

THE OFFENCE OF THE CROSS—THE EDITOR.

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Personal & General

Mr. A. Munro Greer was the speaker at St. James' Parish Hall, Toronto, on March 17th.

The Encenia of King's College, Windsor, will take place this year on Thursday, May 6th.

The Dean of Niagara was the preacher at both services on March 21st in St. James' Cathedral, Toronto.

The Prince of Wales left Portsmouth on the "Renown," on his deferred trip to Australasia on March 16th.

Mrs. J. C. Roper, who has been spending some weeks in Victoria, B.C., with friends, returned last week to Ottawa.

The date of the Rupert's Land Diocesan Centenary celebrations has been fixed for the 11th to the 17th October next.

On Thursday, March 4th, a meeting was held at Windsor for the purpose of re-organizing the Society of the Friends of King's College.

The Right Rev. Frank DuMoulin, Bishop Coadjutor of Ohio, is staying with his mother this week at her home on Huntley Street, Toronto.

Dr. Barnardo's Homes, Stepney, have made the Home Government an offer to look after 690 ex-service men's children who are at present in workhouses.

Mr. Dixon Park Wagner gave a most interesting lecture in the Convocation Hall of Trinity College, Toronto, on March 20th, his subject being "Samuel Butler."

The Rev. Dr. Herbert Symonds addressed the Women's Canadian Club at the Chateau Laurier, on March 17th, his subject being, "Commercialized Vice and Its Evil."

It has been decided by Convocation at Oxford, by a majority of 75 in a House of 793, to make Greek entirely optional for candidates who desire to enter the University.

Owing to ill health, Rev. George Code, Rector of the parish of Athens, Oak Lea and Delta, has tendered his resignation. He was previously Rector of North Augusta for fourteen years.

The Rev. E. H. Knowles, M.A., Ph.D., has arrived from England, and has begun his work in the parish of West Shefford, P.Q. Mrs. Knowles and daughters will join him in a few weeks.

Rev. J. Cooper Robinson, our Senior Missionary, expects to sail from Victoria about April 8th on the "Kashima Maru," to resume missionary work in Japan. He leaves Toronto on March 30th.

On account of ill-health the Rev. Medley Paul Maxwell, late of Christ Church, Sydney, has been obliged to give up his post-graduate studies at Columbia College and the General Theological Seminary, New York.

The Rev. Dr. Thomas Carter, General Secretary of the Zenana Bible and Medical Mission, who is touring Canada in the interests of that organization, is spending a few weeks in Toronto.

The Rev. B. G. Bourchier, Vicar of St. Jude's-upon-the-Hill, Hampstead Garden Suburb, London, when in Halifax lately, visited Pine Hill College, and delivered an address which was greatly appreciated by the student body there.

Archdeacon Henry Beer, who has been the guest of his sister, Mrs. L. M. Farrell, in Ottawa, has left for Toronto and Buffalo, N.Y., to visit his nieces and will then proceed to his home in British Columbia. He has just returned from the British West Indies where he spent the winter.

The Bishop of Montreal will hold an Ordination on the 25th March, 1920, in the chapel of the Diocesan College, Montreal, when the following are expected to present themselves for the order of priest, Rev. Arthur James Taylor and for the Order of Deacon, Edward Knowles, M.A., Ph.D.

Canon Fotheringham has been chosen to unveil the memorial to Hon. A. S. Hardy, former premier of Ontario, in the county buildings, on April 1. The speakers will include Brig-Gen. Sir John Gibson, former lieutenant-governor of Ontario, who was a colleague of Premier Hardy, and W. F. Cockshutt, M.P.

The monument to the memory of Joseph Scriven, author of the hymn, "What a Friend We Have in Jesus," is to be unveiled at Scriven's grave in Pengeley Cemetery, Rice Lake, on Monday, May 24th, at 2 o'clock. The Premier of Ontario, Hon. E. C. Drury, has promised to be present to perform the unveiling.

The Rev. John Hodgkinson, B.A., at one time Curate at Holy Trinity, Toronto, has been appointed by the Bishop of Chelmsford, to the Vicarage of St. Andrew, Higham Hill, Walthamstow, Essex. Mr. Hodgkinson has recently been filling the senior curacy of St. Jude's, Mildmay Park, London, N.

The funeral of the late Mrs. William Boulbee took place on March 17th from the house, 73 Walmer Rd., Toronto, to St. James' Cemetery. The Rev. G. B. F. Doherty, Rector, St. Luke's Church, of which Mrs. Boulbee was a member for over 30 years, officiated. For many years the late Mrs. Boulbee had been the President of the Governing Body of the Infants' Home, Toronto, and she was also President for some years of St. Luke's Parish Guild.

As a direct outcome of the historic World Brotherhood Congress held in London last September; a similar Congress is planned for Washington in October next. To interest the men of Canada in the Congress and to spread the romantic story of how the Brotherhood Movement is encircling the globe, a number of distinguished leaders will shortly arrive in this country. They include: Mr. Harry Whitehorn, special correspondent to the London "Westminster Gazette"; Mr. W. G. Hooper, F.R.A.S. (whose theory that ether is subject to the laws of gravitation is arousing so much interest in scientific circles); Sir Richard Winfrey, M.P., late President of the Board of Agriculture; General Davey and Mr. Wm. Ward, the Commissioner of the World Brotherhood Federation. The gentlemen will speak in various churches throughout the Dominion and the United States. One main object will be the promotion of good will and brotherly feeling between Canada, U.S.A. and England, beginning at the logical centre—the churches.

Last Friday the funeral of the late R. B. Harcourt, head of the firm Harcourt & Son, Toronto, took place from St. Paul's, Toronto, after a lingering illness of two months, the result of influenza and pneumonia. Mr. Harcourt died on March 16th. For twenty-five years he had been Sunday School Superintendent at St. Paul's, and had always taken the keenest interest in the Church, having served as churchwarden and as secretary on every finance committee for the numerous enlargements of the church during the last twenty years. His warm personality, kindly interest and business ability were marks of the laymen who have been the backbone of our churches all over the land. He leaves to mourn his loss his wife (Eleanor Copp), his daughter, Mrs. Atkinson, of Ottawa, and his two sons, George in the business, and Cecil at Wycliffe College, both of whom have seen military service overseas.

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Canadian Churchman

Thursday, March 25th, 1920

The Offence of the Cross

It is strange how some people think that the test of the up-to-date intelligence lies in the *disjecta membra* of their rejections—as though any position whose chief point is its negations could ever be satisfying and permanently essential.

About nineteen hundred years ago there were some people who found the preaching of a crucified Christ a stumbling block and others who found it just foolishness. The first were Jews, the second were Greeks. The same two types exist to-day. The death of Christ as having any specific bearing on our relation to God is something to be explained away if possible. They find nothing in the idea of a crucified Christ—indeed, less than nothing, a hindrance.

The Jewish type are looking for a Christ, for a Messiah, a Anointed Leader who will set things right in a material fashion, politically, socially, industrially, commercial and in every way. But they do not see how the Cross comes into things at all. It is a stumbling block, a black shadow in the picture, a discord in the music, an intrusion in their Utopia, like a voice in a language they do not understand.

The Greek type, too, are looking for their ideal leader. All things to them must be beautiful. The ideal state will be made up of citizens who will follow good as soon as they know it and whose mistakes will be only those of ignorance. To them the Cross is an ugly flow that mars the statue, a grim gallows that disfigures the landscape.

Both fail in their view of life for sin and the Cross are facts of life. Sins are, unfortunately, of the *will* as well as of ignorance. There are men who deliberately do wrong, who traffic in their fellows' sins. Nothing in life is so ugly as sin and never was it so ugly as when it did to death the Son of Man. The only way things will be set right will be by men who are right. Changed men are the necessary condition for changed things. And it requires some more powerful lever than a knowledge of failure and sin to change them.

Ever since the Gospel has been preached there has been an emphasis on the death of Christ. It was the burden of the Apostles' message. As they looked back over the earthly life of Christ, it was the deep significance of the closing week that stood out in the perspective. It occupied the foreground. The life and teachings which showed what manner of man He was filled the middle ground and there was the background of the thirty years of silence with the illumination of the Temple visit in His boyhood. His death was not a death, but the death of such a One who lived and taught and rose again. We can understand this emphasis, because, of all that Jesus did it was His death which most revealed the heart of the Father. Other men might live and teach, but, His death stood out in brutal ugliness against the purity and goodness of His life and teaching. It arrests the mind. It challenges the whole man.

There are some, who say, that the doctrine of the Cross, the Atonement, as it is called, is only the reflection of St. Paul and St. John on the events of Passion Week and that they originated the thought. (The entire agreement of all the

New Testament writers in this thing has to be explained for they did not agree on all things.) But, it is to be noticed, that this special regard to Christ's death we find also in the mind of Christ Himself. It is true that in St. Paul and St. John we find a degree of emphasis on the death of Christ such as we do not find in our Lord's Teaching and such as could not logically be expected. But our Lord has left us in no doubt as to how He regarded His death.

To take no other instance than the Holy Communion to which is the witness of the Church borne back through the centuries to that dark betrayal night; every account of the Institution give this thought in Jesus' mind. "This is my blood of the covenant which is shed for many unto the remission of sins" (Matt. 26: 28); "This is my blood of the covenant which is shed for many" (Mark 14: 24); "This cup is the new covenant in my blood which is poured out for you" (Luke 22: 20). Any one who will fairly examine the evidence will observe the constant, "My blood of the covenant shed for many." It is impossible to gainsay the conclusion that these words refer to His death, and it is clear that He looked upon His death as having a value for others in relation to God. The idea of a covenant is distinctly stated and it is a covenant in His blood. To go no farther we have here the Atonement in the mind of Christ. And the man who sees in Christ's death *only* the inevitable result of a course of action opposed by the civil and ecclesiastical authorities has not thought of that death as Jesus thought of it.

How did Christ's death avail for us? We are not told by Christ. From His lips we hear only one thing: "The Will of the Father." Christ was convinced that His death was not simply inevitable. It was indispensable. Theories of the Atonement have been framed and will be again, for we must ever try to relate the stupendous fact of Christ's death for us to all our thinking. But in every explanation there is the unknown element: "the Will of the Father." We have got no farther than that.

"As the flash of a volcano discloses for a few hours the elemental fires at the earth's centre, so the light on Calvary was the bursting forth through historical conditions of the very nature of the Everlasting. There was a cross in the heart of God before there was one planted on the green hill outside of Jerusalem."

"Oh heart I made, a Heart beats here!
Face, My hands fashioned, see it in Myself!
Thou hast no power, nor mayst conceive of Mine;
But love I gave thee, with Myself to love,
And thou must love Me, who have died for thee."
—Browning.

THE limitations of "Church work" to work that is done in the buildings or under the direct auspices of the Church is opened for discussion by the valuable report of the Archbishop of Canterbury's Committee (with Dr. Cyril Jackson as chairman) on the CHURCH AND SOCIAL SERVICE.

"We need a little more imagination in enlisting the sympathies of laymen and laywomen, who might be workers, and a little more discrimination in allotting their work. In other words, we want to take a new view of Church work if we are to induce able and intelligent men and women of to-day to play their part. A Churchman or Churchwoman who is serving his fellows is doing Church work, whether the actual machinery through which he serves them is ecclesiastical or not. If this is admitted, it brings vitally important consequences."

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

THE GREATEST MIRACLE IN THE WORLD.

THE greatest miracle in the world is the Death of the Incarnate Son of God. If He be in very deed the Son of God, then His Resurrection follows as a matter of course. God "loosed the pangs of death, because it was not possible that He should be holden of it." But that He should die; that is the mystery of mysteries; and we may boldly claim that it is impossible to explain the mystery of His death, except as it is explained in Holy Scripture. "The wages of sin is death." "The soul that sinneth, it shall die." But a conscience-stricken world is witness that in Jesus of Nazareth is no sin. He is not a sinner; therefore death had no claim whatever on His stainless life. Yet He died, and that the death of the cross. He was treated as the lowest and vilest of sinners, while all the time His soul was as white as the very light of God. Who can venture to explain that death, except as it is explained in the Word of God? He is God manifest in the flesh, yet He actually died and was buried. The unflinching Scripture says not only that He died "the just for the unjust," but that God MADE HIM TO BE SIN FOR US. "The Lord hath laid on Him the iniquity of us all." Well may Hooker exclaim in the name of all believers: "Let it be counted folly, or frenzy, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this; that man hath sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God."

Eternity will never reveal a greater thing than the death of Christ. "God was in Christ reconciling the world unto Himself." If Christ had done everything else but die for us, He had left us in despair. We are saved not by the Sermon on the Mount, but by the awful death on Calvary's Cross. Whatever else we remember or forget, our Lord would have us always remember and never forget the "supreme sacrifice," which alone takes away sin. Therefore He gave us the cup, saying: "Drink ye all of this, for this is my Blood of the new covenant, which is shed for you and for many for the remission of sins: do this as oft as ye shall drink it in remembrance of Me."

In the opening passage of the will of the late J. P. Morgan these striking words are written: "I commit my soul into the hands of my Saviour, in full confidence, that having redeemed it and washed it in His most precious Blood, He will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the Blood of Jesus Christ, once offered, and through that alone." Let me close in the name of us all:—

"Upon a life I did not live,
Upon a death I did not die,
Another's life, another's death
I stake my whole eternity."

Friendship! mysterious cement of the soul.—
Blair.

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REET EAST

The Bible Lesson

Rev. CANON HOWARD, M.A.,
Montreal, P.Q.

Easter Day, April 4th, 1920.

Subject: The Resurrection of Jesus,
St. Luke, 24:1-43.

In this long lesson there are four principal points of interest.

1. **The Fact of the Resurrection.** The announcement of the Resurrection of the Lord Jesus was made to the women who came early to the tomb. What our Lord had said about His Resurrection on the third day had not been understood by His disciples. It was an event so stupendous that they were incapable of having clear expectation of it in that literal sense in which our Lord told them it would come to pass. These women, therefore, came to the tomb for the purpose of completing the work of embalming the Lord's Body. They were worried about how the great stone at the door of the tomb might be removed. The thought of finding that Jesus was alive never for a moment entered their minds. They were surprised when they found that the stone was rolled away and that the Body of Jesus was not within. Then the angels made to them the announcement of the Resurrection and gave them a message for the eleven apostles.

2. **St. Peter verifies the story of the Resurrection.** The apostles were no more ready to believe in the fact of the Resurrection than the women had been. They were slow to believe. Peter went to investigate for himself. St. Luke briefly makes that statement but, in St. John 20:2-10, there is a very dramatic account of his visit to the tomb, in company with the Apostle St. John. The apostles and friends of Jesus were hard to convince of the truth of His Resurrection. The witness of the Empty Tomb, the testimony of the angels and the appearances of the Lord Himself brought to bear upon them evidence so convincing and undeniable that the Fact of the Resurrection became the first and foremost theme in apostolic preaching.

3. **Jesus appears on the way to Emmaus.** Two unknown disciples saw the Lord on the evening of the first Easter Day. They were walking together, thinking and speaking of Him, when Jesus drew near and went with them. Their invitation to abide in their house was accepted and Jesus revealed Himself to them in the breaking of bread. Verse 29 is the basis of Lyte's beautiful hymn, "Abide with me, fast falls the eventide." These men walking with Jesus and having Him as their Guest, are men who are unknown in the Church. We have the name of one, Cleopas, but the name of the other is not given. There is no way of finding out who he was. A wise preacher advised his congregation, "Let each one of you put yourself in his place." We may all have Jesus as Companion and Guest. The Lord knew both Cleopas and his comrade, and He knows all who love Him. "The Lord knoweth them that are His."

4. **Jesus Appears to the Eleven.** That same evening Jesus also appeared to the apostles and others who were speaking of His appearance to Simon. The doors were shut yet Jesus came and stood in the midst. "By many infallible proofs" He made Himself known to these frightened disciples who thought, at first, that they saw a Spirit. The whole narrative is so direct and simple and shows us the point of view of the disciples of our Lord that one cannot fail to see how conviction was brought home to them concerning the Resurrection. They did not expect such an event. They certainly did not invent the story of it. They had to be convinced that it was true. The proof was so strong that they could not help believing and, as they believed, so they preached "Jesus and the Resurrection."

The Anglican Forward Movement—And After

by a Toronto Churchman

THE question now moving in the hearts of those who have been connected with the Anglican Forward Movement is "What next?" Not that anyone is thinking of a new "Movement;" the question really relates to the need of conserving in the Church's ordinary life, the forces elicited by the Movement.

A hope of a larger spirit and of a finer and more efficient service in the future was, without doubt, one cause of the wonderful response to the call of the Movement—a hope that at last the Church had aroused itself toward nobler achievement, not only in money raising, but along every line of its life of worship and work. On the other hand, the Movement demonstrated the fact that the Church has large powers available if she chooses to use them aright. All that is now needed is a definite, concrete policy of advance, and practical steps toward its realization.

It is very encouraging, and yet entirely to be expected, to know that this matter has already engaged the attention of the Dominion Executive Committee of the A.F.M. At its February meeting the situation was discussed from the point of view of future developments and a sub-committee appointed, representative of both clergy and laity, with power to add to its number, to consult with the whole Church. Its Chairman is the Bishop of Montreal.

By way of preliminary, a message was sent to each Diocesan Bishop, informing him of the step taken, and asking that consultation be held with the clergy and laity of his diocese as to how best conserve, develop and direct the outcome of the Movement; and that the results of such consultation be sent to the Chairman of the Sub-committee. The latter will collate them.

In pursuance of this request, the Bishop of Toronto (to give an instance of what is taking place), called together the available diocesan A.F.M. workers early in March to discuss the steps to be taken. The meeting was an informal one, but the discussion brought forth two suggestions, one toward making a beginning of local action in the diocese itself, the other having reference to the wider purposes of the Dominion Executive.

As to the first, there can be no doubt about the desirability of immediate action. A spirit has been called forth by the A.F.M. canvass which should be caught up at once. Any action taken should be thought of merely as a beginning of a gradually unfolding programme, and as ultimately relating itself to the wider ends of the Dominion Executive. It should address itself first to the most obvious task—to the thing which can be done. However plain and simple that may be, it will lead on to other things.

Now the suggestion made by the Toronto meeting is the very obvious one of taking steps to maintain the contact already set up between the parish A.F.M. workers and the people among whom they have worked. This is a natural starting-point. Between these two bodies of people, the latter, a very large one indeed, the former comprising some of the keenest spirits in the Church, a new and cordial relationship has, in many parishes, been set up. What more natural, as an immediate first step in a follow-up movement, than to maintain and strengthen this relationship for wider purposes than the raising of money—purposes covering, ultimately, the whole work and worship of the Church?

Action already taken in two parishes in Toronto will illustrate this suggestion. These parishes have kept their A.F.M. organization intact, and, merely as a first step in an advance movement, are addressing themselves through these agencies, to a "Church-going" canvass, particularly among the men of the parish. A real opportunity of telling service lies just here. Large numbers of subscribers made their contributions out of a spirit of general good-will, and of a desire to help in a "good cause" which most people were taking a share in. They are not personally connected in any really active way with the worship and work of the Church. A proportion of them at least will respond to earnest action. What these parishes have done is simply

(Continued on page 206.)

When You Come To Think of It

By "DOWNEASTER"

WE are suffering to-day from a plague of prophets, as well as profiteers! All of us are in the business, more or less—myself included. We see so far ahead, and as the old fellow said of the trouble he had seen in the course of his life, "Most of it never happens." Every other man you run up against has a "vision" of some kind, which in reason is well enough, for we have it on the highest authority that "where there is no vision the people perish," but there is a balance in all things, as the old saying expresses it in the original, visions for breakfast, dinner and supper are rather a windy and unsubstantial diet, and are certainly not a "balanced ration." Doesn't the authority already quoted, also say, "He who regardeth the heavens shall not grow rich." There is too much stargazing to-day. Meteorology is a useful science, but it can be overdone, and has been and is to-day. We have too many Futurists among us, the fellow who is too busy building bridges for the day after to-morrow to cross the one he is standing on. The prophets of evil are particularly busy at present, and it cannot be denied that there is plenty of material lying around. But when was it ever otherwise. You can always find trouble if you look for it. No one, and I am the last myself to do it, can deny that there is much to-day to cause anxiety and misgiving. The clouds are dark and lowering, but God is still behind them. Things have looked as black before. Think, for instance, of the long agony of the breaking up of the Roman Empire, the irruption of the Moslem, when the whole fate of Europe and of mankind hung on the issue of the Battle of Tours, and if, as Lord Houghton says in his poem, "The arm of Charles Martel had failed upon the field of Tours," and the great upheaval of the French Revolution. But humanity and our Christian civilization survived it all.

* * * * *

When I was a boy we used to have what were called the "three estates of the Realm"—Church, Crown and Parliament, to this was added later on, the Press. Now we have a fifth estate, the "Movies." The influence of the movies during the past eight or ten years in the formation, not only of public opinion, but of individual outlook and character, is something which defies any attempt at analysis or calculation. Nothing, in my opinion, has contributed so largely and directly to the spirit of discontent with things as they are and have been, and that general unsettlement, which we call "unrest," as those easily assimilated representations of what is going on everywhere behind the scenes, in society, business and politics. The movies have been a revelation to tens of thousands of people, who otherwise would have had no first-hand knowledge of conditions outside of their own circle; who seldom read and who had no means of acquiring any knowledge of these things. Now they are brought face to face with people and their doings, which hitherto they saw through a mist and afar off, as it might be the denizens of another sphere. Familiarity with the luxurious life of the rich and exalted, has kindled their imagination, greatly sharpened their class consciousness and antagonism, and has bred in many cases a fierce, if vague, resentment against conditions which makes possible this tremendous contrast between the rich and the poor. The masses, of course, were familiar with certain phases of the life of the rich, now their inner life has been revealed to them, often it is true in an exaggerated form or at least under its worst aspects, its extravagance, selfishness, luxuriousness and idleness. Their eyes have been opened. The movies have brought about one of the greatest awakenings in history—class consciousness—and the end is not yet.

There is something in life worth doing besides what is forbidden.

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A SHORT account in British co-operation terians, has already Churchman, but for some additional British Columbia Province in Can munion, Presb official touch with tees duly appointing to bring about mate union.

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Presbyterians and Anglicans

Progress towards Union in British Columbia

Right Rev. A. J. DOULL, D.D., Bishop of Kootenay

A SHORT account of the progress which we in British Columbia are making towards co-operation and unity with the Presbyterians, has already appeared in *The Canadian Churchman*, but the importance of the steps call for some additional information.

British Columbia, so far as I know, is the only Province in Canada where the two great communions, Presbyterian and Anglican, are in official touch with one another through committees duly appointed for the purpose of endeavouring to bring about closer relationship and ultimate union.

In May, 1919, the Presbyterian Synod of the Province of British Columbia was addressed by the Bishop of New Westminster and myself upon the subject of Christian union. The immediate result was the appointment by that body of a committee "to study the Report of the Faith and Order Commission and other relevant documents, and to hold conference," with representatives of the Anglican communion, "regarding practical measures of co-operation."

The Archbishop of Caledonia, as Metropolitan, on receiving notice of this action, appointed the Bishops of the Province to be a committee to hold such conference with the official committee of the Presbyterian Synod. In due course, though not until late in October, a conference was held, lasting for two days. At this conference, certain practical measures of co-operation and work, previously submitted by the Presbyterian committee and considered in the month of August by the Bishops, were fully and frankly discussed. The result was unanimous agreement upon the following points as expressed in the resolutions adopted:—

1. "That before occupying new territory, where there are few settlers, and there is little prospect of rapid growth, or where other special circumstances exist, conference be held between the Bishop of the diocese and the Superintendent of (Presbyterian) missions, so as to prevent overlapping during the pioneer stage."

"This agreement to be upon the clear and definite understanding that each communion reserves to itself the right to send a clergyman from time to time into such districts to administer the Sacraments to its own people."

2. "That in cases of sparsely settled districts, when missionaries of both communions are at work, services should be held either on different Sundays, or at different hours on the same Sunday, so as to avoid apparent conflict, and that the Bishop of the diocese and the Superintendent of missions should use their influence to promote such arrangements."

3. "That in the opinion of this conference the time has arrived when an adequate religious survey of this province should be undertaken, so as to ascertain what portions of the population are destitute of religious ordinances."

4. "That an effort should be made towards instituting a committee for the promotion of inter-Church conferences and the diffusing of information, regarding the presence and mode of life of Orientals in this Province, and also regarding Oriental immigration and the action of Government in relation to such immigration."

5. "That the two communions actively co-operate in the matter of law enforcement in connection with the illicit sale of liquor, gambling, sexual vice, supervision of places of amusement, the rescue of victims of vice, etc."

6. "That the two communions continue to act together in regard to religious teaching in public schools, and that they co-operate in the work of religious education generally, and in the effort to link up the young life of the people with the life and work of the Church."

7. "That the conference recommends the most complete co-operation possible in the matter of preparing and distributing popular literature, elucidating and advancing Christian principles of faith and conduct, and combatting widely diffused errors in social and religious matters."

Your readers will see that the above resolutions, though covering a wide range, do not really touch vital questions of Faith and Order. Even No. 1, which most closely touches a matter of principle, is carefully safeguarded by a clause which secures for the members of each communion the reception of the Sacraments from the minister or priest of the communion to which they belong. The wisdom of moving with caution was felt by all, and is being justified by results.

On January 28th and 29th of this year, the Anglican Provincial Synod of British Columbia met in Vancouver. As convener of the Anglican Committee of Bishops appointed by the Archbishop, I reported our findings to the Provincial Synod. It was at a late hour on the second day, but the Provincial Synod, whilst unable to go fully into the report, passed the following resolution:—

"That this Provincial Synod has heard, with deep thankfulness to God, of the conferences which the committee appointed by the Metropolitan has had with the committee appointed by the Presbyterian Synod of British Columbia, and requests that the Bishops of the Province act as a committee of this Anglican Provincial Synod to continue such conferences with the fervent desire to draw together the communions represented in united action for the advancement of the Kingdom of God."

The whole tone of the short but earnest debate, following my report and preceding the passing of the above resolution, showed how truly anxious all the members of the Synod were that from small beginnings great results might come to pass.

On January 30th, the conference between the Presbyterians and ourselves held a further session. The Bishops now appeared no longer as a committee appointed by the Metropolitan, but as a committee of the Provincial Synod, meeting a committee of the Provincial Synod of the Presbyterian Church in British Columbia.

At this second conference we plunged into the very heart of the matter, and discussed those principal points of Faith and Order which, in the past, have kept us apart. The discussion was frank, full and definite. It was also characterized by a Christian courtesy and a sincere desire to argue not for victory but to understand the position of one another. The result was most hopeful. We have decided to go on with our conferences, and we have arrived at an agreement that such modifications and explanations are possible as will remove difficulties and send us forward to our public discussions in the confident expectation of arriving at a solution which can be honourably accepted by both communions. The Presbyterian members hope to report findings to their Provincial Synod during the first part of the month of May.

There are one or two points to which I should like to direct special attention:—

1. That the action now being taken is official in the fullest sense on the part of both communions.

2. That the Province of British Columbia is in some degree the very last Province in which such action might have been expected. It is the most English of all Canadian Provinces. In the Anglican Church the strength of the High Church School of thought is probably as great, or greater, than in any other part of Canada. Of the four Bishops forming the Anglican committee, only one can

be fairly described as an out-and-out pronounced Evangelical.

3. That the Lambeth Quadrilateral, as interpreted and elucidated by the action of the Church in Southern India in its negotiations with the United Church of Southern India, is forming the basis of our discussions.

4. That there seems to be every prospect of agreement upon matters of real importance, it having been frankly recognized on both sides that rigid uniformity is impossible, and that a united Church must be more comprehensive, not less comprehensive, than the Anglican communion at the present moment.

To this let me add a personal word, representative of my own feelings, and addressed to those who are very zealous to maintain and uphold that which they believe to be Catholic views and the Catholic position of the Church of England. There is no desire upon the part of the Presbyterians to ask us to give up or part with anything which we hold vital to historic continuity, or necessary for the completion of a much wider unity in the future. On the contrary, their influence will, in the main, be found exerted in the direction of maintaining high and exalted views of the Church, the ministry and the Sacraments. All that they will ask is that they should not be called upon to deny their past, or to take any step which would involve or imply any doubt regarding their status as part of the Holy Catholic or Universal Church.

The plan proposed in the case of Southern India would seem to suggest that it is not impossible to take such steps as may be found acceptable and honourable alike both to Presbyterians and Anglicans. Of one thing I am more than confident. This movement is of the Holy Spirit, and is being guided and directed by Him; its success, therefore, in His own good time, is assured. No one can doubt that for a moment who has been in touch with the movement from the very beginning. Nor do I think that the Holy Spirit means to keep us very long waiting for His solution of our difficulties. Under His direction I am certain that, so far as the Presbyterian and Anglican communions of British Columbia are concerned, we shall speedily be able to report to the entire membership of the communions of which we form a part, that we are agreed upon all matters of vital fundamental importance, and to declare our conviction that nothing stands in the way of the fullest and most complete union upon the wide basis of the Catholic and Apostolic Church in its primitive and best days—unity in all essentials, and the fullest liberty and diversity in all things unessential.

VALUE OF CHRISTIANITY IN INDIA.

The following letter, recently received by Canon Meredith, of Scotland, is of great interest:—

"I have not forgotten your interest in Christianity in the Indian Army, and would like to have given you more information, but it was very hard to get. I have just come across two pieces of information in which I think you will be interested. During the late rising in the Punjab, the General in command of the — Division enlisted demobilized Christian Sepoys to guard the railways in his district, as they were the only people whose loyalty he was absolutely sure of. For the same reason the Deputy Commissioner of — asked one of the missionaries there to send him demobilized Christian soldiers to act as temporary police. One Christian village in the district sent to him through their own pastor an offer to send two hundred men to protect European women and children. In another place where attack on the European station was feared, an offer was to raise 2,000 Christians to act as a garrison. It should be remembered that the Christian natives were by no means safe themselves, when they offered to deplete their own defences so largely for the sake of Europeans. These facts show that Christians, though they bear so small a proportion in numbers to the population, were by no means a negligible quantity in the Army.

"During the great Mutiny in India, we were told that no Christian Sepoy joined the mutineers." —The Scottish Chronicle.

From Week to Week

"Spectator's" Discussion of Topics of Interest to Churchmen

"SPECTATOR" is always interested in the outcome of the recommendations he makes to the public, on public questions. He has followed the policy, that when things are going right his advocacy and support are unnecessary. There are always many to sustain a winning cause, but when things are in doubt it is otherwise. One of the things that he called attention to some months ago was the folly of Churchmen proclaiming the supposed failure of the Church. This cry had become our daily diet. Every editor, newspaper reporter, returned soldier, labor leader, and labor follower, to say nothing of Church dignitaries, seemed to be vying with one another in diagnosing the assumed failure. The Canadian Y.M.C.A. thought it had found out all about it and got busy, applying the remedy in the army, but the army did not all accept its remedy. There are evidences to-day of a changed attitude on this subject. People who never believed that the Church was the failure it was represented to be, have found their voice and the sport of Church baiting is becoming distinctly more unpopular. This is noticeable not only in the press but in the Church councils. Only a few days ago "Spectator" listened to the Moderator of the General Assembly of the Presbyterian Church of Canada express himself emphatically on the mischievous doctrine of ecclesiastical impotence. From many quarters of late this same note is heard, and if not carried to the point of a smug satisfaction with things as they are, it should mark a new starting point, in hope and confidence for the future.

* * *

It is further a hopeful sign that our educators are finding out that the youthful energies of our school children are not being worn out by the excessive burdens of school work. Here again the voice of common sense is being raised against the lax discipline of the home that allows unwonted indulgence in amusements that carry them not into the free air of the great outdoors. It isn't the laborious tasks of the school curriculum that is sapping their vitality, destroying their sense of obedience, impairing their powers of concentrated thought, making them self-conscious and self-centred. It is the indulgence in amusements that are neither invigorating nor wholesome. It is well that our teachers are beginning to see these things and to cry out against them. One would like to see their appeal for better discipline and training at home, based on a broader and deeper foundation than the mere effect these things may have upon the school work and standing of the children. It is affecting the whole moral fibre of our citizenship. It has taken the press of this country a long time to appreciate the value of sound educators and the necessity of providing adequate salaries to secure the permanent services of men and women of ability and high character who make teaching an honoured profession. If those who see farther into the future than the ordinary editor will only persist in the advocacy of the immense importance of bringing up children in the nurture and admonition of the Lord, we shall in due time have the support of the press. The training of children at home and in our schools is the biggest and most important business of this or any other country. Strange it is, however, that for one statesman that will interest himself in education there are scores who will devote their energies to the development of agriculture, mineral resources, exports, public utilities, stock raising and every kind of industry where the human equation is but a secondary consideration. The training of the child must go far deeper than the production of better school results. Anything short of the true principles of life springing out of a consciousness of membership in the family of God will be disappointing both in the school and in the life beyond the school.

"Spectator" has recently been reminded of the efforts that are being put forth by the Navy League of Canada. He has written on this subject once or twice in the past. He called the attention of the ex-president of the League, in a personal letter, to some considerations which he thought ought to be borne in mind in the development of this work. The League was then in the first flush of a great scheme that the officers thought would lift this country from an agricultural and an industrial nation into one that would take its place among the great sea powers of the world, and they weren't in the mood to listen to anything that would interfere with his dream. The present agents of the League begin to feel that they have taken on a rather large order and are in a more chastened frame of mind. That Canada should bear her full share of the burden of the defence of the Empire and of her own commerce; that she should see that the means of carrying her merchandise to the markets of the world are provided for, needs hardly to be argued. If these things are necessary no nation boasting its autonomy should shoulder that burden on any one else. The propriety, however, of landmen and laymen in public life, men who occupy no representative position in the gift of the people and who have not the inner knowledge of national and international affairs, presuming to formulate a national policy of defence on the high seas, is certainly very debatable. The wisdom of setting up a chain of propaganda work from the Atlantic to the Pacific, in schools, on platforms, in the press, and on board training ships; to turn the minds of farmers' boys, industrial workers' boys, and boys of all classes to the highly coloured glories of the sea is certainly more than doubtful. The demand for able-bodied seamen will not be so tremendous that an effort of this magnitude is at all necessary. If the pay on the sea and the accommodations for seamen are made as attractive as on land the supply will meet the demand. Why should men be expected to work and risk their lives for a mere pittance while engaged with wealthy steamship companies when they can get a full blooded man's pay on shore? If men are adequately paid and decently treated there will be no need of a wild propaganda for recruits. Besides, all this, such men should be drawn from the congested centres of population and not from the towns, hamlets and farms of this country. The production of the merchandise comes first, the shipping of it is after all secondary. The fact of the matter is, that this whole campaign of the Navy League is conceived and carried out on too grand a scale. A quiet, reasonable and more modest scheme would meet all the requirements and remove the feeling that Canadians are being hustled along a road that ought to be most carefully examined.

"Spectator."

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LANGUAGE AND THE BIBLE.

Before the printing of the Bible there was no English language. It was the Bible that standardized all the dialects of Britain and that bound them together into a living speech, and it was the Bible that was the foundation of the education and culture of England. As the English historian Green says, "The English people became a people of a book, and that book was the Bible."

To a large degree the same is true of Germany, but it is not necessary to go back to the Middle Ages to find the Bible forming a nation's culture and fixing its language.

On many of the mission fields, especially in Africa, the language of the natives had never been reduced to writing until the missionary provided them with an alphabet in order that the Bible might be translated into their tongues. The Bible has then become both the language textbook and the spiritual guide of these African nations. In mission schools the world over the Bible is the language textbook. The people of the mission lands want their children to learn the western tongue, and they send them to the school. They learn the missionary's language, but in the learning they find the missionary's God.—Christian Herald.

Chats With Women

"UNCLE SAM" is to have no more jazz, no more Shimmy lock, no more vulgar sawing, side-stepping up and down ball-rooms if the Dancing Masters of the American Association have their way. They are nauseated with the present cheap kind of music and accompanying dancing! They are going to abolish, too, that disgusting fashion of couples having cheeks stuck together, and the long, lean arm of the flapper hugging her partner's neck.

How is the end to be attained? Well, the masters are going to call to their support, parents, hostesses, dancing teachers, proprietors of dancing halls, and if necessary the police department. Those in charge will have cards printed with the words, "You will please leave the hall," ready to pass to those couples who persist in offending. They are going to be particularly hard on the Shimmy dancing, a shaking or jerking of the upper part of the body, while standing still or taking short steps. "Most disgusting and should not be tolerated."

"Dancing is an interpretation of music." Then the music must be of a refined, bright character, if we wish to do away with this vulgar, cheap type of dancing.

All through our fair Dominion, in country places, small villages, towns and cities, young and old have got the craze for this vulgar style of dancing. How patronesses have been able to watch those disgusting performances through the season just ending without protesting, is past our comprehension. We have never heard a voice being raised by them. Will not Canada start a campaign which will reach every settlement in our country? These dances must have originated in vulgar minds. How did they get such a following in decent society? With the cheap music and the vulgar dancing has come, too, the indecent style of dressing. So reform is needed on all sides. From a thoughtful person have come these words: "Our young people of the village take absolutely no heed to anything serious. They go to all lengths in their desires for a good time, regardless of the consequences. When the Rector and his wife plan an evening for the young people, with good music and some wholesome form of amusement, perhaps an interesting address on some man or woman who is world prominent, there will be a very small attendance if there is a dance on in the village or outside. They have no thought of loyalty to their Church, in comparison with their insatiable desire for excitement. Ignorant, you say? No, because this same craze is just as great in the halls of learning. The different sets or societies try to outdo each other in "original" features at their dances. As we watched young men, supposedly of keen intellect, playing with balloons on a string or stick, we wondered if their common sense had altogether departed. University men and women ought to set a fashion for wholesome enjoyment with none of the accompaniments which appeal only to the lower senses! The following is a description in a college paper by a man, of the University women's dresses: "The dresses of the ladies were so simple that they left very little to the imagination." You, who have sent your precious girls off to College, would you relish such talk about your daughters?

The men get tired sometimes of the up-to-date girl of society. They often say: "Those girls make me rather sick. Unless we fuss and flatter them all the time, they seem quite peeved!"

Must the movements for reform come from the men?

* * *

"A mighty fine lot of women," was the opinion of one who had the opportunity of meeting the wives of the United Farmers of Ontario at the recent opening of their Legislature. She said it was such a relief to meet these women who have a wholesome outlook on life, who know how to

(Continued on page 199.)

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The Sleeper—A Dream of Possibilities

Rev. H. A. WEST, L.Th., St. Catharines, Ont.

(With Apologies to H. G. Wells.)

(Concluded from last week.)

FOR several weeks the Archdeacon visited many towns, giving lectures on the people and conditions of the Twentieth Century before crowded audiences in the church halls. He found many changes had taken place. There seemed to be an eagerness on the part of all to be present at the services of the church, and the spirit of worship and reverence impressed him greatly. A most noticeable thing was the way the people flocked to the Holy Communion. Only one sermon a Sunday was now preached. It was considered all that a man could properly prepare. The old idea of two sermons a day regardless of conditions, congregation or circumstances had been unknown for over five hundred years. The training of the clergy was also very different. Latin and Greek was never taught except to those who intended to use it in later years. It was thought more important to teach methods of making the ministry of a man successful than to send him out with a smattering of the dead languages, that redied as soon as he left college.

The art of preaching, reading in public and speaking was also now the most, or almost the most, important subject taught. Instead of an occasional hour, as in the Archdeacon's college days, many hours a week were devoted to this subject, and each student had to prepare a sermon weekly and preach it before a board of examiners. Each clergyman had also, every five years, to pass an examination of several papers dealing with the latest theological teaching, the latest books dealing with his work as a Priest and with the history of his time. This insured every man keeping up a certain amount of profitable reading, and also kept him from shutting himself up apart from modern events and movements. Greater power had also been given to the Bishops, so that if a Bishop found that a man did not properly fit into a parish, or that his work was not succeeding, he had the right to at once remove him. It was felt that the welfare of a parish and of the many people in it was of greater importance than the welfare of one individual.

But the greatest surprise the Archdeacon received was the modern system of paying the clergy. Returning from his lecture tour, the Bishop sent for him to visit the Synod Office to receive his first stipend. When he arrived at the office the Bishop was engaged for the moment, and, as the Archdeacon waited, he found several clerks or secretaries busily making out cheques, several hundred cheques lying unsigned on the office table.

When the Bishop finally met him, after they had shaken hands and had discussed the tour, the Bishop asking many questions, the Archdeacon referred to the many cheques he had seen, and asked the meaning of them.

"Why that is simply the monthly payment of stipends to the clergy of the diocese," answered the Bishop.

"But are they all paid from the Synod Office?" asked the Archdeacon.

"Why, certainly. Where else would they be paid from?" said the puzzled Bishop.

"In our day each parish paid its own clergyman. Is not that your method?"

The Bishop did not seem to understand, and so the Archdeacon described the conditions he had known, the payment of the clergy and the stipends received.

"Well, well, well!" said the Bishop. "Did each clergyman have to depend on the financial conditions of his parish for his living? Could each parish make its own agreement as to what a man should receive?"

The Archdeacon admitted that this was the custom. The Bishop looked at him in wonder.

"What a strange people they were of your day. A small parish, then, paid a small salary and a large parish accordingly. To quote Scripture, 'To him that had was more given, and to him that had not was taken away, even what he had,' and yet your age sang, 'We are not divided; all one body we.' Yet every man was for himself. You also say that in the small parishes the clergy had to keep a horse, a huge beast that must have cost a fortune to keep (we have one stuffed in our museum), out of his small living, while in the cities the wealthy churches could

give their clergy free house, telephone and many other things, and he had no expense for travelling."

The Archdeacon nodded his head. "I am afraid those conditions were so."

"After the wealthy churches had paid their clergy, and apportionments and other expenditure, what would they do with their money, as you tell me of the large yearly incomes of some of your churches?" again asked the Bishop.

"Oh, there was always plenty of uses for it: beautifying the churches, organs, church furniture—many ways and means of spending it."

"Why, that is a strange conception of Christ's teaching. Spending money on costly organs, church decorations, windows, and such, while hundreds of your fellow-clergy could hardly exist. Did it never occur to the ancients that God would have more valued His worship in plainer buildings and have his poorer servants assisted than to see costly temples erected and fitted up with every expensive work that man could devise, while many clergy in poor parishes and mission fields were hardly able to make a living, deprived of books, holidays, and many comforts, even?"

"The Archdeacon felt a little uncomfortable." "But they supported Missions, and the larger churches, of course, gave liberally to every call upon them."

"So you have told me. Five hundred dollars to a missionary apportionment and ten thousand dollars to an organ fund, while half the world was in darkness, your prisons filled, thousands living in poverty and ignorance, mothers compelled to go out and labour to feed their children; yes, and many stations unfilled because of want of money to send the men."

"But those conditions always existed, and if the churches had given all they had it could not have begun to meet the needs. You would not say that to make beautiful the Houses of God was wrong, especially when the money was given for that purpose?"

"No; not wrong, but un-Christlike. To us it would seem even wrong if we offered costly gifts like these while under the shadows of our churches men and women were in poverty and need and little children were suffering. We pay our clergy from one central fund. There is a fixed stipend for the clergy, which, however, allows for local living conditions and size of family. We can send a man to the largest church we have in the country or to the smallest and most difficult mission station, and he knows that he will receive the same stipend. Like the officers in an army, every man receives a certain salary regardless of where he serves. This is raised every five years until it reaches a maximum. We never have a shortage of men for the ministry, and we have no empty mission stations. Not only so, but our people give generously, as they know it provides a sufficient living for all the clergy, and not luxury for some and penury for others."

The Archdeacon made no reply. He remembered how he had desired the same system two thousand years ago, and he also remembered how he had been branded as a radical, a Bolshevik, by a dapper young clergyman from a good parish when on one occasion he had publicly advocated it.

"You have had a splendid success on your lecture tour," said the Bishop. "I want you to take a day or two holidays. Go down and visit the museum, which reopens to-day after being closed several weeks."

Several hours later the Archdeacon found himself in the museum. Amused, he wandered from room to room, gazing at many articles from his own time, and smiling as he read the various titles and explanations of their use. Finally, he entered a small room that was apparently set apart for exhibiting objects showing the religious life and customs of past ages. He strolled slowly about, and suddenly stopped before two large frames. In one were several verses taken from the Psalms, but greatly enlarged. Over the frame he read: "The ancient people who inhabited Canada in the twentieth century were a very blood-thirsty nation. Not only were they engaged constantly in warfare, but even in their religious worship breathed the spirit of hate and carnage. The following verses, taken from their service, reveal to us how in their churches men, women

and children joined together in the call for God's wrath upon their foe." Then followed several verses, and as the Archdeacon read, "Let his wife be a widow. Let his children be vagabonds and beg their bread," and also, "Blessed shall he be that taketh thy children and dasheth them against the stones," he laughed outright. He remembered comfortable congregations, kindly men and women chanting wholeheartedly the verses he had read, and wondered why his day and generation had permitted it.

In the next frame were selections from several hymns, the thought of which was the next world—angels, crowns, and expressing a desire to be taken away to the heavenly home. Over this frame was written:—

"The ancients were a very morbid people. Life had few attractions. Even the children were taught to desire death, so that they might enter heaven. Life was evidently poor and miserable, and the only hope was to escape it and enter heaven. The following hymns are only a few that show how much this desire was present to young and old in those earlier and darker days."

The Archdeacon again laughed aloud. How often he had felt the same sense of unreality in many of the hymns as this age mistakenly pointed out.

As he laughed, the leaves in the frame began to sway to and fro, and, while the Archdeacon stood gazing in wonder, they took the form of waving branches, and the next minute the Archdeacon found himself sitting in the cave. He stood up, rubbing his eyes. Through the mouth of the cave he saw that heavy thunder clouds had risen over the lake and rain was heavily falling.

He stepped outside, regardless of the pouring rain, and stared about him. There was the hotel; there were the same old street cars in the distance. Why, everything was as it had been when he entered the cave. It had been all a dream!

[THE END.]

CHATS WITH WOMEN.

(Continued from page 198.)

talk intelligently on worth-while subjects, and who have poise of manner without that blasé nonchalance which some affect who like to be called "society women."

A splendid article on *Boy Scouts and Trapping* has been written by the actress, Mrs. Fiske, in *Our Dumb Animals*. She says:—

"The writer has been in close touch with trapping for the last twenty years, and it is the lowest, most despicable business on earth. It is difficult to believe that the woman lives who would consent to wear trapped furs if she were obliged to witness the tragedy of their procuring. If women would band together for six months,—and an organization in each city would accomplish the desired end—in refusing to purchase trapped furs, the boycott would be sufficient to put an end to the business, and compel the attention of the controllers of the fur trade to fur farming. *Furs are unnecessary as clothing, save for inhabitants of regions where other clothing is unobtainable.*"

Mrs. Fiske quotes from the *Saturday Evening Post*: "As to lovely woman, female of the species, it certainly may be said of her, that she is in many ways more merciless than the male. All hunting is bad enough, but trapping is the worst of all, and most of it is done for women. These tender-hearted members of our race are wiping out species after species of small animals, and making life a tragedy for everything that wears fur. The trapping of ermine, the badge of royalty, reveals a phase of human ingenuity at its worst."

As one observes the thousands of women in city and country swathed in furs, particularly the Hudson seal, one feels quite sure that these women have never traced the story of their fur-coat through its various stages back to the little musk-rat, or they could not hug it around them in such a satisfied way.

As for the birds, beautiful of song and feather, how can the women of to-day adorn themselves in their plumage, which has been plucked in such cruel ways! It is said that Hawaii, once so rich in roses and birds is now almost bare of these attractions since the feather-pirates ravaged this "Paradise of the Pacific," for the women of so-called Christian countries.

JEAN ACADIEENNE.

Canadian Churchman

(Established 1871.)

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Correspondence

COLONIAL AND CONTINENTAL CHURCH SOCIETY.

To The Editor, Canadian Churchman.

Sir,—I regret to say that my letter, kindly published by you on January 15th, has led to a misapprehension. It is true that the ordinary funds of this Society are not available for the building of churches, nevertheless, considerable sums are forthcoming for this purpose through special appeals made by us. Even since the letter appeared, two friends have promised to give churches in the West; one of £130 and the other £150. This is, indeed, a very favourite mode of assisting the Church in the West amongst our wealthier supporters, who desire to erect some kind of memorial to departed friends. On a rough estimate we have been the means of erecting in this way upwards of 130 small churches on the prairies, and there is no intention on our part to discourage or discontinue this assistance.

The general assistance rendered by this Society to the Church in the West, both by grants in aid and by training of men for the ministry, will also be continued as long as there is any need for it.

J. D. Mullins, Secretary.

London, Feb. 16th, 1920.

KING'S COLLEGE AND THE DAY OF THE SMALL COLLEGE.

To The Editor, Canadian Churchman.

Sir,—One is surprised by Prof. Michell's dogmatic assertion, in your issue of the 19th inst., that "the day of the little Arts college is past." Poor little thing! It must, in his opinion, give way to the fashionable clamour of to-day for the "big" thing. It must bow before the modern ambition to deal with masses rather than to follow the old and laborious method

of training the individual. The question is well worth examining.

I venture to write as one who believes that the small college has its definite mission to-day; to challenge the assertion that we can afford to lose the small college, and to express the hope that King's College, Windsor, will be rebuilt and saved to the Church and nation, and that Bishop's College will continue its work, and increase, both in the support it receives from the province, of which it is the Church university, as well as in its contribution to the life of Church and nation. I cherish this hope for certain very definite reasons. To act otherwise would constitute a serious breach of trust on the part of such institutions. They were founded, equipped, and have been continued to afford centres where "true religion, useful learning and faithful diligence" might be fostered under the guiding hand of the Church. The present generation has received them in trust from the past, from benefactors who builded even better than they knew. To allow them to be absorbed into or affiliated so as to be overshadowed by the big, secular and too-rapidly rationalizing centres of scientific training would constitute so glaring a perversion of trust as to make the suggestion unthinkable. McGill, for instance, is a great technical school, non-committal, as far as religion is concerned, and receiving an increasing number of Jews and non-Christian students each year. Here is an insuperable difficulty that Prof. Michell has overlooked.

Apart from this stands the consideration of the character of the work, influence and life that centres in the small college. There is an intimate comradeship about such residential institutions, not only between students, but between them and the teaching staff. The individual is not so lost in the mass as to escape the close scrutiny of his professors. There is a rich, cultural value about the common life of the small college that our big institutions entirely fail to supply. Coming, as most Canadian students do, from being day students at High School, these young men sorely need the common life of the small, residential college. They get it in a quiet community in a way unknown in the big city. There is no more ideal course for the young man going on to read law or medicine or science than that of the small Arts college.

I venture to say that if Prof. Michell's suggestion were carried to any representative number of small college Alumni, who know conditions in the big universities, it would meet a unanimous negative. These men know the fruits of the small college; they can best judge its formative and enriching influences, and "by their fruits ye shall know them" and judge them. The small colleges need not take second place to the big ones in the percentage of real leaders they have contributed to our life, and there is no reason why the future should not result in a far greater output. In our zeal for big things we must be careful not to scrap the gems that are our heritage from the past.

One word more. The Church must keep her educational institutions and strengthen them. Prof. Michell might retort that he suggests only affiliation. True, but affiliation to-day may be, and is too likely to become, absorption to-morrow. When we play fast and loose with a trust we cannot expect that the next generation will refrain from following the precedent. The Church needs these small colleges, and the nation needs, and sorely needs, their contributions. They can supply a steady stream of young Christian gentlemen that we can have from no other source. They can keep the ranks of the sacred ministry recruited, and they can stand in the future, as they have in the past, for a rare, cultural, refining educative influence.

No. The day of the small Arts college has not passed. A new day and a greater need for such colleges has dawned. They have a great mission to fulfil. Get into them that sense of mission; let them be equipped for their work in the fullest way possible; relieve them from the limitations that short-sighted stinginess imposes, and those who preserve and improve them to-day will win the same unbounded gratitude from those who profit by their privileges in future that to-day wells up in so many loyal hearts of the Alumni of small colleges towards their benefactors of the past.

Arthur H. Moore.

St. Johns, Que.

THE SUPPORT OF MISSION CLERGY.

To The Editor, Canadian Churchman.

Sir,—Despite the pamphlet entitled, "The Support of the Mission Clergy," nothing is to be done, in Toronto Diocese, at any rate, to bring the stipends of the missionary clergy up to the minimum of \$1,200. People in my Mission, who gave generously, expecting that some of their money would be used for the purpose stated in the title of the pamphlet, wonder why this is not being done.

Consider these, among many other facts: An Indian labourer, asked to work in a local sawmill, as he had done the previous year, replied, "Not unless I get \$4 a day; \$3.50 not enough." According to A.F.M. number of the "Mission World," a boy of seventeen, helping on one of the boats used by the Columbia Coast Mission, receives \$100 a month. The teachers in almost every community are obtaining substantial increases in salary. So are some of the clergy. But, sir, as your editorial of recent date pointed out, some Missions are not able to give their clergy an increase in stipend corresponding to the increased cost of living. Now, if the leaders of the Church in Canada are in earnest about this matter (one sometimes wonders if they are!) why not have a thorough investigation, so that facts may rule, and not wild and unfair statements? I would suggest these facts, among others:—

1. Is the average Mission clergyman "worth what he is getting?" The opinion of at least one highly-placed diocesan official is that he is not. Compare his hours of labour and his pay with those of the average labourer.
2. Are there not some Missions which are unable adequately to increase the stipend of their clergy? (A full investigation of this point would be fair, both to diocese and clergy.) If so, are these clergy expected to maintain a red-hot enthusiasm and first-class efficiency if nothing is done for them?
3. If the Church cannot now pay "fair wages," considering revenue derived from A.F.M. canvass, will it ever be able to do so?
4. Desiring the future well-being and progress of the Church, would it not be advisable to take action? Is it a credit to the Church of England in Canada that some of its clergy envy the real brotherhood among trades unionists, which binds them together in their own trades on this very point?
5. Can action in this matter be delayed any longer by plea of lack of funds?

Thanking you, sir, for the continual and practical sympathy of your paper in this matter, I am,

"Parson."

Several letters on "Protestant and Catholic" have been held over on account of lack of space.

AMUSEMENTS WITHIN THE CHURCH.

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—We lived through the years of war in a state of high tension, and now that the tension is relaxed people feel that the jaded nerve and the over-tired brain wants, and more, must have,—something, some relief in some form. This is sought in the dance, the music-hall, the movie, the card-party. Many people think that these forms of recreation ought to be introduced into church-halls, Sunday School rooms, mission halls, etc. The argument put forth is that young people will have dances, and will play cards and attend entertainments and movies, and that being so, it would be better for the Church to provide exactly these entertainments, and let her people, and especially young people, enjoy these pleasures under the protection of the Church, and in company with Church people, and so avoid being thrown into bad company. Looking it squarely in the face, it simply means that the Church should pander to the world, and by bringing the world into the Church. The world will turn round and say, "How are these Christians better than we are? What is the good of religion, anyway? They don't live any different from what we do ourselves." We Christians must show the difference between ourselves and the world. Worldly amusements and frivolity inevitably come between the soul and Christ the Saviour, and the Church consists of individual members.

No, the office of the Church is to gather out of the world a people for the Lord, to teach and lead one by one to Him Who is the chiefest among ten thousand and the altogether lovely. This weary world is trying to find rest and recreation in a mad whirl after pleasure and excitement. Shall the Church join in the whirl? Most emphatically, NO! Let the Church hold up Christ! What this weary, restless, world needs, without knowing it, is above all, Christ. In Him alone will it find rest. Churches where Christ is held up and where He is preached are, after all, the most successful churches.

Why cannot the social side of Church life be kept free from worldly taint? What has become of the "Mutual Improvement Societies," "Debating Societies," "Literary Clubs?" call it what you like, the idea is the same. The meetings, socials, concerts, etc., are of such a nature that they can be opened and closed by prayer without any feeling of incongruity. A society of this kind, with a weekly meeting to which all members are eligible, provides relaxation and recreation and enables the members to get acquainted with each other.

Edith Appleton.

"PROTESTANT AND CATHOLIC."

[Second Letter.]

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—The English Church was never Roman Catholic in any period of her checkered history. Roman Canon law never prevailed in England. It is true, however, she was subjected for several centuries to Roman influences, until the 16th century, when she threw off the papal yoke and proclaimed again her Catholicity and continuity with the ancient British and Anglo-Saxon Church. The great Magna Charta, November 21st, 1214, centuries before Protestantism was born, proclaimed "The Church of England shall be free." True, the term Protestant and Protestant religion appears in the coronation service

for William and such words even onation service. oath of the Sov not of ecclesiast ministered by Canterbury it i ment alone. her convocation such an oath. from I. William In reply to tion of Anglica Archbishops of addressed to Bishops of the

To The Edito Sir,—It is t the word "P different mea and as used l earlier use w sense it migh lish Church the year 106 Magna Carta used by the Archbishop F its sense w thus clearly sent day, w almost inva lic, and as s to the Churc

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Pref

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for William and Mary—the first time such words ever appeared in a coronation service. But the coronation oath of the Sovereign is of civil and not of ecclesiastical origin, though administered by the Archbishop of Canterbury it is expected by Parliament alone. The Church, through her convocation, never formulated such an oath. This oath dates only from I. William IV., Ch. 6, 1824.

In reply to the Pope's condemnation of Anglican orders, 1896, the two Archbishops of England sent a reply addressed to the whole body of Bishops of the Catholic Church.

W. L. Cullen.

To The Editor, Canadian Churchman. Sir,—It is too often forgotten that the word "Protestant" has had a different meaning at different times, and as used by different people. Its earlier use was anti-Roman—in that sense it might be applied to the English Church of the Middle Ages, of the year 1066, or 1215 (the date of Magna Carta), or of 1600—as it is used by the Caroline divines, or by Archbishop Benson, or ourselves—but its sense when thus used must be thus clearly understood. In the present day, when the word is used, it almost invariably means anti-Catholic, and as such it cannot be applied to the Church of England.

R. H. Archer.

THE NEW EDUCATIONAL SECRETARY OF THE M.S.C.C.

At the last meeting of the M.S.C.C. Executive, Rev. Dr. Taylor, who



REV. W. E. TAYLOR, M.A., PH.D.,

has done a remarkable work as Publicity Secretary for the A.F.M., was appointed Educational Secretary of the M.S.C.C. For the last two years Dr. Taylor has done good work as the Secretary of the Anglican Laymen's Missionary Movement. Previous to that he spent several years in China as Y.M.C.A. Student Secretary, preparing for and following up the evangelistic tours of Dr. John R. Mott and Sherwood Eddy. He graduated in Arts from Toronto University in 1900, later securing his Ph.D., and from Wycliffe College in 1903. His continuous interest and personal experience in the missionary field will make him a valuable asset to the staff of the M.S.C.C.

Preferments and Appointments

Rickard, Rev. F. G., Rector of Christ Church, Lakeside, Man., to be Rector of Watford, Man. (Diocese of Rupert's Land.)

Children and Church Attendance

Rev. J. D. PATERSON, Toronto.

No. VI.

IN these days it is admitted that a majority of the adult population of this country do not consider themselves members of any Church and a very considerable number never attend any place for worship. There arises, therefore, a great problem of what must be done to supply the religious needs of the next generation. Let it be first stated that without exception the child mind accepts worship, prayer and praise as perfectly natural. Our Lord recognized this and gave it prominence when He said "Except ye turn and become as little children, ye cannot enter the Kingdom of Heaven." The home life of our country curiously enough accepts this truth and corroborates it in a peculiar way. There are many homes where no time is set apart for family prayer; many families do not hesitate to devote the Lord's Day to motoring and other pastimes; many parents are so dead to spiritual values that any feeling of religion is outside their comprehension, and others are so engrossed in the whirl of pleasure that they merely ignore the things which are eternal and crowd God out of their lives; yet, all these people will habitually find time to listen to a child's bedtime prayer. We have seen the most frivolous society woman steal away from the dinner table or postpone attendance at the theatre or dance, just to hear a little prayer, and sing a vesper with her child.

There is an almost full recognition made in all homes for the spiritual needs of the very young children. Prayer is naturally provided for in the bedside devotions. Praise we give as we sing a child's evening hymn and instruction is found in reading or tell Bible Stories. It is when this stage is past that the want begins to be noticed. There is a twofold doctrine; the parental example falls away and the child is quick to notice this and to turn it over in his mind and at the same time the parents own limited stock of knowledge on these subjects is fast becoming exhausted. Sunday School is now beginning to have a definite place in the child's life, new lessons are being taught and these are readily grasped and applied. Soon the child becomes the religious critic of the home and it is too often a destructive criticism which breaks the child's own simple faith.

There is nothing calculated to help so much at this stage as the regular services of the Church. We have long ago abolished the family pew but many good men of to-day wish it were back again. Probably, nothing has such a real bearing on a child's after life as the regular attendance of the whole family in God's House. Where the father goes the son will gladly go and the children may be counted on to follow when the parents lead the way. When the parents are found willing to do their part in this religious training the Church must recognize her responsibility also. We go into too many churches where there is absolutely no provision made for the children in the order of service. The sermon even is often a long and heavy treatment appreciated only by the intellectual mind of the author. No real hardship would be done if it were brightened by a flood of apt illustrations which would be eagerly seized upon by the younger members of the congregation.

The idea of a children's sermon preceding the main discourse is a good one provided the five minutes are taken from the sermon and not

added to it. Our own Hymn Book gives us sixty-six hymns for children but how very rarely is this section ever used, except at the the Sunday School. Yet what a help it might be to our preaching if we were to illustrate the great themes by the simplest hymns. God's protecting care and a favourite text are both illustrated in hymn 728, "God sees the little sparrow fall." Many a wanderer into the evening congregation might have his heart warmed if we sang as a vesper the prayer hymn of all little children, "Gentle Jesus meek and mild, look upon a little child." It could not be out of place to sing that hymn which has been favourite now for over 60 years, "Jesus Loves me this I know, for the Bible tells me so." These may seem trifling things but they would make all the difference in our service for the children.

The age of three or four is not too young to begin bringing a child to Church and from that age on the child should have a part and be encouraged to take part in the service. If infant prodigies can sing all the popular songs of the day at the age of four, we have a talent which if turned into the right direction will be a growing source of pleasure. At this same age a child will be able to join in the Lord's Prayer and it will not be long before he can join in some at least of the responses. At six years he will be able to join in the General Confession and should know at least part of quite a few hymns, one of which he should be sure of finding every Sunday. Then, too, he should be taught to feel that someone is interested in his Church attendance besides his parents. The Rector may shake hands with father and mother, and these may in turn greet their friends, but the child also likes a greeting, and if someone takes a little notice or the Sunday School Superintendent recognizes him, it goes a long way. The teacher at the afternoon session may also enquire about and keep count of a scholar's attendance at Church.

The child should also be helped to feel that he has a real value in the support of his Church. Father and big brother have their envelopes to give their money, but the small boy is perhaps given a copper or very often not even that to put on the offertory plate. One Church has adopted the plan of giving the children separate envelopes of a distinctive colour and the child writes his name on the outside. This is most effective for it makes a record of Church attendance and at the same time gives a feeling of importance, and leads in time to the use of Duplex Envelopes when the child becomes a wage earner.

The objection is always raised that children will not sit still and they disturb the adult congregation and fluster the preacher. What if they do, they have as much right in the Father's House as the wealthiest supporter and, in any case, neither preacher nor people should forget that they themselves were once little restless children. Shall we not only condemn our children to stay at home, but also their parents with them, because some people have forgotten that it is still the nature of the rising generation to be restless.

It need hardly be said that children should not as a rule be brought to the Evening Service. It is not the service, but the hour which is unsuitable. The morning is the best time for all of us to give our worship to God, and it is a time when children can most conveniently be taken.

One question that naturally arises is in connection with the Holy Communion, which is celebrated in every church at the morning service, at least once a month, and generally oftener. There is no reason why children should not attend this service, with their parents, first as an act of worship, and secondly, as a means of education. When otherwise parents would have to leave with their children at the end of the prayer for the Church Militant, very young children may be left in care of one parent while the other communicates. What inducement can make a child more ready to seek the rite of confirmation and the full privilege of Church membership than to watch father and mother regularly present themselves at the Lord's Table. There is every reason why they should be encouraged to be present at this, and at other services and no valid excuse for keeping them away.

There are to-day, many who deprecate the sensationalism that is invading the pulpits of our land. From one view point alone is it to be commended. Where it is a genuine attempt to bring into contact with the Church those who have not been trained in childhood and youth it may do much good, but there is a more excellent way. If in early life a child is taught to use and to follow and to share in the services and sacraments of the Church, by the example of parents and friends, and by the encouragement of ministers and teachers and by providing in these services something adapted to the needs of the child life there will be no need to deplore the growing emptiness of our churches, and our pews will be filled with those who seek only place and opportunity to worship the Lord in the beauty of holiness.

MISSION AT ST. LUKE'S, TORONTO.

For the last fortnight Rev. Frs. Frere and King have been holding a mission at this church, which was planned as far back as last September, when the parish committee determined on the Forward Movement financial appeal. Each evening the congregation averaged 300 the first week and 400 the second week. Dr. King's moving sermons and Dr. Frere's plain instructions about the problems and duties of the average Christian led up to the renewal of baptismal vows. It was a noticeable thing that many young men as well as women made their resolution to undertake the full obligation of the Christian life. The Children's Services every afternoon, conducted by Dr. King, were a feature of the mission. The message of the whole mission may be summed up in the story Dr. King told of a little lad trying to reassure himself of his father's love after offending him. "Daddy, do you love me this much," he asked, separating his hands a little. "More than that," was the answer. At last the laddie stretched his arms open wide and his father caught him in his own. Thus is the seeking love of God. The congregation gave a thank-offering of \$450 to the Community of Resurrection, Mirfield.

Fr. Frere left for Ottawa on Monday and Fr. King for Quebec. Dr. Frere will return to Toronto at St. Thomas' for Holy Week. He will remain in the east, visiting Hamilton and other places. Dr. King will go to Ottawa from Quebec, and then to Winnipeg and Vancouver, later joining Dr. Frere at New York on May 17th.

A resident of Bideford, North Devon, in England, lately received a postcard which was posted 15 years ago at a village only a few miles away.

All Over the Dominion

At Rate: An Index of Civilization." At Halifax he preached at the Cathedral and Christ Church, Dartmouth, and on his return journey last Sunday at the Cathedral and All Saints', Montreal.

On Sunday evening last, the Right Rev. J. R. Lucas, Bishop of Mackenzie, River, preached in St. James' Mission, Orillia, Ont. The Bishop unveiled a shield which has been placed on the wall in memory of the men from the section of the town round the Mission who fell during the war. Their names are: F. Hucker, J. Clegg, L. Gill, L. Parkhurst, A. Barham, F. Bentley, B. L. Cole, T. Bridgewater, G. Bor- man, R. Ferris, H. Smith, C. H. Knight, F. Bailey.

On February 4th, at a well-attended meeting of the young people of Trinity Church, Barrie, a branch of the A.Y.P.A. was organized. While the snow lasted, many enjoyable snow shoe trips were held, refreshments being served afterwards. A membership competition has been held, the energetic captains enrolling over 75 members. On the 16th of March, an illustrated lecture was given on the Riviera, from Marselles to Genoa, to a very appreciative audience. It is purposed to have a lecture on London in the near future.

The Y.M.C.A. are developing their work among boys by inviting groups from various churches to join together for various competitions on Saturday afternoons. The first of these was held on March 20, at Centennial, when six or seven of the different churches in the district sent representatives. During the afternoon, athletic and aquatic events were run off and then supper and a sing song was provided. Rev. J. D. Paterson, of the Church of St. Mary the Virgin, gave a rousing address, which was frequently punctuated by the boys, who were not slow to indicate their appreciation.

SASKATCHEWAN NOTES

A brass lecture given by Mr. H. S. Johnson, people's warden, in memory of his wife, was unveiled and dedicated by Ven. Archbishop Mackay, at Christ Church, The Pas, recently. The enrolment of residential pupils at St. Alban's, Ladies' College, is now 51. This is the largest in the history of the school.

Rev. Canon Clarke writes from Victoria, B.C., that he is very greatly improved in health and he hopes to be back shortly to resume his work in the Meifort Mission Belt.

Rev. G. J. Gray and family have been spending the winter in California for the benefit of Mrs. Gray's health. It is hoped that he will be able to return to the diocese in April, the people in the Halcyon field desiring his reappointment.

The death occurred on Saturday, February 21st, of Robert Clarke, fourth son of Archbishop and Mrs. Dewdney, aged six years and eight months, due to the "flu."

On account of the illness of his wife and children, Rev. P. D. Locke, Rector of the church at Nepeawa, has been called to British Columbia, where his family is spending the winter.

The Bishop of Toronto held Confirmation services in Christ Church, Deer Park, Toronto, and the Church of the Good Shepherd, Mt. Dennis, Toronto, on March 21st, morning and evening, respectively.

On March 8th, the members of the Sunday School Teachers' Institute met at the Church of England Institute, Halifax, for their monthly meeting. They were addressed by the Rev. C. Paterson Smyth.

Special Thanksgiving services were held in St. George's Church, Owen Sound, Ont., on March 14th. The Rector, Canon Ardill, announced that the parish had subscribed to the Forward Movement \$6,975, this amount being \$1,775 over objective.

The parish of St. John's, Chapleau, Ont., raised \$34,089 for the Forward Movement campaign. The allotment for the diocese of Moosonee was \$25,000, so this one parish raised \$9,000 more than the objective of the diocese in which it is situated.

A memorial tablet to the thirty members of the congregation who fell in the war was unveiled at St. Mark's Church, West Toronto, last Sunday. Major the Rev. W. L. Baynes Reed, Rector of St. John's Church, Toronto, conducted the ceremony, assisted by the Rev. L. B. Vaughan, Rector of St. Mark's.

United services are to be held in the Methodist church, White Island, by the Anglican, Presbyterian and Methodist congregations, while the two former churches are being repaired. It is not known definitely when the two churches will be reopened, as the interiors of both are receiving attention.

The Old Boys of St. Paul's School, Blood Reserve, Macleod, Alta., had an interesting concert, an address was given by Mike Mountain Horse, telling of his experiences at the front during the following sessions addressed by Rev. W. H. Moorhouse. The Rector, Rev. Canon Flanagan, was prevented by sickness from being present. The window was unveiled by Lt.-Col. Clark-Kennedy, V.C., C.M.E., D.S.O.

Canon Vernon, the General Secretary of the Council for Social Service, has been attending Provincial Social Welfare congresses at St. John, New Brunswick and Halifax, Nova Scotia. At both congresses he gave addresses on "The Infant Death

Anglican Forward Movement Results

The total figures to date are \$3,260,301.70

EVELYN MACRAE, Commissioner

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In Memoriam

There passed away in Toronto, on March 20th, the Ven. Archdeacon Gaden Crawford Mackenzie, D.C.L., for 35 years Rector of Grace Church, Brantford, in his 84th year. His death removes one of the most prominent clergy of the Church of England in Ontario, and will be keenly felt by his hundreds of friends and by the citizens of Brantford, where he was so well known.

Archdeacon Mackenzie was born in Danville, Québec, and was educated at Trinity College. He was ordained in 1869 and his first charge was a mission in Haliburton. Following that he was a Curate in Galt, Ontario, and went to Kincardine in 1875, remaining until 1879, when he went to Brantford. The remainder of his active church career was spent in Brantford. He had been Archdeacon of Perth and Huron since 1905.

Besides his wife, Archdeacon Mackenzie is survived by five sons: Prof. M. A. Mackenzie, of the University of Toronto; W. B. Mackenzie, Assistant General Manager of the Bank of Montreal, Montreal; Rev. A. W. Mackenzie, Principal of the Lakefield Preparatory School, Lakefield; G. C. Mackenzie, Manager of a steel corporation in Welland, and Norman Mackenzie, manager of the Bank of Commerce, Collingwood. The only daughter, Mrs. Hedley, was killed by a train at Port Arthur some years ago in an attempt to rescue a child.

The funeral service will be held in Brantford, and interment will take place in Galt. The Bishop of Montreal will conduct the service, and the Bishop of Toronto, the Bishop of Niagara and the Bishop of Huron are expected to be present.

The Rev. John Leech-Porter, M.A., B.D., Rector of St. Michael's Church, Grenfell, Sask., passed away recently at Guelph, Ont. He was born at Studley, England, the third son of Rev. John H. Leech-Porter, for many years Rector of St. John's, Ladywood, Edgbaston, Birmingham. He attended King William's College, Isle of Man, where he won several scholarships and was a brilliant student, standing at the head of the College for three years. Later, he was a mathematical scholar at Jesus College, Cambridge. He then went to the United States where he held a number of important professorships, being several years headmaster of St. Paul's School for Boys, Concord, Mass. In 1891 he was ordained priest at Fond du Lac, Wisconsin, by Bishop Grafton. Mr. Leech-Porter came to Canada seventeen years ago to take a position as teacher in the Western Canada College, Calgary. A year later he commenced parish duty at Lacombe. It was at this time that he was married to Miss Jean Allan McKenzie, of Coldhome, Alvah, Banffshire, Scotland. He has since served as Rector at Greenwood, Enderby, Buffalo Lake and for the past three years, at Grenfell. During these three years he has won an enviable position in the hearts of the people. Mr. Leech-Porter never fully recovered from the "flu," which culminated in a nervous breakdown last July. Since then he has not been well but in spite of his poor health, continued his duties as Rector until three weeks ago when he went to Guelph to the Sanatorium. After a funeral service in St. George's, Guelph, which the Bishop of Qu'Appelle, Archdeacon Mackintosh, Rev. C. H. Buckland, Rev. G. F. Scovil, conducted, the remains were taken to Grenfell for interment. He is survived by his widow and one son.

IN MEMORIAM.

Ven. Archdeacon Bogert, Ottawa.
 And thou hast passed, O priest of God,
 From out our lives and ken,
 No mourners' tears, no call of mine
 Shall summon thee again.

Serene, while nature loosed the bands
 That set thy spirit free,
 Not unclothed thou, "but clothed upon
 With immortality."

The selfless beauty of thy life
 Shine clear on earth's rough way
 'Twas but one step from thy day's walk
 To that eternal day.

Thy ministry its tribute brings
 From living and from dead—
 The sick, the sad, the destitute,
 Whom thou hast comforted.

And blessings breathed upon thy name
 By many a humble door,
 Speak of the loss they feel who grieve
 To see thy face no more.

Thy life was lent, O priest of God,
 That our dim eyes might see,
 How fair and beautiful a thing
 A human life can be.

L. G.

CALGARY NOTES.

Rev. Canon Murrell-Wright has received from the Bishop of Toronto, the offer of the Rectory of St. Martin-in-the-Fields, Toronto which he has accepted.

Upon the unanimous nomination of the wardens, vestry and lay delegates of the new parish of St. Augustin, the Bishop has offered the Rectory of St. Augustin, Lethbridge, to Rev. Gore M. Barrow, L.Th., who has accepted it.

Rev. F. R. B. Leacroft is acting priest in charge of St. Theodore's parish, Taber.

Mr. Fred Neve, who has been honorary resident lay reader in St. George's parish, under Canon Gale, since Nov. 6th, 1915, has just resigned his work and has moved to another part of the city. During the whole period of his residence in St. George's he did a steady and very remarkable work among the Sunday School children as well as by the services he carried on.

Rev. M. W. Holdom, of St. Peter's, Okotoks, and Rural Dean of High River, who has been indisposed for a time, has had a serious relapse. Arrangements have just been made for him to have a holiday at the coast, where he went on the 18th inst.

S.S. SUPERINTENDENTS' ASSOCIATION.

The project for forming an Anglican Sunday School Superintendents' Association, having been approved by the Toronto Deanery Sunday School Association, and having the hearty endorsement of the Bishop of the diocese, a meeting to organize such an association will be held at St. Paul's Schoolroom, on Bloor St. E., Tuesday, April 6th, at 8 p.m., notice regarding which will be sent to the various superintendents of the Sunday Schools of the Deanery of Toronto.

The purpose of the meeting will be to organize the association; to determine its aims and objects, which briefly are, such as the following: Co-operation amongst the members, the stimulation of Sunday School work, the promotion of the efficiency of Sunday School management; and the consideration of inter-parochial exchange of methods in regard to practical questions affecting the well-being of the Sunday Schools of the Church.

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Annual Meeting of the Calgary Diocesan W.A.

LAST month the Calgary Diocesan W.A. held its annual meetings in the city of Calgary. About seventy-five delegates from various parts of the diocese were present. The opening service was the celebration of the Holy Communion in the pro-Cathedral, at which the Bishop of Calgary was the celebrant, and the Dean of Calgary preached the sermon on "Woman's Work in the Church." Immediately after the services the delegates met for the organization of the Annual in the council chamber of the city hall. The Bishop of Calgary attended this session, and spoke of the excellent work the W.A. had accomplished in the past and of his pleasure in seeing so largely an attended meeting. Mrs. Stockton then gave an address of welcome to the delegates, and expressed the hope that they would return to their respective parishes with an inspiration and a larger vision, which is expected of everyone in the missionary work of the Christian Church. She spoke of the wave of materialism which is sweeping over the world, and pointed out the danger of relaxation and lassitude now that the war is over, and which, if persisted in, would prove fatal. In conclusion, she referred to great opportunities for the service of women in the Church and in the Forward Movement. Mrs. Graham, of Coleman, replied to the address of welcome, and expressed the desire of all women to assist in the establishment of a Christian spirit in the life of the country. Several representatives were then introduced from the missionary societies of the Presbyterian, Methodist and Baptist Communities, who brought greetings and good-will.

Mrs. Willis James, the Diocesan president, presented her report, in which she emphasized the great opportunity for service to the world which Churchwomen have at the present time. Out of the restlessness and turmoil of the present time, said Mrs. James, a better world will emerge, but patience is needed. This is woman's day, for the late war taught what women are really capable of doing. One of the aims of the annual meeting, said the president, is to give a fresh and enlarged vision of what women's usefulness may be. The work of Churchwomen is to quicken those energies discovered during the war and released at its close with spiritual fire, and to make womanhood realize the wider scope and higher ideals of service they may render the world.

In closing, Mrs. James said, in part: "The spirit of our 40,000 Canadian boys who went across the sea, never to come back, is the spirit with which we are going to make their sacrifice worth while, and with which we will carry on our great campaign to win the world for our Master."

Luncheon was served in the lower Paget Hall to all the delegates. After luncheon, Mrs. W. Simpson read a paper on "Our Organization of the W.A.", in which a full and clear idea of the organization, together with its aims, was given. Emphasis was laid in the paper upon the value of every member in the W.A., and how each one could fulfil an obligation to the W.A. by educating herself and her family in the work and need of Missions. The demand of religious instruction in the home was also dealt with, and the duty of the parents was clearly set forth. The honorary vice-president, Mrs. Bernard, was able to attend this session, and at this period in the business was allowed the floor to address the convention. During

her address she presented the president, Mrs. James, with a Dominion life membership pin. Mrs. Pinkham, the honorary president, also addressed the meeting, and in behalf of the visiting delegates presented the president with a beautiful bouquet of flowers. Later on, during the sessions, the delegates presented both Mrs. Bernard and Mrs. Pinkham with flowers, expressing their pleasure and delight in that they were both able to attend the Annual.

The Recording Secretary, Mrs. Allan, gave an interesting report, in which she said twenty-three Senior, one Young Woman's, two Girls', seven Junior and three Babies' Branches had affiliated.

Mrs. Hugh Melvin, as corresponding secretary, then gave her report. When the nomination of officers was called for, a motion was presented to the effect that all the officers be re-elected. This was passed unanimously.

The officers for the year are as follows: Honorary president, Mrs. Pinkham; honorary vice-president, Mrs. Bernard; president, Mrs. Willis James; first vice-president, Mrs. E. H. Riley; second vice-president, Mrs. Simpson; corresponding secretary, Mrs. Melvin; recording secretary, Mrs. Allan; treasurer, Miss Fowler; Junior secretary-treasurer, Mrs. Ayres; Babies' secretary-treasurer, Mrs. Jones; United Thankoffering, Miss Wyndham; Extra-Cent-a-Day, Mrs. Sanson; librarian and "Leaflet" secretary, Mrs. Nease; organizing secretary, Miss Cox; Dorcas secretary, Mrs. Pardee; Indian secretary, Mrs. Priestly; Bishop's representative, Mrs. Stockton.

The Rev. Dr. Westgate was the special preacher at a missionary service that was held in the evening in the pro-Cathedral. On Wednesday the Annual also listened to a splendid address from Dr. Westgate, in which he told of the enthusiasm and prospects for the success of the Forward Movement. The needs of the Orientals in our country was also emphasized, and, since the whole future of our Empire is at stake, that we should be willing to make sacrifices for the work of God's Kingdom.

On the second day noon-day prayers were taken by the Rev. Canon James, who also gave a short address on "Christian Stewardship." This was followed by a stirring address by the Rev. Mr. Willison, of the C.I.M., who was a visitor in the city, and who gave a personal account of his work, and how it is carried on by faith.

Miss Cox presented a most comprehensive report as literary and organizing secretary. In all branches she urged greater efforts along missionary study, and told how this was of first importance. All the secretaries gave interesting reports of their departments. Progress and hopefulness were the marks of the entire sessions, and all went back to their parishes inspired and eager to increase the missionary interest in their Branches.

Miss Latham, one of the S.P.G.'s most valued women workers in the Ahmednagar Mission, Bombay Presidency, India, has been awarded the Kaiser-I-Hind Medal Second Class, for her work in our Eastern Empire. Miss Latham did splendid work amongst the English soldiers during the war and she also worked as the only Englishwoman in the famine district in the Bombay Presidency last spring.

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SOLDIERS IN SYNOD

Sub-Ontario Convention, G.W.V.A.

THE Ontario Command of the G.W.V.A. met in Peterboro last week. The following points were specially noted:—

At the opening, all members, stood with bowed heads in memory of fallen comrades and then led by Archdeacon Davidson, a comrade of the local branch, all joined in the Lord's Prayer. The deep full response brought back happy memories of Church parades in France, and was in striking contrast to the feeble half-hearted response of the average congregation.

Many and varied were the speeches. Points were repeated *ad infinitum*. A number of voices grew painfully familiar. In this respect the Convention does not contrast with the Church, but shows a striking similarity to our Diocesan Synods.

The new club house of the Peterboro G.W.V.A. Branch was the subject of many compliments. We wonder if our clergy realize the social force these club-rooms—G.W.V.A. and otherwise—are becoming in the country.

The burning subject was that of gratuities. The soldier is in danger of falling between two stools. On the one hand there is the man who shouts "\$2,000 or bust" and many would be very glad if he would perform the latter act. Then there is the man who stayed at home and profited accordingly. He speaks from a lofty attitude and carefully explains that the soldier does not fight for money, and that only an unpatriotic person would suggest the country has any further responsibility towards the soldier. The G.W.V.A. are

trying to find out the fair, patriotic and just way of dealing with the question. The "G.W.V.A. Plan" is now put forward: It is based upon duration and place of service. If adopted by the Dominion Convention, it becomes the official expression of the views of the majority of the returned men.

The Convention was ably handled by the President Comrade C. E. Jeakins, Rector of St. Jude's, Brantford.

Five ex-padres were among the delegates. Four of these were Anglicans from the Diocese of Huron and three of them were placed on the Provincial Executive.

When one remembers that the G.W.V.A. consists of young men, suddenly released from military discipline, in unsettled conditions and in many cases smarting from a sense of injustice he gladly notes the sane and reasonable way in which all questions are approached.

One thing was clearly emphasized at the Convention. The average returned soldier strongly objects to his constant identification with the loafer who has not worked since the war—neither did he work previous to the war. This small percentage is loud-voiced and is constantly in evidence at the street corners. He is consequently heard and seen and with many people is the "returned soldier." Clergy can find out by consulting their visiting lists what this percentage is, and by a word in season remove a mistaken impression from the public mind.

J.E.M.

Church in the Motherland

The new church at Coulsden, Surrey, built of asbestos, is the first of its kind in Great Britain.

Dr. Diggle, the Bishop of Carlisle since 1905, is resigning his See on May 6th next, on account of continued ill-health.

The Rev. P. N. Waggett, M.A., T.C.F., S.S.J.E., has been appointed Hulsean Lecturer in the University of Cambridge for 1920-21.

The Right Rev. H. E. Jones, Bishop-Suffragan of Lewes and Archdeacon of Chichester, died recently aged 68, after a prolonged illness.

Three gold watches were included in a \$315 offertory for the Church Missionary Society at St. Mary's Parish Church, Weymouth, recently.

An event of unusual interest in Lichfield Cathedral recently, was the singing of a duet by Mr. Edward Kemp and his grandson, Master Charles Edward Mercer.

Dr. Paget, the Bishop of Chester, has decided to sell the Episcopal Palace, on Deeside, Chester, owing to its size and the great expense of its maintenance.

The Bishop of London has arranged to spend the last three days of March at Harrow School among the boys. He will live in the school and take part in their school life.

The Rev. A. E. Ross, B.D., M.C., Rector of Holywood, Co. Down, was on February 24th (Feast of St.

Matthias) consecrated Bishop of Tuam by the Archbishop of Dublin.

The parishioners of Halifax, Yorks, propose to celebrate the eighth centenary of their parish church on the Feast of St. John the Baptist. The church was rebuilt in the 15th century.

Dr. Crozier, the Primate of All Ireland, has been lying seriously ill at The Palace, Armagh. The latest news tells of a slight improvement, but there was at that time still cause for anxiety.

The Most Rev. Dr. Nevill is retiring from the See of Dunedin, N.Z., in the 49th year of his episcopate. He was consecrated to the See of Dunedin in 1871. He has filled the Primacy since 1902.

The Peterborough Cathedral Restoration Committee are taking preliminary steps towards a large restoration scheme to commemorate the 800th anniversary of the building. The work is to include a diocesan War Memorial.

At the request of the Archbishop of Canterbury, the Bishops of Oxford and Exeter have been attending the "International Congress of Relief Agencies for the Children of the War-stricken Countries," which was recently in session at Geneva.

It has been proposed by the Y.W.C.A. in England, in order to perpetuate the late Prebendary Webster's memory in a permanent manner, to erect a Webster Memorial Home, where the Prebendary's work among young women can be carried on.

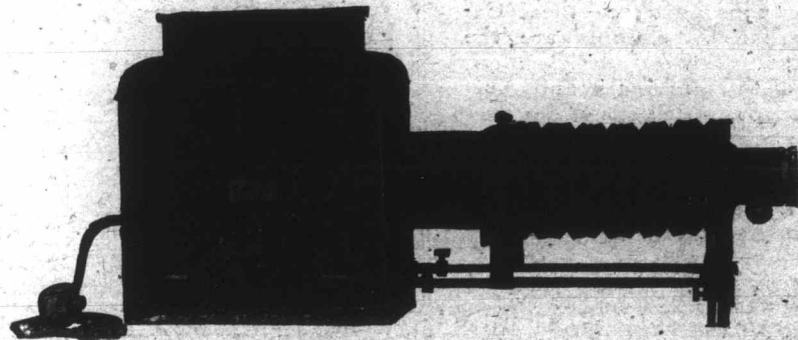
The Rev. R. A. Mitchell, M.A., Vicar of Highfield, Southampton and Hon. Canon of Winchester, has been appointed Vicar of the important London living of St. Michael's, Chester

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The contents include Dostoevsky, Jane Austen, G. K. Chesterton, Hilaire Belloc, Wordsworth, Keats, Henry James, Browning, J. M. Synge, Milton, the genius of the Tavern, the madness of Strindberg, Mr. Masfield's Secret, Joseph Conrad, W. B. Yeats, Lady Gregory, Rudyard Kipling, Thomas Hardy, Bernard Shaw, Swinburne, Pope, Rossetti, and Ritual, "the Prince of French Poets."

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To Our Subscribers

As our financial year closes the end of this month we will appreciate a hearty response from our subscribers to notices sent to subscribers who are still in arrears.

"The Canadian Churchman,"
Continental Life Building,
Toronto.

Square, in succession to the new Dean of Manchester, the Very Rev. J. F. McCormick.

The Chapel of Trinity College, Dublin, has lately been enriched by a fine altar-piece. It is a copy of one of Titian's three famous pictures of the supper at Emmaus which has been in the possession of the National Gallery of Ireland since 1870. The copy was painted by Miss Hamilton, and it was presented to the College by Miss Salmon, whose father was for some years Provost of Trinity.

THE A.F.M.

Come friends, the world wants mending,

Let none sit down and rest,
But seek to work like heroes
And nobly do your best.

Do what you can for the A.F.M.
With honest heart and true
Much may be done for everyone
There's work for all to do.

Though you can do but little,
That little's something still;
You'll find a way for helping
If you but have the will.
Now bravely fight for what is right
And God will help you through,
Much may be done for everyone
The A.F.M. is for you.

Be kind to those around you,
To Charity hold fast,
Let each think first of others,
And leave himself to last.
Act as you would that others should
Act in their turn to you;
Much may be done for everyone
There's work for all to do.

Norah Mahood (age 13)
11 Boothroyd Ave.
St. Baird's Sunday School.
Feb. 15, 1920.

THE ANGLICAN FORWARD MOVEMENT—AND AFTER.

(Continued from page 196.)

to retain their A.F.M. organizations and to begin the work of canvass all over again, exclusively, at first, anyway, among those with whom a point of contact has already been established, with, however, the larger purpose of a definite spiritual result. They will probably do a great deal of good. If they achieve nothing else than an impression upon the minds of those they visit that, after all, the Church seeks not only money but souls, the effort will have been well worth while.

But this is only a beginning. There is no reason why a far fuller programme should not be carried out through parish organization. It may be that the thinking of the Consultative Sub-committee of the Dominion Executive may supply one. But apart from that, every diocese has already a central organization just as the parishes have. The relation of this central machinery, thinking out a definite programme of parochial advance, would give the parish efforts shape, clarity, stability and increase. For the next year or two, the closest connection may well be kept up between the diocesan machinery and the parochial, the one supplying the programme, the other the local force to carry it out. That programme should contain detailed lines of action in connection with various phases of the Church's life and work. Any new or enlarged undertakings of M.S.C.C., would find a place in it, and be brought home to the people, and that new and enlarged plans from that source are coming nobody doubts for a moment. They are inevitable and to be looked and hoped for.

Indeed, larger programmes, definite, well-thought out and presented

to the intelligence of the Church public, are just what is needed. This was the whole secret of the Forward Movement. To speak frankly, the undertakings of the Church, to many men, have made little appeal, just because they seemed to them, rightly or wrongly, petty and insignificant. It was just the bigness and definiteness of the appeal of the A.F.M., which attracted and still attracts, such men. It is in just this new interest that the human basis and opportunity of larger doings in the future lies.

The second suggestion arising out of the Toronto meeting already alluded to, is that a Diocesan Conference on the "Anglican Forward Movement and Afterwards," be held in connection with the forthcoming meeting of the Diocesan Synod in May.

The idea is to devote an afternoon and evening to this purpose. Clergy and laity are to meet separately in the afternoon; and a joint session, which will constitute the annual missionary meeting, when results of the two other conferences will be collated, in the evening. There seems to be a prospect of real good from such action if the arrangements are well thought out. There is wisdom in clergy and laity meeting separately. The former have learned lessons and come to convictions as to the present and the future, which they will be better able to voice and shape in a clerical conference. The latter, some of them faint-hearted, have had a similar experience, the results of which they can fully voice at first only amongst themselves. This clear shaping of experiences, subsequently fitted together, should help a great deal to clear the vision of the future. The outcome will be communicated to the Dominion Executive as the suggestions coming from the diocese. Preceding this action, Rural Deaneries should, if possible, discuss the whole matter by way of preparation.

But to what end all this diocesan immediate activity, and this passing on of results of conference to the Dominion Executive? Undoubtedly, action on the part of the General Synod at its next session in 1921. The Dominion Executive will digest the material on hand, gathering together for that purpose, as it has been empowered to do, a representative body of thoughtful people, clergy and laity (including women, of course). Under the influence of thought and prayer, lines of possible definite action may well be expected to emerge. The result, submitted presumably to the Executive Council of the Synod next September, after having been sifted by that body, will reach the Synod as part of the Report of the Council. From the latter, from which so much of a constructive nature has already proceeded (including the A.F.M. itself) may well emerge a concrete policy, backed by the call of the whole Church, and including all local and diocesan developments which, in the meantime, may have sprung up, for an onward and upward movement of progress along the whole line.

The time is ripe; the spirit has been engendered; all that seems to be needed is guidance and direction.

A. Y. P. A.

The A.Y.P.A. of St. Stephen's Church, East Kildonan Rd., Winnipeg, has held several interesting and profitable indoor meetings recently. Three events might be mentioned in particular; a banquet and toast list which brought forth a good many speeches on the part of the members; a practical talk on Proportional Representation followed by a mock election to illustrate the procedure; an illustrated lecture on astronomy by Professor Kingston, of the University of Manitoba.

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BIRTHS, MARRIAGES, DEATHS

Notices under this head will be inserted at the rate of 25 cents for each insertion.

DEATHS

MACLEAN—On the 16th inst., at St. John's Rectory, Portland St., Honoria Margaret, infant daughter of the Rev. and Mrs. J. Russell MacLean.

HARCOURT—At his residence, 49 Rosedale Road, Toronto, on Tuesday, March 16th, 1920, Robert B. Harcourt, beloved husband of Eleanor Copp, aged 57 years.
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Birds of the Merry Forest

By LILIAN LEVERIDGE

CHAPTER I

What the Chickadee Heard.

LONG the banks of the Winding River the woods were very still. Only one moving thing was visible—a small bird in a dove-blue suit, trimmed with white and black. That was Neddy Nuthatch.

Neddy was busy as usual, looking for his dinner of insects on the tree-trunks. For some reason, known only to himself, he always worked with his head downwards and tail pointing to the sky. As his chum, Black-Cap, the Chickadee, used to say, it was no trick for him to stand on his head. It was as easy and natural for him as it is for most people to stand on their heels. He would begin near the top of a tree, and come down, circling around the trunk like a corkscrew, and not many insects escaped his bright, little eyes. When he had finished one tree he would fly into another, and begin once more the leisurely descent, all the time talking to himself or his mate in a soft, little voice.

Neddy Nuthatch had been watching something besides his dinner, and presently he flew to a sturdy little maple and perched on a limb a few feet from his friend, the Chickadee. This little fellow was smaller than the Nuthatch, and very dainty in appearance and habits. Like Neddy, he wore a black cap, and had black and white trimmings on his grey suit. "Black-Cap," said Neddy, "I've been keeping my eye on you this last half-hour or so, and I'd just like to know what mischief you are up to. When a Chickadee keeps still as long as that without moving a feather or saying a word there's something in the air."

"Hush!" said Black-Cap. "Listen!" "Listen to what? I don't hear anything."

"Put your ear down close to the tree like I do and you'll hear it." Neddy Nuthatch did so, and in a few moments looked up with a gleam in his beady eyes. "The sap!" he whispered. "Is that what you heard?" Black-Cap nodded. "Yes," he said; "the sap is running, and its music is the sweetest I have heard this long time. Did you catch the words of the song it sings?"

"No," said the Nuthatch. "What are the words?" "Spring is here! Spring is here! Spring is here! Listen again and you'll hear it." The Nuthatch did listen again, and heard the sweet little song of the sap. "Oh! that sounds good!" he exclaimed, "for it means that very soon the sun will be warm and the flowers will bloom; all our old friends will be coming back to the Merry Forest, and there will be nests to build, and all kinds of lovely things to do."

"That's just what I was thinking," said the Chickadee, "and it makes me feel so glad, I want to sing myself." And he lifted up his head, there and then, and sang his own little Spring Song:—

"Sweet, Sweetheart! Sweet, Sweet-heart! Be cheery, be gay! Snow's going, sap's flowing, Sweet Spring's on the way."

It was true. Spring had come to the Merry Forest. As yet, no one caught a glimpse of the Green Dancer; no one had seen her foot-print; no one had heard her voice; no one had breathed a whiff of her woody perfume. And yet, for all that, Spring had come, the snow-fairies knew it; the Sunbeams knew it; the West Wind knew it; the tall,

bare maples knew it, and the dark and dreamy firs; the little, four-footed creatures of the woods knew it; but the birds knew it best of all.

"Yes; I'm certainly glad to see the Spring again," said the Nuthatch. "The winter has been long and cold. But we have had a pretty good time, you and I. Our nests—yours in the hollow birch tree and mine in the elm—are snug and warm. If those other birds, the robins and orioles and warblers and all the rest of them, would only learn to make nests the way we do, by boring a nice hole in an old tree-trunk, they might whistle at the storms and stay at home all the year round."

"Yes," agreed the Chickadee. "Those airy, little nests, with only the green leaves for shelter, are very pretty, no doubt, but they wouldn't suit me. Give me good, solid comfort every time, and I don't care a jumble about style."

"Yah, yah," asserted the Nuthatch. "Them's my sentiments exactly." "We've both had a good store of food right along, too," the Chickadee went on, "thanks to the boys and girls of the Merry Forest School. They're a pretty decent lot, aren't they?"

"Just about O.K.—especially Doll Dimple and Boy Blue. It was Dimple who first began putting bread and cake crumbs on the gate-posts for us, wasn't it?" "I guess it was, and the others soon got the notion. You remember the feast first, don't you remember? And then you told me and Sweetheart about it."

"Yah, yah," said the Nuthatch. "That was when summer was nearly over, and we've never had to go hungry since. Whenever it was awfully cold and stormy we could just stay in and be cozy. I'm fond of crumbs, but, after all, there's nothing quite so good as the nice, juicy bugs and grubs we find on the trees, and it's such fun finding them. I'm so glad the Spring has come back. Oh! don't you just love this beautiful old woods?"

"It's the very best place in the world," said the Chickadee, "and in the Springtime it's all the heaven I want. Neddy, I sometimes wonder what sort of a place that school is inside, and what the children do there so long."



"Dee-dee-dee!" "Yah, yah, yank!" "Dee-dee-dee!" Neddy Nuthatch still kept laughing softly to himself as he started again on his head-first hunt for grubs; and Black-Cap, as he fitted among the boughs, sang his little Spring song with many variations:—

"Sweet, Sweetheart! Sweet, Sweet-heart! Chick-a-dee-dee-dee! Spring's coming, Spring's coming, Chick-a-dee-dee-dee!" Each went to sleep that night in his own snug nest, dreaming of the planned adventure, but neither of them guessed how much of an adventure it was really going to be.

(To be continued.)

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THE LITTLE RED HOUSE.

ONCE upon a time there was a little boy who was tired of all his toys, and tired of all his picture books, and tired of all his play.

"What shall I do?" he asked his dear mother. And his dear mother, who always knew beautiful things for little boys to do, said, "You shall go on a journey and find a little red house with no doors and with a star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a merry little girl dancing along in the sunshine.

"Do you know where I shall find a little red house with no doors, and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway, looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors, and a star inside?" asked the little boy of the farmer.

The farmer laughed, too. "I've lived a great many years and I never saw one," he chuckled; "but ask the granny who lives at the foot of the hill. She knows how to make arrow-root taffy and popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds.

"Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily.

"I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill.

The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear, and pushed him and dropped a pretty leaf into his hands to show what a good comrade he was.

"Oh, wind," asked the little boy after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple.

The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick, brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom fairy had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jack-knife from his pocket and cut the apple straight through the centre. Oh, how wonderful! There, inside the apple, lay a star holding brown seeds.

So the little boy called, "Thank you" to the wind; and the wind whistled back, "You're welcome."

Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he asked.

"Yes, indeed," answered his dear mother.—Carolyn Sherwin Bailey, in *The Mother's Magazine*.

* * *

FROZEN BUBBLES.

It was one of the coldest days of winter. Benny came home from school, intending to brave the cold and go coasting till dark; but, when he found mamma had a sick headache, he said nothing about coasting, but volunteered to amuse four-year-old Lulu while mamma lay down for a nap. That's the kind of a boy Benny was!

"Let's blow soap bubbles," he said, taking Lulu into the kitchen, where he made a cup of beautiful soap-suds. Each had a pipe, and they blew bubbles for a long time. The sun shone in at the window, making them all the colours of the rainbow.

"Oh, I wish I could keep 'em!" sighed Lulu. "They are so pretty!"

An idea came into Benny's wise young head. He took a piece of an old, soft woollen blanket, and, carrying it out into the shed, spread it very smoothly on the floor in an out-of-the-way corner. Then, going back into the kitchen, he said:—

"Now, Lulu, I'm going out into the shed to work a few minutes. It's too cold for you out there, but, if my plans work out well, I'll wrap you up warm and take you out to see what I have done. You keep on blowing bubbles here."

"All right," said Lulu, cheerfully. Benny carried out part of the soap-suds, and as rapidly as possible blew about a dozen bubbles, floating them on to the soft blanket. The cold was so intense that they froze instantly before they could burst; and there they stood, looking like so many delicate glass balls.

When the blanket was well filled, Benny went in, and, putting on Lulu's warm wraps, took her out to see the bubbles. How surprised she was!

"Can't I roll 'em around?" she asked.

"No, indeed!" said Benny. "The least touch would break them all to smash!"

When mamma got up with her headache relieved, she had to go out and see the bubbles, and so did papa when he came home.

The night was so cold, and the shed door and windows being closed, so that there was no draught of air, the bubbles were as good as ever in the morning. But before noon they began to crack open and dry away, and, when Benny came home at night, the weather was milder and each bright bubble had vanished, leaving only a bit of soapsuds in its place.

This is a true story, and some sharp day next winter you bright boys and girls can try the experiment for yourselves.—Selected.

* * *

WHY MENTION IT?

Mary Ellen, up from the country, got into an omnibus.

Presently the conductor said, affably: "Your fare, miss."

The girl blushed.

The conductor repeated, "Your fare, miss," and the girl blushed more deeply.

By this time the conductor began to look foolish.

After a pause, he again repeated: "Miss, your fare."

"Well," said the girl, "they do say I'm good-looking at home, but I don't see why you want to say it out loud."