt and decent suit. Theodore had reached the point now where he had at least one clean shirt a week.

He ignored the remark and went on, "There's plenty of fellers that would be glad of this job, but I want to give you the first chance at it. Jimmy Hunt's goin' on an excursion to-morrow, an' can't run the stand. You can run it if you want to."

Carrots gazed at him with mouth and eyes wide open.

"Me?" he exclaimed, incredulously.

"You mean 't you'll let me run it—alone—'thout you bossin' the job?"

Theo nodded.

Carrots' mouth slowly stretched into a grin of mingled satisfaction and derision, as he exclaimed, "All right. I'm your man!"

"Then be ready to go with me at half past six," replied Theo. Then he added, "Look here—what's your real name? 'Taint Carrots I know. If you'll tell me what 'tis I'll call you by it."

"Do 'want none o' yer callin'! Carrots's good 'nough for me, an' if I'm suited, other folks needn't ter interfere," growled the boy, with renewed suspicion.

"No need to get huffy 'bout it," rejoined Theodore. "It put me up a peg when folks begun to call me Theodore 'stead of Tode or Toady, an' so I thought you'd feel the same way. 'Course, if you like to be Carrots, nobody cares."

"Humph!" grunted Carrots, and departed without further discussion of the matter.

He was waiting in the hall when Theodore opened his door the next morning and assisted handily enough about carrying the big basket and arranging the stand. He did not, however, believe that Theo meant to leave him actually in charge, until he found himself established behind the neat counter with fifty cents in nickels and pennies in his pocket, to make change.

"Wal, I'm blest!" he exclaimed, and then he grinned and chuckled and slapped his sides with glee, while Theodore went off, thinking to himself,

"It's a risk, but I had to give him his chance."

Many times during that morning he thought of Carrots and wondered how he was getting on. It was a hot day and an unusually tiresome one for Theodore, and it was later than usual when he returned to his room. Before he had closed the door Jimmy Hunt ran across the hall calling out, "Say, Theo, where's the baskets an' things?"

Theodore's heart sank, but he answered quietly, "Haven't they been brought back?"

"No. Who'd you get to run the stand, Theo?"

"Carrots."

"Theodore Bryan—you didn't!" exclaimed Jimmy, in such a tragic tone, that Theo almost laughed outright. His amusement was the last straw to Jimmy. He burst into a storm of scornful blame, in the midst of which Theo quietly stepped into his room and shut the door, leaving Jimmy to fume and storm as much as he chose. That brought the boy to himself. He began to cool down, and to remember that, after all, the stand belonged to Theodore, and he had a right to do as he pleased with it. So, after standing in the hall, kicking at the

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banisters for a while, to relieve his feelings, Jimmy knocked at the closed door, and in response to Theo's "come in," he went in, in a somewhat calmer state of mind.

"What you goin' to do in the mornin' Theo?" he began, in a subdued tone.

"Have you been to the stand, Jim?"

"Yes, an' that scamp, after he'd sold all the stuff went to work an' auctioned off the dishes an' coffee-urn an' everything. Just skinned the place out slick," Jimmy burst out, indignantly. "I went 'round to see where the baskets was, an' some fellers told me all about it. They said 'twas a red-headed chap done it, but

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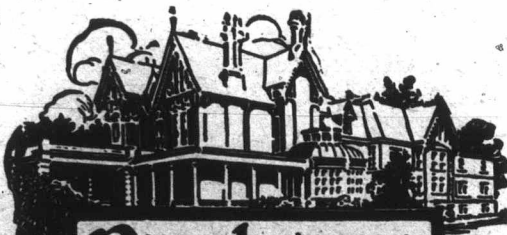
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I couldn't believe you'd be green 'nough to trust that Carrots. Say, Theo, did you re'ely think he'd do the square thing by you?"

"Not much. I hoped he would, an' I had to give him a chance, Jimmy."

"Why'd you have to?" asked Jimmy, curiously.

"Where would I be now if somebody hadn't given me a chance, Jimmy?"

"Oh, you—you ain't Carrots. You're another sort."

"Yes, I'm another sort now, but I was bad as Carrots before I met Nan an' Little Brother," answered Theo, earnestly. Then he added, "Don't you worry 'bout the stand. I'll go out presently an' buy what's wanted."

"An' ain't ye going to do nothin' ter that Carrots for this, neither?" inquired Jimmy, anxiously.

"No, nothing. But, Jimmy, don't fret yourself about him. If he keeps on as he's been doin', he'll soon find himself locked up."

"N' he'd oughter be, too," muttered Jimmy, as he went away, leaving Theodore to think over the failure of his attempt. He was not much surprised, though he had not expected quite such a clean sweep on Carrots' part, and the loss was not heavy enough to embarrass him at all. At Mr. Scott's suggestion, Theo had begun to deposit his extra earnings in a savings bank, and he had enough on hand to easily replace the dishes and utensils lost, but he was disappointed and disheartened. It seemed so useless to try to help one who would not try to help himself. And yet he could not be quite discouraged since he always remembered what he himself had once been.

(To be Continued.)

NOT HIS NAME.

The train was pulling into the station, and as the passengers crowded to get off, the hotelman walked up and down calling: "King George, sir? King George?" Coming up to an old gentleman from the country he said, while stooping for the man's bag, "King George, sir?"

"No, sir," replied the old man, "you are mistaken. I'm Abraham McCarthy."

MIGHT BE CONTAGIOUS.

A young matron of Baltimore, upon entering her nursery, found her youngest in tears.

"Why, what's the matter with Harry?" she asked the nurse.

"He's mad, mum," explained the nurse, "because I wouldn't let him go to the Simmonses across the strate."

"And why wouldn't you let him go, Norah?"

"Because, mum, they're having charades, so he said, an' I wasn't sure whether he had had them or not."—Pittsburg Chronicle-Telegraph.

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A man from the north of Scotland was on holiday in Glasgow. One Sunday evening he was walking along Argyll Street when he came upon a contingent of the Salvation Army, and a collection-bag was thrust in front of his nose. He dropped a penny into it. Turning up Queen Street, he encountered another contingent of the Salvation Army, and again a smiling "lass" held a collection-bag in front of him. "Na, na," he said, "I gied a penny toe a squad o' your folk roon' the corner just noo." "Really?" said the lass. "That was very good of you. But, then, you can't do a good thing too often. And, besides, you know, the Lord will repay you a hundredfold." "Aweel," said the cautious Scot, "we'll jist wait till the first transaction's feenished before we start the second."

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