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A Church of England Weekly Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 46.

THURSDAY, APRIL 24th, 1919.

No. 17.

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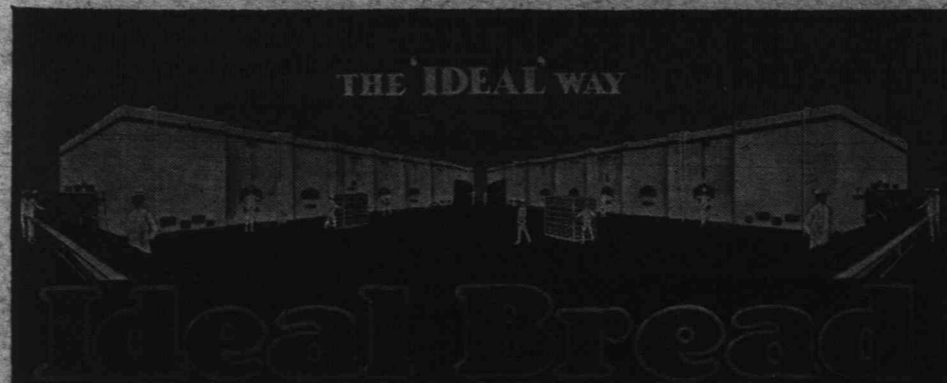
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IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Personal & General

The REV. R. H. A. HASLAM has arrived safely in Toronto from India.

The British overseas Dominions claim the sum of \$5,000,000,000 from Germany on account of losses sustained.

MISS NORAH BOWMAN, who has lately returned to Japan from furlough, has been stationed at Toyohashi, Mid-Japan, where she will be working with the Rev. R. M. Millman.

At the close of the evening service on April 13th in St. Matthew's Church, Winnipeg, Mr. J. W. DAFOE, editor of the "Manitoba Free Press," gave an address on the Peace Conference.

There were 24,000 copies of the Children's Number of the "Mission World" sold by the Sunday School children during the past month. St. Mary's Sunday School in St. John, N.B., sold 1,000 copies.

The wardens, vestry and lay delegates of St. Benedict's, High River, in the Diocese of Calgary, have unanimously requested the Bishop to appoint Major the Rev. W. R. WALKER to be their Rector. The Bishop has made the appointment.

The total forces raised by Australia for the war purposes were 400,000 out of a population of less than five million people. The whole number were raised by voluntary enlistment. The total casualties up to February 8th numbered 307,900.

The fiftieth anniversary of the founding of the York Pioneer and Historical Society was celebrated in Toronto on April 17th. Colonel George T. Dennison, the Police Magistrate of Toronto, the veteran member of the society, was present.

REV. S. C. GRAY is resigning the rectory of Christ Church, Macleod, Alta., at the end of April. Since he has been there he has done splendid work, and all who know him will be sorry for his departure. He is going to the Diocese of Fredericton.

CANON R. S. W. HOWARD, who for the past seven years has been the Rector of Christ Church, Chatham, Ont., has accepted the rectorship of St. Martin's, Montreal, in succession to the Rev. Dr. W. W. Craig. He will assume his new duties on June 1st.

On March 23rd the REV. HUGH W. DICKINSON, a graduate of Wycliffe College, Toronto, was advanced to the Priesthood at a special Ordination service in Trinity Cathedral, Newark, N.J., by the Right Rev. Edwin S. Lines, D.D., Bishop of the diocese.

About \$5,000 has already been collected for the memorial window to be erected in All Saints' Cathedral, Halifax, in honour of the men of Nova Scotia and Prince Edward Island who took part in the great war. The committee is anxious to have at least \$6,000 before placing the order.

Archdeacon Vroom, President Boyle and the Presbyterian and Methodist ministers of Windsor, N.S., "made a few remarks" at the Christ Church congregational reception to Rev. C. and Mrs. PATERSON SMYTH, at which the striking feature was the heartiest of welcomes given to the new Rector.

REV. W. H. TOWLE, who has concluded his locum-tenency at Wellington, Ont., during the absence of Rev. V. O. Boyle on military service, will be appointed to a parish in due course. He has not been appointed to Bancroft, as we were erroneously informed, for Rev. H. Peltem is incumbent there.

Official letters of appreciation have been received by BISHOP WHITE, of Honan, from the British military authorities in Peking acknowledging the

services rendered by REV. A. J. WILLIAMS, who has been rendering direct military service during the war by acting as interpreter amongst the Chinese coolies in the province of Shantung in China.

After more than half a century's residence in the vicinity of Kemptville, the death has occurred there of Maria Sexton, widow of Henry Anderson, and mother of RIGHT REV. C. P. ANDERSON, Bishop of Chicago. She was born at Athens in 1834, and was a daughter of the late Jonathan Sexton. After their marriage she and her husband resided for fifty years on a farm near Oxford Mills.

DR. H. M. SPEECHLY has returned to Pilot Mound, Man., after three years of war service. He went to England in 1916 as a civilian to serve in whatever capacity offered. There he took over the practice of two younger men, who were thus released for active war service, and carried on single handed most of the time. Besides this he helped in three epidemics of influenza, Dr. Speechly acted as O.C. for a military hospital.

The marriage of Capt. the Rev. ALAN D. GREEN to Miss Gertrude Finlayson, of Toronto, will take place in Deer Park Presbyterian Church, St. Clair Avenue, on Tuesday afternoon next, the 29th inst., at 2.30 o'clock. Capt. Green has just returned after having spent nearly three years in military service as an Army Chaplain at the front. Capt. Green and his bride will leave for the Pacific Coast almost immediately after the wedding to take up their new work in connection with the Columbia Coast Mission.

On Tuesday, April 29th, the Rural Deanery of Toronto are giving a dinner to labor representatives in St. James' Parish House at 7 p.m. Mr. P. M. DRAPER, secretary of the Trades and Labour Council of Canada, will be the chief speaker. He has been in Great Britain for some time advising with Premier Borden regarding labour matters. A large gathering of representative laymen is expected. Conference and discussion will take place after the speeches. Tickets (\$1) can be obtained from Canon Plummer, 6 Spruce Street, Toronto.

Deep sympathy is expressed with REV. R. J. W. PERRY, Rector of Innisfail, Ont., on the death of his wife from influenza in the Barrie hospital at the early age of twenty-nine. She had endeared herself to the congregations of the parishes where her husband has been Rector by her warm-heartedness and kind thoughtfulness. Her devotion and efficiency in every department of Church work has been an inspiration. Her body was laid to rest in the Mount Forest Cemetery on Good Friday. Besides her husband, Miss Harper, a sister, Mrs. Wm. McKinley, Archdeacon Perry and Messrs. Wm. and Robt. Perry mourn her loss.

The REV. GEORGE NESBITT, who died in his eighty-ninth year, on the 4th instant, at his residence in Toronto, had been living in retirement for the past twelve years. He graduated from the University of Trinity College sixty years ago, taking his B.A. degree in 1859 and his Master's degree in 1863. He was made Deacon in 1861 by the Bishop of Toronto, and ordained to the Priesthood a year later. For many years he laboured faithfully, in the face of many difficulties, in several Missions in the then Diocese of Toronto, prior to the date of the separation from it of the Diocese of Niagara. From 1871 to 1880 his name is recorded in connection with the parishes of Arthur, Port Perry and Rosemont. In 1880 he was appointed to the living of Georgina, which he held till the date of his retirement in 1897. His kindly disposition and his earnestness in the work of the Church will be remembered by many.

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Canadian Churchman

Toronto, April 24th, 1919.

Editorial

THE lesson has been a sharper one than ever. It has been demonstrated to vaster multitudes of human beings than ever what war means. For that reason the opportunity of organizing the world on a basis of peace is such a one as has never been presented to the world before; and in this fateful hour it is the supreme duty of statesmen in every land, of the parliaments on whose will the statesmen depend, and those who guide and direct the public opinion which has the making of parliaments, not to soil this triumph of right by indulging in the angry passions of the moment, but to consecrate the sacrifice of the millions to the permanent redemption of the human race from the scourge and the agony of war"

With these noble words LLOYD GEORGE closed his speech in the House of Commons last week. They voice the deep conviction of every true Britisher. We can be thankful that the traditions of our Empire lie that way. We are not going to forget in our triumph the righteousness we invoked in our distress. And we are not going to forget in our safety the unrighteousness which left a ravaged Belgium and a gasping world.

OF tremendous significance is the FORWARD MOVEMENT which was announced in the Primate's letter on this page last week. It is proposed that we shall put our shoulders to a wheel which will require some turning, which is eminently worth turning and, most of all, which vitally needs turning. The Missionary and Beneficiary Funds, to mention no others, must be put on a sound footing. We have a chance of making our church one hundred efficient. It will require more than united effort and publicity.

To be a worthy success, the spiritual must be the basis, not an element, but *the basis*; or else the Forward Movement will be only a glorified campaign drive. The spirit of self-dedication and sacrifice must utterly possess our people. Our gifts must be governed by that spirit and not by the persistence of a canvasser. The people must be enlightened by every means regarding our aims and the significance of their giving and the responsibility of their refusal. But we have an idea that the enthusiasm had better be generated in some other way than the ordinary "rouser" campaign methods, with banquets, local rivalries and other "pep and push" dodges.

We need more money. We need men most of all. Young life will be dedicated and attracted to the work of the Church according to the religious temperature of the home. The fewness of Canadian young men entering the Sacred Ministry is one evidence that we have allowed the tasks of material development to absorb our interests. Before we can raise men and money we must raise the spiritual tone of the whole church and every church.

ALTOGETHER dreadful are the reports which come from India about the famine prevailing. Owing to lack of rain in the Central and Northern provinces, the crops have failed, and food has already gone up far higher than it was in the terrible famine of 1900. The "TIMES" of India states that the poor have eaten up all their food and are wandering from place to place in the effort to obtain food of any kind. The famine is now "an all India affair." The BISHOP OF BOMBAY writes the people are dying, and those who are facing death are selling their bullocks for anything they can get. Food prices have soared to heights unknown for a hundred

years. Traffic has practically ceased; mails undelivered, business at a standstill. No wonder food riots have taken place in some cities. It is estimated that the famine death rate *each week* is the same as the normal death rate *each year*. The INDIA FAMINE RELIEF COMMITTEE is waiting for your subscription. Mr. Donald A. Cameron, Manager of the Canadian Bank of Commerce, Toronto, is the Treasurer. Remember the starving peoples of India are fellow-citizens of our Empire.

HOW the War Cabinet resolved itself into a prayer meeting at one critical stage of the war, was the story told by the REV. SAMUEL CHADWICK, at the New Central Hall, Birmingham, recently. A message came through from SIR DOUGLAS HAIG saying: "We have our backs to the wall." The War Cabinet received the news in silence. Then a member said: "Well, it has come to this now. It is Heaven help us." The PRIME MINISTER said: "Yes, that is just where we are; it is Heaven help us, so let us ask Heaven." Probably for the first time in British history a War Cabinet meeting was turned into a prayer meeting.

It is this kind of thing that gives us confidence in the Empire and its leaders. SIR DOUGLAS HAIG

is a man who went to a prayer meeting and all the five great generals under him are men of faith. ADMIRAL BEATTY said long ago that he wanted to see the nation on its knees. LORD JELlicoe is a man who went with his little daughters to a children's service, and the PRIME MINISTER, when he went away to Wales, preached in a little chapel. The Empire will never be far from God's blessing when it follows the guidance of such men, and its heart is fundamentally sound when it places the task of leadership on such shoulders.

EDUCATION, in its fundamental bearings on the individual and society, is the point of the recent reforms introduced by the MINISTER OF EDUCATION for Ontario. Dr. Cody believes that the rural schools can be made community centres. The clergyman and the schoolmaster have the stimulation of the cultural interests as their particular tasks. To strengthen the rural school is to take a long step in the solution of rural problems. And rural problems are just as grave as city problems for both the church and society. In fact the rural problem is perhaps more difficult because distance and fewness make conditions more depressing for those who depend on numbers for their enthusiasm.

The Christian Year The Good Shepherd

(SECOND SUNDAY AFTER EASTER)

THE thought of the Easter Season in the Epistles and Gospels does not, as might be expected, direct attention to the Resurrection of our Lord, nor to the manner and meaning of our own resurrection, but interprets the true spirit of Christianity by putting emphasis upon the life the Christian is enabled to live, and is expected to live, in the power of the Risen Lord. The thought is turned constantly to practical Christian living. In the Epistle for to-day the Christian is urged to bear grief and suffering bravely for conscience sake, knowing that such fortitude is worthy of Christ, and that in the end it ministers to good; and this is to be done through the power of the risen Christ "Who His own self bare our sins in His own body on the tree."

The parable of the Good Shepherd, in the Gospel, is also meant to be intensely practical, for we are to see in it how that we are to follow Christ implicitly and confidently in doing His will and walking in His steps. The meaning of shepherd life was well known in Bible lands, but can scarcely be appreciated here among us. The shepherd knew, and cared for, all his sheep. He could call them by name and they knew his voice. They knew him and from their trust in him chose to follow him instead of a leader of their own which we know to be the way among sheep. They followed him because they received good at his hands and there was a sympathy between the shepherd and the sheep. Hence it was that shepherd life was often used as a figure of speech. Ezekiel wrote of the future Israel: "I will set up one shepherd over them and he shall feed them, even my servant, David." "Ye, my flock, the flock of my pasture, are men, and I am your Lord, saith the Lord God." And when Jesus saw the multitude He was moved with compassion "because they were as sheep having no shepherd." He would indeed be their Shepherd, and in Him would the vision of Ezekiel be fulfilled. But first He must go through the grave and gate of death that in His risen life He might

shepherd the whole flock. "I, if I be lifted up, will draw all men unto Me."

It is a great comfort for Christians to think of Christ as the Good Shepherd, and, therefore, not only as One Whom we may confidently follow, Whose steps will lead aright, but also as one who has for us, as a flock, and for every one of us as individual souls, the affectionate care and interest, which in those times, and in those places, the true shepherd had for his own flock. It is an especially beautiful thought when the flock reciprocate the shepherd's care, by putting implicit confidence in his leadership, and refusing to follow those who would lead them astray. The combination of the hireling and the wolf may be said to represent "The Interests" among us, for whose benefit profits are made out of the weaknesses of human nature. These interests are best served in the destruction of ideals of righteousness and purity and by extending and intensifying the kingdom and power of sin. There is a continuous propaganda by the hirelings of Satan to make sin and evil attractive, and to set traps to deceive, in order that those who prosper through vain and human susceptibilities, like vultures upon carrion, may, by leading the sheep astray, batten upon the souls of men.

Let it be noted that our Lord did not say "There shall be one fold," but "there shall be one flock." A fold is a place hedged around and closed in, with which the local shepherd may be associated. It better represents the different sections of Christianity with their various denominational fences and their respective overseers, or it may be taken to indicate the local congregation wherein the word pastor is significantly used to designate the minister. The pastor is one who cares for a section or portion of the flock under the chief shepherd. The people look to him so long as he reflects the love and care of the Good Shepherd. But the flock is infinitely larger than the fold, and however desirable from every point of view organic church union may be in these days, let us not undervalue the real union which now actually exists in common loyalty to the one shepherd of all. All who look to Him, and hear His voice, and endeavour to follow His leading, are one in Him, and are united in the one flock under the one shepherd.

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The Bible for Daily Needs

SUGGESTIONS FROM EXPERIENCE
by WILFRID T. GRENFELL, M.D.
Medical Missionary to Newfoundland and Labrador.

LIFE, life, life is what men's minds and men's souls need. Thank God, modern methods for really helping our bodies when in trouble are redeeming medicine from the necromancer and the astrologer, and making the physician's and surgeon's life daily more satisfactory to his own soul. For the X-ray, the ophthalmoscope and stethoscope, the electrocardiograph, the microscope and a hundred other aids to accumulate knowledge—God be thanked. But there come times when these will not enable us to give either comfort or relief or healing; when they will not make the weak strong, or give sight to the blind, or power to the paralyzed limb. And these times come to every human being, just as surely as does sickness limited to the body. Therefore, of all God's material gifts to me, the Bible is by far and away the most precious. I would let any man have all I have else first, because it alone always offers what I can find nowhere else on earth.

The wonder and the beauty of our Bible is that to every difficulty and every age it adapts its message; so that to rich and poor, in joy and sorrow, it always brings just what one needs when there is no other source of comfort for bereaved humanity. For neither dollars nor foods—nor even dopes—can filter through our physical case-ment and satisfy our souls.

Was there ever a time like now, when its brave, strong words of eternal and abiding helpfulness were so needed? It pays me, I know, a thousandfold to read it.

A MAN-IN-THE-STREET COMMENTARY.

This is my plan—please remember it is only mine—a very, very busy man's, who reads for himself, and not the plan of a preacher or theologian who has time to dig into commentaries and compare original texts—my copy becomes what I must call "a man-in-the-street commentary." Not that I am for a moment discounting "the cloth," but my own training and bent happen to have been along scientific lines.

My comments, then, are the thoughts of a plain surgeon who reads an English Version which he can carry in his pocket, and who has to be satisfied with what the English words convey—who, therefore, buys the most modern English text obtainable, caring nothing for dignity of expression, nothing for old English, but just seeking the alkaloid from the drug; a man who is willing to trust the honesty of the translators, believing that they are better fitted to put into modern language the real meaning of the old words than he is; and so is thankful. God knows I surely am. For He has given me ten thousand things out of it.

We do not make the reading of the Bible a fetish. We try to read a bit each day consecutively, but we do not always succeed. The odd thing is that the day's portion, beginning where we left off last, seems always to contain a message. I presume it is because all the Scriptures are but parts of one sign-post, pointing first forward and then back to the one man who always lived right—i.e., the Christ.

WITH PENCIL IN HAND.

Personally, I always read with a pencil in my hand. I find it keeps me looking for something worth writing down. I only interleave specially studied parts, especially when noting the thoughts I want to hand on to a Bible Class. The copy gets too big if you interleave much.

I read mostly the four Gospels—they are the four glass panes of a lighthouse to me—but I like the Old Testament also, if it didn't take up too much room for one's pocket. When I have used up all the spare space with my notes I get a clean new copy. One comes to the Bible with a new attitude, I find, practically every time, and old notes are like stale food—they clog the appetite and cramp the mind as with clothes one has grown out of. The old words want new watering, as it were, each time with the dew of new daily mercies, just fresh, if they are to live and give the new life each time. One comes, then, to the familiar passages as if one had never seen them before—the kind of interest with which children come to those stories which they have never heard before—the daily portion comes like a new letter from the very last delivery; but most letters, with all their special delivery stamps and

joyful freshness, are really only old truths in new lights.

"ALL THAT JESUS HAD DONE."

Here is my last page of reading. A telegram had brought us overnight the news, utterly unexpected, as I had received a letter from him in the morning, had just been his guest, and he was to be ours next month, of the "peaceful passing" of a man I loved as a brother, and whose death meant infinite loss to my own life and work. We read, before resting, Paul's brave words in Corinthians 15. But our eyes were dimmed all the same with scalding tears, and the night failed to bring the peace which is real rest. Our portion the next day was Mark 5:20. My scrawls on the margin read this time as follows. (Had it been, say, a message bringing me the news of the endowment of our hospital or of an orphan child, the line of thought and comment would obviously have been quite different):—

Verse 20. "The man began to tell all Jesus had done for him."

March 5th, 1918. I find that He is carrying my trouble as He has so often done, though I couldn't see it last night. He surely has taken the sting from death, for there is none left.

"Every one was amazed." So are we now again every time we look to Him.

Verse 21. "A great number of people gathered to meet Him." No empty pews when He is really around, because He is giving what they are looking for.

Verse 22. "As soon as he saw Jesus he threw himself at His feet." Of course. There are occasions when there is nowhere else to go. To "see Him" yourself is the way to learn that.

Verse 23. "I pray you, lay your hands on my little daughter that her life may be spared." That is the real ordination which gives life and gives it back; "to know Thee"—and that is the time to be ordained also. Whatever deathbed conversions do bestow, they certainly do not give "life" on earth, or save those who are left behind from the sting of death.

Verse 24. "So Jesus went with him." Because He was asked to go. Have you ever asked Him?

Verses 25-27. "A woman came and touched Him. Many were pressing round Him. How many women in proportion came to Jesus in trouble! They do so still. Many of us press around, but do not touch Him. He gives a love potion, not a mathematical solution. Faith, not science, is the point of contact.

Verse 28. "If I can only touch—." I can if she could, but it needs my determination, my will, to do it. "At once the mischief was stopped." The facts of experience are better than the philosophy of our protoplasm.

Verse 30. "He knew." Splendid!

Verse 31. It is actually touching, not "pressing around," which gives the trolley life. Even the apostles, however, found it hard to see the difference. Christ called that difference "Faith." It only turns the switch on.

Verses 32-33. "Knowing what had happened to her." That is the way to argue. No "ology" can contravene that. "I was blind, now I see." (I do not much care how it happened.)

Verse 34. "Your faith has delivered you." No denying that; but if the doctors could have done it for her, He would not have. He is responsible for hospitals. This is a fact, viz., that our faith in the Resurrection does give us victory over the grave.

Verses 35-36. It seems that the "ruler," like a good many preachers, did not impress people with "his sure and certain faith and positive message about death." It is a terrible time to have any doubts. Jesus was awfully sorry, for He saw the gleam of faith in the poor fellow's soul. How get rid of them? Why, throw them out of the window.

Verses 37-38. Fear and faith are the antitheses. Confusion, weeping and death are the concomitants of the former.

Verse 39. "She is not dead." I know it. There is no death, but my brain, like these people, tries to laugh at me.

Verse 40. "Taking his companions." Only three fishermen, but Jesus needs companions—needs me!

Verse 41. "I am speaking. Get up." Has there ever been an instance of a person to whom He spoke not getting up? His call is a resurrection, and we know it. So we can if we "will."

Verse 42. "She stood up." They were overwhelmed with amazement." Go and amaze the world that way. There is no need to sorrow for those He calls, where and when He wants them. Our friend has left us—go you and fill his place.

Verse 43. "Jesus said, 'Do not be talking about it. Give her some food.'" It is really a natural result. Instead of chattering, go and repeat it, and so give food and strength to others.—The Congregationalist and Advance, Boston, U.S.A.

Letters from a Prairie Parson

Dear Marmaduke,—

I was glad to hear from you again. I can picture you hard at work in your garden. Only last week in a letter from England I was advised to sow my spring onions at once! That night we had a snow-fall heavier than any this winter. March has been rather a bad month, but I suppose we were spoiled by the exceptionally good weather in January and most of February. My life and yours certainly form quite a contrast. I cannot imagine myself settling down to a life-work even in such a charming little spot as your village is. You must find it monotonous, at times, though I envy you your opportunities for quiet study. Sometimes when I get "weary in well doing," I see you sitting under the cedar on your lawn listening to the cool sound of the brook as it tumbles through moss-covered stones into the pond on the other side of the garden wall. It is an ideal place for rest, the sort of place our Lord might choose for His workers to come apart and rest awhile. But as a parish to work in I am sure I could not tolerate it.

It would do us both good, perhaps, to change places for a short time. (We would agree that the time should be very short.) In the last ten months I have covered five thousand one hundred miles just in the course of my work; including, of course, an occasional trip to the neighbouring "city" for stores. I forget how far it is round the world, but I think my faithful horse and I might keep the trip in mind.

Of course the parishes out here are far too large. Reckoning twenty-five miles as a good average day's work for a horse that is on the trail continually, you will see that I spent two hundred and four days in the inspiring occupation of sitting behind a horse's tail, keeping two wheels or two runners in the rut.

But why is such a contrast necessary? You have too much time for recreation and study, I have too little. You could visit all your parishioners in a week on foot; I cannot visit all mine in a year, driving five days a week. You have no financial troubles to face; I find it hard to "make ends meet."

I do not know the remedy. I do not see why two or three of your little parishes in England should not be combined, so that every man has enough work to keep him busy and yet to allow a fair amount of recreation. That would set free one or two men in each reorganized parish, but they might be totally unfit for work out here and have no inclination towards it. Besides, the ideal is for the Canadian Church to recruit her ministers from Canada. Again, though such a combination of little parishes would mean a fairer distribution of labour, and would make it possible for the salary of two ministers to be devoted to missionary work, the Canadian Church should not be dependent at all on England for financial aid.

Where would be the value then of such a re-arrangement? It would be a good thing for the men who have not enough to tackle to bring out the best in them. It would be a great help to the missionary work of the Church. It would be a practical denial of the "soft job" sneer that has a sting of truth in it. It might set a new ideal of self-sacrifice and give a healthy appetite for the hard job to men who rather disdain the ministry as a profession. If the life of every parson in the Church of England was a living example of self-sacrificing love—a man's life—the profession of the Christian minister might make a new appeal to Canadian manhood.

I enjoyed reading Walter Carey's "Liberty, Equality, Fraternity." It is very rarely I pick up a book and read it all before I put it down. I enjoyed it all. He has something to say on self-sacrifice, and on the subject of inequality in the Church.

I enjoy my work in spite of the absence of the fellowship of kindred minds, and in spite of the absence of leisure. I like the bigness of it and its freedom from convention and formality. There is an added truth in the words, "whose service is perfect freedom."

When you get tired of the monotony of your little sphere of work, and I get tired of attempting to work effectively in a parish of four hundred square miles, we will think of one another, and the fear of being each in the other's place will bring contentment.

Yours sincerely,

K. ANON.

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The Historic Ministry and Re-union

The Most Rev. GEO. THORNLOE, D.D.,
(Archbishop of Algoma).

THE preface to the Ordinal in the Prayer Book of 1549, which is practically identical with the Preface of to-day, declares categorically that from the Apostles' time (which cannot be later than the beginning of the second century) the three Orders of ministers, bishops, priests and deacons, existed and enjoyed exclusive recognition in Christ's Church, so that no one not accredited by the usual tests, and duly ordained by the imposition of hands (which at that time could only mean a Bishop's hands) was allowed to exercise the functions of those Orders.

And the same preface declares that in order to continue those offices and to maintain their exclusive recognition in the Church of England the same regulations and restrictions should be observed.

Thus the Church of England deliberately placed herself on record regarding the sacred ministry some 370 years ago; and her declaration has remained practically unchanged to the present day.

It makes no difference what the personal views of individual Churchmen may have been at various epochs of her history, or what distinguished and representative men may have said or done, under the strain of trying times, in regard to non-Episcopal ministries; it makes no difference what Act may have been passed by the State in relation to the appointment and standing of ministers; from the beginning of her Reformation career, the Preface to her Ordinal expressed, with unmistakable clearness, the mind of the Church of England upon the subject of the apostolic ministry; and that declaration defines her position to-day.

It is indeed permissible to enquire whether or no her position is well taken; whether or no, in making the statement of her Ordinal, she has been in error through all these centuries of time. But that is not the question with which we are dealing now, nor indeed is there much room for fresh enquiry along that line. We take it for granted and we think it has been fairly established, that the great Church of England has made no mistake in saying that from the Apostles' time down to the Reformation the three-fold ministry of Bishops, priests and deacons held the position she ascribes to it. Otherwise indeed we have been grievously wrong in our attitude towards non-Episcopal bodies, and the sooner we acknowledge our fault and correct it the better for all concerned. Our present point, however, is this, that taking the Church's statement as true we are bound to maintain our position at all cost and to require its acceptance by other bodies of Christians as a condition of our union with them.

For we must not forget who the Apostles were, and the unique relationship in which they stood to Christ on the one hand and to His Church on the other. With the Prophets they are referred to by St. Paul as the foundation of the household of God, "Christ Himself being the chief corner-stone." They were inspired agents commissioned by our Lord to bring all nations into His obedience. To this end they organized, and set in order, the Church which their Lord had called into existence, determining, under the guidance of the Divine Spirit, the main features of its constitution and ordinances. And by the Apostles we are to understand not merely, though chiefly, the specially chosen followers of our Lord but the Apostolic band of the earliest Christian period.

Surely we ought not lightly to change or discard in favour of our own modern methods, institutions set in order by our Lord's inspired agents, and thus by a fair inference, stamped with the approval of our Lord Himself.

It were well, perhaps, here to remind ourselves incidentally, that the threefold ministry of Bishops, priests and deacons, is not the only institution believed to be established, in fulfilment of our Lord's will, by Apostolic authority. The Lord's Day, the first day of the week, observed as a memorial of the Resurrection in place of the Sabbath, the seventh day, the memorial of God's rest from his creative labours; infant baptism adopted in spiritual fulfilment of the covenant of circumcision, bringing little children into the corporate blessings of the Church of Christ; the laying on of hands or Confirmation, used as a pledge and invocation of the Spirit by whom we are built into an habitation of God; and we might

add even the New Testament itself, whose inspiration is the inspiration of the Apostolic men who wrote it; were all given us by the same authority. With varying fullness of evidence these institutions all come to us stamped, as our threefold ministry is stamped, with the authority of the Apostolic Church. And we accept them on that authority because we believe it carries with it the approval of Christ.

Such is the view which the Church of England has consistently held since the beginning of the Reformation. It is the view which has made us adopt an attitude of aloofness from bodies of Christians which discard the institutions in question. It is the view, therefore, which constitutes a dividing line between us and non-episcopal bodies. We believe that the ministry of Bishops, priests and deacons, coming down from the Apostles' time, comes through the Apostles from Christ in a sense which could not be true of other later ministries.

At first a natural prejudice against those who seceded from her or against communions which sprang into existence in opposition to her, may have intensified this attitude on the part of our Church. In process of time aloofness may even have hardened into alienation, misunderstanding and distrust. There can be no denial of the fact that, as decades and generations passed away, the relations between the historic Church of England and non-episcopal communions around her became too often those of rivalry, bigotry and even actual hostility. But it was never mere prejudice and rivalry which produced this state of active alienation. There was always more or less consciously, the conviction in the mind of the Church that her ministry possessed an authority which others did not.

Whatever lay beneath it, however, the spectacle of this division among Christians was an ugly one. Think as we will of the causes of separation we are beginning now to realize the full measure of its ugliness. Let men talk as they will about difference of temperament demanding differences in religious organization and worship, we are coming to realize that brethren ought "to dwell together in unity," and that there may be unity in things that are essential along with diversity in things that are not. We may not yet see eye to eye as to what is essential and what is not; but we are more and more persuaded that division in the Church of Christ is one of the greatest evils of the day because it is one of the chief hindrances to the spread of Christ's Gospel. On every hand public opinion to-day sets strongly against a divided Christendom, and clamours for the re-union of the sundered fragments of the Church of Christ.

This is a situation that demands more than mere passing notice. It constitutes an appeal to all Christian people. Making all due allowance for the fact that there are fashions in public opinion as there are fashions in dress, and that the human mind is strangely swayed at different times in different directions, there remains abundant reason to believe that the movement we are considering is largely the result of the working of the spirit of God in the minds and hearts of men, and that it is therefore a movement which cannot be ignored without peril to the highest interests of the Church and of the world at large.

With all this in view it were well for us to consider one or two special features in the religious outlook to-day, and to ask in what direction we shall be most likely to find a solution of the problem confronting us.

1. It can hardly escape us that, coincidentally with, one might almost say as a part of, the awakening of the Christian world to the evils of division, there has arisen an impatience of restraint and a desire, if not a demand, for immediate reunion at almost any price.

All this reaches far back into pre-war days; but the war has accelerated the pace. We are told that the experiences of the battle field have widened men's outlook lifting their eyes to the truer realities of life. It is said that denominational restrictions, limiting Christian fellowship, are now seen to be merely matters of method and that the great thing after all is to be loyal to Christ. We are informed that in ministering to the dying, under the abnormal conditions of the battle front, such restrictions are never thought of, and that

they should never be thought of under the normal conditions at home. It has even been suggested that in reality the truly normal conditions are those of the battle field not those at home, since the life of religion is not a peaceful occupation but a warfare.

In the present state of public opinion such reasoning is most telling and produces a deep impression on the popular mind. But it is well to be careful. There are such things as hasty judgment and precipitate action. Two things certainly should be clear beyond dispute; first, that many a good cause has been wrecked by ill-advised haste; and second, that there is something greater and more essential than unity—namely, truth.

2. We notice further, that the demand for unity takes the form of proposals for co-operation. Not merely partisans, and men of irresponsible character and position, but Churchmen of distinction and influence, whose judgment is widely trusted, have been carried, by the considerations alluded to, into the movement for unrestricted co-operation. Despite all rules to the contrary, they have placed themselves on record as favouring the admission of non-episcopal ministers to a part in the services of the Church, and to the use of our pulpits; and they have advocated the waiving of Confirmation, as a preliminary to Holy Communion, in the case of devout members of other Christian communions.

Undoubtedly there is, in these proposals, much that appeals to our brotherly instincts; and few among us can have failed to feel some sympathy with them. It is surely right to go to the fullest lengths permitted us by our principles in the direction of Christian fellowship. Indeed, it were almost a sin not to take advantage of the tide that is setting in so strongly towards the reunion of a divided Christendom. And to that end we may well study, with unremitting diligence, the movements of religious thought, and the demands of social life around us. Doing so we shall find countless ways and opportunities of expressing legitimately the spirit of Christian brotherhood regardless of denominational barriers; Church-people fraternizing with members of other communions without the slightest danger of compromise, or the smallest sacrifice of principle. Surely no good Churchman ought to have anything but praise for such brotherly co-operation as this. Nay, everyone of us should be forward in exemplifying it.

But when it comes to combinations and co-operative efforts, which commit us to what the Church repudiates, trenching on Church principles, violating Church rules, and provoking ill-feeling and controversy among our own brother Churchmen; when, in our impatient enthusiasm to get together with our separated brethren, we are tempted to cut the knot we find so difficult at present to untie, and in our determination to cure one evil create others perhaps worse—then to say the very least, we had better pull ourselves up and beware!

The reunion of Christendom is a problem too complicated and delicate for the unaided wisdom of man. The network of complications in which we are involved is the product of centuries; let us not think it strange if it demands some generations for its unravelling. Lawlessness can never conduce to order. It is only one way of "doing evil that good may come." To defy the Church's rules, and the Bishop's monitions, may indeed help men to gain their own ends; but we may be sure of this, that whatever Church party we belong to, we shall find it a questionable way of accomplishing the will of God. Where will be the advantage of uniting with one section of Christendom in such a way as to make reunion with other sections impossible? May we not well beware lest in responding to the Spirit of God in a mood of uncontrolled enthusiasm, we block His way by insisting on having our own? Must we not leave Him free to work out His great purpose in His own way? Surely He must be followed, not led; obeyed, not directed. The human agents he condescends to use need never be afraid to "wait on," though they may well fear to "hustle," their Divine Inspirer and Guide.

3. But we should not rightly gauge the Spirit of the times if we failed to discover, in the popular mind, a dread of inaction which, though it undoubtedly has some ground to rest upon, is essentially morbid.

It certainly may be a dangerous thing to delay action beyond a reasonable limit. There is a time for action. The tide must be taken at its flood if it is to bear us safely out to sea. Slackness is a deadly evil. There is enough of the spirit of the age in most of us to make us appreciate the argument that it is better to do something, though what we do may be ill-judged and untimely, rather than sit still with folded hands waiting for we know not what. After all, we are apt to say to ourselves, may we not trust God, Who knows

the hearts of men, to save us from the ill-effects of indiscreet zeal.

And yet, notwithstanding all this, there is, we feel sure, some measure of wisdom in the old adage, "when in doubt do nothing."

Is there then no guide to help us? Most assuredly there is. It is here that the safeguard of "Truth" comes in. Truth is the supreme arbiter in questions of action or inaction. If we can find out where truth lies we know the way we ought to go; and woe to us if we are slack in taking it. If we have even good reason, on the ground of probability, to believe that truth lies here rather than there, then we ought to have no hesitation in coming to a decision as to our duty. Probability is the guide of life. That which has all the weight of probability on its side is, for rightly balanced minds, the truth.

Apply this to the problem of unity. Not everyone who names the name of Christ accepts the doctrine of His essential Godhead. Is it not more important to stand on the side of the Divine Saviour than to secure unity by sacrificing the truth about His nature? There was a time when Athanasius withstood the world refusing to deviate by one iota from the expression which set forth the Lord's essential Godhead. He knew that truth was more important than unity. And we are convinced that he was right.

On that lower plane to which the question of ministries belongs—for no one will presume to place the truth about the ministry on a par with the doctrine of Christ's Divinity—we find similar guidance. To the question: "What is the truth about the Christian ministry," the old Church has given a decided answer. "From the Apostles' time," says the Ordinal, the threefold ministry has prevailed with exclusive authority, remaining practically unquestioned till Reformation days. The weight of probability must therefore lie on its side. It comes to us through Christ's Apostles. It must surely represent the mind of Christ.

But other ministries, it is argued, have the approval of Christ, for there is no denying that the blessing of His Holy Spirit rests upon the labours of ministers who repudiate episcopal succession.

What then are we to say?

Surely, if the weight of probability is on the side of the ministry which claims authority from Christ Himself because it comes from the Apostles' time, then, however effective other ministries may be and whatever our preferences and prejudices in favour of them, we ought not to hesitate a single moment in our decision.

And yet there are many who do hesitate, and will, so long as habit and custom, or pride and prejudice sway them. For probability has little chance against pride and prejudice entrenched in the human heart.

We need not wonder if those who have been nurtured outside the historic Church, and have been accustomed all their lives to think and worship on other lines, find it difficult to appreciate the force of the Church's argument and theory. In such cases denominational pride and prejudice are natural feelings and cannot fail to exert a powerful effect. Truth is indeed supreme and will, in the end, prevail; but it would be folly lightly to ignore such feelings, or too hastily to condemn those who are moved by them.

We ourselves, in the historic Church, have not been blameless by any means. Pride and prejudice have played by far too large a part in determining our relations with outside brethren. We have almost invited the charge that our aloofness has been due to these feelings alone. Were it so we should stand convicted of utter narrowness and bigotry. Happily it is not so. Whatever our faults have been it is not true that we have been moved solely by arrogance and prejudice in our attitude towards separated brethren. We have not claimed exclusive grace for our ministry. We have thankfully acknowledged that salvation may be found outside the historic Church's pale, and that singular blessings have been bestowed upon Communions which have known nothing whatever of Episcopacy. We have simply believed and claimed that our ministry is clothed, historically and actually, with an authority which later ministries lack. It is not a question whether grace may be had or souls may be saved outside the Church's pale. The real issue is whether or no our Lord, acting through His Apostles, approved a certain ministry, and if He did, whether that ministry must not be the best for carrying out His great purpose of love concerning the world.

For let it be remembered the Lord's purpose was not merely to save souls but to win the world. Undoubtedly, the Apostles were commissioned to save souls, but that was only an incidental part of their commission. Primarily and emphatically, they were commanded to spread the Gospel through the world, and to bring all nations into the obedience of Christ. This is nothing less than the conquest of the world for God, the conversion

of mankind into one great family in Him. And for this no desultory efforts of independent sectional ministries will suffice. There must be a unification of forces. And how can there be a unification of forces without a unifying centre or agency. It is just this which is supplied by the Apostolic ministry. Coming down to us from the Apostles' time it not only has the authority of antiquity but there is an overwhelming presumption that it is in accordance with the mind of Christ.

It ought not to be necessary to say that in holding tenaciously to our historic foundations we are not wilfully belittling other communions. We have no desire whatever to withhold our meed of praise and admiration for the splendid work accomplished, by the Grace of God, in the various bodies of Christians around us. We deem our ministry the surer one and in that sense call it valid. But we know well that the Spirit of God honours all good work. His grace cannot be restrained within sacramental limits. Even right-minded heathen enjoy some crumbs from the rich table of His immeasurable bounty. No wonder that the devoted and self-sacrificing ministries of our separated brethren are abundantly honoured by Him. It is only what we confidently expect and most gladly and thankfully recognize. But that is not the point at issue. The point is what ministry is most likely to effect the Lord's great purpose of love concerning the world—the one authorized at the beginning, through His inspired Apostles, or the various ministries called into existence in later days by the non-episcopal bodies; sectarian ministries working in a desultory way as representatives of different sections of the Church, or the one Apostolic ministry working on a world-wide plan with the authority of Christ's representatives behind it?

So far as we of the old Church are concerned there ought to be no question whatever. Both loyalty and wisdom should dictate that we remain consistently and firmly in the old paths, refusing to be enticed into any concession which might savour of compromise or involve betrayal of trust.

CONSTRUCTIVE SUGGESTIONS.

4. The considerations offered so far have been chiefly critical. Let us consider a few constructive suggestions. First, it is surely our bounden duty to persevere in the course of public and private prayer, of conferences among ourselves and with our separated brethren, and of general brotherly kindness, upon which we have entered in behalf of re-union, abstaining resolutely from all attempts to force the issue by adventurous acts of co-operation contrary to rule, and provocative in character.

Next, if there must be schemes for readjusting the disordered affairs of the Church on an episcopal basis, let us give our allegiance to one or other of the two schemes which are most consistent with our principles.

(a) Let certain accredited ministers presented to us for the purpose, from such Orthodox non-episcopal bodies as desire to unite with us, be duly consecrated, under adequate safeguards, to the episcopal office, and let these men as Bishops, work out through the coming generations, in their own communions, the problem of episcopal orders, by laying hands on all future ordinands, until the whole ministry in those communions is episcopal. Then let reunion with the historic Church be formally consummated.

(b) If the plan thus outlined should fail to commend itself as casting reproach upon non-episcopal bodies, or as involving too long a period for its evolution, let a mutual understanding be arrived at that, on the one hand, all properly accredited ministers in those Orthodox Christian bodies which desire union with us be admitted to episcopal orders by the laying on of the hands of our Bishops. Then, on the other hand, let all clergy of our communion submit—according to the suggestion of the Bishop of Zanzibar—to some suitable ceremony at the hands of those representing the separated communions, and in that way receive whatever they have to give to supplement our ministerial standing and character. Thus all possible ground of reproach on either hand would be avoided; mutual respect and recognition would be secured, and immediate reunion would be accomplished.

But why devise any scheme for pressing to an immediate issue what the Spirit of God seems so obviously to be maturing on lines of ordinary development. For so great a work there must be a ripening of spiritual judgment on both sides. The fruit that ripens slowly is always most mellow. Christians long alienated will be best brought together, not by clever schemes, but by a process of spiritual growth. Pride and prejudice and suspicion must give place to mutual confidence and respect. There must come into being, not a uni-

formity of taste and opinion but a like-mindedness, which, amid rich diversity of expression, will make God's people really one. All this must be the work of the Spirit of God in the hearts of Christian people. It will take time, though it is surely coming if we have grace and patience to let the Spirit work it out.

Let us then loyally and actively participate in the movement, now in progress, for bringing about a conference, of all who name the name of Christ, in the interests of Faith and Order.

REMARKABLE RESULTS.

Already this movement has produced remarkable results. In an "Interim Report," put forth by a sub-committee, and signed by representatives of the Presbyterians, Methodists, Congregationalists and Baptists in the Old Land, as well as by distinguished leaders of the Church of England, distinct acknowledgment is made of two significant facts:—

(1) That "the position of episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the Church, is such that we ought not to be expected to abandon it."

(2) "That there are a number of Christian Churches not accepting the episcopal Order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting Saints."

Surely our wise course is to follow the lines of this movement, patiently facing our differences with a view to reconciling them, and refusing to adopt the methods of the pseudo-physician who ignores the deep-seated malady in his impatience to get rid of the symptoms. Before we can walk together in happy and lasting union we must see some prospect of agreement on matters which have so long divided us. In this way we may best hope to aid the Holy Spirit of God to work out the wonderful issue which even now He is perfecting in the minds and hearts of His people. Who knows if waiting may not be the just penalty of our terrible discord and schism.

But whatever we do let us not allow ourselves to be carried away by the tide of feeling, which, at the present time, is threatening to overwhelm calm judgment. It sounds very plausible to ask: "Is it not better to break the rules of the Church than to reject the guidance of the Holy Spirit. But to accept such a dilemma is to beg the whole question. And we may well believe that no such begging of the question will ever restore unity on a true and lasting foundation. God is a God of order. The Apostolic institutions may reasonably be considered as expressions of His will. They appear to be the Lord's way of bringing grace home to the world. We cannot ignore them without risk, or defy them with impunity.

It is undeniably true that fellowship conduces to unity. But the unity that is founded on fellowship reflects the nature of the fellowship on which it is founded. Let us not forget that such a unity may involve us in the sacrifice of principle or even in the betrayal of truth.

That would be a sorry sort of Church union which should bind into one body those who accept and those who deny the Godhead of the Blessed Lord; those who suffer and those who forbid little children to come to Him in baptism; those who honour and those who profane the day of His resurrection memorial; those who believe and those who deny the inspiration of the Christian Scriptures; those who recognize and those who repudiate the great ministry which has come down to us from Apostolic days and which thrusts its roots down into the mind of Christ expressed in the choice, the commission, and the inspiration of His Holy Apostles.

The unity we need is not this artificial combination of incongruous elements—the product of some cleverly devised scheme—but the organic unity of a living body created of God and throbbing in every part with the spirit of life. Such a body, diverse indeed in non-essentials, yet one in mind and heart, and holding fast its double heritage of Apostolic faith and Apostolic order, may well go forth unflinchingly to win the world for God. For He, Who bade it go assured it of His unflinching presence and pledged His word that "the gates of hell should not prevail against it."

LOVELL MURRAY, in "The Call of the World's Task," says: "Now that the war is over, and every door and window facing West will be thrown open, amends should quickly be made for the wrong influences, which have been produced, and for the wrongs done against the non-Christian world by the degrading commerce of so-called Christian nations."

The opium curse is almost past, but in its stead has been introduced the cigarette.

With Love to England

JESMOND DENE

It was during the great assault last spring: a heavy afternoon; the sky lowering; the air thick with coming storm. "No retirement with our backs to the wall . . . fight to the end." Nature reflected the intensity of the hour's anxiety; it was towards evening and—O ye of little faith! Shafts of brightness shot through the gloom; the sky seemed to open in a broad path of light; a great procession was approaching; a noble army; men of diverse ages, times, stations, callings, marching with songs and banners in the unity of some common purpose. In the strange, glorious light, I knew that these were they who had lived and died for England, come to stand beside her in this supreme trial, and to watch with her, in suspense perhaps, but also in hope and confident faith. There were kings, princes, merchants, peasants, sailors, soldiers, administrators; men of learning, of statecraft, of religion, of song. There was the stately form and noble beauty of Alfred the Truth-teller, "who rules England till the doom;" sons of his house were there who with him saved the land from the Huns of their own day. Old foes were made friends in this great host—Harold, marching abreast of his Norman conqueror, bore witness to the uniting power of love of the land. Men of the Church were there, who had helped to mould the nation's unity,—Theodore, Anselm, Langton, and many more, foreign-born, some of them, whom England had taken captive with her soul. The barons of Magna Charta were there, and after them Simon de Montfort, "with his heart so whole and free," who served England so faithfully for love; Edward the Troth-Keeper passed with Robert Bruce, witnessing to another famous quarrel ended. The Black Prince marched with the chivalry of Crecy, and then came a knightly figure in full armour, raising gauntleted hands to heaven as he prayed, "O God of battles, steel my soldiers' hearts!"—for this was a more glorious and terrible St. Crispin, and the little band of brothers had become a mighty federation that stretched from the river unto the ends of the earth. . . . With a rumble like distant guns, Drake marched gaily by to the beat of his drum, "bidding us today remember all we fight for." Lord Howard, escorted by the veterans of the Fleet; Grenville, with the forgotten worthies of the "Revenge"—"admirals all for England's sake." And the echo of a song came floating back,—

"When king and people understand each other past a doubt,
It takes a foe and more than a foe to knock that country out . . .
For hand in hand they can take a stand which neither could take alone."

Two beautiful figures in the court dress of the day I recognized as Sydney and Raleigh. Then came two groups, very differently attired, one with flowing locks and plumed hats, the other with cropped heads and straight crowns. They marched together now and one said—Falkland, surely—"we know what we are fighting for and we love what we know." . . . There was Wolfe with the wound on his breast, and Clive, noble and splendid, and groups of statesmen led by Burleigh and Pitt. A glorious figure, his breast ablaze with stars and surrounded by his captains, carried the Trafalgar signal; Wellington strode by and many more to whom "the path of duty was the way to glory." Men were there wearing like stars the wounds of Balaklava and many another field, and "one who tried to do his duty" was leading the heroes who saved the day in '57. And there were the "dear immortal Nameless" who had ploughed deserts and turned hard rock into standing water; who had faced lonely deaths in darkness knowing only that not through them should England come to shame; men who in prison cells—

"To the fetters' clank, arose and drank
"England! God save the King!"

There were those who had embodied not merely power but justice, not merely might but mercy to uncounted multitudes in many lands; men who had been worshipped as gods for their justice and honour; men who had borne life-long exile for the sake of the dear land, even though the memory of "her flowery lanes and greenness hurt them with vain desire." . . . Explorers were led by Gilbert and Livingstone and Scott with other gallant gentlemen; then . . . a group, young, beautiful—lads who since August, 1914,

on battle fronts, on the high seas, in submarines, in airships, in enemy prisons, had yielded their bodies and gone to death singing—

"What is there I would not do
England, my own!"

Langland was there with his vision of a better England, accompanying with those of all ages who had toiled to make the vision real. . . . Another group centred round one whose luminous gaze seemed to compass all knowledge, and who sang of "this blessed plot, this earth, this realm, this England," and his comrade bore a banner on which, as they passed, I could read this writing:—

"Behold now this vast city, a city of refuge, a mansion house of liberty, . . . a puissant and mighty nation rousing herself, and shaking her invincible locks . . . an eagle muing her mighty youth and kindling her undazzled eyes."

the young soldier poets, who looking straight into the eyes of death, had bidden defiance,—

"You foolish shells, come kill me!
Blacken my limbs with flame,
I saw the English orchards
(And so may rest content)—
All white before I came."

These are they who have hallowed "some corner of a foreign soil to be forever England." Not all strictly "geographical Englishmen," they had all played their part in moulding the "English mind," with "its high tolerance in religion, its reverence yet boldness before the mysteries of life and death, its pursuit of an ever higher justice and a larger freedom," shaped by duty to just and equal ends, sending forth its sons to found new Englands, and drawing alien peoples to its heart by "equal justice, mercy, grace." "We all died in faith"—that was their song. "You who have entered into our labours, you



In Cloister Green, Westminster Abbey, on March 6, Bishop Ryle, the Dean of Westminster, returned to former members of the 120th Battalion the colours of the 13th Royal Regiment, of Hamilton, which had rested on the tomb of General James Wolfe since they were taken overseas. Bishop Ryle expressed the hope that the dust of Westminster would forever remain in their folds. They were brought back by Major George Black and members of the 116th Battalion.

In this group was a mountain solitary, who sang that—
"Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

And next came by a beautiful spirit chanting, "The world's great age begins anew," for, said he, "my country has had the power of choice, and she has chosen right." One of these singers cried in exultation—

"Thank God our greatness has not failed
Through craven fear of being great,"—

and one in the hour of remembrance was singing—

"Here and here has England helped me—
How shall I help England—say!"

With these the singers of an elder day, came others singing with the voice of joy and health,

the trustees of the present which is born of our past—keep the faith . . . "the beacon of freedom, the compass of duty." . . . England, centre now and symbol of an Empire far beyond our dreams—"O God, save all England, and bless her with Thy holy hand,"—all England; the Empire of which she is the heart. And forget not how God "when He is decreeing some new and great thing, reveals Himself to His servants, and as His manner is, first to His Englishmen." . . . Keep the faith." . . . And so—

"They passed, they passed, and cannot pass away,
And England feels them in her blood like wine . . .
And this, O England, is thine All Souls' Day."
St. George's Day."

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

A FEW days ago the escape from prison of a well-known criminal was the subject of conversation at dinner-table. A lady of particularly pacific temperament expressed the hope that the criminal would make good his escape. The Kaiser is apparently not to be punished for his crimes, and why should this poor fellow suffer for an offence trifling in comparison with those of a world-wrecker? That is but a chance illustration of the reasoning of one whose whole attitude is to observe and honour the law of the land. It is a symptom, and an important symptom, of the reasoning that will find forceful expression in every part of the world if the head of the Hohenzollerns is allowed to stalk the earth as one beyond the law of nations. The fear of placing a martyr's crown upon him, or the lifting of him up to a position of glory beside the great Napoleon if death or banishment were pronounced upon him, will but crown him with a unique glory. Chief of all the criminals of the ages, an outraged world dared not lay its hands upon him. What majesty, what personality, to command such distinction! Napoleon's place in history was not achieved on St. Helena. Neither will the reputation of a dethroned Kaiser be purified by a prolonged residence on some far-off island of the seas. His blood is valueless to the world, but his subjection to banishment is essential to the enforcement of law in the case of lesser criminals. Let us make no mistake about it. The escape of Wilhelm will be made the justification of resistance to law in a thousand different ways.

The return to summer time has been brought about in a most unsatisfactory way. Its value largely depends upon a uniform rule for the whole Dominion. This rule Parliament declined to adopt in a straightforward way. It has proved such a benefit and blessing to the people of the cities and towns that these citizens simply got their backs up when it looked as though they were to be denied this boon. The result is they have had their way, but it should not have been necessary to accomplish their desires in this manner. It may be freely admitted that the change carries with it some inconvenience to the agricultural interests of the country, but it is more than likely that that inconvenience has been exaggerated. The writer has a feeling that the new time has not been given a fair and whole-hearted trial on the farms. If progressive agriculturalists would not only accept the new time and use their influence to have it become general in their communities, they would probably find that the advantages far outweighed the disadvantages. A longer evening after work is done cannot but make social conditions more attractive on the farm as elsewhere. The youth in the country must have some pleasure, and the organization of ball games at convenient centres would be a welcome and profitable change for those whose lives are more or less monotonous. The motor car, now so largely used, would be employed on other occasions beside Sunday for pleasure. At all events, what "Spectator" would like to see is a genuine test of summer time on the farm as elsewhere. Its success depends upon everybody using it. Half-measures create confusion and annoyance. Try it.

Thanksgiving at the signing of a peace treaty will be greatly modified by the consciousness of what treaties mean to Germany. A single railway ticket is good for "this trip only." A German treaty is for as far as it suits them. The moment that a treaty ceases to delude the people that signed it in good faith, or as soon as German interests chafe at the restrictions and there is power behind to enforce the ambitions of Germany, then it is but so much waste paper. Germany will do what she has to do, treaty or no treaty, and the autographs of certain Von's are no security whatever. This is one of the sad outcomes of this war. It breaks up all international trust, so far as our enemies are concerned. Time was when such was not the case, but a half-century of diligent and scientific instruction in lying for the fatherland has changed all that. It would be criminal credulity to assume that the proposed treaty of peace about to be signed at Versailles closes a bargain between honourable nations. The real peace lies in the provision for the enforcement of the promises until such times as a new generation of Teutons has learned that national reliability is a national asset.

In the light of Premier Hearst's explanation of the referendum, it appears that an affirmative answer to the first question, namely, the repeal of the Ontario Temperance Act, means that it is desired to return to the old regime—hotels, liquor stores, bars and all. If that is what is desired, it looks as though the voter had to stop there. Either a negative or an affirmative vote on the other questions would modify the effect of the first. On the other hand, those who wish the present act modified but not repealed must first reply no to the initial question and yes to any of the others that he approves of. Finally, those who want the Act to stand in its entirety as it came into force in 1916 may either vote no to the first question and stop, or apparently, to make doubly sure, vote no all the way down. The province has jurisdiction only over the sale of liquor within its boundaries. The manufacture and importation may be controlled by the Dominion. The Dominion has prohibited the manufacture in and importation of liquor into provinces that had a prohibitive law regarding the sale. It was based on the assumption that the will of a province should not be thwarted by outside conditions over which it had no control. If the Dominion repeals its law regarding manufacturing and importation and Ontario stands by its prohibition in regard to sale, then the bars, liquor stores, etc., will not return, but it will be possible for families and individuals to send to Montreal or elsewhere and have liqueurs for private use. This is an occasion of practically direct legislation, and the responsibility resting upon every citizen is great. He cannot shoulder that responsibility upon anyone else.

Wide Open Doors

DR. ROBERT SPEER says: "It is vain to send out little bands over the world to preach the gospel of purity, peace, and love, if in our own social, racial, and industrial conditions we are preaching uncleanness, strife, enmity and failure."

When Mary Slessor, of Calabar, began her work in the slums of AFRICA, she found there only three marks of western civilization, *guns, chains and rum*. In one recent year Christian nations sent *three million gallons of rum* to Southern Nigeria.

Much harm has been done, too, by unworthy characters from Christian lands who go to the non-Christian countries on a variety of errands. From almost every non-Christian land come tales of traders, soldiers, sailors, sportsmen, globe-trotters, men in political and consular service, and others, whose lives have been a disgrace to their nations, a discredit to Christianity, and a stumbling-block to missionary work. These nations are reading us like an open book. What will be their report?

From ABYSSINIA come reports of a promising religious awakening. Its cause seems to have been the work of the British and Foreign Bible Society. 10,000 Moslems have been received into the Church within the last few years. The new Christians are eager to study the Bible, and have organized among themselves some 500 teachers, who will instruct the youth to read the Scriptures.

Philip Howard, of Philadelphia, who has talked with many of the soldier boys "over there," says: "I have yet to meet one man who has been at the front who claims that the soldiers are in sympathy with the preaching of salvation by their own blood, as a substitute for the blood of Christ. No church in England or France or America that is aware of the true needs of these men will run saps and plant mines under the truths which form the very foundation and strongholds of the Church.

"Are we going to modify our Gospel to suit what is reported to be their desire for a message, or a church different from the Scriptural standard? That will mean their disappointment, and our lost opportunity. They have been in dark places, and want light and good cheer, but they need and they welcome the glowing realities of the Gospel.

"The soldiers have not been dodging the Gospel. Some who were facing death did not hear what they needed, but we are thankful for the thousands who have been told in hut and camp and dug-out, and on ships at sea, how they might be ready to meet God face to face and live."

The W.A. of JAPAN has sent its first native woman missionary to Formosa to work among the Japanese women and children there.

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.
Second Sunday after Easter, May 4th, 1919.

Subject: Missionaries Sent Forth, Acts 13:38-50.

THIS lesson begins with the closing words of St. Paul's great speech at Antioch. In that conclusion the apostle declared the gospel of the forgiveness of sins. The whole speech led up to that declaration. The apostles were wonderfully in accord in their preaching of forgiveness. When St. Peter preached in the house of Cornelius (Acts 10:43), he reached the same conclusion and expressed it in very similar words. In this preaching of forgiveness they were simply following the example of our Lord. He always put it in the first place. When people came to Him for healing He first declared, "Thy sins be forgiven thee." We are taught, therefore, to regard forgiveness as of great importance. It is incorporated in the Apostles' Creed as one of the articles of our belief. It is a personal matter with every one to seek forgiveness of sins through Christ. St. Paul also preached Justification by Faith. "All that believe are justified." These old words about which there used to be great debating do not stir up such arguments now, but we ought to try to be clear about Scriptural terms. Simply stated, Justification is the opposite of condemnation. We are declared free from the guilt of sin by Jesus Christ. Forgiveness is our personal blessing when our sins are taken away. Justification is our spiritual status as forgiven people.

1. The immediate result of St. Paul's speech at Antioch was that many besought him to declare these truths to them again. Many also stayed after the others had gone to inquire more particularly concerning the things which had been spoken. They were urged to continue in the grace of God. That is a true principle of spiritual progress. Continuing in the grace of God is the secret power in the Christian's life.

2. The whole city moved. Great excitement was caused by the report of St. Paul's address, and by the work done day by day among the people, so that on the next Sabbath there was a very large concourse of people. But the multitude on the second Sabbath was not united. There were many Jews whose religious prejudices would not tolerate St. Paul's teaching. He would admit all men to the same privileges. The Jews would restrict those privileges to themselves and, to some extent at least, to proselytes, but the idea of extending to Gentiles generally the privileges of religion was abhorrent to them. They, therefore, opposed the apostles in their work.

3. Crisis in St. Paul's ministry. It was this narrow spirit shown by the Jews which drove the apostles to announce that they would devote themselves to preaching among the Gentiles. In every city the first effort was made to reach the Jews. This was in accordance with our Lord's plan. "He came unto His own." He commissioned His disciples to begin at Jerusalem and Judea. St. Paul says of the Jews who rejected his message that they judged themselves unworthy of eternal life. He did not condemn them. They condemned themselves. That is a very solemn fact about judgment that we by our lives are making our own judgment. "Worthy" or "unworthy," is the verdict we ourselves are writing by our words and actions, and by our attitude towards the things of God.

4. The Jews misunderstood their own call. God had chosen them to preserve His truth and to hand it down to succeeding generations but for themselves alone. The purpose of God in the call and separation of Israel was that Israel might be a witness among all the nations. When they appropriated all God's gifts to themselves and jealously tried to keep others from sharing them they were defeating the very purpose for which God had called them. The result we see illustrated in this lesson. The narrow spirit could not receive the greater revelation which came through Christ. They lost while others whom they despised gained the great riches of the Gospel.

It is a lesson and a warning to ourselves. The outgoing of the spirit and the outgiving of service to others will bring a blessing to all. "It blesses him that gives and him that takes." Thus we remind ourselves of our missionary obligations. Go ye into all the world.

April 24, 1919.

Canadian Churchman
(Established 1871.)

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Single copies 5 cents

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Corner of Bay and Richmond Sts.
Phone: Main 5239.

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CHAPLAINS' OVERSEAS FUND.

Previously acknowledged	\$357.90
E. L. Gibson	1.00
Subscriptions per Bishop of Ontario	3.00
	\$361.90

"MY LORD."

Sir,—The statement of Professor Young in a recent issue of the *Canadian Churchman* with regard to the title "My Lord," as commonly applied to Canadian Bishops, is very interesting, but not altogether accurate. In writing this I have more especially in mind the story that there was some hesitation as to the mode of addressing Bishop Inglis after his consecration (there being no precedent as to a Colonial Bishop), and that the situation was saved by the Prince Regent, who promptly greeted the new prelate as "My Lord Bishop," thereby establishing a precedent.

This is rather a pretty story of the "first gentleman of England," but there are difficulties in the way of accepting it. In the first place there was at that time no Prince Regent, nor was there for more than twenty years afterwards.

Dr. Inglis was consecrated on Sunday, August 12th, 1787, at Lambeth, by Archbishop Moore, assisted by the Bishops of Rochester and Chester. Next day he put his books and furniture on board ship for Halifax, and the day following waited on the Archbishop and paid the fees for his patent and commission. He then took leave of the Archbishop and sailed almost immediately for Nova Scotia and arrived in Halifax on the 15th of October, after a long voyage. His journals and letters at this period are voluminous, but no mention is made of his coming into touch with royalty. George, Prince of Wales, was at that time very young, and was not Prince Regent until 1811.

Bishop Charles Inglis died in Nova Scotia in 1816, and his successor, Rev. Dr. Robert Stanser, was consecrated in England on May 16th, 1816. At this time there was a Prince Regent. Dr. Eaton tells us in his interesting book, "The Church in Nova Scotia," the very same story, in connection with Bishop Stanser, credited by Prof. Young in the columns of the *Canadian Churchman* to the Prince Regent and Dr. Charles Inglis.

Our first Colonial Bishop disclaimed the title of "My Lord." I do not

recollect that he did so to Lord Dorchester, who was quite too well informed to need instruction upon such a point, but he wrote from Halifax on May 1st, 1789, to Governor Macormick of Cape Breton, just on the eve of his (Inglis) departure for Quebec, and in his letter says that, "The title of Lord is not annexed to the Bishop of Nova Scotia." Further, we are informed that the first Bishop of Nova Scotia was usually addressed as "Right Reverend Sir."

Bishop Stanser's episcopate lasted from 1816 to 1824. At the end of one year his health broke down utterly and he retired to England, where he spent the next seven years, and then resigned his See. He had in consequence little connection with Church life in the diocese of Nova Scotia.

A stronger argument for the use of the title "Lord Bishop" is probably to be found in the Royal Letters Patent, but this is too large a question here fully to discuss. Mention may, however, be made of one or two interesting circumstances in the diocese of Fredericton.

The first occupant of the See, Dr. John Medley, who was appointed by the Crown in 1845, received the Queen's Letters Patent which conferred on him the title of "Lord Bishop of Fredericton," and also declared that the city of Fredericton should be "the official seat" of the said Bishop. Not only so, but by the Letters Patent the town of Fredericton was constituted a "Cathedral City," and has ever since been known as such. The corner-stone of the Cathedral was laid by Sir Wm. Colebrooke, the Lieutenant-Governor, a few months after the Bishop's arrival, and the building finished and consecrated in 1853. It was the first Anglican Cathedral outside the British Isles, built as such from the foundation. True, there are much older Church edifices in Canada, one or two of which, like that at Quebec, are to-day known as Cathedrals, but as parish churches, and are wanting in nearly all the salient features of English Cathedrals.

A few years after Fredericton had been created a Cathedral city by letters patent, it was incorporated by act of the provincial legislature and proceeded to elect its mayor and corporation. Eventually the decision of the Judicial Committee of the Privy Council in the celebrated case of the Bishop of Natal in 1865 settled the question as to the powers conveyed under Crown patents. The decision was that in self-governing colonies with duly constituted legislatures the Queen's Letters Patent had really no validity. The legislatures could accordingly annul, alter or enlarge the provisions of the Crown patents. [See 3 M00 P.C. N.S. 115.]

In accordance with this liberty the various acts relating to the Church of England in New Brunswick were consolidated and amended by the provincial legislature in 1870. One of the acts which was then passed (approved previously by the clergy and laity of the Synod and concurred in by the Bishop) served to constitute the Bishop of the diocese "A Corporation Sole," to be known, during the lifetime of the first diocesan, as "The Lord Bishop of Fredericton," and in the case of his successors as "The Bishop of Fredericton." This is interesting, and indicates the mind of the Synod, and as well the mind of the legislature.

Bishop Charles Inglis was a member of the Council of Nova Scotia, also of the Council of New Brunswick. So was his son, Bishop John Inglis. I do not think that Bishop Medley ever took his seat in the Legislative Council if he ever had one.

Thus far I had written when the last number of the *Canadian Churchman* came to hand. This letter is already too long, and I can only add that I fully agree with nearly all that

Professor Young has written in his last letter.

W. O. Raymond, formerly Archdeacon of St. John. 92 Madison Ave., Toronto, April, 1919.

W.A. BUREAU FOR CHRISTIAN SERVICE.

Sir,—At the recent triennial meeting of the Woman's Auxiliary the Candidates' Committee were asked to make enquiries regarding the feasibility of establishing a Bureau for Christian Service. The purpose of the proposed bureau is to bring those who wish to give all or part of their time to definite Christian service in touch with the various activities for spiritual and social uplift where helpers are needed, and to that end it would be necessary to have, on the one hand, a list of applicants for service, and, on the other, a knowledge of those activities. It is not our intention that the workers concerned shall necessarily be in any way dependent upon or responsible to the W.A. The Bureau would be of the nature of an Employment Agency. From time to time young women come to us with offers of service, mainly for the mission field, but because of circumstances or qualifications are evidently not fitted for so-called 'missionary work.' It is for such as these and possibly many others who do not feel drawn to foreign mission work, or service in an Indian school, that this Bureau is planned. The scheme is, as yet, entirely tentative, and it would help greatly if those familiar with various centres of church and social service would send the following information:—1. What kinds of service are there available for—(1) Women with a good general education or special training who can give (a) part of their time; (b) all of their time. (2) Women with limited education who can give (a) part of their time; (b) all of their time. Address: Miss L. A. Metcalf (Dominion Candidates' Secretary), Grimsby, Ont.

Thanking you on behalf of the W.A.,
L. A. Metcalf.

"THE CLASH."

Sir,—With reference to Principal Hutton's critique of that most unreliable book "The Clash," Mr. Moore was not successful in his defence of the clericals against the charge of a crusade against British-speaking Canada. If the document was issued when Laurier was Premier, it only fits in with many others of similar type. Why even Archbishop McNeil, as per "The Catholic Register" of November 9, 1911, is quoted as follows: "He appeals therefore to Catholics in Eastern Canada to help him." To do what? "By acquiring tracts of land suitable for colonization, and notifying Bishops and pastors that it is reserved for Catholic settlers." "A hundred Catholic families coming from Belgium, or Germany, or Austria, or any other country, with their priest and teachers, would be a treasure in a western diocese. One has to reflect very little to see the immense political advantage such colonies would give the Catholic people." "Such colonies could put Catholics in County School Boards, they could return Catholics to Provincial Legislatures and the Federal Parliament." No wonder such a man was brought to Toronto by the papal authorities, where he could befool men like Mr. Moore, and keep a tight rein on all liberal minded Romans. The author of "The Clash," and his followers, may not believe, because they don't want to, in a real crusade against British-speaking people, but "Credat Judæus Apella, non ego."

Geo. Bousfield.

WAR TROPHIES IN THE HOUSE OF GOD.

Sir,—Things that are commendable in their right relationship may be wrong when misapplied, as a sleigh, when used for summer traffic, becomes a cruel burden to the horses appointed to haul the load. Is a war trophy a right thing in the wrong place when erected in the House of God?

To find an answer to this question we may refer to the 17th chapter of 1st Chronicles. Here we observe that when King David proposed to Nathan the prophet, that a house should be built for God, to whose honor a tent only had hitherto been erected, the prophet thought the idea a good one and told David so. But an idea which seemed perfectly natural to both these men was shown to be out of accord with the mind of God. That night the word of God came to Nathan who was instructed to tell David that this honor should not come to him, but to his son Solomon. Why?

If we turn to the 22nd chapter, we find the following statement from David himself: "But the word of the Lord came to me saying: 'Thou hast shed blood abundantly and hast made great wars; thou shalt not build a house to my name, because thou hast shed much blood upon the earth in my sight.'" For this reason the honor should come to David's son whose hands had not shed blood and whose name signified peace. But since God had been with David in all his conflicts—with one memorable exception—from the time of his duel with Goliath down to the end of his reign, and since it is stated in this very connection that God had supported him and had "cut off all his enemies from before him" (17th chap., 8th verse), and since David was said to be a man after God's own heart, we may again ask why?

The explanation seems to be that God had no condemnation of David's political government or his relation to his people; but it was the fact of human bloodshed itself which disqualified David, and God took the occasion of the institution of this first "House of God" to draw a distinction between the affairs of his spiritual realm and matters of political government and this distinction was meant for the admonition of all the after generations. Such a discrimination never occurred at first to Nathan and it is one of the evidences that God's foresight is greater than man's. Had David been authorized to build and dedicate the Temple we can now clearly see how political rulers in every succeeding age would have quoted the case of David as a justification for propagating the Kingdom of Heaven by the power of the sword.

The discrimination between duties in the realm of government as established by man for men, and the other realm dealing with the soul's relation to his Maker is emphasized in that stunning retort delivered by Jesus himself to the Pharisees when they endeavored to entrap Him into a disloyal utterance towards the Roman administration: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Against the rock of this logic every sophistry must be shattered, and no wonder the Pharisees were stunned into silence.

But assuming that the distinction between political and spiritual duties is thus clearly indicated, some may ask, why should the two spheres of duty be separated? The explanation is to be found in human nature as

[We regret that we have no more space for letters this week. Brief letters which reflect current Church opinion we greatly value as an indispensable feature of this journal.—Editor.]

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demonstrated in history. Put two authorities, one political and the other religious, in the same realm of human affairs, and it is only a miracle of God's grace that will prevent the secular or political from dominating. We have seen this developing notoriously in the case of Germany, where the state steadily encroached on the religious sphere until the church became a mere tool of the secular government. At last "the abomination of desolation stood in the place where it ought not," in the great war and there you have the logical outcome of mingling the affairs of the other world with the concerns of human administration whose sceptre is physical force.

Had the Divine decree been otherwise in the case of the first temple there would have been an implied condonation of the crime of Cain, which had its logical fruit in war. Hence there is no escape from the conclusion that a memorial of war which may be a holy tribute to patriotism in one's relation to the nation, is not in the right place in the House of God.

So the righteousness of a war of self-defense does not cover the trespass. As in the case of David and Israel, nations are righteous by comparison only—not absolutely. The fact that the noblest patriot the Israelitish nation ever had—and so recognized by God Himself, Who said

that David would go down to history as one of "the great ones of the earth"—shows that it was the sin of human bloodshed at large which should not be countenanced in a House of God, and the reason is plainly to me inferred from the statements in the 9th chapter of Genesis, where because "in the image of God made he man," bloodshed is condemned.

The fact that such memorials exist in many churches in Great Britain and European countries is merely a proof that there were some things which the Reformation did not reform; but as Dr. Clifford said the other day in England, the church is yet to be delivered "from subjection to the State."

E. B. Biggar.

All Over the Dominion

St. Paul's Church, Halifax, had a record congregation on Palm Sunday. Archbishop Worrell confirmed fifty-four candidates.

A brass tablet, erected to the memory of the late Mr. Thomas Barnecott, was unveiled in Trinity Church, Aylmer, Ont., on April 13th.

The total membership of the various Christian bodies in the United States, according to the statistics of 1918, amounted to 41,566,000.

The Bishop of Ottawa held a Confirmation service in St. John's, Ottawa, on April 13th, when he laid hands on sixteen candidates.

The Bishop of Huron confirmed thirty-two candidates in St. James' Church, South London, on April 13th. Rev. W. L. Armitage, M.A., is the Rector.

Dr. Quainton, the Dean of Columbia, gave an address to a large congregation in St. Paul's, Nanaimo, on April 14th on the subject of "Christian Science."

There were no vacant seats in St. John's, Victoria, B.C., on the evening of April 14th, when the choir of the church gave an excellent rendition of Sir John Stainer's "The Daughter of Jairus."

A bronze tablet to the late Lieut.-Col. Edwin Woodman Leonard, D.S.O., has been placed in the Cronyn Memorial Church, London, Ont. Lieut.-Col. Leonard died of wounds at Vimy Ridge, France, two years ago.

At the annual vestry meeting of St. Augustine's, Toronto, total receipts were reported as \$10,395.69, including \$1,696.44 for patriotic purposes and \$750 from the estate of Mrs. A. W. Croft for reducing the mortgage debt.

The Bishop of Niagara confirmed twenty-two candidates in All Saints' Church, Hamilton, on April 13th. The candidates were presented by Archdeacon Forneret, who has been the Rector of the parish for thirty-three years.

Three thousand three hundred dollars was the Easter Day offering at All Saints' Church, Toronto, with more to come. Extensive repairs will be undertaken by the congregation under the leadership of Rev. T. W. Murphy, the Rector.

St. Paul's Church, Bridgeburg, Ont., has just acquired a former motion picture theatre here, and this theatre is now being used by Canon Russel Smith, the Rector of St. Paul's, to illustrate sermons at special services held during the week.

St. Cuthbert's, Leaside, Toronto, is now free of debt as a result of the special appeal to the congregation by Rev. J. M. Lamb, Rector, on Easter Day. The debt of \$900 on the edifice, which is a basement church, was overpaid by the generous donations of the congregation.

A beautiful memorial window has been placed in St. Alban's Church,

Ottawa, to the memory of the late Mr. and Mrs. J. A. Clayton by their daughter, Mrs. Robertson, of Montreal. The subject of the window is "The Sower." Mr. and Mrs. Clayton were for many years faithful members of that church.

The sacred cantata, "The Seven Last Words of Christ," by Dubois, was beautifully rendered by a choir of forty voices in St. James', Kingston, on Good Friday evening. The service was conducted by Rev. T. W. Savary, the Rector. The choir was under the direction of Mrs. A. R. B. Williamson, Mus. Bac.

At a special meeting of the vestry of Christ Church, Chatham, Ont., of which Rev. C. E. Clarke is Rector, it was decided to erect a new parish hall. The building is to be proceeded with as soon as possible. A tennis court and bowling green are to occupy the part of the lot not used for the parish house.

Seventy-five candidates were confirmed at St. Matthias', Halifax, on April 16th, by Archbishop Worrell. The church was packed to the doors. The class was presented by the Rector, Rev. T. H. Perry. It is one of the largest ever confirmed by the Archbishop. On April 9th, the choir rendered Stainer's "Crucifixion." A very large congregation was present.

On April 13th, after the service at Christ Church, Dartmouth, N.S., the Rev. Canon Vernon, who preached, was presented with an address by the Rector and church wardens of Christ Church and the church wardens of Emmanuel Church, where he laboured so faithfully, on the eve of his departure to assume his duties as secretary of the Social Service work of the Church of England in Canada.

The Easter card of St. Paul's Church, Halifax, always a feature of the Church life, this year is illustrated by a view of Halifax in 1759, drawn by Sport, who was here with Wolfe, preparing for the expedition to Quebec. This view shows old Halifax from the top of Prince Street, looking towards the harbour, which is filled with shipping, and in the forefront stands old St. Paul's, and St. Mather's Meeting House is plainly seen on the right.

The annual Children's Mission has been conducted for several years in Passion Week by the Rev. S. H. Prince at St. Paul's, Halifax. Each afternoon the children flocked in numbers to the hall, drawn by the pictures and music. This year lantern pictures of "Ben Hur" were shown, and Wallace's wonderful tale of Christ narrated. The special feature of this year's services are the statuary tableaux vivants, illustrative of the Church seasons.

Mr. R. W. Allin, finance commissioner of the diocese of Toronto, spoke in St. James' Church, Orillia, on the morning of April 6th, and on the following evening, he addressed a men's supper in the schoolroom. Mr. Allin outlined in detail the underlying principles of the church finance in this diocese. The supper was a preliminary to the launching of an every-member canvass in St. James' parish. Mr. T. Evans, the people's warden, presided. About 70 were present.

On Easter Day, at St. Matthew's Church, Toronto, Rev. Dr. Seager, the Rector, announced that a large east window in memory of the soldiers fallen in battle will shortly be erected in the church. The subject of the centre panel will be the "Ascension of Our Lord," and the side panels representations of His sufferings, the whole representing "Victory Through Suffering." The names will be inscribed on brass tablets on the sides of the window of the forty-four men who paid the supreme sacrifice.

In Holy Week the Bishop of Ottawa confirmed a class numbering 74—24 adults, 22 boys and 28 girls—at St.

Matthew's Church, Ottawa. On Easter Day 920 celebrated the Easter festival as becometh believers in the resurrection of Jesus Christ. At the children's service the offerings in the mission boxes amounted to about \$100. Memorials will be placed in the church, an oak reredos for Archbishop Hamilton, who established the parish in the glebe twenty years ago, and a stained glass window for the men who have fallen in battle.

A beautiful stained glass window was unveiled in the Church of St. Michael and All Angels', Wychwood, Toronto, on April 9th, by Col. Levesconte, O.C., of the 166th Battalion. The dedication of the window was made by the Rector, the Rev. W. J. Brain. The window is one of the good productions of the Robert McCausland Co., of Toronto. It portrays an angel bestowing the girdle of truth on a young, armour-clad soldier. It was donated by Mrs. McConnell, in memory of her two sons, Capt. Wm. G. McConnell, of the Royal Army Medical Corps, who served with the Lancashire Regiment, and who was killed in France in October, 1917, and Sergt. Harry A. McConnell, a member of the 166th Battalion, who was wounded last April and died in July from his wounds. This is the second window of a series of three designed as war memorials, and representing symbolically the shield of faith, the girdle of truth and the sword of the spirit.

Church in the Motherland

Canon T. R. Sale, Vicar of Blackburn, has been appointed by the Bishop of Manchester to the Vicarage and Archdeanery of Rochdale. Canon Sale was formerly Curate of Rochdale parish church.

The King and Queen will attend a special service at Westminster Abbey on Empire Day in memory of the men from overseas who have fallen in the war, and thanksgiving will be made for its victorious conclusion.

The Rev. John Neville Figgis, one of the members of the Mirfield Fraternity, who was well known on the North American continent, died quite suddenly on April 13th in England. Dr. Figgis was a well-known writer on both historical and theological subjects. He was born at Brighton on October 2nd, 1856.

A united Church Convention of Victory and Peace of the churches of Brighton and Hove is to be held in the Hove town hall next June. Seven preparatory meetings for intercession are to be held in May and June. The convention is being held under the auspices of the Keswick Convention Council, and it is hoped that the speakers will include Prebendary Webb-Peploe and the Rev. Dr. J. Stuart Holden.

The body of Edith Cavell, the English nurse who was executed by the Germans in 1915 at Brussels, will be brought to England from Belgium on May 15th and taken to Westminster Abbey, where a funeral service will be held. The body will be brought to Dover on a warship and will be transported on a gun carriage with military escort to Victoria Station, and from thence to Westminster Abbey. Interment will be at Norwich, the home town of the Cavells.

Mr. H. Douglas Horsfall, a well-known Churchman of Liverpool, has given two sums of £2,000 each to St. Chad's College, Durham, for the purpose of founding two Exhibitions, the first in memory of his elder son, Captain Robin Horsfall, who fell at Cambrai in November, 1917, and the other is a thankoffering for the safe return of his surviving son, Major Ewart Horsfall, M.C., R.A.F. Mr. Horsfall has also given £3,000 towards the endowment of the first Fellowship of the College.



Hunt, Rev. Ont., to be Bothwell. Ross, Rev. Rural Dean



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Preferments and Appointments

Hunt, Rev. Murray A., of Chatham, Ont., to be Rector of Thamesville and Bothwell.
Ross, Rev. J. Hirst, L.Th., to be Rural Dean of Haldimand, Ont.



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A MEMORIAL CHURCH PROPOSED AT PORT ARTHUR.

The recent return of the 52nd Battalion (New Ontario) to the twin cities at the head of the Lakes, called forth a welcome such as few of the returning battalions have received. The celebration lasted three days. The final church parade was held on Sunday afternoon to St. Paul's Church, Fort William, a peculiarly happy service in which the new Rector, Rev. W. H. Trickett, was assisted by Canon Burt, B.D. and Canon Hedley, C.F., who, in the absence of Major Ridway was taken on as Battalion Chaplain en route, and gave the valedictory address.

On the Monday afternoon the colours were deposited in St. John's Church, Port Arthur, and a meeting of the congregation was subsequently held to take up the question of the building of a Memorial Church on the magnificent new site secured before the war. In spite of present adverse financial conditions, this meeting was full of enthusiasm and the following resolutions were passed unanimously: (1) That this meeting of the congregation of St. John's Church, determines to proceed as rapidly as circumstances permit with the building of a church on the new site as a thanksgiving to God for Victory, and a memorial of those who have laid down their lives in the service of their country. (2) That a committee consisting of Messrs. W. H. Russell, A. W. Roberts, T. W. Crooks, G. F. Clarkson and L. C. S. Hallam, be appointed, and authorized to open up a special building fund of which they shall be joint trustees; and to take such steps as they shall deem advisable for the promotion of the fund.

The absence of the Rector, Rev. John Leigh, in British Columbia, owing to ill-health, was exceedingly regretted. In his absence, Rev. O. Jull, locum tenens, presided, and the meeting was addressed by Canon Hedley, C.F., and a number of prominent laymen.

THE ANNUAL MEETING OF GEORGINA HOUSE, TORONTO.

The annual meeting of Georgina House was held on April 8th, at the House. Mrs. H. D. Warren occupied the chair. The main features of the annual report was the large demand made during the year on accommodation. The House has been steadily full. In the month of September alone 250 personal applications had to be refused; 312 residents have been entered on the books during the year and the capacity of 74 has often been exceeded. The House has met all essential expenditures, including the interest on mortgage and annual payment on principal. In this sense, therefore, it may be said to have been self-supporting: a fact to be fully appreciated in view of the high cost of everything. On the other hand, many generous gifts which have been made, have contributed to this result largely. Among these has been a complete new outfit for the dining room, including tables. This was the gift of Lady Eaton. Great credit is due Miss Armstrong as superintendent and Miss Garrow as assistant.

The meeting was followed by a service in the chapel at which the Bishop of Toronto spoke of the opportunities of the House in present social conditions. Reaction, readjustment, reconstruction, are the words which describe the present and immediately future conditions which have called out new powers of service in the community, and have developed habits of personal thrift, work and giving. He urged that these forces be transferred into the opportunities offered to-day for the service of Christ and humanity. Georgina House offers just such an opportunity with its home for the otherwise lonely business girl working in the city.

The Georgina House Association has now a membership of between 160 and 170. Spadina Lodge is a similar undertaking and under the direction of the association, and a report was submitted of the lodge and of the business girls' lunchroom conducted in connection with it.

ST. JAMES' CHURCH, HESPELER, ONT.

The congregation of St. James' Church, Hespeler, has gone through a rather trying experience during the past three months. First, the Rector, Rev. Frank Leigh, was taken seriously ill with an old-seated trouble, caused by an injury many years ago, when a boy in Newcastle, which necessitated a painful operation at Galt General Hospital. He had a considerable portion of bone removed from the right arm. He hopes soon to be able to resume his duties in the parish. In February the people's warden, Mr. W. C. J. Hill, a most zealous and devoted Churchman and official was taken with acute cancerous throat trouble and died on March 10th. At the same time the Rector's warden, Mr. Geo. Fligg, was stricken down with a serious cerebral and spinal affection, but later has made fair progress towards recovery. During the time of these several causes of deep anxiety, Mr. E. Llewellyn Roberts, Diocesan Lay Reader, of Preston, ably conducted the services of the church, and was loyally supported by the congregation, who appreciated his efforts and maintained the attendance fully. This parish is now experiencing great thankfulness at the number of its members who are returning from the war. Altogether, 115 enlisted from the congregation, 17 gave their lives to the cause and 39 others were wounded, including two sons of the Rector's, one of whom, Lieut. A. L. Leigh, has got home and the other is expected shortly.

THE SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO.

A combined service for teachers and scholars, with presentation of children's Lenten offerings, will be the form of the next meeting of the Association at St. Alban's Cathedral on Monday, April 28th, at 8 p.m. Rev. C. A. Seager, D.D., will be the special preacher. Teachers, officers and scholars will assemble in the nave, entering from Albany Avenue, at 7.45 p.m., marching into the cathedral at 7.50 p.m. The clergy are requested to bring their robes and sit in the choir. Every school should be represented by as large a delegation as possible of its teachers and senior scholars.

Sunday School Commission

Pupils' Examinations—Advent, 1918.

The returns from the Diocesan examiners in the Pupils' Examinations have just been received.

Owing to the fact that so many of our schools were closed during the late autumn on account of the epidemic, the number of pupils writing on the examinations was considerably smaller than in 1917.

The number of applications received was 1,514. These were from nine dioceses, and were divided amongst the different grades as follows:—

Junior	523
Middle	524
Senior	467

While, under the circumstances, this was fairly good, yet the number of pupils who actually wrote was lamentably small, viz., 245. Of these, 58 obtained a first class, 87 a second

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class and 49 a pass. Thus the total number of certificates awarded was 194. These were divided amongst the dioceses as follows:—

Calgary	14
Huron	28
Niagara	10
Nova Scotia	10
Ontario	2
Qu'Appelle	9
Rupert's Land	58
Toronto	44
Saskatchewan	19

The largest number of candidates from any one parish was 25, the honour going to the Church of St. Mary the Virgin, Toronto, which has obtained this same honour for several years. St. Barnabas' Church, Winnipeg, was second with 22.

Medal Winners.

Eighteen sets of papers were received by the Central Board for re-examination to determine the winners of the medals. After careful consideration they were awarded to the following:—

Junior Grade.

Jack Hicks, St. Alban's Cathedral, Prince Albert, Diocese of Saskatchewan.

Middle Grade.

Florence B. Hay, St. Mary's, Portage la Prairie, Diocese of Rupert's Land.

Senior Grade.

Olive M. Roberts, St. Matthew's, Toronto, Diocese of Toronto.

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TABLET UNVEILED AT GUELPH.

A memorial tablet of bronze was unveiled on Easter Day in St. George's Church, Guelph, to the memory of Major Edward R. Street, D.S.O., formerly of Guelph. He was a member of the 2nd Battalion, Sherwood Foresters (Notts and Derby Regiment). He was born May 20th, 1876, and died October 15th, 1916, of wounds received at dawn at the battle of the Somme. He was the elder son of the Hon. W. P. R. Street, Justice of the Supreme Court of Judicature for Ontario, and Eleanor, his wife. As a subaltern in the Hampshire Regiment he saw service in the South African war, 1899-1901. For three years preceding the outbreak of the Great War in 1914 he lived in Guelph, where he was commissioner of Boy Scouts for the district of Guelph. The tablet was unveiled by Mr. Hugh Langton, of Toronto, brother-in-law of the deceased, and in the presence of the mother and sisters, who erected the memorial. Rev. G. F. Scovil, the Rector, read the dedicatory prayers.

A Quick Response

Last week we appealed for one "donation" copy of the "Canadian Churchman" for a patient in a sanitarium and four for a military hospital.

The sanitarium copy was provided for on the day of issue and one of the others has been taken care of, with two others pending.

We thank our readers for this hearty response, and feel sure the other copy will be taken care of shortly.

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The money you save earns interest when deposited in our Savings Department, and both principal and interest are safe and can be obtained whenever required.

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OF COMMERCE

Trinity Church, Halifax, Reopened

PALM Sunday, 1919, will long be remembered with feelings of gratitude by the parishioners of Trinity Church, for it was on this festival that, after many months, the congregation, for the first time since the Halifax disaster of 1917, met for Divine worship in the church. Great congregations were present. There was very noticeably present the spirit of praise and thanksgiving, not only in outward expression, but also in the reverent attitude and general response of the people in their grateful supplications to the Father, through Whose mercy, and after so many sorrows, the parishioners of Trinity were once more permitted to gather within the four walls of their beloved church, which was wrecked in the explosion. All credit to the faithful Rector, Rev. L. J. Donaldson, M.A., and the loyal congregation, who have spared no effort—nothing has been left undone—in the completed restoration of the church.

The old lines of the building, simple almost to severity, have been carried out. All the finishings are of quartered oak and most of the furniture for the chancel, as well as the three beautiful reredos decorations, have been given in memory of parishioners who have gone over to the Great Beyond. The reredos decorations, set in a beautiful background of quartered oak, are copies of three famous paintings, the large centre a copy of Hoffman's "Ascension," on the right of which is "Light of the World," and on the left "The Good Shepherd." Under the "Ascension" is a copy of da Vinci's "Last Supper" done in plaster figures in relief and erected in memory of Frederick Laing, aged 15, who gave his life overseas. The honour roll of

Trinity is to be placed under the picture of the Good Shepherd and under the "Light of the World" the names of the Trinity victims of the explosion are to be placed. The beautiful communion table, in memory of Mrs. Allen and her sons, has been erected by a daughter and other sons. The Bishop's chair is in memory of Miss Jennie Geddes, a former Sunday School teacher of Trinity Church. The credence table is given by Mrs. Carter in memory of her son, Rowland, and the clergy chairs in memory of Mr. S. Chaffer, the first churchwarden of Trinity parish. The pulpit is donated by Mrs. Isaac Hutchings in memory of her husband, and the lectern is in honour of John Bendall and has been given by his widow and their son, Thomas. The prayer desk is in memory of Mrs. Heffler, who lost her life in the explosion, and is given by her husband, Captain G. Heffler. The Bible was given by Mrs. T. Geddes in memory of her mother, and the communion desks by Mrs. Northover, in memory of her mother, Mrs. E. M. Fraser, and Mrs. Mitchell and family in memory of Mr. John Smith and his son, William. The Prayer Books were given by Mr. and Mrs. Spender in memory of their son, Cecil, who gave his life overseas, and by Mrs. N. H. Gough, in memory of her mother. Over the door is inscribed in beautiful letters: "All one in Jesus," a motto peculiarly adaptable to the spirit of the church and the times.

The spirit of thankfulness and praise was manifested by Dean Liwyd, who in the morning prefaced his sermon by delivering a message of congratulation from the people of the diocese of Nova Scotia, and particularly from the parishioners of the Cathedral. Dean Liwyd delivered an eloquent and inspiring sermon, choosing as his text the words of Jesus Christ: "Without me ye can do nothing."

The sermon by the Rector in the evening was based on the text: "The glory of the latter house shall be greater than the former" (Haggai 2: 9). He referred to the feelings which were uppermost in the minds and hearts of all as they gathered in their church again—feelings of thankfulness to God for His hand had been with them for good, expressing the appreciation to all who had so generously helped and carried out the work to completion. The question of the building referred to by the prophet was not so much as to the mere adornment of the building, but to the fact that the Lord Jesus Christ himself would be there and give to the worshippers that peace which passeth all understanding.

Inter-Collegiate Maritime Conference

BY R. PARNELL AND G. EDSFORTH.

FOR the first time since its inauguration the Annual Student Conference of the Maritime Provinces has been held at a College, and that College was King's. The conference opened on March 21st, with prayers by Archdeacon Vroom. After Archdeacon Vroom delivered an address of welcome on behalf of the President and staff of King's, Dean D. McRae, of Dalhousie Law School, addressed the conference on "The Young Man and his Plans." He said that he would like to see in the Faculty of Colleges a new kind of professor—namely, a professor "of things worth while," one who could appraise and assess things and tell us which were worthy of consideration. One of the obligations of the young man of the 20th century is to spread the gospel of service and confidence. As University men, knowledge and reverence should be the

goal. Knowledge divorced from reverence, he felt, is immoral. Knowledge should strive after, and try to cultivate fellowship and friendship. "What can the College Student do for the Rural Boy?" was dealt with by Mr. Lou Buckley. The country will be just as good or just as bad as the ideals which are placed in the minds of young boys are good or bad.

The regular secretary of the Maritime College Y.M.C.A. is now overseas, and for the past year, Rev. D. G. Cock, of India, has been filling his place. He told of the work which the Y.M.C.A. has done at the various institutions. He remarked that King's, with all her capacity for progressiveness, had entered the ranks of the Student Movement for the first time, and, if nothing else had been accomplished, he felt that this achievement was a very splendid one.

Regarding war memorials, Dr. Boyle, President of King's, speaking for the President's Council, said that all the Universities were interested in this matter, and were wrestling with the problem of doing something which would be an everlasting testimony to those men who have made the supreme sacrifice in the great war. He called upon those present to offer suggestions. It was resolved that this Inter-Collegiate Student Conference is strongly of the opinion that war memorials should, wherever possible, take a form that is at once useful and likely to be of inspiration to future generations. That such memorials might wisely be made to advance the cause of education in these Provinces.

The evening session of the conference was conducted over the dinner table. King's invited the delegates to be their guests. Commons Hall has had, from time to time, the representatives of many institutions under its roof, but never before in its long history have students from all of the Colleges of the Maritime Provinces sat in company around its command and likely to be of inspiration to hear the different College yells and songs, and one could not help but feel that in the goodwill and friendship displayed, the conference was already bearing fruit.

The conference gathered for Divine worship in Hensley Memorial Chapel on the Sunday. Dr. Boyle conducted a short service and addresses were given by Dr. Thompson, of Acadia, and Prof. Kingston, of King's. The afternoon session was held in the Opera House at 2 o'clock. The first part of the afternoon was devoted to Bible Study. Dr. Thompson and Dr. Coit, both of Acadia, related their experiences in the matter, and both felt that, although much has been done, there is still a great deal of room for further advance. After Dr. Bronson, of Dalhousie, had spoken a few words in conclusion, a mass meeting was held, when Dean McRae, of Dalhousie Law School, addressed the gathering. Dean McRae believes in the Y.M.C.A., because it stands for co-operation, if for no other reason. The conference service was held in Christ Church. The preacher was Dr. Boyle. His subject was the need of "Vision." The great problem was that of reconstruction, and in facing that problem we needed vision to inspire, leadership to co-ordinate effort, and unity to crown it with success. It was humanity's task, and in particular the task of young men. If our young men are united in effort guided by true leadership, and inspired by true ideals no one need despair of the future. These ideals ought to be, in chief, a sense of duty, a sense of chivalry, and a deep and abiding faith.

MARRIAGE NOTICE

McCOLLUM—HICKS-LYNE. — At Wycliffe College Chapel, Toronto, on April 19th, by Rev. Dr. Cody and Principal O'Meara, Olive, daughter of the late R. T. S. Hicks-Lyne, to Rev. Arthur C. McCollum, Rector of Mono Mills, Ontario.

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HALDIMAND DEANERY, ONT.

Rev. J. Hirst Ross was elected Rural Dean at the recent Haldimand Deanery meeting, which Archdeacon Irving opened. Rev. H. W. A. Brand was elected secretary of the Deanery. Archdeacon Irving was the celebrant at the service of Holy Communion with the two new officers assisting. For the first time since the admission of the Rev. Dr. Ibbott to the ranks of the Church's ministry, from the Methodist body, the Deanery, as a collective body, had the joy of welcoming him as a fellow-worker. Felicitous speeches of welcome were made by the Revs. W. A. Kyle, M.D., and J. Douglas, B.A., of Port Maitland and Hagersville, respectively, both of whom were in a position to speak appreciatively of the coming into the Anglican Communion of the Rev. Dr. Ibbott, since both had experienced what it was to be guided by conviction into the Anglican branch of the Church Catholic. Capt. the Rev. W. P. Lyon, Rector of Caledonia, and kindly host of the Deanery assembly, also voiced the feelings of the Deanery in words of warm welcome. Among other items of business it was decided to arrange for a Deanery Sunday School Convention in York (Dr. Ibbott's parish) in June next, and in September to hold a Deanery picnic on the Indian Reserve near Caledonia at the kindly invitation of Rev. Mr. Lees, who was present as a visitor. For the secretary-treasurer the day ended happily, as it so happened that

his son, Archer F. Brand, who had just returned from overseas after serving in the army over three years, much of the time on the Western Front, had just received his discharge in Hamilton, and was able to proceed home by the same train with his father.

The Churchwoman

COLUMBIA DIOCESAN WOMAN'S AUXILIARY MEETS.

The monthly meeting of the Diocesan Board of the Columbia W.A. was held on April 11th, when Mrs. Rogers welcomed the members at St. Mark's Schoolroom, Victoria, in the name of the Branch, of which she is president. As the meeting was the last before the Diocesan annual meeting, there was much to arrange and directions to be given to the various holders of office. Notice was given of two changes in the constitution, one regarding the status of associated members, and the other the raising of the annual fee of membership, which the Branches must vote upon at the annual meeting. The Junior secretary reported \$23 received towards the Pledge Fund. Members will be provided with an ample outlet for their spare cash and opportunities of assisting the various Branches through the medium of a series of sales of work. An appeal for help for the West Coast Mission, endorsed by Bishop Schofield, was granted \$25 from the E.C.D.F. The Diocesan treasurer reported total receipts for the month \$376.92, but a sum of \$232 is still required to make up the amount pledged by the diocese.

TRINITY W.A., OTTAWA.

The annual meeting of the Woman's Auxiliary of All Saints' Church, Ottawa, took place on April 7th, when splendid reports of the year's work were submitted. The financial record has exceeded any year in the history of the Branch, the total receipts being \$714.84. Besides that, four splendid bales were shipped, two containing outfits for two Indian children and the others large missionary bales, the value of these being \$250. An address was given by the Rev. Gerald Clarke, of St. Matthew's Church. Archdeacon Mackay presided, and it was agreed that much work had been accomplished. The officers for the ensuing year were elected.

QU'APPELLE DIOCESAN W. A.

The long-delayed annual board meeting was held in Regina on March 12th. Owing to the "flu" epidemic a great deal of business had accumulated. The day's work began with a celebration in St. Paul's Church, the Bishop being the celebrant, assisted by the Rector. The Bishop addressed the members present from Romans 15:13, point-

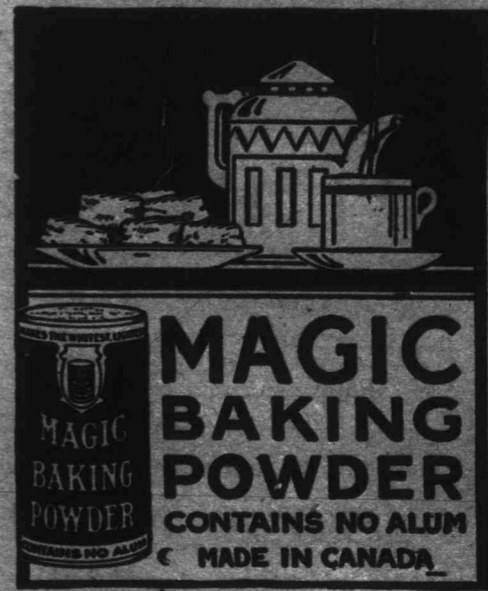
LADIES OF THE W. A.

The active season is drawing to a close and your opportunities in our subscription campaign shrink accordingly, but before the season is actually over you can still do some good work for our mutual benefit. Do it while you can and help us both.

"The Canadian Churchman."

ing out that it was only through belief in God that real joy and peace came.

At the morning session, the Roll-Call showed that practically all the Board officers were present, and that nine Deaneries were represented by delegates, the other nine failed to send anyone. In an able address, Mrs. Peverett, the president, first spoke of the great loss the Board and diocese as a whole had suffered through the death of Mrs. Gordon of Indian Head. Her many years of faithful and loving service had endeared her to all her fellow workers, and none would miss her more than the W.A. Board where her wise counsel was always welcome. The treasurer's report showed a balance of \$442.67. Mrs. A. I. Johnson gave a paper on "Facts and Figures from the Triennial Meeting," using the blackboard and making what is usually rather a dry subject a most interesting and instructive study. The growth of money raised by the W.A. in Canada for three years, proved above all, and considering the war work and many relief calls, that the W.A. was a very progressive and live "Fact." Qu'Appelle's share being \$1,617.70. Noon-day prayers were said by the Rev. G. F. Davidson. The afternoon session opened with silent prayer for the recovery of Mrs. Harding's son who was taken to the hospital in a serious condition. Letters of thanks were then read from the Misses Gordon for flowers sent to their mother in her last illness. A short discussion followed regarding the W.A. as a body taking a decided stand for religious teaching to be given in the public schools. This was left over until a properly drawn resolution could be presented at the annual for further discussion. An unexpected treat was given to all present through Capt. Davies of Dawson City addressing the meeting on the Church work in the "Great North Land," especially among the Indians and Eskimos. Some of the wonderful pioneer work of Bishop Bompas and his devoted helpers made the hardships and privations seem very real. Capt. Davies having the art of making his address very realistic. The Bishop addressed the meeting on the care of the Church in our own huge Missionary Diocese. If it were possible to do so, he could place 40 clergy at once, but it would require an outlay the first year of \$60,000, and \$20,000 for five years to give the people time to become self-supporting, although he said a great deal could be done by systematic and whole-hearted leadership, taking Swift Current as an example which had quadrupled its offerings during the past year. The Rev. G. F. Davidson welcomed the gathering to St. Paul's, also inviting all to go to the Church at five for a quiet half hour as a suitable ending to the strenuous day. Mrs. Stanford was elected first vice-president to fill Mrs. Gordon's place who had been called to a Higher Service; Mrs. Watson as second vice-president to fill Mrs. Simpson's place who was leaving the Diocese for Calgary greatly to the regret of all; Mrs. Greene of Loreburn to be recording secretary to take Mrs. Harrison's place which she has so ably filled; Mrs. Harrison goes to England for a year, Miss Porter, of Regina, to take Miss Oxley's place as literature secretary. Miss Oxley received many congratulations on the coming event in her life. Mrs. Crystler takes the place of Mrs. Clephan, who leaves for England in the near future. The office of Deanery secretary was left open until the annual. The date of the annual to be held in Regina was changed from the second week in June to the first week in November. Mrs. Harrison's paper on "A Sheaf gathered at the Triennial" was a very clever write-up of all the best and most interesting news of the Triennial. A letter was read from Miss Atwater, of Gordon's School, giving some idea of the strenuous times the staff had



passed through during the epidemic, all the children being ill except one, and since then an outbreak of whooping cough was proving almost more that the over-worked teachers could stand. The W.A. Board at once devoted fifty dollars towards the school, a committee being formed to spend the money in the best possible way to relieve the situation. Next followed Mrs. McCullough's paper on "Latest Information of work among Orientals in our own Country." Unfortunately Mrs. McCullough was taken ill the night before and was in the Regina hospital suffering from the "flu." Mrs. Harrison read the paper which in a full and very thorough grasp of the sub-

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NOTICE
MS-LYNE. - At Wycliffe
p. on April 19th. by Hon.
O'Weara. Olive, daughter
cks-Lyne, to Rev. Arthur
Mono Mills, Ontario.

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Cheques (payable to All Hallows' Mission) may be sent to Rev. H. R. Mockridge, 325 Main St., Toronto.

Appeal endorsed by the Lord Bishop of Toronto.

ject, showed how much there is to be done before all can be one fold with one Shepherd. A meeting with so many appeals rather frightens one with the work to be done.

As to the best means of raising Qu'Appelle's amount for the endowment fund; it was moved by Mrs. Harrison and seconded by Mrs. Simpson that the amount be raised by assessment on the same principal that the parishes are assessed, a

committee being formed to attend to the matter. Mrs. Greene, of Loreburn, then moved the vote of thanks to his Lordship the Bishop for his welcome words; to the hostesses who so kindly provided hospitality; to the Rector and people of St. Paul's; to Mrs. Hutchison, to the Clergy, to Captain Davies. The meeting then adjourned to St. Paul's to unite in the quiet hour conducted by the Rector, Rev. G. F. Davidson.

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Boys and Girls

Dear Cousins,—

I told you that next time I wrote to you I should have something to tell you about what it was like down in the country last week. Well, those of you who live there don't want to know any more about the mud, do you? Neither do I! I nearly got lost in it. But except for that, everything was about perfect. I made friends with a host of animals—I told you I should—and I also met a parrot. It's a long time since I was introduced to one, and this one wasn't very friendly. She didn't talk much, and she wouldn't let me scratch her head when I wanted to, so, you see, I was rather disappointed.

I went for long walks—when the mud had dried out—and I discovered some hepaticas—some of you call them Mayflowers, don't you?—in a wood which I found all by myself, too. I nearly got stuck in the mud, too, there, because, before I knew it, I found myself in the middle of a swamp, and I had quite a puzzling time getting out. However, I did in the end. But I saw wonderful things in that wood. I couldn't tell you what they all were, but I did hate leaving them and coming back to the city again.

Still, I see leaves budding even here, and the birds wake me so early in the morning that I think I'll have to get up when they do and work before breakfast. That would be a change! I'm afraid it would upset Mrs. Cousin Mike if I did, so, perhaps, I'd better not!

I have only a few hymns to judge between; but they are good, better than those sent in about two years ago for Christmas. I had one letter from a cousin which explains things, I think. She says: "I have no time now, because the weather has been so fine that my playmates are calling for me to go out and play." And I don't blame her, nor any of you for going out! The more you go out and play, the more the sunshine and the bird-songs and all the beautiful things out-of-doors will soak into you and make you happy, so that bye-and-bye, when you are old enough to be called grown-up cousins, and have to work, though, perhaps, you'd rather play, you can rest for a minute in the middle of your work and just think of one of your beautiful play-times. I do, often now, and I had a good many beautiful play-times, too.

So, I suppose we'd better not have any more lengthy competitions for a while. Somebody told me she liked shorter ones best in the summer, and I don't wonder. What do the rest of you think about it? And what will you think of this next competition? That I shall find out when the answers come.

I must stop now, and give you my love first, and the prize list second.

Your Affectionate
Cousin Mike.

Results of Hymn Competition.**Prize.**

Isobel McKay (age 10), Collingwood, Ont.

Highly Commended in Order of Merit.

1. Ruth Gardner (age 10), Bobcaygeon, Ont.

2. Jean Matthews (age 12), 27 Duke Street, St. John, N.B.

3. Paul Gardner (age 12), Bobcaygeon, Ont.

4. Lorne A. Thurston (age 8), Dunsford, Ont.

May Competition.

Choose from anywhere in the New Testament the three Easter texts you like best, giving the references, and

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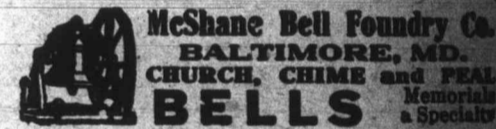
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(don't forget this part), write a few lines under each one, saying why you like it.

Last day for sending in answers, Thursday, May 15th.

Please mark envelopes, "Competition," and address them to

Cousin Mike,

Care of Canadian Churchman, Ltd.,
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Toronto.

Prize Hymn.

Come, children, sing to God our King,
Lift high to Heaven your voices;
This is the happy Easter-tide
When everyone rejoices.

Our Heavenly Father gave His Son
To die for you and me;
He rose again on the third day
And set His people free.

Come, let us pray and let us sing,
And lift our hearts and voices
In praise to God our Heavenly King
While all the world rejoices.

Isobel McKay (age 10).

Returns show that nearly 24,000 persons in India were killed by snakes last year and more than 2,000 by wild animals. Tigers caused 1,000 deaths, leopards 300, wolves and bears 280 and elephants and hyenas 80. Government rewards were paid in the course of the year for the destruction of 74,000 snakes, 1,200 tigers, 6,000 leopards, 2,000 bears and 2,000 wolves.

The Bishop's Shadow

by I. T. THURSTON

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VII.

AFTER TODE'S DEPARTURE.

IN the bishop's household Mrs. Martin was always one of the earliest to rise in the morning, and just as Tode sat down to breakfast with Nan and Little Brother, the housekeeper was going downstairs. Tode's door stood open and she saw that he was not in the room. Her quick eyes noted also the pile of neatly-folded garments on a chair beside the bed. She stepped into the room and looked around. Then she hurried to the study, knowing that the boy loved to stay there, but the study was unoccupied.

By the time breakfast was ready she knew that the boy had left the house, but the Bishop refused to believe it, nor would he be convinced until the house had been searched from attic to cellar. When Mr. Gibson made his appearance, a gleam of satisfaction shone in his narrow eyes as he learned of Tode's disappearance.

"I was afraid something like this would happen," he remarked, gravely. "It's a hopeless kind of business, try-

ing to make anything out of such material. I've had my suspicions of that boy for some time."

"Don't be too quick to condemn him, Mr. Gibson," exclaimed the bishop, hastily. "He may have had some good reason for going away so. I've no doubt he thought he had, but I had grown to love the lad and I shall miss him sadly."

"Did you never suspect that he was not deaf and dumb, as he pretended to be?" the secretary asked.

The bishop looked up quickly. "Why, no, indeed, I never had such an idea," he answered.

An unpleasant smile flickered over the secretary's thin lips as he went on, "I heard the boy talking to himself, here in this room, last evening. He can hear and speak as well as you or I."

"Oh, I am sorry! I am sorry!" said the bishop, sadly, and then he turned to his desk, and sitting down, hid his face in his hands, and was silent. The secretary cast more than one swift, sidewise glance at him, but dared say no more then.

After a while the bishop drew his Bible toward him. It opened at the fourteenth chapter of John, and there lay Tode's poor, little soiled and blotted note. The bishop read it with tear-dimmed eyes, read it again and again, and finally slipped it into an envelope, and replaced it between the leaves of his Bible. He said nothing about it to his secretary, and presently he went to his own room, where for a long time he walked back and forth, thinking about the boy, and how he might find him again.

Then Brown came to him with a telegram summoning him to the sick-bed of his only sister, and within an hour he left the city, and was absent two weeks.

Meantime, Tode the morning after his scrubbing and whitewashing operations, had carefully folded the clothes he had worn when he left the bishop's house and tied them up in an old newspaper. Into one of the pockets of the jacket he had put a note which ran thus:—

DEAR MRS. MARTIN:

Pleas giv thes cloes to the bishop and tell him i wud not have took them away if i had had any others. I did not take shoes or stockings. I keep the littel testament and i read in it evry day. Tell him i am trying to be good and when i get good enuf I shall go and see him. You was good to me but he was so good that he made me hate myself and evrything bad. I can never be bad again while i remember him.

TODE BRYAN.

He hired a boy whom he knew, to carry the bundle to the bishop's house, and from behind a tree-box further down the street, he watched and saw it taken in by Brown. The boy's heart was beating hard and fast, as he stood there longing, yet dreading, to see the bishop himself come out of the house. But the bishop was far away, and Tode walked sadly homeward, casting many a wistful, lingering glance backward, as he went.

Brown carried the package gingerly to Mrs. Martin, for the boy who had delivered it was not over clean, and Mrs. Martin opened it with some suspicion, but when she saw the clothes she recognized them instantly, and finding the note in the pocket read it with wet eyes.

"I knew that wasn't a bad boy," she said to herself, "and this proves it. He's as honest as the day, or he wouldn't have sent back these clothes—the poor little fellow. Well, well! I hope the bishop can find him when he gets back, and as to the boy's pretending to be deaf and dumb, I'm sure there was something underneath that if we only knew it. Anyhow, I do hope I'll see the little fellow again sometime."



When the bishop returned the accumulated work of his weeks of absence so pressed upon him that for a while he had no time for anything else, and when at last he was free to search for Tode, he could find no trace of him.

As for Tode, he had never once thought of the possibility of the bishop's searching for him. He looked forward to seeing his friend again sometime, but that time he put far away when he himself should be "more fit," as he said to himself.

One evening soon after his return, Nan had a long talk with him, a talk that left her wondering greatly at the change in his thoughts and purposes, and which made her regard him with quite a new feeling of respect.

"Nan," he began, "I told you I'd got loads of things to do now."

"Yes?" The girl looked at him inquiringly.

Tode was silent for a little. It was

Had Headache For Two Years

A Barrie Man Tells of Persistent Headaches and Indigestion—
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For two long years the writer of this letter was subject to severe headaches. The nervous system got run down, digestion failed, and there was continued loss of weight.

The use of Dr. Chase's Nerve Food changed all this, and now, with scores of other Barrie people, Mr. Nader is recommending the use of this food cure as the best means of building up the exhausted nervous system and curing headaches, indigestion and all the annoying symptoms of a run-down condition.

Mr. John Nader, 38 Penetang Street, Barrie, Ont., writes: "During the last two years I had an attack of indigestion, accompanied by severe headaches. I suffered from loss of appetite, and my system became run down. I also lost considerably in weight. I began using Dr. Chase's Nerve Food, and as they helped me I continued this treatment for some time. My condition is now greatly improved, my headaches are gone and my health in general is much better. I can cheerfully recommend the use of Dr. Chase's Nerve Food to those suffering from nervousness of any kind."

The reason Dr. Chase's Nerve Food is so effective in cases of this kind is because of its extraordinary blood-forming influence. By creating an abundance of rich, red blood it strengthens the action of the heart, revitalizes the exhausted nerves and builds up the system in every way.

The appetite is restored, digestion improves, you rest and sleep well, and the new vigour and energy is felt in every organ of the human body. Dr. Chase's Nerve Food is doing wonders for men, women and children whose systems have become weak and run down. 50 cents a box, 6 boxes for \$2.75, all dealers or Edmanson, Bates and Co., Limited, Toronto.

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harder for him to speak than he had thought it would be.

"You see," he went on, slowly, "I've been mean as dirt all my life. You don't know what mean things I've done, an' I ain't goin' to tell ye, only that I know now I've got to turn straight around an' not do 'em any more. I've got to make a man of myself," he drew himself up as he spoke, "a real man—the kind that helps other folks up. I can't say just what I mean, but I feel it myself," he added, with a half-appealing glance at Nan.

She had listened attentively, with her eyes fastened on his earnest face. Now she said, softly, "You mean—you want to be the kind of man the bishop is, don't you?"

"Oh, I couldn't ever be really like him," protested the boy, quickly, "but, well, I'm goin' to try to be a sort of shadow of him. I mean I'm goin' to try to amount to something myself, an' do what I can to help other poor fellows up instead of down. I'm goin' to lend a hand 'mongst the folks 'round here, just a little you know, as he does 'mongst the poor people he goes to see. But I've got some other things to do too. I've got some money to pay back, an' I've got to find a feller that I helped to pull down."

And thereupon, Tode told the story of Mrs. Russell's pocketbook and her search for Jack Finney. He told it all quite frankly, not trying in the least to excuse or lessen his own guilt in the matter.

It will take you a long time to save up so much money, Tode," Nan said when he paused.

"Yes, unless I can find some way to earn more, but I can't help that. I'll do the best I can, an' I've some notions in my head."

He talked over with her some of his plans and projects, and as she listened, she thought to herself, "He's getting 'way ahead of me, but I'm afraid he'll get into trouble first."

(To be continued.)

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The missionary (says Sir Harry) already had a wife at home, and was naturally embarrassed, but, not wishing to hurt the feelings of his host, much less offend him, replied diplomatically:—

"You honour me, but I dare not choose, lest the other ninety-nine grow jealous."

"That's easily fixed," replied the monarch; "take 'em all."

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