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## Personal & General

The Rev. W. T. Townsend, B.D., of Carcross, Diocese of Yukon, was the preacher at the evening service at St. Paul's, Halifax, on a recent Sunday.

The Rev. J. P. Mahaffy, the Provost of Trinity College, Dublin, has been appointed a Knight Grand Cross of the Order of the British Empire.

Dr. N. W. Hoyles and Mrs. Hoyles, of Toronto, have gone to the Lake of Bays this year for their annual holiday. They are likely to be away for a couple of months.

Prince Arthur of Connaught arrived at Victoria, B.C., on his return journey from Japan on Monday, July 22nd. The Prince will journey across Canada en route for England.

Bishop Montgomery, Secretary of the S.P.G., has been requested to continue in office until the end of the present year and has consented to do so. This will enable him to retire at the close of the financial year.

A cable message was received recently by Mr. J. R. Cotter, of Barrie, Ont., informing him of the death in England of his grandson, Richard Lawrence Cotter Barwick, from an aeroplane accident. Much sympathy is felt for Mr. Cotter and his daughter, Mrs. Barwick.

Brigadier Allen Case, a member of St. Thomas' congregation, Toronto, who left that city as a lieutenant in the 15th Battalion (48th Highlanders), is now in command of a brigade of the Royal Canadian Dragoons, who are attached to an Indian cavalry division in France.

Captain the Rev. George Pugsley, who went overseas as Chaplain some time ago, has been transferred in France to the Third Divisional wing, C.C.R.C. Capt. Pugsley has been in France for the past four months, being identified with the First Canadian General Hospital. In his new position he is serving under Col. Hamilton Gault, of the original Princess Pats, who is officer commanding the section.

The Bishop of London has received from Fyzabad, India, the sad news of the death of his brother, Mr. Gerald Constantine Winnington-Ingram. He was the youngest son of the late Rev. Edward Winnington-Ingram, Rector of Stanford-le-Teme. Educated at Bromsgrove School and New College, Oxford, he was appointed to the Indian Civil Service in 1893. Of the seven brothers, three took Orders, one is a Rear-Admiral, and one is farming in Canada.

Coronation Day was fitly celebrated at Westminster Abbey on Saturday afternoon, June 22nd, when a remarkable service was held in aid of the Welsh Prisoners of War Fund. For the first time, probably, in the history of the venerable Abbey hymns were sung in Welsh, a Lesson was read in Welsh and the Benediction was given in Welsh. It brought together members of the Principality of all creeds and classes, the Prime Minister and Mr. Hughes, Premier of Australia, assisting in the collection of the alms.

Miss Maude Royden's joint pastorate at the City Temple, in London, Eng., with Dr. Fort Newton, and her demonstration that women are capable of preaching, has not yet succeeded in bringing about the removal of the Bishop's ban on women in the pulpit. The Bishop of London has pronounced

ed the dictum that the Church is wholly opposed to a woman priesthood and that they must not occupy pulpits in churches. He is quite agreed that the Church has been foolish in not making more use of the wonderful brains and talents of women, but they must not occupy the pulpit.

The financial report of Christ Church, Gipsy Hill, Upper Norwood, London, Eng., which was presented at the last Easter vestry meeting, showed that over £8,000 had been contributed during the past year by members of the congregation voluntarily for various objects. This sum includes a large gift for endowment, between £1,500 and £1,600 for the C.M.S. and over £300 for the British and Foreign Bible Society, as well as a long list of gifts on a most liberal scale to other kinds of good works. The Rev. Canon Joynt, who recently resigned the living, has been Vicar of this parish for the past twenty-three years.

The Rev. G. H. Andrews, who was in a British hospital in France when it was bombed by the Germans, was sent for by the King recently in order that His Majesty might hear from an eyewitness details about the recent raids. The hospital was a very large one, which received and evacuated something like thirty thousand patients in thirty days. The particular section attacked was the Canadian. An operation was actually in progress, and all concerned—surgeons, nurses and patient—were killed. The King was deeply moved by Mr. Andrews' statement, and expressed his horror at the outrage and his sympathy with all the sufferers and their relatives. A former C.F., Mr. Andrews, before rejoining the Forces as a Chaplain in 1916, was, and still is, Rector of St. Mary's, Oak Bay, Victoria, British Columbia.

Representatives of allied nations attended the solemn celebration of the Serbian national day in London, Eng., on June 28th. For the first time in history, priests of the Eastern Orthodox, the Greek Church, officiated at a service in an English Episcopal church. The service was held in the Church of St. Mary-le-Bow, Cheapside, one of the most ancient shrines of the Church of England. Three Serbian priests of the Greek Church, in full robes, wearing mitres and accompanied by incense bearers, officiated with the assistance of a Bishop of the Church of England. The Eastern Orthodox Liturgy of St. Chrysostom was celebrated, for the repose of the souls of the warriors who fell for the cause of freedom on the field of Kosovo, and for all the Slav and allied soldiers in this war who have together laid down their lives for liberty and mankind. The Lord Mayor and sheriffs of London attended the service.

Premier Lloyd George, in a few words, moved, ex-Premier Asquith seconded, and the members of the House of Commons at Westminster, on July 17th, unanimously passed this resolution: "That this House attend St. Margaret's, Westminster, on Sunday, August 4th, it being the fourth anniversary of the declaration of war, to invoke blessing in our just cause." In a speech of unusual brevity the Premier said: "When millions of our young fellow-countrymen are daily hazarding their lives, so that right and justice would prevail on earth, and when the fate of our country and the destiny of the world depend on the issue of their efforts and the efforts of their comrades from many lands, it requires no words from me to commend the motion." Mr. Asquith declared that it would be universally regarded as fit and proper, and would commend itself to the unanimous judgment of the House.

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# Canadian Churchman

Toronto, July 25th, 1918.

## The Christian Year

The Tenth Sunday After Trinity, Aug. 4, 1918.

In the Gospel for the week we have the scene, so often brought to our notice, of the Christ weeping over Jerusalem. Are we let into the secret of Jerusalem's doom by verse 46, where we read the temple was no longer a "house of prayer" but a "den of thieves"? The temporal and material interests of life had crowded out the offering to Him in the Temple of the "ready wills" of "faithful people" and the quiet listening for His guidance. Anyway, the Gospel suggests to us the doom of a prayerless life. A prayerless life does not consciously offer its will to God, which is the outcome of true worship,—nor does it listen for God's guidance. Think, then, of the place we are giving to prayer. "Things that belong to our peace" are being offered. Prayerlessness will cause them to be "hid from your eyes." If we lose opportunities that are placed plainly in our way we can blame no one but ourselves. Prayerlessness may be at the bottom of our loss. In prayer we look to God for guidance and listen to hear "the things that belong to our peace." Christ came to Jerusalem but Jerusalem ignored and crucified Him through her rulers, who were not looking nor listening to God but were absorbed in other things,—in politics, in ecclesiastical business and feuds. "They would not, so Christ could not." Beware of a prayerless life.

The Collect suggests thoughts about prayer. It is "a prayer about our prayers." It tells us of the kind of prayers that will keep us from making the Temple of our souls a "den of thieves" rather than a "house of prayer." It bids us pray that we may be made to ask such things as shall please God that our petitions may be granted. This reminds us of St. John's words, "And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us."

Prayer is not an attempt to make God's will coincide with our wishes (which may be impulsive, ill-considered, ignorant or selfish) but the desire to have our wills coincide with God's will.

Some one may say that it is strange to ask God to do what He already wills! It is not strange if we think of two things: First, God always wills and desires the best possible for us. If you doubt this, think of how our Lord has unhesitatingly told us that God "knows and cares and loves"—and think of the cross of Christ! We can be perfectly sure God's will is best for us. Second, Prayer is the opportunity we give God our Father to do the best possible for us and to have His will "done on earth as it is in heaven." For true prayer begins and ends with a will ready to surrender to God. Christians pray as "humble servants." "Your heavenly Father knoweth what things ye have need of before ye ask Him." Yet our receiving depends on our asking. "Ask and ye shall have." "Ask and ye shall receive that your joy may be full."

Our prayers, then, ought to be made a subject of thought and prayer. "Lord teach us to pray." "Let me ask and not ask amiss." Prayer according to God's will never will fail of its blessing. If our prayers seem to be unanswered the reason may be that we have "asked amiss"—unwise and selfish prayers—thinking not of what God wills but of just what

(Continued on page 473.)

## Editorial

USING OUR EXPERTS.

The Church of England in Canada, beginning with a series of more or less isolated mission stations, founded either by missionaries from the Church in the Motherland or by U.E. Loyalists from the land to the south, has gradually developed its corporate life until to-day it is linked together throughout the whole Dominion. This increase in extent, and in its consciousness of corporate responsibility, led first of all to the formation of the General Synod and later to the division of its work into departments. The Missionary department came first and this was soon followed by the Sunday School and Social Service departments. This division of work has naturally resulted in the development of experts, such as the secretaries of the M.S.C.C. and Sunday School Commission. The time and thought of such men are devoted in the main to the particular branches of work with which they are connected and they necessarily accumulate a fund of knowledge and experience not possessed by others.

One would naturally think that the Church would be very ready to take advantage of the presence of such experts in its midst by making them ex-officio members of the General Synod, the only official executive of the whole Church in the whole Dominion. We do not find this the case, though, for unless they happen to be elected as delegates by some diocesan Synod they have no standing in the General Synod except what is given them when presenting the triennial reports of their respective departments. The machinery of the Church makes no provision for such, and therefore they must remain outside. They are not diocesan officials and have little likelihood of being elected as delegates by a diocesan Synod. They are servants of the whole Church and must speak and act for the whole and not for any particular diocese.

It will be argued, of course, that each is allowed to take part in the proceedings of the Synod when his special department is under consideration. This is quite true. But we must not forget that these departments are not water-tight, and that their interests overlap. Our present procedure tends to isolate them from one another instead of to correlate them. Moreover, the work of each of these men is necessarily wider than his department and he becomes more or less an expert in all Church work. In order to be effective in his own department any such official must place it in its proper perspective in relation to the whole work.

Looked at from every point of view, it does seem to be the part of wisdom to make these men ex-officio members of the General Synod. If there is any great objection to allowing them to exercise the franchise in whatever voting takes place, we feel certain that they would not feel badly if they were deprived of this privilege. The main point is that their right to take part in the discussion of any and all matters that come before the General Synod should be recognized. It would mean much to them in their work and it would mean much also to the General Synod.

\* \* \* \* \*

Arrangements have been made in England to observe Sunday, August 4th, as "Remem-

brance Day." The King and Queen and members of both Houses of the British Parliament will attend service in St. Margaret's, Westminster, when the Archbishop of Canterbury will deliver a sermon in memory of those fallen in battle. It is to be hoped that the Church in Canada will observe the day in a similar manner.

\* \* \* \* \*

The meeting of the Dominion delegates of the Great War Veterans' Association, to be held shortly in Toronto, should be a most important event. The possibilities of the Association are very great but if it wishes to retain the good-will of Canadians generally it must modify the language used in such a resolution as that passed in Hamilton regarding the Y.M.C.A. Once the war is over and the uniform, except for special occasions, disappears, interest in the men will gradually decrease. Some such organization is needed in order to safeguard the future interests of the soldiers and their dependents. It is a pity that this is so, but too much of the present interest is linked up with the uniform.

\* \* \* \* \*

Two of the leading officers of the Canadian Overseas Forces have written home defending the Y.M.C.A. It must be remembered, however, that the real point of the attack made by the G.W.V.A. was that while much of the appeal made by the Y.M.C.A. for funds in Canada was based on the free distribution of refreshments, etc., among the soldiers at the front, this had not been found to be the case so far at least as the soldiers who went over in the first two years were concerned. There seemed a lack of consistency between appeal and actual conditions. They recognized the value of the social work carried on by the Y.M.C.A. but they resented what appeared to be bordered on what they bluntly termed "hypocrisy." It certainly would be most unfortunate if this conflict of opinion should in any way decrease the facility with which men at the front can secure extra bodily comforts, even if they have to pay for them.

\* \* \* \* \*

The government of the United States has decided to refuse to allow coal to be used by breweries. It is stated that some 1,700 breweries in that country consume approximately two million tons of coal, so that a very considerable saving will be made here. We should like to see something more done in Canada than has been done so far, in this same matter. Such places as moving picture theatres can surely be dispensed with until after the war ends. There are other places also that are not necessary which consume a great deal of fuel. The Churches did much last year to help out the situation and it would be well for them to take steps at an early date to prepare for next winter. The situation will be no better than last year and probably much worse.

\* \* \* \* \*

At an ordination service held at St. Paul's Cathedral, Dawson, Yukon Territory, on Sunday, June 23rd, by the Bishop of the Yukon, the Rev. W. G. B. Middleton, L.Th. was made a priest and Mr. Walter W. Williams a deacon. Both gentlemen are graduates of Latimer Hall, Vancouver. The candidates were presented by the Rev. Benjamin Totly and the sermon was preached by the Bishop.

## The Church in British Columbia

Extracts from the Charge of the Rt. Rev. A. J. Doull to the Synod of the Diocese of Kootenay.

THE dark shadow of war is still upon us with ever deepening intensity. The years which have elapsed since our last meeting have been years of gloom and distress, of suffering and anxiety, of grief and pain, to such an extent that there is not a family in our Diocese, and few in our Empire, to whom the tragedy of the ages has not been brought home through personal loss, or at least through personal anxiety. And yet the dark cloud has its silver lining and has ever been illuminated by the golden glow of heroic deeds and a steadfastness of purpose which has added glory to the glorious navy and army of the whole Empire, and fills us even in our most depressed moments with absolute confidence as to the final and ultimate result. Slaves have never yet conquered freemen, and the slaves of Prussian despotism can never prevail against the glorious spirit of liberty and freedom which fills and inspires the lives of those who under the united flags of the Allies are battling for those vital principles upon which the future growth and development of humanity depends.

No sacrifice is too great to be asked of us, no burden too heavy to be laid upon us, that will the more speedily and the more surely bring to us the final blessing of victory and peace.

But, my brethren, if we desire victory and peace, we must prepare ourselves to be worthy to receive these blessings, and to be fitted to make a wise and good use of them when they have been obtained.

Now, I am firmly convinced that the hour of peace and victory has been delayed and is still being delayed through the failure of the Empire to own its entire and absolute dependence upon God, and to seek His help through earnest prayer poured forth from the heart of a people penitent for past sins, and firmly resolved upon an entire reformation of life both individual and national.

Peace, at present, would be a disaster, because the Empire is not at present penitent, and far too much blood has been shed and a sacrifice far too costly has been offered, to make peace and victory desirable until the Empire and the world is prepared to draw near to God and to put away those sins which have disgraced humanity, which still continue to disgrace humanity, and which would, so long as they continue, render peace and victory fruitless to ensure to mankind a future worthy of the price which has been and is being paid for its welfare upon the battlefields of Europe, Africa and Asia.

It is here that we face the responsibility resting upon the whole Church of Christ. If the Empire and the world are to be fitted for peace and victory, the Church must lead the way, but to do so the Church must become a repentant Church and seek the outpouring of the Holy Spirit to deepen her life and increase her power.

I urge you, my brethren of the Clergy, and specially you, my brethren of the Laity, to realize your solemn responsibility and through deep penitence to draw near to God, so that He may use you to be of the number of those whom He can employ to fit our Empire to be worthy of the restoration of peace, capable of having peace secured to humanity as a permanent and abiding possession.

You have more to do than you imagine in helping to win the war, though your weapons of warfare are spiritual, not carnal. In God's name I charge you fail not in your tremendous responsibility.

### The Diocese.

During the past two years the Diocese has been able to do little more than mark time. Of progress and expansion there has been practically nothing attempted or accomplished. Yet we are holding our own and the Clergy are doing their utmost to minister to our scattered people, showing an earnestness, zeal and devotion which must leave its mark and be productive of much good in the future life of this Province. It is impossible to think that in the days to come people will forget that the Church stood by them in the dark days of the Great War, or that they will be unmindful of the debt which they owe to the Clergy for their work and labour of love, in that they have ministered to the Saints and do minister. God certainly will not forget it.

Our staff of Clergy is very small. Thirty-one Priests at the present moment hold a license to officiate in the Diocese of Kootenay.

But of these, six are on leave of absence from the Diocese to enable them to act as Chaplains or in some other capacity in the prosecution of the war, and one is living in the Diocese but not at present engaged in active ministerial work.

Thus there are only twenty-four Priests ministering to the Church people of the Diocese of Kootenay, a diocese which contains an area of 83,000 square miles.

### Clerical Stipends.

The very satisfactory report of our treasurer has been possible alone through the exercise of the most drastic, rigid economy both as regards the amount of work carried on and the stipends paid to our earnest and zealous Clergy. But from the highest standpoint, and from the standpoint of efficiency, this policy, however inevitable, is not satisfactory.

Many districts are not ministered to at all, others though ministered to are far from receiving those ministrations with that frequency and regularity which the spiritual life of our people imperatively demands. The ministrations themselves are given at a cost which means to our Clergy the receipt of a stipend that is absolutely insufficient. Even in the old days before the war, stipends of \$900.00 with a house or \$1,000 without a house were miserably inadequate. To-day the cost of living has increased so enormously that these stipends can only be regarded as a scandal to the Church and a disgrace to our Christian profession. A time when Chinese labourers are asking and receiving from \$5.00 to \$6.00 a day is surely a time for Christian men and women to arouse themselves and provide a more adequate living wage for the minister of Christ and the ambassador of God.

I trust that some action may be taken by this Synod to remedy in some measure the present cruel burden laid upon our Clergy, and I exhort you, my brethren of the laity, to do your utmost each in your own parish or district to bring home to your brother Churchmen the need of more liberal giving, if they desire the ministrations of the Church to be continued, and value the opportunities afforded by the Clergy in their ministry of the Word and the Sacraments.

### Social Work in Canada and in B.C.

The new Council for Social Service formed by the General Synod in 1915 has been at work for the last three years. It has amply justified its creation and is destined to become the most important department of the Church's organized activity in the Dominion.

The Bulletin which is issued month by month, under the able editorship of Professor Michell, contains matter which should be carefully read and studied by our Clergy and Church people in general.

Naturally its direct influence has not been felt in the province to the same extent as in Canada, yet there is no province where its work is and will be more needed. Since we last met, the Province and the Dominion have both legislated in such a way that total prohibition of the liquor traffic is now in force throughout British Columbia. It is as yet too soon to pronounce upon the working of the new laws. Private houses are so fully stocked with liquor that the necessity of doing without it has as yet hardly been felt. But so far as I have been able to learn the benefit of having abolished the bar is universally recognized, and we may feel confident that whatever modifications in the present law may be made after the war, the bar has gone, thank God, forever. The fact that compensation was not allowed has undoubtedly worked a hardship upon many, and personally I regret that such should have been the case. But the liquor men have only themselves to blame, for by their scandalous conduct in connection with the soldier's vote they alienated public sympathy, and made it impossible for any self-respecting citizen to identify himself with their cause.

Prostitution and the evils of the white slave traffic still continue, but I am pleased to note that many of our towns are taking steps to prevent municipal or provincial recognition of this damnable evil. We must leave no stone unturned until we have freed our country from the grip of this monster evil which more than any other ruins the bodies and souls of men and women.

The prevalence of gambling and other vices amongst the Orientals living in our midst calls for stern action on the part of our provincial and municipal authorities. The Oriental has come to stay but he must be made to obey our laws and not allowed to become a plague spot in our midst, endangering the physical and moral health of the community.

### Religious Education in Our Schools.

In my primary charge I spoke at some length upon this subject. In my opinion, no greater wrong can be inflicted upon the children of this province than is being inflicted upon them at the present moment through failure to instruct them in the fear of the Lord which is the beginning of wisdom. I would ask the Clergy and Laity to discuss this question in their several parishes with representatives of other Christian communions, and endeavour to create a strong public opinion which may some day result in the election of a legislature pledged to remedy a serious defect in our educational system, a defect so serious that no race trained under it can ever be expected to become a strong, vigorous, God-fearing body of men and women.

Any plan, however, that is presented to the government must be carefully thought out, statesmanlike and broad in aim and character such as may commend itself to the judgment of all reasonable men of sound mind and religious conviction.

### The Returned Soldiers.

Already the returned soldiers have become a factor in our civil and ecclesiastical life. Every week their number will increase, every week our responsibility as a Church will in consequence grow greater. The best that we can do for them must be done, and I am sure that I need not impress upon the Clergy and the Laity our supreme duty of making these men feel at home in our Churches and trying to help them

in their hard task of settling down once more into civilian life.

Great wisdom, great patience will be needed by Church and State in dealing with the returned men and solving the problems which they will shortly press upon us with terrific force. I have not the time at my disposal to enter upon a discussion of this the most vitally important question of the day, nor at the present moment are we really able to say what these problems are likely to be or at least what form they are likely to assume. It would seem wise to wait a little longer until more real, as opposed to speculative, knowledge is in our possession. But I desire to impress upon all the need of being alive to the problem and of doing their utmost to bring the influence of the Church to bear upon the private and corporate life of the returned men.

**Prayer the Supreme Need of the Hour.**

Brethren, the supreme need of the hour is prayer. Prayer is the acknowledgment of God, the looking to Him and the asking of Him all things that we feel to be needful or desirable. In public, in private, dear brethren, pray and endeavour to secure all you can to pray with you. Do not wait for me to send you a pastoral letter or special forms of prayer, but when the need or the occasion arises pray and call your people to prayer. Pray for those engaged in the war, pray for victory, pray for peace, above all pray that as a people we may be prepared to be worthy of victory and peace. Pray for those engaged in agriculture that suitable weather may be sent to ensure an abundant harvest, pray that there may be food and fuel for all. Make a great effort to prevent the intercessory services becoming formal or lifeless.

On every suitable occasion, as the first Sunday in the New Year, any day appointed by the Government, such as the last Sunday in June, or the fourth of August, try and get those not of our Communion to join with us in prayer. God's people ought to be able to pray together, and thus will we best promote true Christian union.

Such united services of prayer are best calculated to promote their purpose if held upon neutral ground, but if no suitable building of a neutral character is available, then let whatsoever building may be selected be considered neutral ground for the time being, whether it be one of our churches or one of the churches belonging to any Christian Communion in which it may be thought wisest to hold such united service of prayer. Do not let these valuable opportunities slip by unused.

I direct special services to be held in all our churches and usual places of worship on Sunday, June 30th, and Sunday, August 4th, and I bid you to observe them faithfully, exhorting your people to a due godly observance of the same. I would also urge upon you the duty of celebrating the Holy Eucharist as frequently as possible, and urging your people to attend the highest act of Christian worship and prayer wherein most closely we are permitted to associate ourselves in the perpetual intercession of our Great High Priest. The restoration of the Holy Eucharist to its proper position as the centre around which all our acts of worship, prayer and praise, intercession and thanksgiving revolve, and as the principal service of every Lord's Day, will do more than anything else to give reality and meaning to public worship, to emphasize our oneness with Christ, and our corporate life as members of Christ and members one of another in the fellowship of His Mystical Body, the Church.

**THE CHRISTIAN YEAR.**

(Continued from page 471.)

we want, or that it is best for us and others that our request should be disregarded, or the answer is to be found in ourselves and awaits our energy and action, or the prayer is being answered.

If you desire to do God's will and are not sure of the rightness of your prayers, do not be afraid to pray. "We know not how to pray as we ought, but the Holy Spirit helpeth our infirmities." God's ears are "merciful." Pray only "when thou hearest forgive." The guide to right and effective prayer is to pray in the Name of Jesus. This means, of course, not merely ending a prayer with the words for "Jesus Christ's sake," but offering petitions that Christ would approve.

The Epistle suggests subjects for our prayers—spiritual gifts. These we may pray for unhesitatingly and unreservedly.

"Lord, teach us to pray."

**Great Britain and Japan:  
A Parallel**

BY THE REV. C. H. SHORTT  
in the Near East.

IT would not be easy to tell people anything they do not know already about the group of islands in which we are most interested,—I mean, of course, those which form the centre of the British (Japanese) Empire, generally known as Great Britain (Dai Nippon). This is not an attempt to enlighten anybody, but only to draw attention to a few facts which are worth noting for reasons which will become obvious as we go on.

For example, everybody knows that the people of this country are a composite race (and therefore a strong one) formed of elements which came in successive waves of immigration from abroad, but were thoroughly welded into one ages ago. They are contented, happy and independent and can boast that nobody living outside their own green isles has ever ruled them. One serious attempt was made, it is true, but that one was a disastrous failure; when Phillip II. of Spain (Kublai Khan), not satisfied with being called the ruler of most of Europe (Asia) made a bold effort to bring England (Japan) under his sceptre, by sending against it his invincible armada. The whole thrilling story of the attack, the repulse and the final destruction of the fleet by a storm, is too well known to be told here. Fear of invasion, then, does not much disturb those who live in a land "encompassed by the inviolate sea," a safe distance from the Continent and having nothing beyond them but a vast ocean stretching away to the American shore beyond the sun-set (rise).

And there is little fear of trouble at home, for the people are quite satisfied to live in a well-ordered, constitutional monarchy, presided over by a representative of (by far) the oldest reigning house in Europe, (Asia).

The problem caused by fifty million people continuing to increase in 120,000 square miles of territory might cause anxiety but for the existence of large colonial areas in which to expand.

Some points in their history are more to our purpose.

Our knowledge of the early days (apart from legends) depends mainly upon a document of the Seventh Century, Bede's History (The Kojiki); and next, upon one which was begun soon after, called the Saxon Chronicle (Nihongi). We find from these, among other things, that the people were originally polytheists, and that at the end of the Sixth Century missionaries of Christianity (Buddhism) came to them from the Continent. By the work of these men, with no little assistance from rulers like King Oswald (Prince Shotoku), by the end of the Seventh Century the whole people called itself Christian (Buddhist).

The Eighth Century was a period of settlement and centralization; but it was only at the beginning of the Ninth Century, when a new epoch began with the reign of Egbert (Kwammu), that a permanent capital was instituted in the beautiful city of Winchester (Kyoto) in its valley between picturesque hills; and there the capital remained for many hundred years before a move was made eastward to its present abode in huge, noisy London (Tokyo).

In those earliest Winchester (Kyoto) days (800 A.D.) two remarkable religious leaders lived and wrote John Scotus Erigena (Kobo Daishi) and Alcuin (Dengyo Daishi); who, after spending much time in study at the capital of the French (Chinese) Emperor, brought back much new thought and Continental influence.

A hundred years after this, we read of one whose name has always been a household word among the British (Japanese), namely Alfred the Great (Sugawara Michizane) who is always held up as a bright example of high character, patriotism, industry and learning. He was born just after the middle of the Ninth Century and his career ended at Winchester (Kyoto) in the year 901 A.D.

The eleventh and twelfth centuries were the romantic age, when great barons lived in their strong castles and made war upon one another, much like independent kings. Of all the heroes of these early feudal days, by far the most popular among poets and painters was Richard Cœur de Leon (Minamoto no Yoshitsune), who lived through the second half of the twelfth century. His handsome person, his bravery, his romantic adventures far from home, his unkind treatment by his brother John (Yoritomo) who had got all

the power into his hands,—all appeal to the imagination.

By this twelfth century all religion seemed to have got shut up in the monasteries, many of which got to be like the barons' strongholds, the ecclesiastics even taking part sometimes in the actual fighting. Not only so, but great abbots began to get immense political power, some of them even rising to the office of Chancellor of the Empire. In the reign of Henry II. (Shirakawa II.) in the sixth decade of the twelfth century one of them Thomas a Becket (Michinori—Shinzaï) became for a while the power behind the throne; but he was killed about ten years after. Henry II. (Shirakawa II.) spent the rest of his life under ecclesiastical discipline and died about ten years before the close of the century. With this reign began the great Plantagenet (Kamakura) period of English (Japanese) history.

Religion could not stay forever shut up in monasteries. In the middle of the thirteenth century a vast change was brought about by two bodies of earnest men, followers of two religious geniuses who had arisen early in that era, St. Francis and St. Dominic (Shinran and Nichiren). These bands of earnest preachers went everywhere about the country proclaiming a simple and definite message to all the common people and soon revived religious life throughout the land. With this came also great advance in art, the best known example of which is the Abbey of Westminster (Daibutsu of Kamakura) dedicated in the middle of this thirteenth century.

The early part of the fourteenth century showed to the world two great hero-patriots, Wallace and Bruce (Nitta and Kusunoki).

The most notable events in the fourteenth and fifteenth centuries were connected with the civil war known as the Wars of the Roses (Dynasties), when the whole country was divided between the supporters of two rival branches of the royal line called Lancastrian and Yorkist Kings (Emperors of the North and South); but the two factions were united at last when Henry VII. (Shoko) was accepted by both parties.

The sixteenth century was an era of great men, when there lived such persons as Bacon (Nobunaga), Elizabeth (Hideyoshi), Shakespeare (Ieyasu), and many more. In the spring of 1616 Shakespeare (Ieyasu) died.

In the year 1603 began the Stuart (Tokugawa) regime.

Two things in the seventeenth century should be noted, viz., that (a) though no break occurred in the hereditary line of sovereigns, all the power was held for a time by a military governor called the Protector (Shogun); and that (b) suspicion was aroused and even persecution instituted against the emissaries of the Roman Pontiff, especially the Jesuits, and all were expelled from the country. The cause is said to have been political more than religious.

The beginning of the eighteenth century age of Queen Anne (Genroku) was a luxurious period, though one also of literary development. Diarists were prominent among the writers, notably Samuel Pepys (Arai Hakuseki) whose descriptions of his time make the conditions of society in his day vividly clear. At this time there was a return to the study and style of the Greek and Roman Classics (Chinese); but before the end of the eighteenth century there began a reaction towards all that was natural and national, led by men like Wordsworth and Burns (Motoori and Hirata).

At the beginning of the nineteenth century there lived and wrote the greatest and most voluminous of British (Japanese) novelists, Sir Walter Scott (Bakin).

The latter part of the century saw the long reign of the most revered of all the British (Japanese) rulers, Queen Victoria (Meiji Tenno).

In 1902 Great Britain (Dai Nippon) entered into an alliance with Japan (England); and in 1914 they entered together into the Great War for Liberty.

Every life is a profession of faith, and exercises an inevitable and silent propaganda. As far as lies in its power it tends to transform the universe and humanity into its own image. Thus we have all a cure of souls. Every man is a centre of perpetual radiation, like a luminous body; he is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port. Every man is a priest, even involuntarily; his conduct is an unspoken sermon, which is forever preaching to others;—but there are priests of Baal, of Moloch, and of all the false gods. Such is the high importance of example. Thence comes the terrible responsibility which weighs upon us all.

Amiel.

## The Bible Lesson

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

Tenth Sunday after Trinity, August 4th, 1918

Subject:

Suffered under Pontius Pilate, St. Mark 15: 1-20.

It was pointed out in a previous lesson that the suffering of our Lord covered the whole of His earthly life. The suffering under Pontius Pilate was the culmination of that which was the constant experience of the "Man of Sorrows."

**1. The instigators of the plot.** It must be remembered that the leaders of the Jewish people were the instigators of the plot against Jesus. Pilate became an instrument in their hands to carry out that part of their plans which they had no authority to complete unaided. A great part of the Lord's suffering was His rejection by His own people. Always, in speaking of what He must suffer, He included being rejected of the elders, chief-priests and scribes. St. John refers to it as the great tragedy of the Lord's earthly life, "He came unto His own and His own received Him not."

The first verse of our lesson tells us how these Jewish leaders, after deliberate consultation, handed Jesus over to Pilate. They made accusations against him in Pilate's court, because they were determined to have Him put to death, and the power of life and death was only in Pilate's hands and not in theirs.

**2. The Kingship of Jesus.** The first question which Pilate asked Jesus was concerning His Kingship. "Art thou the King of the Jews?" The Jews in their own court had accused Jesus of blasphemy, but when they brought Him before Pilate they made an accusation which they hoped would convict Him as a political offender against the authority of the Roman Empire. The other Gospels, which should be compared with St. Mark's account, give further details concerning Pilate's questions and the answers of Jesus. In them we see that the nature of the Kingdom which Jesus founded was not political. The Jews were astute enough to try to give to the claims of Jesus a political bearing, but Pilate was not deceived. He probably did not understand what Jesus meant by His Kingdom, but he understood enough to know that no hostility to constituted authority was intended or could arise out of our Lord's claim to be a King.

**3. Pilate marvelled.** Reference was made in a previous lesson to the wonderful calm of Jesus in all times of crisis. Before Pilate and His accusers He answered nothing. The surprise of Pilate was due to the unexpected attitude of this prisoner who made no defence and yet was perfectly calm and undismayed in the face of accusations which, if proved or admitted by the Judge, were sufficient to warrant a sentence of death.

**4. The Jews make their choice.** Pilate was undoubtedly working for the release of Jesus. He was working as a weak man against the strong will of these Jewish leaders. He tried to appeal to the people and to give them a choice between two, hoping that the popularity of Jesus with the people might save Him from the hatred of their leaders. According to a custom already established, Pilate, therefore, let them choose a prisoner to be released. It might be either Jesus or Barabbas. This Barabbas was a political offender. He had been a leader in an insurrection and was, therefore, looked upon with sympathy by the Jews who were a subject people. He represented their attitude of dislike towards the Roman Government and their spirit of "Nationalism," which, if they could, they desired to assert.

At best it was a choice between the temporal and the Spiritual. They chose the temporal leader and rejected the Spiritual King. Very sad is the statement of the finality of their choice. "His blood be upon us and upon our children."

**5. Pilate yielded.** He might have refused to condemn Jesus. He did assert that he found Him without fault. He tried, in his weak way, to find some plan to defeat these Jews whom he disliked. His own weakness and his actions in the past had put him in their power. They might accuse him before Cæsar. The threat: "Thou art not Cæsar's friend," made him hesitate to oppose their will. He, therefore, against his own sense of justice, sentenced Jesus to death and delivered Him to the soldiers who mocked Him and crucified Him.

There are three things here apparent: The hatred of the Jewish leaders; the fatal choice of the Jewish people; and the weakness of Pilate who was bound by the evils of his past life.

## LAND-GRABBERS

[The Most Rev. F. H. DuVernet, Metropolitan of British Columbia, in the following letter to the Prince Rupert "Daily News," condemns the policy that allows non-resident land-grabbers to acquire and hold without development large tracts of land in that Province.]

It has been my privilege to have recently taken a walking trip through a portion of the lake district of central British Columbia, visiting the scattered settlers, and wherever possible, holding religious services. Among the lakes visited were the following: Burns, Francois, Uncha, Mollice, Totem, Tatalrose, Bickle, Tatalaska and Ootsa. I found walking the best way of reaching remote settlers, as the roads were far from good.

One line describes the general appearance of this lake district, as I saw it the last part of June, "With verdure clad." Everything in the way of grass, shrub and tree looked fresh and green. At one point near Tatalaska Lake, where there are extensive meadows with occasional clumps of trees, undulating green fields with the blue hills in the distance, I stood and gazed with delight, saying to myself, "This is like an English park."

It is true that during the last few weeks quite a number of people from the prairies have visited this region, and are pleased with the country, but many go out again disheartened because of two things. The first is the fact that all the best land is held by speculators, doing nothing themselves with it, and with an utter lack of patriotism preventing others from turning this land into productive use, waiting for years in hope of lining their pockets with the unearned increment. But they have waited in vain, and now under the new land policy, must pay five per cent. upon their own valuation. There is now some hope for the future of this beautiful country. The second thing holding settlement back is the lack of good roads. As I walked over these roads for 125 miles, I know what they are like. They are not bad in places, but built with an utter lack of engineering skill, climbing hundreds of feet, where with a little care, a better grade could have been found. The road from Burns Lake to Francois Lake, a distance of 14 miles, is up and down hills almost all the way. It could hardly pay settlers to haul their produce over such a road. I am glad to say that a new road with a splendid grade has been begun. I walked along it for a short distance, and can commend the engineering skill with which this has been located. It will be seen at a glance that the land policy and the road policy must go together. With no settlers for miles, because of land held by speculators, it is unreasonable to expect good roads.

I cannot better illustrate the curse of our former land policy than by giving an incident which occurred in the course of my trip. After walking for nine miles through land held by speculators, over a bad trail climbing a steep hill, which might easily have been avoided, I came to a little settlement on Uncha Lake. There were three families, each with some children, but not enough of school age yet to have a school. Our church on Francois Lake is the nearest to them, but after walking the trail, I saw the impossibility of these settlers attending. Gathering these people together, we had the first service they had had since their arrival there three years ago. See the crime of the speculator! No school for these people! No church! Because the very best of land all around them which might have dozens of families living on it, is held by some selfish, greedy land-grabber who has done nothing whatever for the country's good. A rich man in Vancouver, a widow in Nova Scotia are holding this region back. I have heard the bitter cry of these settlers. I have seen the rich soil waiting for the plough. God intended this land for production, not for speculation. The government is fully justified in counterbalancing the unearned increment by a wild land tax. Hitherto the effect of this has been evaded by a nominal valuation. Let the new land policy be pushed, and our fertile districts settled.

F. H. DUVERNET.

Prince Rupert, July 3rd.

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It is no burst of enthusiasm that God demands but the working of a patent life.—E. Thring.

No man desires anything so eagerly as God desires to bring men to the knowledge of Himself. God is always ready, but we are very unready.—Meister Eckhart.

The Letter Carriers' Strike is responsible for the absence of "Spectator's" contribution this week.

## Among the Eskimos

[Extract from the last annual letter of the Rev. W. H. Fry, Herschel Island, Y.T. In the first part of the letter, Mr. Fry refers to the birth of their son, and to the visit of Bishop Lucas and Canon Gould to Fort McPherson.—Editor.]

September the 7th, with an Eskimo guide, I started on an itineration to the Mountain Eskimos of the Herschel Island River district. (These people are all in Alaskan Territory.) Previous to our departure the weather was very severe and our sleds were loaded a full week before we were able to make a start; even then we had to set off in a strong wind, which increased to a blinding gale before we had travelled more than about nine miles, so that we had to make an early camp. We had a small tent along with us; we erected this inside a snow house and were fairly comfortable for the night. Early the next morning, notwithstanding the wind, we made our way overland in a southerly direction, until we struck the river. Up this we travelled, collecting willows which had drifted down the stream, for our stove. When we had sufficient we made our camp. In the river the wind was not strong, so that we simply put up our tent, lit our fire, and when our kettles were heating, started the usual business of drying garments and footwear. We travelled very much in this way for ten days before we came across any Eskimos, except that on the third day out from home we came to the first timber, which made our camp a very much simpler matter. The trail we passed over was a bad one. Deep snow, overflows and uneven glare ice, were our travelling troubles day after day. However, to compensate, the weather in the river country was good throughout the journey. Upon our return, when we were nearing the coast, we encountered the wind storms again, and got back to the island in a gale. The Eskimos whom we saw on our journey, seldom visit the coast. They appear to have migrated from the head waters of the Alaskan Rivers, which flows into the Behring Sea and Gulf of Alaska. They have had little contact with whites (perhaps an isolated trader or an occasional visit from a missionary.) It seems, however, that they have some intercourse with the Indians of Yukon and Alaska, concerning whom they relate stories of hostile acts and are consequently suspicious and afraid. On this account they live together in small groups. Their houses are very much larger and higher than any other Eskimo house that I have ever seen. The largest was about 20 ft. x 30 ft., and 20 ft. high, inside measurement, and resembles the old "Katjigi" (men's club house). The houses are built of logs, covered with sods and snow and situated in the midst of a group of trees. The chief food of the people is deer meat and fish. This they eat raw and frozen, seldom cooking anything but the boney parts. In the first group that we saw there were 16 people living in 3 houses. We came upon them unexpectedly and they appeared highly excited, but glad to have us amongst them. That same evening they gave a dance in honour of our arrival. Men, women and children performed before us to the accompaniment of drum beating and singing. In the dance the women wave their arms, bend the knees and swing the body but without moving the feet, keep time with the drums; they are not ungraceful. The men, likewise, keep the exact time, but with their feet, and at the same time utter wild cries, look fierce, while the body and limbs writhe and frequently take on all sorts of jerky contortions; for the men, the dance appears to be fatiguing, being more weird than graceful. Several opportunities occurred to teach during my few days' stay with them. They were ignorant, not only of Christian morality, but of law. In the fall, while a man was hunting in the mountains his eldest daughter gave birth to a son. The baby was left outside the tent door, where it was born, until it died. The following day it was covered with a little earth and the man with his wife and family continued their hunting. When I heard this I questioned the man and learned from him that he had all the children he cared to have and that he could not get food for more; besides his daughter had no husband, so he had suggested abandoning the child. When I asked the new mother about it she replied that she had obeyed her father. (I tried to discover her age and believe it to be about 15, but her mother and father have very scant knowledge of figures and the girl may be older.)

The young mother said she did not know that it was wrong to throw away her babe; she would like to have kept it, but she had no idea of going contrary to her father's advice. I then told the man that what he had done was a serious crime, but he informed me that he did not know the white man's laws and that he and his people had always abandoned new-born children if they did not want them. I mentioned that the thing was offensive in the sight of God. Then the man said that he was sorry the incident had occurred, but pleaded ignorance.

When I returned to Herschel Island I learned that Mr. Stefansson, the explorer, had arrived during my absence, and had already been here for three weeks. A police party had also been here for two weeks, but left shortly after I arrived. During the presence of these men at the island one of our Eskimos who formerly practised Shamanism spoke to them of his ability to fly. Inspector Phillips, one of the police who had come from McPherson, then offered him \$500 if he were allowed to witness a flight. The man, however, declared that he did not practise now, that he was a Christian, whereupon the white men questioned his veracity; but he followed this up by saying that the missionary would not allow him to fly and related the incidents of his last flight. How that he had flown from Encounter Pt. to Horton River in order to see whether a relative was sick or well. Two women (both well known to me) who were at Horton River at the time said they saw him enter their houses. They did not know why he had come, but they saw him once as a star, and the other in the shape of a flame. They told their friends about this visit at the time it occurred and afterwards fell sick. He, moreover, stated that if the missionary would give him permission he would fly to the mountains with Mr. Stefansson tied to his back, stripped of all clothes, and there leave him to perish because of his incredulity. Stefansson agreed to this proposal. All the natives were more or less agitated when they heard of the business. I told them that I did not think that Kuplualuk could fly; they never retorted by saying he could. Then I took some of them aside privately to ask if they still thought that he could perform magic. In every case I discovered the utmost confidence in the Shaman's ability; this surprised me very much for I had really thought this a thing of the past. Thomas Umaok, one of our most advanced Eskimos, affirms that he has been present when the shaman has flown. Atumiksinna, Siksigaluk, Sipataituk, all looked upon as advanced Christians, bear witness and give instances of having seen spirits, and of the power of the shaman to cause or cure sickness, to stop the wind, or do anything he desires through the agency of demons. (One peculiar feature of this flying is that the shaman's body flies, while those whom he visits see spirit forms. Spirits, however, are said to often take the form of men). I told the Eskimos that I thought that they had been fooled; that I would not only give Kuplualuk permission to fly, but was very curious to see him myself, but not until I did see would I believe that he had not been playing tricks. The Eskimos then assured me that all intercourse with demons was now "taboo" and that if Kuplualuk invoked the aid of the four spirits he had forsaken so long they would probably cause his death. They also said that they were aware that I could teach them about Jesus, but wondered how I could say anything about their old faith when I knew nothing about it. I then asked why they tried to make the missionary think they had forsaken the old beliefs; they replied that they were all Christians now and were trying to forget the past, but could not rub out their past "eyes" (experiences).

We find that the Eskimos are reluctant to relate anything concerning their old faith. I have told them again and again that if they tell us we shall not be angry with them, but want to know these things that we may be able the better to help them. But for some unknown reason they seek to conceal their by-gone worship from the missionary especially. However, occasionally something crops up,—a conversation is overheard, a question is asked, or unwittingly somebody expresses himself upon a certain subject, which if followed up results in a little information. Thus we learned from Siksigaluk, the explanation of the spasmodic movement of the Aurora borealis. On a brilliant moonlight night a company of demons, the Aurora, swept down upon a party of Eskimos who were playing "Mokpak," something like football, took off one of the players and after dropping the limbs and body commenced playing ball with the head. From Ipikchinna we gathered that within five days after death the spirit left the body.

(Continued on page 481.)

# The Reunion of Christendom

The following extracts taken from English Church Papers, give the views of two of the leading Churchmen in the Motherland regarding the above subject.

## Dr. Eugene Stock at the Cheltenham Conference.

THE principal obstacle to Reunion in the past had been that many Evangelical Churchmen, and most Nonconformists, had not seen the need for it; indeed, had doubted whether it was desirable. But their Nonconformist brethren had their eyes open now, and at the same time the best and most thoughtful High Churchmen were perceiving that if the episcopate were to be included in any scheme of Reunion, no particular view of its origin, authority, or necessity was to be required of those who joined the United Church. Why then should Evangelical Churchmen stand aloof, contenting themselves with proposals for exchange of pulpits, which was a very small part of the problem, and shake their heads over the utterances of individual High Churchmen? High Churchmen had a right to their opinions as Evangelicals had a right to theirs, but why should Evangelicals hinder the cause of Reunion by seeming to admit that Reunion involved adoption by them of High Church views?

Dr. Stock proceeded to refer to the first and second interim reports of the Sub-Committee of the United Conference on Faith and Order, and said that when he read over again all the noble words of the Report he was pained at the cold criticism with which some Evangelicals had received them. One might freely admit that there would be dangers in any proposed changes, but they ought not to be unduly influenced by party considerations, and he for one would gladly pay a high price for real Reunion. On one point he earnestly deprecated premature discussion—the ordination and status of the ministers of different Churches. Let them pray and strive to foster a healing atmosphere of hope and goodwill; and whenever the great day seemed to be approaching—if ever it did—there would be such an overwhelming enthusiasm at the prospect of a really united Church, such an outburst of holy sympathy, such an overpowering sense of Divine guidance and favor that all sides would be keen to emulate each other in the generosity of their concessions.

Dr. Stock pleaded for a truce to minor controversies and for a broad and generous outlook. A real Church for us all (he proceeded) must be very inclusive and very elastic. It must be wider, and not narrower, than the Church of England is to-day. This is an absolute essential. We should have to tolerate extempore prayer in our public services wherever it was desired. Dr. Scott Lidgett would continue his Methodist class-meetings; Dr. Meyer's conscience about infant baptism would have to be respected; Dr. Horton would not be compelled to wear a surplice. But then, bear in mind, Dr. Horton would refuse to forbid High Churchmen to wear what vestments they like, on the ground that all distinctive robes in Church are equally needless and equally innocent. Yes, the price of our welcomed union with our Nonconformist brethren would be the toleration of many High Church usages which we dislike. Even in doctrine there would be large recognition of the diversities of the human mind. I assume loyalty to the great facts of Christianity as distinct from theories about them. I assume a common acceptance of the Incarnation, the Atonement, the Resurrection, the Mediation, of the co-equal Son of God—of the gift of the Holy Ghost as the Divine Agent in Conversion, Regeneration, Sanctification—of the supreme authority of Holy Scripture. But that would leave plenty of room for differences and for controversies. For instance, most Nonconformists take more modern views on the Bible than most Evangelical Churchmen. And on the Anglican side, Evangelicals, and High Churchmen, and Broad Churchmen would still maintain their own respective views; while each section would acknowledge the right of the others to a place in the Church Catholic. Perfect union cannot be looked for in this dispensation, any more than any other kind of perfection. But at least, one Visible Catholic Church would with unequalled force invite the world to believe in the Divine Mission of our Lord Jesus Christ; and that is what He prayed for.

## Lord Halifax at the Annual Meeting of the English Church Union.

THE cause of Reunion with our Catholic brethren in England and on the Continent, the relations of the whole Church in the West to the Holy See can hardly remain unaffected by the war. All that is occurring in the East—the deliverance of Jerusalem from the Turks, the troubles in Russia, with the reconstitution of the Patriarchate of Moscow, together with the general trend of political ideas throughout the world—must all profoundly affect the future of Christendom, and suggests reasons for thinking that much which has seemed remote and well-nigh impossible may be on its way to accomplishment, and that in a nearer future than had occurred to us even in our wildest dreams.

In all that concerned Reunion it was essential to keep continually in mind what we understand by fundamental Christianity: "Is it not perfectly to love God beyond all things, and, for His sake, to love our neighbours, I will not say as, but better than, we love ourselves? Love is the perfect fulfilment of the Christian law, the perfect exemplification of the Christian life. . . . Surely . . . in whatever degree we see this Christian life being lived, there we may be certain God's grace has been given, and . . . as long as any soul faithfully corresponds with the grace given to it, that soul is living in God's favour, and . . . we have no need to be disquieted about its spiritual condition." As long as Christendom is split up it will be our duty "in no degree to call in question the working of God's grace in those separated from us, but on the contrary to rejoice in all that God has done and is doing for them. We should give them all the sympathy and extend to them all the co-operation in spiritual things in our power, that sympathy and co-operation only being limited by the necessity of not compromising principles we are bound to maintain ourselves."

"The Christian religion teaches that our human nature, disorganized by the sin of the First Adam and fallen under the dominion of Satan, is restored in the Person of the Second Adam, Who by His obedience and death on the Cross breaks the dominion of Satan over us, and by the Gift of the Holy Ghost and through the Sacraments of His Church imparts to us the nature He has restored, thus obliterating in us the consequences of the Fall in order that by our ever growing incorporation with Him we may be completely restored from the bondage of the flesh into the liberty of the spirit, and so brought back into the closest fellowship with God."

"What is the religion of our soldiers, what the religious belief and the morals of the country generally, of which our soldiers are but the representatives. . . . How can we best make the religion of Jesus Christ the vital and force-compelling power in the country?" He found the answer in a restatement of his Creed with a deep emphasis on the Holy Eucharist. "Teach men what the Cross is, bring home to them the light it sheds from the horror of sin and tell them of God's love for each one of them as revealed by His death upon the Cross; of the gift He makes of Himself in the Holy Eucharist, how by and in it He perpetuates the offering of the one all-sufficient Sacrifice for the sins of the whole world in our midst and you will have taught them the one thing needful . . . that is the only real and adequate answer to the solution of the questions which are being raised by the war."

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A perfect life is not attained in a day. Men cannot cut 'cross lots, or take an air line for the kingdom of heaven. If we had our way, we should have the bud, the blossom and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterwards the full corn in the ear." Character is a growth, and it requires time to perfect the full rounded Christian.

D. C. Tomlinson.

## The Recognition of the Layman

A FROG whose home was in a pond fell one day into a well. Sitting on a large stone in the middle of the well was another frog who resented the arrival of his uninvited guest. "Croak," said he. "Where did you come from? Where is your home?"

"My home," replied the visitor, "is in a pond near here."

"A pond? What kind of place is that? Is it as big as that little stone by the wall?"

"Much bigger."

"Is it as big as this stone I am sitting on?"

"Much bigger, too, than that."

"Huh! How big is your pond?"

"Why, the pond in which I live is bigger than this entire well."

"Bigger than my well? Nonsense! I never saw anything bigger. I don't believe there is anything bigger. Get out of my well this instant. I won't have anything to do with a frog who lies."

Though I do not believe that anyone will adopt as unreasonable an attitude towards this essay as the frog in the well towards the frog from the pond, yet I would ask you to suspend, as far as possible, all your preconceived opinions on the subject and listen to the ideas I shall advance with an impartial and unprejudiced mind. It is daily more evident that the love and devotion which intelligent Christians have for their Church is in no way blinding them to the Church's tragic failure to meet the needs and requirements of the present generation. When thoughtful men are told that organized Christianity is a failure they are reluctantly compelled to admit that at least its results are disappointing.

To-day, the Church is not the centre of the people's life. Men and women are in need of comfort and encouragement as at no previous time, yet they are not turning to the Church in any large numbers. The Church may be holding its own, but it is not pressing forward; though most of us appreciate the paradox of Alice in Wonderland, "that we have to run as fast as we can in order to stay where we are." So many people to-day are living without the aid of the Church that if we are honest with ourselves we must admit that there is something terribly wrong somewhere.

As I desire to carry you with me in my argument, as far as it is possible, I shall begin with an assertion with which, I think, you will all agree. The Church is a Catholic Church—the Catholic Church is necessarily, by the very meaning of the word Catholic, a Progressive Church, a Church which meets the needs of each generation as that generation comes, a Church which sets itself to answer the questions which that generation is asking, and give it the inspiration it needs for its particular life. Catholic truth is unchanging and eternal, but even as the style of men's suits change with each generation, so the form in which the Catholic truth is dressed changes as time goes on. You are not a different man when you have put on a new suit, nor is the Gospel different when addressed to the twentieth century in the twentieth century fashion. The Catholic Church—to live up to its name—must not enslave itself to forms which would force its mind into a permanent mould. It must break the shackles which would enchain it to formulas laid down before the Flood. Scientists warn us that we must not confuse Spirit or Life with the manifestations of Spirit and Life. And the eternal principle of Life is Change.

No longer does the traditional status of the clergy call forth the reverence of the men of to-day. To a large extent the office has lost its power to awe, and people are looking, not at the office, but at the manhood of him who holds it. Too often the clergy are not in close touch with the ordinary layman. They know more concerning the Jews of David's time than concerning the Canadian of to-day. They know little or nothing of the kind of life the layman is living in the factory, in the shop, in the office and after working hours. They know little of the temptations which meet the ordinary layman; they know little of the strength and appeal of these temptations. Need we wonder when laymen complain that many sermons contain no answers to their questions, no help in meeting their problems, no inspiration for their daily life?

Again, it has not always been fashionable for the clergy to co-operate in modern social movements and in attempts to correct flagrant public abuses. Like lawn-mowers, some clergy only go forward when pushed from behind by the laity. These clergy make splendid brakes when rash men would rush in top heedlessly, but the crying need of this generation is steam.

But even were it possible for the clergy to have a thorough sympathetic understanding of the layman, they are far too few for the stupendous task confronting them. In modern warfare the generals—who are few in number—have their quarters some distance behind the firing-line, where they do their planning, while the private soldier, who makes up the bulk of the army, does the actual fighting in the trenches. In the Church's war her generals—the clergy—endeavour to do all the fighting, while the laity sleeps or lazily looks on. How can the Church expect to win the world for Christ until she calls up her laymen from the rear and gives them a place on the firing-line? The Church must use each layman according to his ability. She must give the layman a man's job. Too often the Church loses her layman because she does not offer him a task commensurate with his powers. Every Christian must be an out-and-out worker. "The Church will never grow as her Master desires until the laity realize that the Great Commission, "Go ye into all the world," was addressed to the whole body of believers.

The Church is essentially an organization for laymen. Among the Apostles of our Lord were no ecclesiastics, no recognized officers of the Jewish Church. Peter, Paul, Luke, Timothy, were all outstanding laymen. Our Lord's relation to the Jewish Church was that of a layman. In our modern times the leadership of the layman has been decidedly pronounced. Raikes gave us the Sunday School; Booth, the Salvation Army; Williams, the Y.M.C.A.; Mills, Richards, Robbins, Loomis and Green, the Modern Missionary Movement; Moody founded the Student Volunteer Movement, which to-day is led by Mott; Riis and Miss Adams gave us the Social Settlement Work; John B. Sleman, Jr., was responsible for the Layman's Missionary Movement; Sir Baden-Powell gave us the Boy Scout Movement, and Canon Brown, of Paris, the A.Y.P.A.

Going back a few years, we find that the great revivals of the history of the Church have been led by laymen. Asia was made Christian through the efforts of the lay preachers of the first Christian century. The Reformation gained its victory through the lay monks of the Roman Church. The Wesleyan revival was a lay revival. John Calvin was a layman. The Wycliffe and Lollard Movements were lay movements.

And to-day the clergy who are fighting for Christianity rather than for churchianity are making use of the layman in every possible way. The progressive clergyman leaves the finances of his church entirely in the hands of his laymen. That church is, indeed, dead which has not at least two men with a genius for financing who will devote their ability to the Master's service. The progressive clergyman never makes an announcement concerning finances. This is done by the people's warden.

The progressive clergyman has a layman in absolute charge of the Sunday School, with competent laymen or women in full charge of the various departments. The superintendent, chosen by the teachers' meeting and approved by the Rector, has a positively free hand. The minister "butts out" rather than "butts in."

The progressive clergyman gives his laymen opportunities for missionary activities. In his church the layman is not only encouraged to give to missions himself, but he is also encouraged to be a leader in arousing interest in others.

But this work is not all. The layman must be given more than organization work. He must be given definite work for Christ, man to man, soul-saving work. A few years ago the Brotherhood of St. Andrew offered men an opportunity of this nature, and it is to be hoped that the efforts now being made to reorganize this work in Canada will be successful.

But if the Church is to cope with present conditions, if she is to seize her magnificent opportunities for service to mankind she must take a step forward and open her pulpits to laymen of ability and consecration. The man in the pew has been listening too long to the ramblings of Priests who cannot preach. Because a man has passed his examinations in theology and has been ordained by the Bishop he is not necessarily a qualified preacher. The great preachers of the Old Testament days were laymen—men to whom God gave a message and who had ability to deliver that message. They were laymen who had fuel to burn, and fire to make it burn. In those days the Priests did not pretend to preach. To-day we have combined the offices of Priest and prophet—to our decided loss. We must recognize again the office of prophet. Laymen of intelligence, devotion and power, laymen in touch with modern conditions of life, laymen with a burning message for the man of to-day should have the right to enter our pulpits and speak forth the message God has spoken to their souls.

There is yet one more advance the Church must make if she would fully serve her age and generation. In the past she has been too lackadaisical and spasmodic in her efforts to care for the poor, the unfortunate and the criminal; she has been too sluggish and indifferent in her attacks upon organized evil. The Church must organize her laymen for social reform and social service. The Christian layman is interested in the political, mental, social, and spiritual life of other men. He is interested in the poverty, the crime, the disease of his district. If the Church offers him no opportunity for devoting his intelligence and courage in social service work he will go outside the Church to find a field in which to do definite uplifting work for his community. The Church must be the centre for the work of social reform and of social uplift. The Church must take the lead in applying the principles of her Master to the political and the institutional life of society. The Church must plan and work for the betterment of all conditions under which men live, work, or find amusement; she must be foremost in the fight against all manner of social

evils. This large sphere of activity will find a warm response in the heart of the layman; and the church which offers her members opportunities for definite social work will be a church noted for its membership of men.

Read over the programme of the General Council of Churches of Christ in America and you will gain a conception of the possible scope of social service work with the Church as the centre:—

1. "For equal rights and complete justice for all men in all stations of life.
2. "For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage and proper housing.
3. "For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. "For the abolition of child labour.
5. "For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. "For the abatement and prevention of poverty.
7. "For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. "For the conservation of health.
9. "For the protection of the worker from dangerous machinery, occupational diseases and mortality.
10. "For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.
11. "For suitable provision for the old age of workers and for those incapacitated by injury.
12. "For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
13. "For a release from employment one day in seven.
14. "For the gradual and reasonable reduction of the hours of labour to the lowest practicable point, and for that degree of leisure which is a condition of the highest human life.
15. "For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. "For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

The sooner the individual churches of our nation adopt a definite programme of social reform and social service, the sooner it makes use of the various talents of its laymen in putting its programme through, the sooner will men find in the Church an outlet for their longing to devote their highest abilities to the service of mankind to correct social injustices, and to fight organized evil. The opportunities of the Church are magnificent. (May she rise to meet them!)

"Launch out into the deep.  
The awful depths of a world's despair;  
Hearts that are breaking, eyes that weep,  
Sorrow and ruin and death are there.  
And the sea is wide;  
And its pitiless tide  
Bears on its bosom away  
Beauty and youth,  
In relentless truth,  
To its dark abyss for aye.  
But the Master's voice comes over  
The sea,  
Let down your nets for a draught for Me."

Arnold N. Hoath.



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## Correspondence

### SIGNS OF THE TIMES.

Sir,—“Are the sands of time running out for the Kaiser?” My mind has been very much exercised of late in thinking about our Lord’s words in St. Luke’s Gospel (13: 6-10; also Dan. 4: 27). The late Bishop Ryle, in his “Expository Thoughts on St. Luke” quotes (in connection with chap. 13, v. 8), “Jerome says that it signifies ‘Michael and Gabriel,’ the archangels, who had the special charge of the Jewish Church.” Is there a connection between Dan. 12: 1 and St. Luke 13: 6-9 and the Kaiser?

While preparing for last Sunday’s special Intercession services the thought came to me that Sunday, June 30th, was the thirteen hundred and thirty-fifth day from Turkey’s entrance into the war, and I am led to enquire if Dan. 11: 45 and 12: 12 are related? If so, would that not be a sufficient answer to all impugners of “a more sure word of prophecy?”

A Dweller in Eden.  
 Eden Valley, Colinton, Alta.,  
 July 3rd, 1918.

### TORONTO HOSPITAL FOR CONSUMPTIVES, WESTON.

Sir,—May I once again ask for a small space in your paper? Since my last letter we have had some sad times, and also some very happy times. Early in May we lost by death our great helper and organist, Mr. Harvey, who did much to brighten the services with his playing, and we all miss him very much in many ways; also two of our little members of the Junior Branch of the W.A. have passed away.

The work is still steadily growing, and many find much help and comfort by the visits of our Chaplain, Canon Daniel. The services in the chapel are very bright and well attended, and many in the wards look forward eagerly to Sunday morning, when they receive their Communion, which brings such help and comfort to them.

The Junior Auxiliary meetings at the Queen Mary have been very earnest and bright, and we closed our Branch with twenty-five members on the roll and over \$5 in the missionary box, which is very creditable to the children, as they seldom have much money. Many gave their only mite. We would all like to most gratefully thank the Junior Branch

of All Hallows’ for their bountiful gift to us, which enabled all the Queen Mary children to have a real good picnic down by the Humber River.

In March we were able to give the children a St. Patrick’s party, when we were greatly indebted to the City Dairy for their gift of ice cream, and also to a second gift on the 24th of May, which was greatly appreciated by all the children. The Queen Mary Scout Troop have greatly improved, and are most willing helpers in all ways. A little while ago they had great pleasure in a visit from two Toronto Troops, and also the Weston Troop, and greatly enjoyed having Commissioner Hammond and Commissioner Stalker and Scout Master Lonergan with them. We are most grateful to our many friends for their help, and earnestly ask them to remember this great work in their prayers, that all may find the peace and joy of Our Heavenly Father day by day.

June 28th, 1918.

Sister.

### IS IT A SQUARE DEAL?

Sir,—Concrete instances often appeal where theories fail. Some weeks ago you published a letter from me dealing mainly with the system of finance in diocesan missions. I have observed no sign of interest in my suggestions. Since then a clear cut case has come to my knowledge. J., one of my clerical friends, has been for some years in charge of a mission, the situation of which is “the limit,”—the last place most men would care to live and difficult of access from the outside world. Arrangements were made to transfer him to a suburban charge—the very opposite in attractiveness, as far as locality is concerned, and within walking distance of public school, normal school and university. J. agreed to stay in his trying mission because the people offered to raise \$300 more and become self-supporting. The Mission Board is relieved to that extent. J. gets no increase and must face the problem of seeing that the parish is able to finance the increase. Is that a square deal? I protest not! A “flexible minimum”—that is allowing a man in such cases to receive \$100 or more in excess of the absolute minimum as a recognition of his good work and grand spirit, seems to me to be absolutely called for by every principle of justice.

Thaddeus Crank.

### THE CHURCH AND THE AGE.

Sir,—A number of things in your increasingly interesting paper have recently made me thankful for its improved tone. Will you allow me especially to commend the letter of Mr. E. Marshall-Hawkins in the issue of July 11th? He has said things which should have been said long ago, but which are peculiarly timely now; and I, for one, thank him for his appeal. A liturgical service is a great advantage in public worship. The spiritual tone of our own liturgy makes it too sacred to be touched by an irreverent hand. But we live in the twentieth century; has God’s Spirit nothing to teach us beyond what men knew sixteen or more centuries ago? Let any thoughtful man who has ridden amongst the Laurentian Hills, and seen the evidences of transformation in the rocks, the traces of ancient vegetable life in the graphite, of chemical action in the marbles, and the proofs of changes of level in land and water everywhere, ask himself if to-day we should be required, in our devotions, to state what was once thought to have been God’s way

of creating the world, but ignoring what God’s Spirit taught him of natural forces in his daily rounds. Next, let him take a boat and a hammer, and gather fossils from the islands of Lake St. Louis, go to St. John, N.B., and study glacial action in its streets, study the same on Peak’s Island, Maine, and spend years around the Niagara Gorge and its vicinity, studying how God made it all; and then let him ask if men rightly translated the Scriptures that lay back of our creeds, before spreading amongst the very heathen the books of devotion that teach as God’s word their own unscientific fallacies.

Perchance he may visit the caves of France or England and the museums of Europe, and see the evidences of the early existence, culture and development of prehistoric man. Perhaps he may find what ancient manuscripts can teach him of literature, its risks, its follies and its wisdom. Then let him ask if there is nothing more noble to be done in revising our Prayer Book than perpetuating hoary fallacies, or arranging for the cut and colour of a parson’s robes, or deciding which one of two prayers should precede the other, or determining whether to permit or not permit a man to ask God to bless his sainted mother, wife or child, when they had passed beyond his immediate vision.

Must our forms of worship always be kept at the intellectual level of past ages, when God has been giving us light that our ancestors of early centuries never knew? Has the modern scholar alone no claim to have his thoughts of God regarded as consistent with the devout longings of his spirit, or with loyalty to the Saviour whom he loves? We are hoping for a great union of Christian hearts into one Church of the living God. Must our Prayer Book be only so revised that, instead of opening a way for such a comprehension, it will keep the present exclusive barriers as high as ever?

Mr. Marshall-Hawkins says: “May not our Bishops give us a lead?” We would to God that they might! But, as he says: “Will they?”

James Roy.  
 28. Lorne Avenue,  
 Montreal, July 13th, 1918.

Sir,—The letter of Mr. E. Marshall-Hawkins in your issue of July 11th, puts clearly ideas contained in essays and addresses I seem to have read and listened to several times during the last year or two. It would seem to me about time that some notice were taken of these proposals, and the matter put clearly, or as clearly as possible, before the Church, or at least before those Church people who read the “Canadian Churchman.” For some time two quite irreconcilable trends of thought have been voiced by two sets of advocates in “our correspondence columns.” First, there is the demand that our services and Prayer Book shall be brought into line with our modern knowledge, in the realms of astronomy, geology, anthropology, etc., with an eye to what literary methods have done in throwing “new light upon the literary remains of former ages.” In the second place are numbers of pious Church-people writing from the standpoint of pre-millenarianism to whom the whole set of ideas voiced by Mr. Marshall-Hawkins are simply anathema. The Bishops are by Mr. E. Marshall-Hawkins and his friends to lead a movement, which would mean the disruption of our communion, if your correspondents are honest men. No sane man with any knowledge of what is being written and said by these two schools of thought about the book of Daniel, for instance, would deny that my assertion is simple truth. Our Church would become in a short time an impossible institution

## Progress of the War

July 15th.—Monday—German offensive makes little progress.

July 16th.—Tuesday—Germans advance east of Rheims but are more than held by Americans further west. Advance in Albania continues.

July 17th.—Wednesday—Fierce fighting on Marne front continues. Rheims in danger.

July 18th.—Thursday—French and American troops launch counter-attack.

July 19th.—Friday—Counter-attack continues. Over 17,000 prisoners and 360 guns taken already.

July 20th.—Saturday—Germans driven north of Marne; Chateau Thierry retaken. Americans alone take 6,000 prisoners. Ex-Czar’s death confirmed.

if it were not for the great majority of her members who are simply Churchmen and Churchwomen. Why should Mr. Marshall-Hawkins trouble himself first with the Prayer Book? One would fancy the Bible would first require revision of a rather drastic kind. “Above” and “beneath,” as far as space and locality are concerned, have been emptied of their old meaning by astronomy. Ordinary and intelligent Christians realize that “above” and “beneath” have now nothing to do with location,—they are for us states of the heart. But they are not in a state of panic for a revision of the text of Holy Scripture. This condition of mind is produced by too little, not too much, knowledge of the truth. I have only given one instance of a principle. Who “accuses the Church of hypocrisy, self-complacency and obscurantism”? A few religious experts;—the vast mass of professing Churchmen and women are not what is generally called “very religious.” Ordinary men and women seldom are. Religion is a neutral word; it may mean something good or something bad. Theological experts of our Lord’s day had very little respect for the religion of “the masses,” but yet our Blessed Lord proved very attractive, and as then, so now they will hear Christ gladly. People who work hard in order to live have very little time or thought for theological questions; the whole matter wearies them, especially laboured attempts to reconcile science and religion. Christ gathered up and expressed the hope of humanity in terms of faith, and the Church in preaching Christ is always in the right path. Even Renan says that one task which lies before the twentieth century is to fish out of the waste-paper basket the various valuable articles which the nineteenth century has thrown into it. As we rush to hide away our parents’ household gods in the cupboard; we are prone to quote: “The wisdom of one age is the folly of the next,” and “Our little systems have their day, They have their day and cease to be,” etc.

If our obstinate egotism would only allow us, we would be more profitably employed when making such quotations, in looking ahead and picturing what our grandchildren will be saying of the ideas and doings of our own age. People of this day and age should be especially humble minded and subdued as a consequence of what has been going on since August, 1914. I have just finished reading “The Science of Power,” by Benjamin Kidd. While I cannot say I agree with

all Kidd's conclusions, it seems to me to present a very serious case against our present age and its trends of thought, regarding national and social questions. He shows clearly that Sir Francis Galton's Spencer Lecture to the University of Oxford on his New Science of Eugenics was one in spirit with the conception developed in Germany by Clausewitz, Treitschke, Sybel, Von de Goltz, Bernhardt and their group. Galton's scheme for improving the world formed the counterpart from the English standpoint of that which Treitschke and Bernhardt wished to achieve through the methods of the Prussian Military State. Galton had as short a way with moral standards as the *Kriegsbrauch in Landskriege*. In his plan for the scientific breeding of the race, morals (Galton said) could not be considered. "Moral standards involve too many hopeless difficulties." These lectures were delivered before the University of Oxford in 1907. We are certainly "living in an age when the old, with a vengeance, is giving place to the new," as Mr. Marshall-Hawkins says. When we find our great intellectuals at the great university of the English-speaking world propounding a system of social reconstruction by means of this new science of eugenics we certainly realize the fact. Surely we must recover the old Christian and Church idea regarding "The Family" and Holy Matrimony, or we are on the high road to the collapse of our civilization and the end of the age, in which case our friends of premillenarian type will stand forth vindicated in a very real manner.

Wm. Bevan.  
Niagara Falls, Ont., 13th July, 1918.

### THE COMING OF CHRIST AND THE CHURCH.

Sir,—The Christian Church in its infancy seems to have existed in a molten, fluid state, the first Christians filled with a vivid expectation of an immediate Coming of their Lord. Humanity existed in the three-fold order, the Jews, the nations and the Church. James, Peter, Paul and the Apostolic leaders passed away; wars, and rumours of war, the fall of the Holy City and the destruction of the Temple—the signs of the Coming Lord seemed abundant, and yet the Master's Return tarried. This new situation must be met. The Church cooled into an organized Brotherhood, transcribed and collected together gradually the books of the New Testament, and made provision for the future. As century after century passed, ardent spirits, impatient with the Organized Church, reverted to the fluid and ardent spirit of expectancy, and these movements have made themselves felt, ever and anon, from the beginning, always at times of great world movements, and sometimes in protest against the coldness or formality of the official Church.

Years ago the democratic upheaval, the passing of the Reform Bills, and the threatened reorganization of the social order produced good soil, for the movement, headed by Mr. Darby, a man of great learning and piety, what is generally called Millenarianism again made its appearance. Mr. Darby's essays and writings are by far the best and most consistent on the subject in modern times. A small volume by "W. E. B.," "Jesus is Coming," which I received a few days ago, is neither as consistent or thorough-going as Mr. Darby's exposition of the same subject. The question today is contained in the answer to another question, What is the Church and what is the World? If the answer be entirely favourable to the conclusions of the author of "Jesus

is Coming," then "W. E. B." must must consistently go farther than he does. He does not yet see his way nearly as clearly as Mr. Darby did. Our modern democratic hopes for the world and our own English-speaking social order must necessarily appear not only doomed to failure to such thinkers, but movements in the wrong direction, for the head of gold has always been autocracy and the feet of clay democracy.

Many of us members of the old historic Church are not altogether convinced of the danger of learning and science, or ready for the reception of the spirit of hopelessness as regards our endeavours for the betterment of human conditions. While we wait in hope and faith for the Coming of our Lord, we humbly acknowledge that, even with the help of our ardent friends, we fail to read the time of day on God's great silent clock of the ages (or aions, if the term be preferred). We know nearly two thousand years more of it than the Christians of the infant Church, a few more days' journey towards the everlasting hills whose tops are heaven-high.

I was present not long ago at an address by a young, ardent Christian, who, after reading the prophet's description of Israel's return to Jerusalem, illustrated by the flying of a flock of doves to their home, and we were invited to accept this as a prophecy of the return by means of flying machines of the Jews to the Holy Land, because the flapping of the doves' wings suggests the throbbing of the motor of the flying machine! Certainly, as the late Canon Scott Holland, in his wonderfully clear address on "Pace" points out, pace is the great force which has made democracy possible. In fact, pace is the great democratic force, if the reading of Dan. 12:4 in our Authorized Version be correct (which is very, very doubtful), and if the deductions from this text, so often used, be also correct, then democracy must be the final and most potent evil.

Certainly, Mr. Darby was right in leaving the ministry of a historic body, like the Anglican Communion, when he concluded that his whole system was utterly inconsistent with a deliberate preparation for a future, utterly unlike the molten and fluid condition of things in the Christian Church during the few years before it necessarily settled down into an ordered Brotherhood.

Wm. Bevan.  
Niagara Falls, Ont.,  
July 10th, 1918.

### SOCIAL SERVICE COUNCIL.

Sir,—At its inception, I was very interested in the Council for Social Service of the Church of England in Canada. It had long been a matter of astonishment to me that the Church had not taken a definite stand, and made an official pronouncement, with regard to the social evil, or evils, of our generation. When the General Synod created the Council for Social Service, I expected this Council at once to range itself alongside the M.S.C.C., and the Sunday School Commission, with a definite and easily understood policy, as a third great and effective handmaid of the Church. As a Priest of the Church, I expected shortly to receive a clear and succinct statement of what the Council had, under the guidance of the Holy Spirit, found to be the social evil, or evils, followed by a plain and workable programme by which each parish might co-operate with the Central Council. Moreover, I expected the Council to be a true handmaid of the Catholic Church. I expected

it to base its teaching on the Church's Scriptures, to emphasize the social aspect of the Church's Sacraments as the great bonds of brotherhood, and to depend on the ministry of God's Word as the great instrument for doing its work. I have looked for all this in vain. I have waited in vain for a full statement from the Council, of the Gospel doctrine of the brotherhood of man, followed by a plain pronouncement of the nature of the social evil which mars that brotherhood, and an invitation to fight it in my own parish, under the aegis of the Council, with the acknowledged weapons of prayer, sacraments, and the written and spoken Word. Instead, I have received several pamphlets issued by the Council, which deal in a complicated way with certain outward symptoms of the social evil, (drink, etc.), without ever attempting a diagnosis which would reveal the real inner nature of the evil itself. Moreover, these pamphlets might just as well have been issued by a department of an agnostic, but altruistic, government, for all the religion there is in them. Neither prayer, nor preaching, nor sacraments, nor Bible are mentioned as weapons in the fight; nor does the name of God appear; nor is there any hint of co-operation with the indwelling Holy Spirit, in the programmes of these pamphlets for social service. If the perusing of them leaves one impression more than another, it is that the writers think of social service as an appendage to tuck on the outside of religion. They have not realized the tremendous social import of the doctrines of Holy Baptism, Holy Communion, and the Kingdom of Heaven; and they would do infinitely better social service if they would but fearlessly teach the Catholic Faith, as the Church knew it in the first three centuries. As it is, they are far from finding the object of their quest,—the social evil.

The world, however, is finding it. The conscience of the nation has been aroused by the war to the evils of profiteering. The press everywhere freely denounces the men who make capital out of the nation's necessities. The nation has had necessities, and men have made capital out of them, even in the days before the war. If their action is wrong now, it was wrong then. The difference is only one of degree. Furthermore, the system of free and uncontrolled competition, hitherto regarded as the only basis upon which business could be conducted, has been found to be neither the most effective, nor the most economical, method of feeding the soldiers at the front, and the populations at home; and the governments are imposing restrictive measures. If competition is not the most economical way of doing business to-day, it was not so yesterday, nor five years ago. The war has shown the nation that competition is a monster, to be bridled. It has stripped the profit-maker of those habiliments in which he formerly paraded before an admiring world, as the successful man. Thus far, only he who profiteers in war necessities (food and munitions) has fallen under the ban. But his twin-brothers, the bondholder, the lender of money on interest, the exploiter of labour, and the house-renter, are bound soon to be exposed, for they lie in the same bed. If profiteering in one form is an evil, it is also an evil in every other. In other words, the whole system of private profit-making is not only unnecessary for the conduct of business, but is intrinsically evil, appealing as it does, to the opposite instinct in man to that to which the Gospel makes its appeal. The time will come when the commodities of life shall be distributed without the aid of profiteering capitalists and middlemen; and, until that time comes, this vicious system which permeates the whole mass of society,

must be regarded as the social evil of the times. The wonder is that the Church, with the prophecies of Amos, Hosea, Isaiah, and Jeremiah, and above all the Gospel of Jesus Christ as presented by the Synoptists, always before her, has not long ago been in the forefront of the battle against this great idolatry. Instead, she has witnessed the whole struggle of the Industrial Revolution of the last century, and the almost complete alienation of the working-people from her fold, without its even jarring her self-complacency. How can we account for it, except by attributing to her officers the unworthy desire to curry the favour of the vested interests. The recent pronouncement of three Bishops of the American Church, in the case of the Bishop of Utah, has not allayed one's fears lest the charge is just.

Councils for Social Service are superfluous. If we had once more the spirit of St. Chrysostom in our Bishops and leaders,—if the Church would but loyally interpret to the faithful, without fear or favour, the spirit of the Prophets and the Gospels, which she daily reads to them,—there would be no room for such councils.

Hollis H. Corey.

Mutton Bay, Labrador, May 27, 1918.

### THE CHURCH'S NAME.

Sir,—The suggestion by Arthur J. B. Mellish, in your issue of the 13th ult., that the Church of England in Canada would be more suitably named the British Canadian Church is not only appropriate, but timely. The war has brought the Anglo-Saxon people the world over to realize that there is something in the national Church of the Empire which is characteristic of our race.

The Hebrew word "Brith," which means a covenant, and the word "Ish," which means a man, signify, in combination, a covenant man, or a covenant people. The prophet Hosea, in chap 2: 16-18, says: "It shall be at that day, saith the Lord, that thou shalt call me Ishi, and they shall no more be remembered by their name; and I will break the bow and the battle out of the earth, and will make them to lie down safely." Who are these people who are to be no more remembered by their name? Who are these people who are to lie down safely? Are they not the covenant people to whom God made very definite promises? One of the first of these covenants is found in Ex. 31: 16, "The children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever." In what nation do we find this covenant kept as a national sign? Apart from the British Empire and the United States, this covenant is not a part of the national law in any nation. It is one of the signs of the national Church that the Ten Commandments shall be posted up either in the porch or on either side of the chancel (Deut. 6: 9). In most churches in Britain and in many of the older churches in Canada we find this command obeyed.

God's purpose in Israel was to establish a people for Himself, that He might be unto them a God; but it was not to the descendants of Abraham only, for the covenants were made with "them that standeth with us this day before the Lord" (Deut. 29: 15). A stranger, one outside of Israel, comes under the covenant. "As ye are, so shall the stranger be before the Lord" (Num. 15: 15). The Jews, though spiritually blessed and being given the oracles of God, were not inheritors of the birthright which was Joseph's or Ephraim-Israel (1 Chron. 5: 2). This

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fact is so overlooked that the strangers and those of Israel other than the house of Judah are seldom referred to as inheritors of the covenant blessings. Ephraim's mother was an Egyptian. Was she not of the covenant people, and was not Ephraim of the head tribe of Israel, "Ephraim, my firstborn"? (Jer. 31:9). Present-day theology recognizes only Jews and Gentiles; but let me here say that in the Hebrew and Greek languages, in which the Scriptures are written, no such word as Gentile occurs, it being a Latin and Papal word, and is used by us with an unscriptural and Papal meaning.

The Brith-ish, or covenant people, may be strangers to the Jews, they may be Israelites of the house of Israel, with Ephraim as its head, "my dear son" (Jer. 31:20) as distinct from the house of Judah, the Jews, of whom came the chief ruler. The covenant people, Israel, were nationally dis-covenanted and its kingdom caused to cease (Hos. 1:4), yet the blessings to Joseph were not revoked. This was only for a time, for in the place where it was said ye are not my people, there it shall be said ye are the sons of the living God (v. 10). Though cast off, these people were to become a strong nation (Mic. 4:7). They were scattered through the countries (Ezek. 6:8), and they will be gathered and assembled out of the countries where they have been (Ezek. 11:16 and 28:25). This has no reference to the Jews or house of Judah, which was not scattered among the nations, but was taken into the Babylonish captivity by Nebuchadnezzar and released by Cyrus after seventy years. Israel was taken into Assyria under Shalmaneser, Pul and Tilgath Pilnesar, and is still scattered among the nations or planted in the place appointed, that they may dwell in a place of their own and move no more (2 Sam. 7:10). This does not refer to the Jews, for the Jews returned to Palestine. They are not in a place where they will move no more, for the Turks ousted them and they are wanderers, who, as a house, will walk with the house of Israel, and they together will occupy the land given for an inheritance under the Abrahamic covenant (Jer. 3:18).

The name suggested, the British-Canadian Church, incorporates, nationally and spiritually, the house of Judah, the house of Israel and the strangers who recognize the Lord of David as their Lord, the God of Abraham, Isaac and Jacob as their God, and who are now beneficiaries in the new covenant of the Lord (Heb. 8:10; Jer. 31:31, 34).

The British-Canadian Church is loyal to the throne, as was Israel when they saw him whom the Lord hath chosen, and all the people shouted, "God Save the King" (1 Sam. 10:30). This king (Saul) was dethroned by God, and in his stead God set up David's throne, which he established forever (2 Sam. 7:16), the throne of the house of Israel, which the Lord said David should never want a man to sit upon (Jer. 33:17). The Church and State of God's chosen people were then in union, and this union is so binding that day and night will cease before it is broken (Jer. 33:19, 22). It was David the king who gave to St. Asaph that psalm (1 Chron. 16:7, 36) which is the basis of the liturgy of the covenant people. In our Church we sing, "O Lord, save Thy

people, and bless Thine inheritance." God has but one inheritance, and to that inheritance belongeth the covenants of promise (Eph. 2:13). We hear much about prophecy and the return of the Jews to Palestine, but we hear nothing about the strangers and the Lo-Ammi of Israel, strangers from the covenant and aliens from the commonwealth (Eph. 2:12), who are as truly Brith-ish, covenant people as the Jews, and entitled to the promises made to Abraham, which promise was not a return to Palestine, but to land between the river of Egypt and the Euphrates (Gen. 15:18), which promise, up to the present has not been fulfilled.

The term, Church of England, or Church of Anglo-land, the land of the Anglis, Anglican, is a mere name of the land, not the people, who are Sacasunas, or Isaac's sons, Saxons. This term is a counterpart to the term Saxons, applied to the men fighting against us. They are residents of a district called Saxony in Germany, which took its name from the Sacasunas when scattered in the countries whither I have scattered them (Jer. 30:11). They were driven out of Saxony by Clotaire II., who issued an order that any who remained, if they exceeded the height of his sword, were to be beheaded. The land they occupied is still called Saxony, but it is the name of the country, not the people inhabiting

Anglican, has the objection of which he complains—"local." It is the Church of the Angles, the covenant people, after whom the country was called, Angle-land, England. The Angles were so-called because of a peculiarity in the shape of the head. The names British and Anglican both "convey information," but whether a Church is better named after the Brith-ish people, who were to inherit and colonize the waste parts of the earth (Is. 35:1), grow into a company of nations (Gen. 35:11), rule over many nations and be ruled over by none (Deut. 15:6), or whether the peculiarly-shaped head of a very small section of these people should govern in the name of the national Church is a matter for your readers to determine.

Aurora. John B. Spurr.

**The Churchwoman**

**Death of Mrs. Pearce.**

Mrs. Margaret Pearce, widow of the late Thomas S. Pearce, passed away at her late residence, 14 Prince Arthur Ave., on Thursday evening, July 18th, after a short illness. The remains were taken to Marmora for interment in the family plot. Before leaving Toronto a short service was held at the house, conducted by Rev. W. J. Southam, Rector of All Saints' Church, Toronto, and Rural Dean Harris, of Marmora. Mrs. Pearce was born at Marmora, and was the daughter of the late Colonel B. Campion, of London, England. She was a life member and an enthusiastic worker in the W.A. and Red Cross Society of the Church of the Redeemer, a member of the Women's Canadian Historical Society, and an associate member of Georgina House. Mrs. Pearce is survived by three sons: William C., Frank S., and H. Reginald, and by two daughters, Miss Mary and Miss Ada, both living at home. The deceased lady was 70 years old.

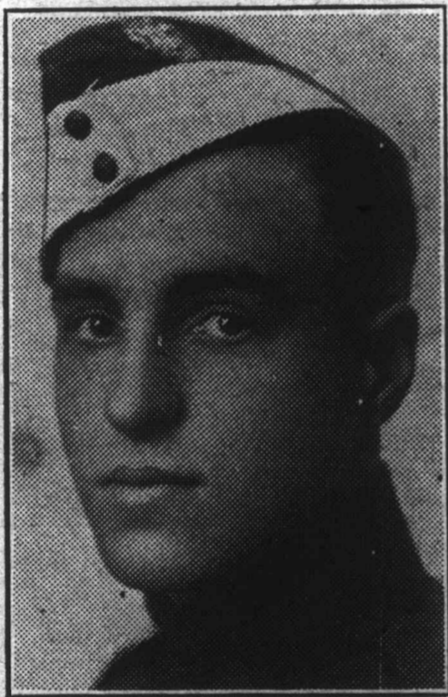
**Death of Foundress of G.F.S.**

Another link with the past is broken by the death on June 14th of Mary Elizabeth Townsend, foundress of the Girls' Friendly Society. It was in 1874 that a historic gathering took place at Lambeth Palace, when Mrs. Townsend, with Mrs. Tait, Mrs. Harold Browne, Mrs. Nassau Senior and the Rev. T. V. Fosbery (Vicar of St. Giles' Reading) outlined a scheme for the G.F.S., which was actually started on January 1st, 1875. The society quickly spread to Scotland, Ireland, America and the overseas dominions, and now comprises upwards of 300,000 women and girls. In all developments of the society Mrs. Townsend took the deepest interest to the end of her long life.

**Death of Mrs. Benson.**

On Sunday, June 16th, Mrs. Benson, widow of the late Archbishop Benson, of England, and one of the most remarkable women of her time, passed away at the age of seventy-seven. The Archbishop, who was several years the senior of his wife, died on October 11th, 1896.

At a committee meeting of the S.P.G. a letter was read from one who offered to contribute a substantial sum in order to supply one of the Bishops whose work overseas the S.P.G. helps to support with an aeroplane to enable him to visit the outlying parts of his diocese. The committee could not accept the offer, but no doubt in a few years' time gifts of aeroplanes to Bishops who are in charge of large and widely-scattered dioceses will be as familiar as gifts of motor-cars were prior to the war.



Lieut. R. L. C. Barwick, of Barrie, Ont., who died recently in England from an aeroplane accident.

it. The Angles, the Jutes and the Saxons are all branches of the one people, as were the Normans, who bore the standard of the tribe of Benjamin—the Wolf. God is faithful to his covenant, and the Brith or covenant made with Abraham He will fulfil to the Brith-ish or covenant people.

The objection taken by Lansing Lewis, in your issue of July 11th, that the term British-Canadian Church has a "decidedly local and commercial tone" is mere sentiment. The Church is the Church of the Brith-ish Empire, the Church of the covenant people, and might be termed the British-Canadian Church, the British-African Church, the British-Australian Church, the British-India Church or the British-American Church. The Church is the body of Christ. Its mission is to the strangers and the nations who know not God to bring them into His name under the Abrahamic covenant. "The heathen shall be thine inheritance" (Ps. 2:8). It is not a "denomination," as Lansing Lewis suggests, and he is not correct when he says, "The term conveys absolutely no information." His suggested name,

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**Church News**

**Preferments, Appointments and Inductions.**

**Patterson, Rev. P. H.,** Rector of Havelock, to be Rector of Woodbridge, Ont. (Diocese of Toronto.)

**Southam, Rev. W. J., B.D.,** Rector of All Saints', Toronto, to be Rector of Holy Trinity, Winnipeg. (Diocese of Rupert's Land.)

**Cotton, Rev. T. H., M.A., D.D.,** Dean of Wycliffe College, Toronto, to be Rector of St. Aidan's, Balm Beach, Toronto. (Diocese of Toronto.)

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**For Sixty-Five Years a Chorister.**

In connection with Mr. J. A. B. Smith, a member of the choir of St. George's Cathedral, Kingston, who died in that city recently, it is interesting to note that while still a boy of six years of age, he became a chorister and for nearly 65 years he has served in various choirs in the Anglican Church. At seven years of age he was admitted to full membership in the choir of the Cathedral of St. John, Newfoundland, and later when he removed to Quebec he joined St. Matthew's, the first surpliced choir in that city. In 1870 the late Mr. Smith came to Kingston, and sang in three of the city's choirs, later joining the surpliced choir of St. George's Cathedral, when it was organized by the late Dean Smith. During his long period of service, which is believed to have been surpassed by no chorister in the Dominion, and is, perhaps, unique even among the old land, the late Mr. Smith seldom missed a service of prayer and praise.

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**Presentation to Rev. P. B. de Lom.**

On Friday evening, the 12th inst., about 30 of the members of St. George's Church, Haliburton, Ont. (diocese of Toronto), met at the parsonage and presented to the Rev. Pierre B. de Lom, a purse with \$50 (which has been added to since) and the following address. At the same time Mrs. de Lom was given a chair with an address by the ladies of the W.A. Refreshments and the presence of the Rev. I. H. Stringer, of the Stanhope Mission, made a most happy "send-off" for Mr. and Mrs. de Lom, who left on Tuesday, the 16th, for Fenelon Falls:—

"The Rev. Pierre B. de Lom, Incumbent St. George's Church, Haliburton. Dear Mr. de Lom,—Our Bishop having appointed you Rector of Fenelon Falls, and so making it necessary that the very pleasant relationship which has existed between us and yourself for several years as pastor and people, should now come to an end, we, the officials of St. George's Church, for ourselves and on behalf of the members of the congregations of this Mission, desire to express to you our warm and grateful appreciation of your constant and never-failing energy, zeal and faithfulness in doing the work of the Church. Your ministrations have been of very much benefit to us and have, we are assured, been the means of deepening the spiritual life of this community. The instruction you have imparted has been the means of giving us fuller knowledge of our Holy Bible and Prayer Book, and so has

made us stronger in our faith and firmer in our belief in our Church and her doctrines. Your duties as chief missionary and Rural Dean have been arduous in this extensive district, but your energy has never failed to fulfil them to the fullest extent. We assure you that our sincere and very earnest good wishes and prayers will follow you into your new parish. We ask you to accept a gift which carries with it our most hearty and prayerful wishes that from your work very happy results may ensue in renewed vigour for our Church in your parish of Fenelon Falls. May God's gracious goodness and blessings be yours and Mrs. de Lom's in great abundance. George Bemister, lay representative and lay superintendent S.S., H. H. Clarke, Charles Wensley, wardens, St. George's Church, Haliburton, July 12th, 1918."

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#### Garden Party at Cargill, Ont.

A very successful garden party was held on July 15th, on the Rectory grounds, under the auspices of the newly organized Bible Class of St. Andrew's. An instructive and interesting speech by Mr. W. D. Cargill and a vocal and instrumental programme were highly appreciated. Some 170 people were present and the total receipts amounted to upward of \$50, part of which sum will be devoted towards furnishing the church with new Hymn Books and Prayer Books.

\* \* \*

#### Prayer Book Revision.

The following resolutions presented to the recent Synod of the diocese of Qu'Appelle by the different deaneries of the diocese were passed by the Synod: No. 1. That Proper Collects, Epistles and Gospels be provided for the Marriage Service, Dedication Festivals, Rogation and Ember Days and for Burial and Memorial Services; for St. Patrick's Day, St. George's Day and such other days as are commemorated in the Calendar of the Book of Common Prayer. No. 2. That in the Prayer for the Clergy and People appointed to be said at Matins and Evensong the words "Bishop and other Clergy" be altered to read "Bishops and Clergy." No. 3. That the note at the beginning of the Athanasian Creed be deleted. No. 4. That provisions be made for the recitation of the Athanasian Creed at either Morning or Evening Prayer. No. 5. That the Athanasian Creed be said in its entirety, the addition of the explanatory clauses being adopted, and that the Creed be said at least once a year on Trinity Sunday. No. 6. That Forms of Family Prayer be provided. No. 7. That Forms of Prayer for Sunday Schools be provided. No. 8. That in the second rubric at the end of the Third Collect at Matins and Evensong the words "or such other Prayers as may be approved by the Bishop" be inserted after the word "Litany." No. 9. That the third rubric at the end of the Communion Service be deleted. No. 10. That the paragraph on page 68 of the New Book with the two notes from the words "upon any days . . ." to "approval of the Bishop" be deleted. No. 11. That the Calendar of Days in the Psalter as printed in the New Book be corrected to correspond with that in the Old Book. No. 12. Prayers for the Departed. Your Committee recommend the use of the two Prayers from the Scottish Prayer Book as recommended by the Provincial Synod of Canada. No. 13. The Anointing of the Sick. Your Committee recommend the authorization of the Laying on of Hands and the Anointing of the Sick with Oil, and also the provision of suitable prayers in accordance with Acts 28: 8 and St. James 5: 14.

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#### Dr. Cotton Appointed Rector of St. Aidan's, Toronto.

Rev. T. H. Cotton, M.A., D.D., Professor of Apologetics, Wycliffe College, has been appointed by the Bishop of Toronto to the rectorship of St. Aidan's parish. He succeeds the Rev. E. A. McIntyre, M.A., B.D., who was recently appointed associate Rector of St. Paul's. Dr. Cotton is a native of Dufferin County, Ont. He was educated at Orangeville High

work in Wycliffe. While in Wycliffe, Prof. Cotton did considerable post-graduate study in the University of Chicago. He received his B.D. in 1912 and his Doctor's degree in 1917. Both degrees were secured by examination with first-class honours, the one under the Canon of the Provincial Synod of Canada, and the other under the Canon of the General Synod of the Canadian Church. Dr. Cotton hopes to begin his work in St. Aidan's on the first Sunday in September.

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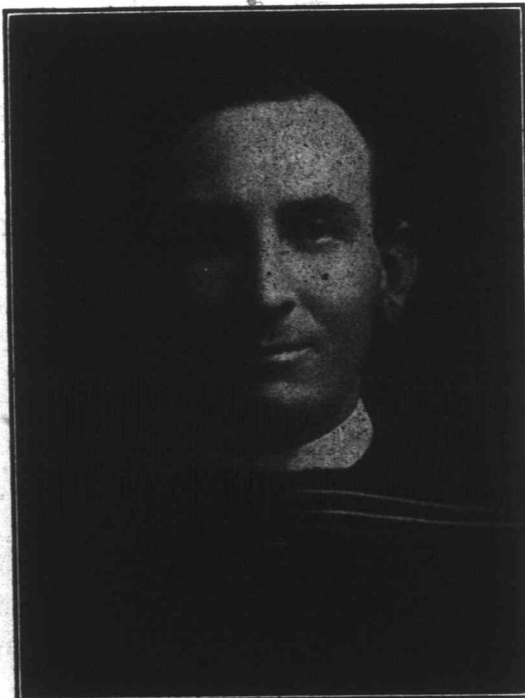
#### Humber Bay S.S. Annual Picnic.

St. James' Sunday School, Humber Bay (diocese of Toronto), held their annual picnic on Wednesday, July 17, 1918, at Kew Beach, Toronto. The children assembled at the Sunday School at 9.30 and marched from thence to the Humber where many friends awaited them. Arriving at the park about 11 o'clock they spent the hours before lunch in playing games. The afternoon passed quickly and just before tea came the races. The children took part in them with great zest and merriment and were very pleased with their prizes, most of which were useful articles. Complying with the Food Controller's orders no sandwiches were served for lunch and no iced cakes or meat for either lunch or tea. About 250 people were present at the picnic and all agreed that they had had a very pleasant outing.

\* \* \*

#### Windows Dedicated in the Washago Mission.

The Bishop of Toronto visited the Mission of Washago on Sunday, the 14th inst., and dedicated several beautiful stained glass windows. In the morning, at Port Stanton, chancel windows presented by Messrs. C. Mussen, G. Gemmel and A. A. Mackey, of Toronto, and representing



Rev. T. H. Cotton, D.D., new Rector of St. Aidan's, Toronto.

School and later at Toronto University, from which he graduated with B.A., 1900, and M.A., 1905. He was ordained deacon and priest in Niagara diocese, where for three years he was Rector of the parish of Nanticoke, in Haldimand county. His next appointment was as assistant Curate in Trinity, East Toronto, where he remained two years, and then entered upon his

"The Good Shepherd" were dedicated, also side windows given by members of the congregation and the west window. The latter was dedicated as a memorial to the late Captain Thomas Stanton and his wife, Ellen Stanton, the figure being that of "The Good Samaritan." All these windows were designed and executed by the Dominion Stained Glass Company, of Toronto, and reflect great credit on their work. The Bishop visited St. George's, Cooper's Falls, in the afternoon, where he addressed the Sunday School and a large congregation, and St. Paul's, Washago, in the evening. At all three churches his Lordship gave inspiring addresses which will be long remembered by those present. The incumbent, Rev. W. E. Mackay, under whose care the Mission is in a thriving condition, assisted the Bishop throughout.

\* \* \*

#### Fenelon Falls, Ont.

Rev. W. L. Cullen, who has, since October, been acting as locum tenens at St. James' Church, terminated his connection with the parish Sunday evening, July 14th, leaving for Muskoka for a few weeks' rest before returning to his home in Toronto. During his incumbency over \$800 was raised for the floating and bonded debt upon the church, chiefly through the "Parish Workers," a band of faithful churchwomen. Rev. P. B. de Lom, the recently appointed Rector, arrived from Haliburton Tuesday, the 16th inst., with Mrs. de Lom, and took charge of the parish. The parishioners are greatly pleased with the Bishop's selection and feel the future outlook of the parish is very encouraging.

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#### \$100 for St. Paul's, Elgin.

The Bishop of Ontario has received from the Society for Promoting Christian Knowledge, London, England, a cheque for £100 as a subscription towards the erection and completion of St. Paul's, Elgin, Ont. The gift is subject to the Society's usual conditions that the payment of the money extinguishes all indebtedness incurred in the erection and the completion of the edifice for Divine service, so that it may be consecrated.

\* \* \*

#### Muskoka Clericus.

The Muskoka Summer Clericus, an informal gathering of the clergy spending their vacation in the Muskoka Lakes district, and those also residing in the neighbourhood, will be held this year at Port Carling on August 7th. Those who hope to be present are requested to send word to the secretary, the Rev. F. H. Hincks, Bracebridge, Ont., giving their summer address.

\* \* \*

#### Richmond Rural Deanery, Diocese of Quebec.

A meeting of this Deanery took place on Monday and Tuesday, July 15th and 16th, at Melbourne, on the invitation of the Rural Dean, the Rev. B. Watson. Proceedings began with a missionary meeting on the evening of July 15th, when addresses were given by Rev. A. J. Oakley on "Algo-ma," Rev. H. O. N. Belford on "Western Canada," and Rev. H. C. Dunn on "British Honduras." Special interest was aroused by the last speaker, when the chairman announced that Mr. Dunn was soon leaving the Quebec diocese to engage in work in British Honduras at the request of his brother, Bishop E. A. Dunn. He intends to take up his new work about the end of September, and much regret is expressed by all who know him, and especially in his parish of Kingsey, that he is leaving Canada, but at the same time it is realized

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mer Clericus, an of the clergy ation in the Mus- t, and those also bhourhood, will be rt Carling on Aug- o hope to be pre- send word to the F. H. Hincks, giving their sum-

Deanery, Diocese Quebec.

His Deanery took and Tuesday, July Melbourne, on the rural Dean, the Rev. edings began with ng on the evening addresses were giv- Oakley on "Algo- Belford on "West- Rev. H. C. Dunn uras." Special in- by the last speaker, m announced that n leaving the Que- engage in work in at the request of his A. Dunn. He in- his new work about aber, and much re- by all who know ly in his parish of is leaving Canada, time it is realized

is a man of broad outlook, wide sym- pathies, spiritual purpose. Mrs. Southam is a splendid helpmeet in both home and parish. We wish them many years of useful service in Winni- peg.

# Downeaster

Thoughts of an Eastern Churchman

Talleyrand, a sketch of whose life I have recently been reading, also said this in 1838 of Germany: "The greatest danger that threatens us are the aspirations that are growing universal in central Germany. The necessities of self-defence and common peril has prepared all minds for Germanic unity. That idea will continue to develop till some of the great powers who make part of the confederation will desire to realize that



Rev. W. J. Southam, Rector of All Saints', Toronto, appointed Rector of Holy Trinity, Winnipeg.

### Rev. W. J. Southam, New Rector of Holy Trinity, Winnipeg.

The Rev. W. J. Southam, B.D., who has been Rector of All Saints' Church, Toronto, since January 1st, 1909, has accepted a request to become Rector of Holy Trinity Church, Winnipeg, and will take up his new duties the beginning of September. Mr. Southam spent nearly three years as teacher and lay worker among Indians in Rupert's Land diocese under the late Archbishop Machray, then entered Wycliffe College and the University of Toronto, graduating in 1896. He was ordained by Archbishop Hamilton to the curacy of St. George's Church, Ottawa. He proceeded to B.D. degree, and in 1898 was accepted for service in East Africa by the Church Missionary Society. He returned at the request of Dr. John R. Mott for work in China under the auspices of the Student Volunteer Movement, and in 1899 went out as first organizing secretary for South China, with residence at Hong-Kong. He organized the work at Hong-Kong for Chinese students and business men, also for Europeans, and at Canton among Chinese students. Support was secured from Chinese and English business men, as well as the Governor and other officials. The late Bishop of Hong-Kong, Bishop Hoare, was a warm friend of the work and worker, and wrote and spoke in highest terms. The tropical climate was, however, too much for Mrs. Southam, and in 1905 they returned to Canada by way of England. In 1906 Mr. Southam was appointed by

Dr. John R. Mott executive secretary of the Student Volunteer Convention at Nashville, at which there were 4,000 delegates from 700 North American colleges. In the hope of being able to return to Hong-Kong he spent three years as travelling secretary of the Movement, going from coast to coast in Canada and visiting many centres in the United States and speaking at student conferences. Although Mrs. Southam's health improved, the doctors would not allow her to return to Hong-Kong. After spending seven months in England in the interests of Wycliffe College, Mr. Southam was offered and accepted the rectorship of All Saints' Church, Toronto, to succeed the late beloved Canon Arthur Baldwin. He assumed charge on January 1st, 1909, being inducted by the late Archbishop Sweatman. Ten years of happy service find the organizations in good shape, the givings being as large as ever. The last Easter offering was \$3,600, being the largest in the history of the church. A fine missionary spirit prevails throughout the Church, the Sunday School supporting its own missionary.

Mr. Southam is a member of the Council and Trustees of Wycliffe College, is on the Board of Directors of the Bible Society, and of the Church of England Deaconess and Missionary Training House, being Chaplain of the latter institution. He is a member of the Council of the China Inland Mission, of the Board of M.S.C.C., and of the Candidates Committee. He

unity for its own profit. Austria is not to be feared, being composed of pieces that have no unity among themselves. It is then Prussia who ought to be watched; she will try, and if she succeeds, all the conditions of the balance of power will be changed. It will be necessary to seek for a new basis and a new organization"—which, I may add, we are doing to-day.

The old novelists, like the old poets, had little command of technique. They were all, more or less, amateurs, and generally wrote for the pure joy of writing. Sir Walter Scott, Dickens and Thackeray wrote to please themselves, and, incidentally, to make money. You feel as you read them that they have got something to tell you, and that they are telling it you for the sheer pleasure of telling it, and that their story is as interesting to themselves as it is to you. One sees this very markedly in the writings of our own Haliburton, called by some the "founder of the American school of humour." He writes, first for himself, and then for the public. The work of those bygone novelists no doubt lacked "finish" and proportion, and was often marred by lapses in what someone vaguely but expressively calls "the unities," and more than occasionally they merited the charge of slovenliness, but, on the other hand, what superabundant strength, what overflowing vitality is theirs! They frolic and rolic like leviathans, perhaps at times a little

clumsily, but how majestically and with what engaging abandon, for, with all their bigness, there is a naivete, ingenuousness and simplicity about these old novelists that is very taking. The modern novelist, with his (or her, especially her) perfect technique, his studied restraint, his self-conscious absence of self-consciousness, his perfect detachment (hateful word), his skilful and economical use of his materials, his almost morbid horror of boring you, is very readable, but he is readable and nothing more. He doesn't grip you like the old masters. While you go back, again and again, to the old novelists, when you have finished the modern novelist you have generally done with it, unless you forget it entirely, which is not difficult, and so re-read it as a new book. We re-read the old novelists, not because we forget them, but because we remember them, and love to go back to them. The modern novelist is too sophisticated. He has the irritating knack of making you feel that in telling his story he is unbending.

### AMONG THE ESKIMOS.

(Continued from page 475.)

and if the death had taken place in a house, it was customary to chase away the spirit by beating the corners with a stick or a stone. Then the people did not care to venture into the house until the five days had expired for fear of encountering the spirit. They would also burn herbs under their "Atigi" (coat) in order to keep the spirit from molesting them. Formerly they prayed to their dead relatives and worshipped the sun, moon, stars, earth, sea, sky and winds, etc. I have some examples of such worship made by the Eskimos themselves. To the Eskimos the east wind is a male god, while the west wind is a female goddess. A belief in certain individuals to influence the wind gods to make a wind or a calm is common here. Only yesterday I asked a number of Eskimos after service what became of the animals last year. There were but few signs of foxes and ptarmigan; similar reports reached us from all along the coast, east and west. "Now," I said, "what became of these animals, for you tell me that there are abundant signs of foxes this year? Are all the foxes you have caught young ones?" One man, who has caught over 60: "Some are young and some are old." "Well, then, where have they come from?" Then Umaok spoke up and said: "I think they came from heaven." He then told us that there is a certain grey-backed mouse named "Kelagmiutak," because the people believe they come from heaven, even as the name implies. Umaok then told us that quite recently he saw one of these mice come down. He ran to the spot where it alighted, examined the tracks and was convinced that it came from above, for he saw distinctly where the tracks on the untrodden snow began, and it could not possibly have come from underneath, for he saw it descend. He sincerely offered this as an explanation of the foxes.

Other far more weird and uncanny stories are told by the Eskimos, when no outsider is present and they are shut in their houses by the violent winds, but my letter is already long, so that I must leave for some other time the fragments of information that I have come across. A knowledge of the old faith ingrained upon the soul of this people gives the missionary floods of light. He learns how they think and how they reason, so that he can present the truths of Christianity in a far more acceptable way. A new faith has always to begin by adjusting itself to that which it finds in possession, and if the pro-

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pagators are wise, they will adopt what they can of the old system. History all the world over proves to us that superstitious practices continue among a race long after a truth has been preached and with which they are entirely inconsistent. Stories are frequently told about the old gods quite out of keeping with the accepted teaching of the new faith. Our Eskimos are just like children who have not learned to think correctly, they are in the experimental stage, and are led into all sorts of errors. They do not know, for instance, how far the stars or the aurora are away from them, or how it is that they move, or why it is that the sun is to be seen in the summer and absent for so long in the winter. They desire to know these things and are constantly seeking an explanation, but any answer will do for them and the first explanation that turns up is accepted. The child soon discovers if he has been fooled, but the average Eskimo is ignorant, and cannot see the foolishness of the absurdest explanation and is consequently serious in his belief and use of such information. He lives in the myth-making period of the world, when such things as are read of in mythology are matters of common belief and experience.

The progress of our Eskimos towards unadulterated Christianity has sometimes appeared magically swift, but when we delve beneath the surface we still discover the roots of the old faith. These can only be extracted and the people elevated to the highest Christian standard by systematic, oft-repeated and long-continued teaching. It is therefore obvious that we need all the faithful help that every willing Christian can give in order to complete and perfect the work begun amongst the Eskimos.

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## The War and the Sabbath

By Dr. C. H. Huestis.

AN American writer in a current magazine asks the question, "What Shall We Win with the War?" and endeavours to answer the same. He does not mean what material gains the United States may expect as its reward for participation in the fight for freedom, but what spiritual gains may be expected. This is a question every nation engaged in this world-struggle may well ask, and the purpose of this article is to point out that out of the war there has come a new appreciation of the purpose and the supreme value of the weekly rest-day. And curiously this new appreciation has not come as the result of any sense of repentance and need of observing the laws of God, but as a by-product of the very struggle itself. Out of the terrific industrial strain and stress of these days there is coming a strong appeal for more teaching upon the great thought that lies at the heart of the Fourth Commandment, a recognition that it is not an arbitrary law but a great intuition of the race.

There appeared in the London "Times" in September, 1915, a thoughtful and arresting letter by Lord Sydenham. "At this time of supreme national effort," he wrote, "it is vital that the conditions of labour—of brains and muscle alike—should be such as to prevent cumulative fatigue, which may be palliated by spirits, to conserve the energies of the workman and enable him to give his best to the service of the State without mental or physical deterioration. In the more difficult time which will follow the war the need for increasing economic production, and at the same time for jealously guarding the public health, will be forced upon the nation by inexorable necessity. The great principle of compulsory rest which Moses taught to mankind calls for scientific application to lives far more strenuous and more complex than those of the Israelites."

Never has man lived in such a state of permanent and growing excitement and activity. We are witnessing to-day the most formidable explosion

of human energy that has ever occurred on this planet. That this tension of world, soul and body has its limits and cannot be permitted to increase indefinitely has been proved by the investigation of the munition industry in England, and the warning of Lord Sydenham has been heeded. In the earlier stages of the war men were widely employed on Sunday with the hope of increasing the output. It was found, however, on careful investigation by a committee appointed by Mr. Lloyd George, at that time Minister of Munitions, with the concurrence of the Home Secretary, that not only were men and women workers and machinery breaking down under the constant strain of toil, but the output was far from satisfactory. "Time gained on Sunday is largely lost," says the report, "by bad time-keeping on the other days of the week." On the question of Sunday work by exhausted men, one foreman said he did not believe in "a holiday on double pay." Another remarked that Sunday work gave "six days' output for seven days' work on eight days' pay." As a result of this investigation and report Sunday work in munition plants was discontinued except in matters of sudden emergencies and for repairs, furnaces, certain continuous processes, etc., (the workers so employed being given a corresponding period of rest during another part of the week). See Report on Sunday Labour, T. Fisher Unwin, London, 1915, price 1d.; also Health of the Munition Worker, same publisher, 1917, price 1s. 6d.

Still another testimony to this new appreciation of the value of the Sabbath as a law of physical efficiency has appeared lately in the address of Sir Francis Cox to the Royal Geographical Society upon the proposed tunneling of the English Channel after the war. Near the close of the address appear these words: "It was anticipated that the daily rate of progress would be such as has never been attained hitherto in any tunnel. To secure this no work would be permitted on Sundays except for ventilation, pumping and cases of urgent repair." Thus from science and industry there is coming to-day an appeal for a better Sabbath observance.

A bronze cross of floriated design, by the late Henry Vaughan, has been blessed and placed on the roof of the sanctuary of Washington Cathedral. It is ten feet in height and visible from many parts of the city, being the highest point in the sky-line, except for the Washington Monument. Electric wiring has been installed, so that later a stream of light may be thrown on the cross at night.

The following item of news appeared in the daily press of the United States last week: "The National Committee on the Churches and the Moral Aims of the War has announced that the Rt. Rev. Charles Gore, Bishop of Oxford, England, and the Rev. Arthur T. Guttery, of Liverpool, president of the Primitive Methodist conference, have accepted the invitation of the committee to visit this country in September and address gatherings of ministers and laymen throughout the country. This will be part of the committee's campaign to quicken the patriotic spirit of the country through the churches and religious organizations. The Bishop of Oxford is a leader in the group of English clergymen who are working for the formation of a league of nations. Mr. Guttery is a prominent Nonconformist preacher. Both will undertake the speaking tours in America under the special sanction of the Department of Information of the British Foreign Office."

## A Hero of the Mission Field

"Oh, may Thy soldiers, faithful,  
true and bold,  
Fight as the saints who nobly fought  
of old,  
And win with them the victor's crown  
of gold."

As day by day our hearts go out to our heroes fighting so nobly, enduring so magnificently, we thank God for His power shown in them. But there are other heroes who have fought and endured as they are doing now who must not be overlooked in this time of strain. On April 18th the Rev. Alfred James Hall, B.D., at the age of sixty-four, was called home. Surely he was one of the heroes in the mission field of Canada. For thirty-seven years he and his devoted wife laboured among the natives of Queen Charlotte Island; their names will always be linked with Massett and Alert Bay. His name should be a household word in our Church families, for the work he did was so unique. Mr. Hall was trained at the C.M.S. College, and Mr. McCullagh, who is still spared for further work, was a fellow-student with him. In 1877 Mr. Hall was sent out to Metlakahla, moving on later to Port Rupert, and again to Alert Bay, where he remained till failing health drove him home. At Alert Bay he found wildest nature. As the ship which was carrying him and his wife to their new sphere approached the shore crowds of Indians were seen rushing to their boats. "God Almighty help you if you have to live among such people" was the prayer of the ship's officer standing by him. That prayer was surely answered, for, during the thirty-seven years passed there, Mr. and Mrs. Hall were preserved through many dangers and helped through all difficulties, so that when they finally left, the Indians were, as a tribe, Christians. There was no written language when Mr. Hall went there. It was a work of time and patience to reduce those strange sounds to written words, but patience, with God's blessing, was rewarded. A dictionary, readers, and finally the Bible were produced. Only those who have heard the story of how the Gospel was carried to these poor, ignorant people, and how it again proved itself to be "the power of God unto salvation," as told by Mr. Hall or his wife, can know the full beauty of it, or know the many wonderful ways in which God intervened to protect and to cheer His servants.

Four years ago Mr. Hall was forced to leave the people he loved so dearly,

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but instead of seeking rest he went to work in the very small village of Tickenham, in Somerset, where his missionary spirit was an inspiration, not only in his own parish, but to all with whom he came in contact. On Easter Day he preached in the morning on, "If ye then be risen with Christ, seek those things that are above." For years he had "practised the Presence of God," and when, during the following week, he felt that his heart weakness was worse and he knew that he could not recover, he only said, "It is God's way of taking down the tent." On one of the last days he joined with his household in singing the Magnificat, for he, indeed, wore the "garment of praise." His last words were, "I am at peace with all men." He has left this world, but especially Alert Bay, the better for his life. Shall his life not be an inspiration to those left behind that with more prayer, more devotion, more self-sacrifice, the Gospel work may be carried on among the native races of our Dominion?

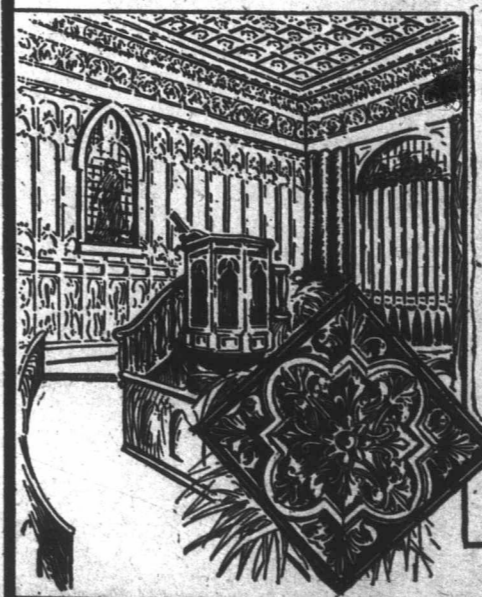
## "So Many Hypocrites"

AND is this your excuse for not accepting the invitation to the Gospel feast? If so, it is a very poor one! You know some who say that they are Christians, but their conduct proves that they are hypocrites. Though members of churches or chapels, they do things which you and others who make no such profession would not stoop to, and you are inclined to say of all who profess to be Christians, "Nice Lot! They are a pack of hypocrites."

But surely this would be very unfair reasoning. Hypocrites are persons who profess to be what they are not. Those whom you refer to profess to be, but are not, Christians. Are we to conclude, because of this, that all who profess are hypocrites? This would be as foolish as to say that all clerks are thieves, because two were convicted of stealing.

The fact that some pretend to be Christians proves that the reality must be good, as men don't counterfeit that which is worthless. Suppose, however, that real Christians are inconsistent, will that justify you in not being one? Peter surely could not have been justified in deserting the Lord because Judas was a hypocrite.—Selected.

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II. MRS. BLACK BEAR'S EXPLOIT.

ONE noble deed! It had seemed such an easy thing last night at the great meeting; but now, when Mrs. Black Bear took a drink at the Silver Stream—its silver braided with gold from the setting sun—and thought of how all day she had been trying unsuccessfully to do that one thing, she began to think that Professor Owl had intended the Jolly Animals' Club to be a very select circle; and forthwith she determined to be one of that select circle, let it cost what it might.

While these thoughts were passing through her big, clumsy brain she suddenly heard a noise that made her sit up and take notice with eyes and nose and ears. It was the sound of a footstep in the bushes a little way down the stream. She hoped it would be something good to eat, for she was frightfully hungry. When presently a tiny girl, a very tiny one, came out into a little grassy spot beside the stream, she smacked her lips and crept cautiously forward through the shadows. "What a tender morsel!" she thought.

"Mama! Mama!" the wee one cried. There was such a pitiful, pleading note in the voice that it somehow reminded Mrs. Bear of her

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own two children she had lost a year ago. Still, she went forward, slinking slyly through the lengthening shadows.

"Mama! Mama!" called the little one again. "Mama, I seepy. Want to do to bed."

But no mama came. The baby dropped her flowers on the grass and sat down beside the stream, and, holding her wee chin in her wee hands, looked up into the sky, where one Big Star was budding into light.

Nearer and nearer crept the Bear. Little Blue-Eyes knelt on the grass, and, clasping her wee hands, whispered something ever so softly.

Mrs. Bear didn't understand a word, but in the flash of a moment she forgot her hunger, and her mother-heart was filled with tenderness and pity. She sat down and thought a minute, then went a little nearer to the baby, who had now fallen asleep.

Only a few moments had passed when there came another stealthy step in the bushes across the stream. Presently from among the willows emerged a lank, lean lynx, its fierce eyes gleaming like coals of fire from out the shadows.

The cruel creature spied the baby, but not the bear. Uttering a shrill scream, it sprang across the stream, alighting in the grass just a few yards from the baby. Immediately, Mrs. Bear, with fierce eyes and bristling hair, rushed forward to meet this new enemy.

Little Blue-Eyes awoke with a start, but was too frightened to move or cry. She heard a lot of fearful snarling and growling, and, though she didn't understand a word of it, this is exactly what was said:—

"What are you doing here?" demanded Mrs. Bear.

"Is that any business of yours?" the lynx asked.

"Yes, it is."

"Well, then, I'm going to eat my supper. Have you any objections?"

"I have, as you'll find to your cost if you come a step nearer."

With a choking scream of rage the lynx sprang at the bear. With heated breath and gaping jaws the bear reared and clinched. Wildly the big cat bit and clawed and fought for his life. Wildly at last he begged for release, but in his heart he knew that he was locked in an embrace from which only death would loose him.

"There, I guess that settles you," said Mrs. Bear, as she laid her limp and lifeless burden on the grass.

"This is no place for you," she said, advancing toward the baby. "I'm sorry to frighten you any more, but there's no other way out that I see. I must take you home."

Blue-Eyes cried out in terror, for she thought, poor mite, that the fate of the lynx was to be her own.

Mrs. Bear lifted the shrinking, trembling child very, very gently in her great, furry arms. "I think I know where you live. I'll take you home," she said, but Blue-Eyes heard only a growl. Too terrified to struggle, she dropped her tired head on the great black breast, and was carried gently and tenderly through the shadowy, starlit wood, over rocks and logs and tangled bushes, the bear carefully shielding her face from the springing boughs.

At last a lantern flashed through the trees just ahead and a voice called out, "Marguerite! Marguerite!"

"Daddy! Daddy!" Blue-Eyes answered.

Mrs. Bear set her down at once, and, drawing back in the bushes, watched until a man came hurrying up, and, snatching the baby to his heart, showered kisses on the little, tear-wet face.

Mrs. Bear went back to her den very hungry, and wished her stupid brain could think of one noble deed that would gain her admittance to the Jolly Animals' Club.

Boys and Girls

Polly and Her Goat

Polly had a little goat,  
A goat with silky hair;  
It loved to eat the strangest things,  
But Polly didn't care.

The goat was much like Mary's lamb,  
The one with fleece like snow,  
For everywhere that Polly went  
The goat was bound to go.

One day Miss Polly sallied forth,  
A-walking through the town;  
She wanted all the folks to see  
Her polka-dotted gown.

And as she tripped her dainty way  
Along the village street,  
The fragrant posies that she bore  
Were not a bit more sweet.

And, lo! there followed close behind—

Of course, it wasn't right—  
The little goat with silky hair—  
And wondrous appetite.

They passed a garden by the way,  
Wide open was the gate;  
The goat would fain have gone within,

But Polly couldn't wait.

A little farther down the street

A dump of rubbish lay;  
The goat would fain have feasted there,

But Polly couldn't stay.

And then the little breezes blew

Her ribbons, flying free;  
The goat beheld them, and it thought,  
"This is the chance for me!"

Straightway it seized them and began  
To chew and chew and chew;  
But Polly blithely tripped along,  
And never, never knew.

And when she saw them smile at her,  
The people of the town,  
She thought, "How much they all admire

My polka-dotted gown!"

—John Clair Minot, in The Youth's Companion.

Johnny and Sammy

(By William Gordon Edson, an eight-year-old boy of Braintree, Mass.)

Johnny-Jump-Up.

Once upon a time there was a little boy, and his name was Johnny-Jump-Up. One morning he jumped out of bed. It was winter, and he jumped into his clothes and downstairs. His mother said for him to get his breakfast. So he jumped into his chair. After breakfast he jumped down cellar and brought up the coal and wood. Then he jumped down cellar again, and brought up his double-runner, and went outdoors to coast before school. He saw another boy without a sleigh.

"Get on with me," said Johnny. After half an hour's coasting he put his double-runner away and jumped off to school. Everywhere he went he went with a jump. He was never idle, and always on time. Everything went with a jump that day, and every day. That was how he got his name, "Little Johnny-Jump-Up."

When he was grown up, he was never idle and always on time, so everything always went well with him.

Sammy-Wait-Awhile.

There was another little boy, and his name was Sammy-Wait-Awhile. He never did a thing on time. He always said, "Wait awhile." He never got to school on time. He dawdled all the way. He never got up when his mother called him. He always said, "Wait awhile." He didn't bring up the coal and wood for about two

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hours after his mother told him to, sometimes not at all.

"You're a lazy boy," said his mother; "you'll never be any good at all if you don't do things on time more than you do now."

One day his mother had some ice cream for him. She called, and he said, "Wait awhile." So he lost the ice cream, for it melted away.

When he was grown up he was always idle, and never on time, so nothing ever went well with him.

Which would you like to be, Johnny-Jump-Up or Sammy-Wait-Awhile? — Boston "Congregationalist."

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Mr. G. H. Ray, R.R. No. 1, Kincardine, Ont., writes: "Mrs. Ray has been using your Kidney-Liver Pills. She was very bad with rheumatism and eczema, and had had that fearful itch for twenty-seven years. It was simply terrible what she suffered. I persuaded her to try \$1.00 worth of Dr. Chase's Kidney-Liver Pills. She is now on the last box, and let me tell you she scarcely knows herself, she is so free from both these diseases. All the swelling and puffiness caused by the rheumatism has gone away, and she has gone down in weight 13½ pounds. She never has an ache nor pain, biliousness nor sick headache all these months. She often says herself, 'How glad I am that I know what to do instead of paying doctors so much to make me worse.'"

There is only one way that the poisons in the blood can be cleaned away and the cause of pains and aches removed, and that is by the healthful action of the kidneys, liver and bowels. Because Dr. Chase's Kidney-Liver Pills act directly and specifically on these organs and insure their activity they remove the cause of rheumatism and other dreadfully painful and fatal diseases. One pill a dose, 25 cents a box, all dealers or Edmanson, Bates and Co., Limited, Toronto.

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**The Wind That is Best**

Whichever way the wind doth blow,  
 Some heart is glad to have it so;  
 Then blow it east or blow it west,  
 The wind that blows, that wind is best.

My little craft sails out alone;  
 A thousand fleets from every zone  
 Are out upon a thousand seas;  
 What blows for one a favouring breeze  
 Might smash another with the shock  
 Of doom upon some hidden rock.  
 And so I do not dare to pray  
 For winds to waft me on my way,  
 But leave it to a higher will  
 To stay or speed me, trusting still  
 That all is well, and sure that He  
 Who launched my barque will sail  
 with me  
 Through storm and calm, and will not fail,  
 Whatever breezes may prevail,  
 To land me, every peril past,  
 Within His sheltering hav'n at last.  
 Then whatsoever wind doth blow,  
 My heart is glad to have it so;  
 And blow it east or blow it west,  
 The wind that blows, that wind is best.

—Mason.

**Bad Breeding**

OF all forms of bad breeding, the pert, small manner affected by boys and girls of a certain age is the most offensive and impertinent. One of these so-called smart boys was once employed in the office of the treasurer of a western railroad. He was usually alone in the office between the hours of 8 and 9 in the morning, and it was his duty to answer the questions of all callers as clearly and politely as possible.

One morning a plainly-dressed old gentleman walked quietly in and asked for the cashier.

"He's out," said the boy, without looking up from the paper he was reading.

"Do you know where he is?"

"No."

"When will he be in?"

"'Bout 9 o'clock."

"It's nearly that now, isn't it? I haven't Western time."

"There's the clock," said the boy, smartly, pointing to the clock on the wall.

"Oh, yes; thank you," said the gentleman. "Ten minutes to 9. Can I wait here for him?"

"I s'pose so, though this isn't a public hotel."

The boy thought this was smart, and he chuckled over it. He did not offer the gentleman a chair, or lay down the paper he held.

"I would like to write a note while I wait," said the caller. "Will you please get me a piece of paper and an envelope?"

The boy did so, and as he handed them to the old gentleman he coolly said:—

"Anything else?"

"Yes," was the reply, "I would like to know the name of such a smart boy as you are."

The boy felt flattered by the word smart, and, wishing to show the full extent of his smartness, replied:—

"I'm one of John Thompson's kids, William by name, and I answer to the call of 'Billy.' But here comes the boss."

The "Boss" came in, and, seeing the stranger, cried out:—

"Why, Mr. Smith, how do you do? I'm delighted to see you. We—"

But John Thompson's "kid" heard no more. He was looking for his hat. Mr. Smith was the president of the road, and Billy heard from him later, to his sorrow. Anyone needing a boy of Master Billy's peculiar "smartness" might secure him, as he is still out of employment.—Youth's Companion.

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