

July 1, 1920.

LAMBETH AND CHURCH UNION IN INDIA—See page 443

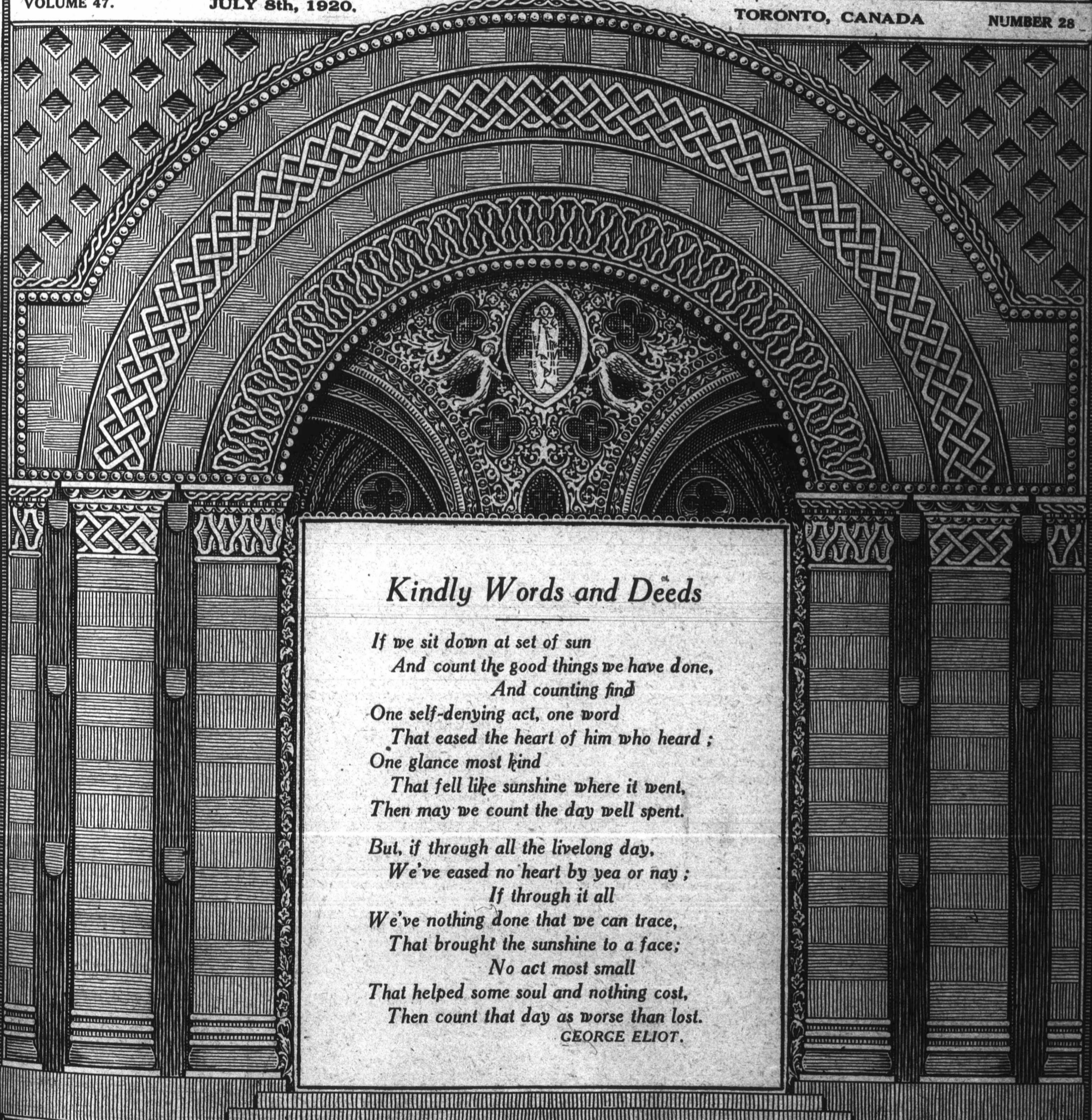
Canadian Churchman

VOLUME 47.

JULY 8th, 1920.

TORONTO, CANADA

NUMBER 28



Kindly Words and Deeds

*If we sit down at set of sun
 And count the good things we have done,
 And counting find
 One self-denying act, one word
 That eased the heart of him who heard ;
 One glance most kind
 That fell like sunshine where it went,
 Then may we count the day well spent.*

*But, if through all the livelong day,
 We've eased no heart by yea or nay ;
 If through it all
 We've nothing done that we can trace,
 That brought the sunshine to a face;
 No act most small
 That helped some soul and nothing cost,
 Then count that day as worse than lost.*

GEORGE ELIOT.

A NATIONAL CHURCH OF ENGLAND WEEKLY

eral Theological
seminary
quare, New York
mic Year begins on
ednesday in Sept.
s admitted and Graduate
ates of other Theological
requirements for admis-
articulare apply to the Dean,
New York City.

rofessor Stiles, of Fred-
sity.
going ahead in Can-
on account of public
of the smartness and
part of the boys, but
to the splendid spirit
es the whole movement
Dominion."

d the Body of a Child
n River.

Stanley, four-year-old
uey, was found in the
at Bridgewater, N.E.
m his home, and the
o were called out to
ch, found the body.
innipeg strike of 1919,
ere offering their ser-
conceivable and incon-
prevent loss of life
d to make it possible
to receive the neces-
ne of the Cubmasters
mother of one of the
at city. Her son was
f the Pack, and not
s age. One morning
ressed with the idea
t doing his best that
niform and made his
est fire hall. Coming
saluted the captain
"Well, sonny; what
Then the Cub's cour-
"Nothing. Only I
re or anything hap-
let me help, because
firemen are all on
tain took in the situa-
a little chap bent on
"Well, I don't know
ur help now. If you
ere you live and we
d for you." The Cub
ointed that he was
once, even to attend
l went home to listen
that might be a call
n such boys that the
at has made men do
ll circumstances, and
the Cubs are a band
calls, will never be

RATION.

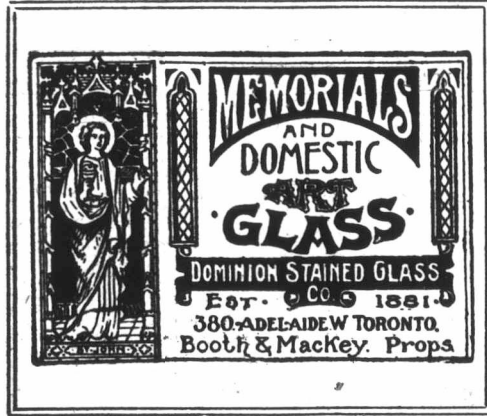
er who had occasion
dest son, exclaimed:
your father was at
ng to see how you
when he is out!"



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Personal and General

The number of Germans killed in the war did not exceed 1,350,000.

Recently an anonymous donor sent to the treasurers of the S.P.G. the sum of £5,000.

It is likely that before very long a new diocese will be formed for the county of Shropshire in England.

Mr. James Moore Hickson sailed from Quebec for Liverpool on R.S.S. "Victorian" on July 5th.

Rev. R. Taylor McKim, of St. Mary's Church, St. John, has been at the Summer School, Charlottetown.

Miss Kathleen Kels is taking a short holiday in Toronto. She will return to The Pas school in August.

Mr. G. B. Woods, of Toronto, President of the Canadian Churchman Co., has sailed from England for Canada.

The Rev. R. M. Millman, M.A., will be in charge of St. Anne's parish, Toronto, during the month of July.

Archdeacon and Mrs. Raymond have returned to Toronto from a visit to their son, who is a professor at Ann Arbor University.

The Rev. S. B. G. Wright, M.A., of All Saints' Cathedral, Halifax, is spending the month of July in Ontario.

Principal and Mrs. O'Meara, of Wycliffe College, Toronto, are spending the month of July at Sea Bright, St. Margaret's Bay, Nova Scotia.

The Rev. J. L. Rogers, Rector of St. John's, Jersey City, N.J., has been appointed Dean of St. Paul's Cathedral, Detroit.

Rev. H. G. Dudley and family have returned from a six months' visit to England. Mr. Dudley will resume his work in the Diocese of Moosonee.

The Hon. Mrs. Corfield, O.B.E., wife of the Vicar of Taunton, Somerset, was the first lay speaker at a Diocesan Conference lately held in the Diocese of Bath and Wells.

The Rector of Grace Church, Milton, Ont., Rev. Rural Dean O. F. Cooke, and Mrs. Cooke, sailed from New York last week en route for England, where they will spend two or three months.

A Bishops' Council of Women has been formed by the new Bishop of Truro, Dr. Guy Warman, as also a Bishops' Evangelistic Council.

The Ven. Archdeacon A. A. W. Hastings, of the Diocese of Southern Michigan, whose death took place lately at Ann Arbor, Michigan, was a former Rector of Old St. Paul's, Woodstock, Ont.

Of the Irish Bishops, three are sons of Bishops—Meath (Dr. Plunkett), Derry (Dr. Peacocke) and the new Bishop. One is the nephew and the grandson of a Bishop and another is the nephew of a Bishop.

Nearly all the Bibles sent to Uganda are bound in tin in order to guard against the voracious African ants, which frequently completely devour the ordinary covers of books.

Dr. Strong, the Bishop-designate of Ripon, is a bachelor. He is a wonderfully gifted musician, and he has been known to officiate at the Cathedral organ at Christ Church during service at a crisis.

The Brethren of Trinity House, London, are placing a war memorial in St. Olave's, Hart Street, E.C., the church in which Samuel Pepys and his wife are buried. The Brethren of Trinity House have special associations with this historic church.

The Church people of Wales are making determined efforts to replace their lost endowments. The sum of nearly £2,000 was given for this ob-

ject in the parish of Brecon alone on a recent Sunday.

The Council for Social Service of the Church of England in Canada is respectfully urging the Government of Canada not to grant any extension of the grounds upon which divorce may be obtained in Canada.

Oscar Ellis, a graduate of the University of Toronto (Trinity College, Toronto), who is working at Harvard University for the degree of Doctor of Philosophy, has been honoured by the Harvard Canadian Club in being elected president.

Miss Mary Bassett, a missionary of the Canadian Church, who is working at Mackay Indian Boarding School at Le Pas, is at present on a visit to her parents at Westboro. She is accompanied by a little Indian girl student from MacKay School.

Ascension Day this year was marked by an interesting and important gathering at St. George's Cathedral, Jerusalem, when, by special invitation, the heads of the various Christian communities in the Holy City, the Roman Catholic Church excepted, were present at the Holy Communion.

Mr. Stephen Jones, of Toronto, a pioneer of Toronto, died at the age of eighty on July 3rd. He was born in Reading, England, but had lived in Toronto for forty-eight years. He was a member of Albion Lodge, Sons of England, and a member of St. Stephen's Anglican Church.

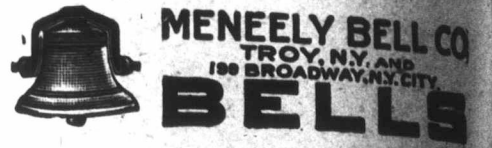
The death occurred on July 2nd, of Mr. William Frederick Cooper, at Toronto, in his 58th year. He was educated at Trinity College School, Port Hope, where his father, Rev. W. E. Cooper, was a master for many years. Mr. Cooper was prominent in Masonic circles, and his grandfather was the first member of the Order initiated in Canada.

At a special meeting of the Todmorden Lodge of the Sons of England, held lately to discuss the matter of a memorial to the fourteen brethren who lost their lives in the war, it was unanimously decided that a tablet bearing the names of the deceased should be set on the outside wall of St. Barnabas' Church, Danforth Avenue, Toronto.

B. G. D. Rudd, the South African Rhodes scholar and the president of the Oxford University Athletic Association, who figured so conspicuously lately in the breaking of the world's record in the two-mile relay race by the Oxford and Cambridge team at Philadelphia, won the Harvard memorial gold cup at the recent meeting of the British Amateur Athletic Association at Stamford Bridge, Chelsea, in recognition of his being the all-round champion of the meet.

Rev. Dr. Miller, of Ridley College, left a few days ago for a trip around the world. He expects to spend two months or more in England, then go to South Africa, and afterwards to Australia. He has been granted a year's leave of absence after thirty-two years' work as Principal of Ridley. Mr. D. Griffith, who has been a master in the school for some years, is to act as Assistant Principal.

Dr. H. H. Henson, the Bishop-designate of Durham, was for six years, 1912 to 1918, the Dean of Durham. He has been for two years Bishop of Hereford. He was for a year Head of the Oxford House at Bethnal Green, London. He was ordained in 1887, and in 1900 Lord Salisbury appointed him Canon of Westminster Abbey and Rector of St. Margaret's. He had an exceptionally brilliant career at Oxford.



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"To Whom It May Concern"

ONE of the accompanying pictures is that of a shack, 20 x 22, in which an average of more than one hundred children meet for Church of England Sunday School, and an average of one hundred and forty on Wednesday even-

the needs are so great and so urgent the means will somehow be found. This letter is a straightforward appeal to Churchmen interested in this kind of home missionary work, for assistance. Further information will be given to anyone desiring it.



ST. STEPHEN'S MISSION, WINNIPEG.

ings for a lantern talk. The record attendance in the building is one hundred and eighty-nine. The picture was taken on a Wednesday evening; about thirty children came after the picture was taken.

The location of this Sunday School is in one corner of the parish of St. Stephen's, East Kildonan, a suburb of Winnipeg. St. Stephen's, the picture of which church is also presented, is itself a young congregation not yet quite self-supporting,

The picture speaks for itself. A large proportion of the children are of foreign parentage. The only other churches in the immediate district are the Roman Catholic and the Ruthenian. The children will come to us. The results already obtained in two years in the little shack are a burning indication of what can be done in a more suitable building.

Sincerely yours, J. A. SHIRLEY, Rector.



ST. STEPHEN'S CHURCH, WINNIPEG.

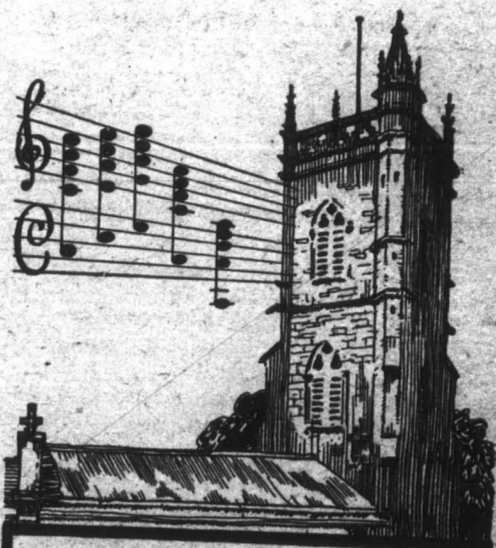
heavily mortgaged and clearly unable to shoulder the burden of this Sunday School as it should be shouldered.

However, the members of the congregation are not sitting back and waiting for assistance. They went out on the Forward Movement and secured their assessment and in addition secured approximately \$1,500 towards the new building and the property on which to build. Permission has been obtained to build a new Sunday School 30 x 60. A good deal of labour has been volunteered. But with the high cost of material it will require another \$2,000 to erect and equip the building. To add this amount to the mortgage already on the church would place the vestry in a very serious position. But the building is going to be built, in fact is being built on faith, that where

MORE THAN WE ASK.

By Faith Wells.

I asked for just a crumb of bread. Within His banquet hall He spread A bounteous feast on every side— My hungry soul was satisfied. I asked for just a ray of light To guide me through the gloomy night, And, lo! there shone along my way The noon-tide glory of the day. I asked for just a little aid, As I stood trembling and afraid. With strength I had not known before He made me more than conqueror. I asked for just a bit of love, For love is sweet. From heaven above The words came now with meaning new, "Upon the Cross I died for you." —S. S. Times.



The Secret of Juneful Bells

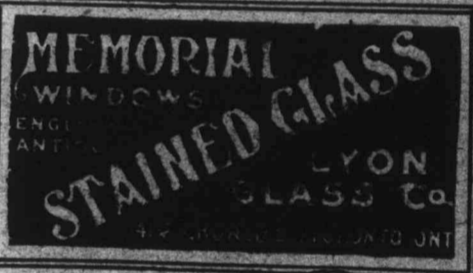
After centuries of bell-founding, the secret of "tone" in bells was only discovered in recent years. The late Canon Simpson propounded the theory that a musical bell should probably have five distinct notes at correct intervals—so as to be "in tune with itself."

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Various vertical advertisements on the left edge of the page, including 'EELY BELL CO', 'OF CANADA LOANS', 'JES & COMPANY', 'AL WINDOWS', 'ILLIS', 'MORIALS', 'Y & CO. LTD.', 'M, ENGLAND', 'RIS', 'AND', 'E-JONES', 'L WINDOWS', 'ONZES', 'h Furnishing', 'e Company', 'nited', 'Hanover Square', 'W. 1., England', 'liam Morris the Poet', 'cribe for', 'an Churchman'

FROM WEEK TO WEEK

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

THE advocacy of a great cause sometimes brings strange rewards. In the later stages of the recent war and in the earlier weeks of peace negotiations, probably no man in the whole world spoke with more authority, had so vast an audience of sympathetic hearers, had so many hopes centered in his wisdom and justice, as President Wilson. His influence in the shaping of the Treaty of Versailles and the League of Nations was immense. He dared to be unpopular with rulers of the world, and he caught the fancy of the plain people and through them his power was exercised. He returned to his native land and there he found that while he had wielded great power in Europe and Asia he had lost prestige in America. He was unable to carry his own country into the performance of those achievements that he had persuaded the world to attempt. From the United States there seems to have developed a back wash of mistrust, of suspicion, of resentment, in his failure to convince his own country of the rectitude of his policy. Yet, through a whole year of the most extraordinary personal and political enmity, he has stood unmoved in his determination to consummate the covenant to which he, in the name of his fellow-citizens, affixed his signature. Nevertheless, he is somehow held responsible by the world for that great failure. He has been scoffed at and ridiculed by almost every nation, because of the unwillingness of the United States to complete what he had so well begun. It appears that a nation's shortcomings are visited on the head of the nation, even though that head be the one outstanding personality that has fought and suffered to accomplish the desired end. "Spectator" can well recall his own indignation at Mr. Wilson's pre-war performances, his notes innumerable, the contents and spirit of the same. His post-war attitude has, however, atoned for much, in the midst of a perverse people. A man less sure of himself, less illumined by a vision of a great nation's duty to a blighted world, would long ago have succumbed to the relentless pressure that has been brought to bear upon him. Whatever the issue of the coming election, it is safe to say, history will record that one man, at least, bravely stood out through all adversity, for national sacrifice, to attain a world's redemption.

The passing out of the public life of Canada of Sir Robert Borden is an incident of unusual interest and moment. Throughout the Empire, and even throughout the world, the pressure of events incident to war has unseated almost all the premiers of the nations. Sir Robert had the unique experience of being elected in peace and presiding successfully throughout the whole period of the war and the consummation of peace thereafter, and now he takes what he desires, an "honourable discharge," which is regretfully given, but richly deserved. The value and wisdom of the public achievements of a man holding the position of Sir Robert may not be within the province of "Spectator" to appraise, but there are a few aspects of his life that it may be profitable to recall. The outstanding quality that has given Sir Robert a firm hold upon the people of Canada is this. He compels confidence. He may not be brilliant, he may not possess those qualities of

appeal to the imagination of a nation that are undoubtedly a great help to a leader. He does possess, however, moral and personal integrity. That is a quality that cannot be communicated by oratory. It cannot be revealed in a hurry. It is something that is felt rather than discovered. It grows with the observation and fellowship of years. Sir Robert had a long apprenticeship in leading an opposition, and a most arduous and nerve shattering regime as Premier, and public confidence in him was probably never more fully established than at the close of his public career. This is not only a compliment to Sir Robert Borden. It is a compliment to the Canadian people. It shows a capacity and a willingness to recognize solid worth as the chief characteristic in the man that they most highly honour. While we say this, it would be manifestly unjust to suggest that he is not possessed of outstanding intellectual gifts. He does possess such gifts to an unusual degree, but they are not garnished with the show qualities that give them wide circulation. Men of his cabinet will not allow you to speak of him as slow of thought, dull of speech, or uncertain as to his analysis of a public problem. The men that are closest to him in the discharge of his public duties are the most enthusiastic over his power and his personality. He is probably at his best in such an assembly as the Colonial Conference or the Peace Conference, where he is freed from the petty considerations that inevitably hamper a statesman at home. Canada's prestige during and after the war has been very great and all Canadians have been justly proud of the way their Premier upheld the intellectual and political prestige of their country in the presence of the world's foremost statesmen. One other characteristic of Sir Robert Borden must not be passed over, even in a brief and imperfect sketch, and that is the quality of a gentleman that has always shone through his public and private life. His forbearance even to a fault, of men with whom he was associated, sometimes exasperated the public. His dislike of hurting the feelings of those whose good qualities he appreciated, made him slow to discipline men whose faults were naturally attributable to him. His instinct of courtesy was sometimes mistaken for weakness but they who know him most intimately, would be the last to charge him with that frailty. His personal bearing, his courtesy of manner, his integrity of public and personal life, his abounding patience, his capacity to conciliate divergent interests, his soundness of judgment, his whole souled devotion to duty, his services to his country all through the most thrilling, most momentous epoch of its whole history, will give Robert Laird Borden, Knight, Premier, statesman, public servant, citizen, gentleman, a place in the annals of his country that is reserved for few of his or any other generation.

"Spectator" has long felt that it would be an excellent thing if the British government had an unofficial representative in this country that would inform the people of North America in regard to the operation of its public policies in various parts of the world. What he means is this. Not only in Canada, but especially in the United States, British

(Continued on page 448.)

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The poor, old, lonesome bachelor
Had better ne'er been born
Than not to leave some recompense
To comfort those who mourn.

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Canadian Churchman

Thursday, July 8th, 1920

The Lambeth Conference

THE request of the Archbishops of Canterbury and York for the prayers of the whole Church before and during the Lambeth Conference will be honoured, it is hoped, in our homes as well as our churches. Although the Lambeth Conference is not a Council of the Church and cannot speak for the whole Church, because only Bishops are present, yet the world at large will regard its decisions as those of the Church. The constant reference to the "Lambeth Quadrilateral" in Church Union matters shows its strategic position.

There is something to fire the imagination in the thought of Bishops from literally all parts of the world, gathered for the discussion of common problems. One would realize the partial fulfillment of St. Paul's vision of the Church made up of all mankind without distinction of race or colour. The spectacle will be great but its significance will be greater still.

Never has the Conference assembled at a time fraught with such issues. The Faith and its relation to the present-day religious situation in thought and organization is the absorbing subject. Christians everywhere are feeling the irresistible pressure of changed conditions. We seemed to have lived through more than a cycle of years since the last Conference, and so we have. The experience of the war has made a change in our mental processes as well as our outlook greater than most of us realize. If we do not see a new world, we see at least the sharp necessity for it.

Lambeth may be taken as the barometer of the Church. By the load of their responsibility and the continual influence of their office weighted with such traditions Bishops are generally conservative, not to say cautious. Whatever is recommended will have been regarded from all possible viewpoints. It will not be possible to accuse the Bishops of hasty or ill-considered expression.

Too often the utterances of Synods and religious leaders are disappointing. They vividly portray the world as they find. But their doleful deprecations are not balanced by high hopes or stirring challenges. Perhaps that is the result of men who are looking only towards the sunset, being the natural tenants of the high offices of the Christian world. For ripeness of experience and breadth of outlook we have paid the price in the cooling of the fires of youth and the deadening realization of the poverty of human effort. We forget that it is an ideal, not a calculation, that has captured the heart of mankind. As Christians we try to follow the gleam of that Gospel which men call impossible, that utterance of the Love of God which we realize fully only in the death of Him Who died sooner than relinquish it.

More than a barometer we hope the Conference will be. Not merely to register conditions but to create conditions is the high function we covet for Lambeth. The world is waiting for more than an accurate diagnosis. It needs the touch of a physician and the voice of a master. To bemoan a condition is common-place. To grasp a situation is the mark of genius. An unparalleled opportunity for leadership is presented. Continually we are dinning into the ears of the world that the spiritual is the only eternal and selflessness the only life. Can Lambeth,

speaking for the Church, seize the leadership, show itself worthy of leadership?

A challenge to leadership cannot be answered without peril. The Church must be willing to lose her life, if she would save it. *To put Christ, not herself, on the throne of the world* will cost something. The return to Christ and the exaltation of Christ means more in its inferences and simplicity than the officials of the Church might welcome. It is difficult to free one's mind from thinking institutionally. Yet we are convinced that the ecclesiastical viewpoint, is one of the greatest hindrances to the Spirit of Christ. Unfortunately, history shows us, and we have realized, too, that the Church is not always or wholly the body of Christ. For how can that be the body of Christ which is not animated by the Spirit of Christ?

Difficult as it might be, the greatest contribution to the solution of our present situation would be for the Bishops to think through the function and position of the church. We must face the issue that if the church is not clearly presenting Christ to the world then she is obscuring the world's view of Christ. To present Christ as supremely interested in the fortunes of the body ecclesiastic, we are bound to say is a partial and obscuring view of Christ that misrepresents and falsifies the mind of Christ as our Gospels show it. Everyone admits that the secret of weakness in the Church's testimony to Christ is her unwillingness to follow the Example she preaches.

All life belongs to Christ and not until all life is permeated with the Spirit of Christ will His Kingdom come. "Holiness unto the Lord" on the bells of the horses is a vision and ideal which we must make actual in our work-a-day world.

Some might imagine that for a Conference to meet in Lambeth the traditions of the past would be so overpowering that it would be difficult to break new ground. The spell of the past all too readily becomes the dead hand of the past. But strange as it may seem, the movement of thought in England has been more rapid and freer than in some of the overseas dominions. Perhaps it is because the antiquity is real, not comparative. When institutions have survived such changes as English history recounts, the mind should be saved from the false inference that vitality depends on preserving the *status quo*. Rather in meeting and anticipating new conditions lie the secret of growth and youth. Forward not backward must our eyes be turned.

With high hopes we anticipate the leadership of Lambeth. Gathered there are men who have done and dared for Christ in the difficult places of the earth. Their missionary zeal and sound statesmanship have placed foundations that are well and truly laid. The prayer of the Church is that God may grant sound judgment, discerning wisdom and a spirit of adventure for the Kingdom of God.

SOUTH INDIA has been the land of accomplishment in Church Union. What will happen next depends on the Lambeth Conference. We are fortunate in having an article on the question from one who has observed the movement at close range, REV. L. A. DIXON, O.B.E. During the war Mr. Dixon was head of Y.M.C.A. work with the soldiers in Mesopotamia and covered the storied land of the Tigris and Euphrates. Prior to that he was Secretary in Travancore, South India. He graduated from the University of Toronto and Wycliffe College, and has been working in India under the Foreign Department of the International Y.M.C.A. committee ever since.

The Quiet Hour

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

"THE FIRST FRUITS UNTO GOD AND UNTO THE LAMB."

TEMPTATION, trial, tribulation, all these constitute, as Dr. John R. Mott would say, a trumpet-call to victory. The Revelation pictures in symbolic form the dreadful nature of the Christian conflict with the awful powers of darkness. We have the Trinity of Evil, the Dragon, the Wild Beast and the False Prophet, picturing the Devil, the World and the Flesh in a new and terrible aspect. Satan uses the wild beast power, as illustrated, for example, in the ruthlessness of Germany; and above all he leads the nations astray by means of the false priesthood both in Christian and non-Christian lands.

What an inspiration it is, just after reading the dark description of the Trinity of Hell, to pass suddenly in Chapter XIV. to the great picture of "the Lamb standing on the Mount Zion, and with Him an hundred and forty and four thousand, having His Name and the Name of His Father written on their foreheads." Far above all the raging of the powers of hell stand in calm serenity the Lamb and His redeemed. We seem to hear the cheering voice sounding clear above all the tumult—"Fear not, little Flock, for it is your Father's good pleasure to give you the Kingdom." Not to the "great powers" with their mighty armies and navies, but to the "little Flock" is the Kingdom promised. What a lesson for these lawless days! "Not by might, nor by power, but by My Spirit saith the Lord of hosts."

St. John adds—"I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the Throne, and before the four living creatures and the Elders: and no man could learn the song save the hundred and forty and four thousand, which were redeemed from the earth." The 144,000 constitute a symbolic number, representing all the blessed company in perfection, of "the Firstfruits unto God and unto the Lamb." A wonderful and thrilling description is given of these specially chosen ones.

1. "These are they which were not defiled with women, for they are virgins." We stand abashed before this holy virgin host. "Blessed are the pure in heart, for they shall see God." Have we any well-grounded hope of standing among them?

2. "These are they which follow the Lamb whithersoever He goeth." We remember the words of the Lord Jesus: "My sheep hear My Voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My Hand." "If any man serve Me let him follow Me; and where I am, there shall also My servant."

3. "These were purchased from among men to be the Firstfruits unto God and unto the Lamb." How can we better close than with the words of St. Jude?—"Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen."

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*When You Come To
Think of It*
By DOWNEASTER

A BAPTIST missionary recently from India told me a few days ago that General Dyer, undoubtedly, "saved India," and probably the lives of most of the Europeans in that country. The question, it seems to me, narrows itself down to this, whether or not the maintenance of British rule in India, and its preservation from the horrors of anarchy inevitably resultant upon its subversion is worth the sacrifice of a few hundred lives. Exactly the same question confronts us in Ireland. Is the preservation of public order in that distressful country worth strong measures, or is it not? This, in both cases, is the real point at issue. And it should be carefully pondered. On one side you have the possible sacrifice of, say, a few hundred lives, a sad and regrettable and lamentable thing, on the other chaos, anarchy and the eventual and wholesale destruction of life and property. This is, I am convinced, an issue that will ultimately have to be faced. Is the Government to meet force with force, or submit to force, is civilization worth fighting for or is it not? Some may honestly think it is not; the majority, as yet, it appears, think it is. If it is, it can only be maintained in one way against forcible assaults, and that is by opposing force. Sooner or later, and from all appearances sooner, a decision will have to be arrived at by the powers that be. It has been said that "revolutions cannot be fought with rose water." To-day we are faced with one in Ireland, and there is only one way of dealing with it, other than lying down to it, or, what is even less satisfactory, employing insufficient force, just enough to irritate and stimulate opposition, but not enough to effect a radical cure. It seems to me that in the case of national as of individual maladies there are times when strong measures are the only merciful measures, even if they do involve some blood-letting.

That expression "down the ages," so commonly used to describe the course of human history, should be "up the ages." Humanity as a whole, unless it is rushing headlong to its doom, must be on the upgrade. And the same principle applies to individuals. We are supposed to "descend" from our ancestors, and the form of our written pedigrees favours this idea. The names of our ancestors are put on the top and our own at the bottom. To my mind it should be just exactly the other way. Pedigrees should begin at the bottom of the page. We "ascend" from our ancestors, even the most illustrious. The pigmy on the shoulders of the giant has the wider vision, and can see and knows what he cannot. A man with a long pedigree is a man of high "ascent".

Imagine sailors in mid-ocean refusing to obey their officers and insisting upon taking the full direction of the ship, and working out its course, on the grounds that because they do "the hard work" they should own and control the vessel. Where would they find themselves within a week? This only faintly illustrates the absurdity of the claim of "Labour" to own and manage all the industrial plants.

"Clean sport," i.e., outdoor games rightly understood, rightly carried out, is a moral training in itself, an education in every manly and many Christian virtues. It teaches a man or a boy to render to all men their dues, to give everyone a square deal, to lose bravely and win modestly, to hate and detest any kind of fraud or deceit, to keep your word at every cost, to loathe trickery, to be true and just in all your dealings, and to respect an adversary for his personal worth apart from rank or riches. It brings all men down to the one level of a common manhood. It teaches true equality. There is no more honourable title than that of a "good sport," in the true sense of the word.

The Hickson Mission

AS Churchmen throughout Canada have had their curiosity, if not their interest, aroused by Mr. Hickson's visit to Canada, the writer would like to state his impressions with regard to his visit to Toronto.

At the outset it may be stated that no one in recent years has so stirred the city of Toronto as this remarkable man. He came to Toronto at the invitation of the Church of England with the consent of the Bishop, and the scenes, that were witnessed in the Cathedral and the other churches seemed to be without parallel in the history of the Church of Canada. As there has been a vast amount of misunderstanding with regard to his work, it is only fair to say that from the beginning Mr. Hickson, after the example of St. Peter in Acts 3:12-16, most emphatically, repudiated any power *in himself* to heal, and that he set forth, as an indispensable preliminary to all possible recovery from physical infirmity, the necessity of faith toward God and repentance toward our Lord Jesus Christ.

Throughout all the services, which were unique, and absolutely unlike any preconceived conceptions of the same, there was a quietness, a simplicity, an absence of spectacular action, a gentleness of sympathy in the healer's hand, especially as it was laid upon poor, suffering children, and the most helpless ones, which made one feel that Mr. Hickson was most anxious to turn the thought of the sufferers unreservedly to God, and to exercise, not in him, but in the present, living Saviour, the spirit of prayer, faith, and hope.

Whatever critics may say, the Church of England, or any other Church, has no reason to be ashamed of the Mission of Healing, and many who have been pronounced hopeless cases when they turned to Jesus Christ, the Great Physician, have been made whole, soul and body. One thing ought to be thoroughly understood by the Canadian public, and that is that Mr. Hickson's work is absolutely different from the healing of so-called Christian Science,—the strangest system that has emerged in the course of the centuries. For the curious thing about Christian Science is that the people who believe most in it understand it the least. They do not seem to understand in the slightest degree what they think they believe as anyone will see who will read the Real Key to Christian Science by Dr. Swain. But still stranger, they don't seem to understand in the slightest degree what they don't believe, that is, they don't seem to be able to grasp in the remotest degree that Mrs. Eddy and their stated teaching denies God as the Creator, the Personal Living and True God, the Incarnation of our Blessed Lord and Saviour Jesus Christ, His Atoning Sacrifice, His Glorious Resurrection and Ascension, the Personality and coming of God the Holy Ghost, and practically all the articles of the Christian Faith as the Church has ever held them. According to their teaching, sin, sickness and death have no existence, but are illusions of the mortal mind, and, therefore, there can be no healing by Christ, as there is nothing to heal. Now in contrast to all the confusion of this Science falsely so-called (1 Tim. 6: 20), Mr. Hickson recognized the actuality of pain and suffering, the reality of the loving God and the power of the Living, Present, Revealed, Redeeming Christ to bring healing, and health and hope. So far from denying the fundamentals of the Faith, he sought to bring back souls to repentance and faith, and to do the works of an evangelist. Thus through the exercise of a living and hearty faith, he turned men from himself to Him Whose name through faith in His Name makes men whole.

DYSON HAGUE.

* * *

As life wanes, all its cares and strife and toil
Seem strangely valueless, while the old trees
Which grew by our youth's home, the waving mass
Of climbing plants heavy with bloom and dew,
The morning swallows with their songs like words,
Al. these seem clear, and only worth our thoughts.

ROBERT BROWNING.

The Bible Lesson

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

Seventh Sunday after Trinity, July 18th, 1920.

Subject: The Courage of St. Peter and St. John,
Acts 3: 1-10; 4:1-22.

The Church at Work. As the Gospels portray the work of Christ so the book of Acts tells of the doings of the Apostles. The centre of their work, as directed by our Lord, was Jerusalem. Their world began there and radiated in all directions. The chief personages, in the beginning of the Church's work in Jerusalem, were Peter and John. Their courage of faith and the undaunted way in which they met the opposition of those in authority are shown in the third and fourth chapters of Acts.

1. The Courage of Their Faith. The Church at this time was in full possession of the ministry of healing. What ever causes we may assign for the loss of this gift in later ages, at least the fact remains that it was exercised in Apostolic days. The man at the gate Beautiful is a notable example of the application of this power. We must admire the courage of faith by which they were able to believe that God would honour their word when they said to this man "Rise and walk." St. Peter makes it clear to all that it was not by their own power or holiness that the Apostles brought strength to this lame man. They invoked the power of Christ and they evoked the faith of the lame man. But it was also necessary that they have faith themselves. The courage of faith on the part of the Apostles is shown by this bold challenge to the man's infirmity, "In the name of Jesus Christ of Nazareth rise up and walk." Their faith had grown much since the time when Jesus rebuked them as, "ye of little faith."

2. In the Name of Jesus Christ. It is to be remembered that in all healing God is the great Healer. If we use material medicines to effect a cure for any illness we are only employing gifts which God has provided. If surgical skill is used it is the use of powers which God has given. If faith is used it is not the faith that heals, but faith is the means by which we lay hold upon the promises and power of God. The Apostles were strong in their teaching of this truth. The "name of Jesus" as used by them was no mere repetition of a formula but it was a prayerful invoking of Divine power in Jesus Christ. Moreover, it is worthy of note, in this connection, that our Lord and His Apostles did not ignore the existence of disease. Nor is there any use in our shutting our eyes to plain facts. It is also true that our Lord and His Apostles did not forbid the use of medicines in the treatment of disease. They did exalt faith as a means of reaching out for the power of God. It would be well for us to have our faith more strong. Wonders may still be wrought by the joint powers of faith and prayer.

3. Courage in Persecution. The fourth chapter records the beginning of persecution by the putting of the Apostles under arrest.

On the day after the arrest they were brought to trial before the Jewish Council. Peter boldly defended the position of the Apostles as teachers of the Gospel of Christ. He declared that it was Christ's power which had wrought the miracle of healing in the case of the lame man. The authorities could not gainsay the fact of the man's recovery but they threatened the Apostles and warned them not to preach any more in the Name of Christ.

Peter and John made the courageous answer that they would do what was right in the sight of God regardless of what men might think or do.

Courage in faith, courage in witnessing and courage against threatening persecution are the outstanding lessons for to-day.

Lambeth and Church Union in India

Rev. L. A. DIXON, M.A., O.B.E.,
Travancore, South India.

WILL India lead the world in Church Union? This is not a wild speculation, but a sober, serious question which is occupying the attention of missionaries and leading Indian Christians in India to-day. It is the result of a series of events of the past eighteen months and will be decided at the forth-coming conference at Lambeth. If the action taken there is favourable, we shall probably see in the near future a union of the Anglican and the Non-Conformist Christians of South India, and possibly with them the members of the reformed section of the ancient Syrian Church of Malabar. Should such a union come about, uniting as it will representatives of the three great divisions of the Christian Church,—the Western Church, the Eastern Church and the Free Protestant Churches—it would, undoubtedly, mark a new epoch in Church history.

In order to understand the events of the past eighteen months, it is necessary to review briefly the history of Church Union in South India during the past fifteen years. The progress of Christianity in India has always been greater in the South than in the North, and as a result the Christian community there is very much larger. As the work of the several mission bodies expanded and the numbers of converts grew, the question of the relation of such bodies to one another became increasingly more pressing. One of the direct results of this was the formation some ten years ago of what is known as the South India United Church, which is composed chiefly of the Presbyterian and Congregational Missions of the South, with adherents numbering into the hundreds of thousands. Of the missions not included in this union the Anglican (including the S.P.G. and the C.M.S.) the Wesleyan and the Lutheran missions are the chief, and of these the Anglicans are by far the largest, comparing favourably in numbers with the South India United Church as a whole. For several years there have been proposals on foot for one or all of these three to join with the South India United Church, and while such proposals had helped from time to time to make the respective positions of each clearer, nothing definite was accomplished.

Toward the latter part of 1918 there were several notable expressions on the part of Indian leaders, that the time for some definite action was at hand, and a conference of Indian pastors was asked for, in order that the matter might be given serious consideration. This conference was eventually called by the Rt. Rev. V. S. Azariah, the Bishop of Dornakal. As the first Indian to be raised to the Anglican episcopate and as chairman of the National Missionary Council Committee on the Indian Church it was appropriate that he should take the initiative. The conference met at Tranquebar early in 1919.

At this conference the four principal bodies of South India already mentioned were represented. In the papers which were read and discussed there was very marked expression given again and again to the thought that in the minds of most of the Indian pastors and laymen there was no real obstacle to Church Union, and that for many years numbers of these men had been longing for it. This was particularly noticeable among the representatives of the South India United Church and of the Church of England. As a consequence these representatives met after the conference had dispersed and after further discussion and prayer drew up a statement containing their unanimous views on the subject and their concrete proposals as to how these views might be put into effect. In the light of the attention which that statement has subsequently received, it is certain that it will go down in the history of the Christian Church in India as marking an important stage in the development of the Churches represented by the

signatories, if not the actual starting point of a united national Church.

After pointing out that union is according to the will of God and the teaching of Scripture, and that the present critical situation in India and the titanic task of its evangelization demand that the Christians show a united front, the statement proceeds to outline the basis on which union is considered possible and desirable.

In the Church the three scriptural elements should be conserved: The *Congregational* element representing the whole Church with every member having immediate access to God; the delegated, organized or *Presbyterian* element; and the representative, executive or *Episcopal* element. "Thus all three elements, no one of which is absolute or sufficient without the others, should be included in the Church of the future, for we aim not at compromise for the sake of peace but at comprehension for the sake of truth." The Anglicans asked that the *historic episcopate* should be affirmed but the "acceptance of the fact of the episcopacy and not any theory as to its character" should be asked for. Similarly the members of the South India United Church made one condition of union, namely, the recognition of *spiritual equality*, of the universal priesthood of all believers, and of the rights of the laity to their full expression in the Church.

FOUNDATIONS OF UNION.

On these common grounds union was proposed on the following basis:—

"1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation.

"2. The Apostles' Creed and Nicene Creed.

"3. The two sacraments ordained by Christ Himself—Baptism and the Lord's Supper.

"4. The Historic Episcopate, locally adapted."

While it was pointed out that the signatories could not commit their respective bodies to any action, the following plan for union was agreed upon.

"After full deliberation let the South India United Church if it desires union, choose from its own members certain men who shall be considered as Bishops. In the consecration of these first Bishops it is suggested that three or more Bishops of the Anglican Church shall lay their hands upon the candidates, together with an equal number of ministers as representative of the South India United Church. As soon as the first Bishops are consecrated the two bodies would be in intercommunion."

It is suggested that the difficulty of ministers of one body celebrating the Holy Communion in churches of the other body be overcome by a special "service of Communion" whereat those ministers who wish to do so should present themselves to receive at the hands of all the Bishops of the united churches a commission for such celebration of the Communion. The statement closes with this sentence, "While not committing our respective bodies, we, unofficially and individually, with the blessing of God, agree to work toward union on such a basis." The statement was then forwarded to the General Assembly of the South India United Church and to the Metropolitan for submission to the Episcopal Synod of India.

Immediately after the Tranquebar conference, the statement as drawn up by the participants was published throughout India. As was to be expected, it caused no little sensation. Christian unity, though always a subject of live interest among Indian Christians, at once became the subject of numerous articles and addresses. The proposals as put forward at Tranquebar were subjected to most searching criticism by Indians and missionaries alike. There were some of these who found grounds for serious disagree-

ment, notably among them being the Rev. Bernard Lucas of the London Mission. His chief contention was that by accepting the Historic Episcopate the members of the South India United Church would be forfeiting the benefits which their spiritual forefathers of the Free Churches of Great Britain had won for them at such great price. His criticisms were replied to with great vigour by Bishop Azariah who pointed out that this was a matter affecting the Indians, and that if they were in favour of the proposals for union it should be left to them to decide whether or not they would perpetuate the denominational differences of the West. While there were others who supported Mr. Lucas in his contentions, it was remarkable how the vast majority of Indian Christians and missionaries gave the proposals their whole-hearted support.

One of the first actions of the signatories was to forward a copy of the statement to the members of the Mar Thoma Syrian Church, requesting them "prayerfully to consider with them the question of uniting the divided churches of Christ in India." The Mar Thoma Syrian Church is the reformed section of the ancient Syrian Church of Malabar which claims to have been founded in the first century by St. Thomas the Apostle. It came into existence some seventy years ago as a result of a reformation caused very largely by the dissemination of the Scriptures in the vernacular of the Syrians in the early part of last century. It is now a very vigorous community and numbers among its members many of the most enlightened and progressive of the Syrian leaders. There are some 100,000 adherents. Its Suffragan Metropolitan, the Right Reverend Abraham Mar Thoma, D.D., a graduate of Wycliffe College, Toronto, is known to many of the readers of the *Canadian Churchman*. He, together with others of the leaders of his Church, received the statement with great favour. While they made it quite clear that they as individuals were not in a position to speak officially for the whole Church without the consent of the Synod, they stated that they welcomed the idea of union, that they endorsed the proposed basis, and that they were ready to consider a definite proposal from members of the Anglican and South India United Churches. In reply they wrote: "We understand that there is no question of the absorption of one Church by another, but that, standing on the principle of spiritual equality before our common Lord, we shall each seek to contribute the riches of our own spiritual inheritance to the United Church of the future. We shall be glad if this union brings the long-desired dawn of a new day of Christian unity, when there shall be neither Jew nor Greek, neither bond nor free, neither East nor West, but, as our Lord prayed, we shall all be one in Him."

The action taken by the South India United Church after receiving the statement from its members who had been at Tranquebar was prompt and effective. At the meeting of the General Assembly, which met soon afterwards, the matter was brought up and fully discussed. A resolution was passed favouring it but subject, according to the Constitution, to its being first adopted by the several local councils to whom it was immediately referred. These councils are nine in number and cover all parts of South India and Ceylon. At their subsequent meetings the question was brought up and fully discussed. Two of the councils approved of further negotiations but reserved the right to consider details. One of them favoured the idea of union but thought that the form of government should be left to the united Church after it had become independent. The remainder endorsed the Assembly's resolution without any restrictions. The Assembly's Committee on Church Union was thus empowered to proceed with further negotiations and arrangements were made for meeting with a similar committee appointed by the Anglican Episcopal Synod.

ACTION OF ANGLICANS.

Meanwhile important and no less significant action was being taken by the Anglicans. From Tranquebar copies of the statement were sent to the Bishop of Madras and the Bishop in Tinnevely. Of these the former is appointed by Government as the Bishop of the Madras Presi-

Lesson

RD, M.A.,
2.

July 18th, 1920.

Peter and St. John,
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dency; the latter is the Missionary Bishop in charge of the work in the C.M.S. and S.P.G. fields in the districts of Tinnevely, Ramnad and Madura. The remaining Bishop in the Presidency—besides Bishop Azariah, of Dornakal—was the Bishop in Travancore who was at that time in England. Both *Dr. Whitehead, of Madras*, and *Bishop Waller, of Tinnevely*, expressed themselves as being in thorough sympathy with the new proposals. When asked whether the proposed United Church would be free from all official connection with the English Church and State, and whether it would be in full fellowship with all evangelical Christians who might desire such fellowship, the Bishop of Madras replied:

"I believe that the constitution of the United Church should be quite brief and simple. My own opinion is that the most practicable plan in spite of its obvious difficulties is the immediate formation of an independent Indian Church. But we must be quite clear that it is to be really Indian and independent, and that it has perfect liberty to fashion its own life and constitution according to its own will. Most certainly it ought to be free from all official connection with the State and it is desirable that it should, as far as possible, be free from official dependence on all foreign Churches.

"As regards the second question . . . I think that all questions of this kind must necessarily be left for the new Church of South India to settle for itself. The right to decide this point is implied in the very idea of autonomy and independence.

"I can, of course, only speak now for myself, but personally I think that the only possible plan that offers any hope of success in the future is to form an Independent Indian Church on the basis of: 1. A constitutional episcopacy. 2. The acceptance of Holy Scripture as the ultimate standard of faith and conduct. 3. The Apostles' and Nicene Creeds as a sufficient statement of fundamental belief, and 4. The use of the two Sacraments ordained by Christ Himself.

"Then to give the Church freedom to work out its own system of Government, worship and discipline and to decide all questions as to its relations with other Churches according to its own judgment under the guidance of the Holy Spirit."

Such a statement, coming as it did from the official head of the Anglican Communion in South India and one of the foremost of the Bishops of India, carried with it very great weight.

In January of this year, the Episcopal Synod of India met in Calcutta. It was a gathering of particular interest as being the first at which the present Metropolitan, Dr. Westcott, had presided, and also as coming at a time when India was confronted with political problems which were influencing every phase of national life. The Tranquebar proposals for Church Union were here considered in the light of the problems and aspirations of India as a whole. They were discussed with great sympathy. The Metropolitan, who is known to be very closely in touch with the developments in the Indian Church, and whose sympathy with India's aspirations has won for him the confidence and loyalty of the Indian Christian leaders, spoke warmly in favour of them. At the close of the discussion a resolution was passed welcoming the overtures toward union, and appointing a special sub-committee to confer with the committee of the South India United Church with a view to considering more in detail the proposals submitted. The three leading members of this committee were the Bishops of Bombay, Dornakal and Tinnevely.

The Episcopal Synod also issued an important Synodical letter which has been given a very wide publication. It is addressed to the clergy and laity of India in order, as it states, "both that you may know what general principles are guiding us in all that we do, and also in order that we may put them before you as the principles which should guide all your thoughts in this matter." It is a brief but striking statement of the purpose and position of the Anglican Church in India in view of the fact that "the present is a time of exceptional opportunity and difficulty in which there have been serious negotiations tending towards union, and also

CHATS WITH WOMEN

THE impressive words in Prof. Michell's report of Mr. Hickson's mission at St. James' Cathedral, Toronto, must sink into every reader's heart. Soul and body purged and strengthened by God through one who has indeed "been with the Master." From another mission we read "Without doubt, a deep religious impression has been created in our midst, and many have been brought into closer relationship with Him, Whose touch has still its ancient power." There it is reported that a woman who had been paralyzed for ten years received a blessing and was healed; a young man who had been dumb for seven years got back his speech; a cripple who had not walked for four years received his strength, and from another city, a physician's wife, who had been blind for fifty years received her sight. How was it? Just by prayer, and faith. The blessing has come, and with it strength, to many hundreds, and no theoretical arguments can hold out against such wonderful facts.

Senator Shaffner, M.D., of Winnipeg, urges that the State should have control of the ventilation of public buildings, such as churches, theatres, schools, shops, etc. If the people who are anxious for proper ventilation formed the "State," there would be hope for reform along that line.

At a local horse-show held on Dominion Day it was nice to see pennants floating around the harnesses, "Be Kind to Animals," and also fastened up on the carts, "A Horse's Prayer," a touching appeal for kindness and thoughtfulness to his master. These were sent out by the Humane Society. It was also unusual to see that automobiles were forced into the background, and as they were trying to push their noses into every available bit of space, the

more definite proposals for reunion than any living memory can recall." After urging the persons addressed not to rest content until the unity of the manifold Body is not a matter of word or of profession but of deed and of truth" and "real, apparent and active," the Bishops proceed to outline the principles on which this is to be done:

THE BISHOPS' STATEMENT.

Though we have inherited the traditions of the Holy Catholic Church through the Church of England, we must not make the mistake of offering to the Indians as a permanent condition membership in the Church of England rather than membership of the Catholic Church as a whole. "In a word, the sole legitimate aim of our missionary work is to plant the Holy Catholic Church in this land." These principles not only define the object of our missionary work but also determine the lines of our action in the matter of union with members of other communities. "We do not invite bodies of Christians who are now out of communion with us to join the Church of England, but to join with us in realizing better the Holy Catholic Church of God. . . . We must never conceive of reunion as the absorption of other communions into the Church of England. Far be that from our thoughts. Let us conceive of reunion as the re-awakening of the great Church, the Universal Church, the Body of Christ." It is thus not a question of starting a new Church, but of renewing and reviving what already exists. The difficulty in doing this does not lie solely with others, it is due in part to our own negligences and ignorances. We recognize gladly "that *Jesus Christ has laid hold on many persons who in the present state of the Church are not in communion with each other*" and because we thus recognize the fruits of the Spirit in the lives of others "we desire all the more earnestly to re-discover the form of association which will

mounted policeman by a wave of his hand sent them into a by-way, where they belonged, and the noble horses with their kindly eyes were monarchs of all they surveyed. As we watched those machines with their glaring eyes trying always to get into the front line, we thought of what a woman said who had lived for some years on a broad drive-way, where motors stream along every few seconds, and although she regularly walked down this drive twice a week with her shopping bag, *never once* had she been offered a lift by any of these hundreds of motorists who passed along. She knew many of them, but they never turned their eyes to see if perchance they might help even down to the street cars a weary pedestrian, and we have heard many say that, during the street car strikes in Toronto, on the fashionable drives, the thousands of young girls, youths, and older ones driving their big cars, scarcely ever stopped for a passenger. Is it not hard to believe that selfishness or indifference has so completely enfolded the motorist? It seems to be nothing to them that they pass by the lame, halt, blind, or old, as they drive on in their mad whirl of pleasure. We wonder, too, if those women who are continually motoring and never take their maids for a pleasure drive, have the idea that domestic workers have not the same desires as they themselves, or are they merely machines to do the will of their mistresses.

A man said the other day that he thought all boys were cruel by nature, that every real boy enjoyed seeing animals being teased or tortured. I disagree with this, but I agree with the writer who says that boys can early be taught to be cruel or gentle. He says: "Give cruelty a chance, cultivate its spirit in the heart of youth toward the dependent animal life about it, and

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answer to the divine unity which is the source of all this human goodness. Once this outward unity is found, formed and consolidated, it will react on the inward unity of hearts which it expresses and make it a still more real unity." No official action can be taken by us in the present proposals until the action of the Lambeth Conference is known, but meanwhile a committee has been appointed to confer further with the representatives of the South India United Church.

In March last, these committees met in Bangalore for a two days' session. Bishop Azariah was chosen as chairman. It was agreed at this meeting that the basis of union as proposed at Tranquebar should be adopted. In considering the matter of the episcopacy, some important changes were made and agreed upon. "We are agreed" so reads the report "That believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church, we accept it as a basis of unity without raising other questions about episcopacy. That by a historic and constitutional episcopate we mean,

(a) That the Bishops be elected by representatives of the diocese and approved by representatives of the province;

(b) That the Bishops shall perform their duties constitutionally in accordance with such customs of the Church as shall be defined in a written constitution;

(c) That continuity with the historic episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate be demanded."

The questions of the equality of ministry, the equality of membership and communion with other evangelical churches were touched upon, but no agreement was arrived at regarding them.

(Continued on page 449.)

The Peace of Jerusalem

Rev. Prof. H. T. F. DUCKWORTH, M.A., Trinity College, Toronto

The Church of the Holy Sepulchre is full of obviously false relics and sanctuaries—patent inventions foisted upon the credulity of ignorant and unlearned folk under commission from the Father of Lies. The devotions practised there are no worship of God; they are the apotheosis of stones and bones. Yet all the sanctity attributed to the very material of the Church does not restrain men who profess themselves to be religious in the strictest sense from cherishing and indulging in the worse passions. The various Churches or Sects are bitterly jealous of each other. They contend on occasion with the most unseemly violence for recognition and satisfaction of their several claims to guardianship over holy places. The pavement surrounding the Sepulchre has more than once been stained with blood shed by Christian hands. "See how these Christians hate one another!" must often have been the grim comment of the infidel who has witnessed the contentions of Greeks and Latins, Armenians, Georgians and others—and has indeed intervened again and again to put down Christian disorder and tumult at the foot of Calvary and the Sepulchre. The Church of the so-called "Holy Sepulchre" is a haunt of horror, "a den of devils, a cage of every unclean bird." Its mouldy atmosphere reeks of a poisonous mixture of filthiness, fanaticism and fraud. Down with it therefore; "down with it, down with it, even to the ground!"

So much for the Church of the Sepulchre and its solemnities as contemplated from the standpoint of seven censurers. Can anything be urged in mitigation at least, if not in refutation, of this judgment?

UNCOUTH, UNKEMPT, UNWASHED.

It is impossible to deny that in the course of nearly sixteen centuries, which to a great degree have been "times of ignorance," many things unseemly and profane have been done in the Church of the Holy Sepulchre. But it must be remembered that these scandals have not been of daily and hourly occurrence. They have not constituted the whole life of the place. Who will undertake to maintain that over against the fierce contentions of rival sects in sight of what the combatants on both sides alike firmly and sincerely believed to be the veritable Calvary and Sepulchre, there has never been any instance of adoring faith, never one spiritual offering acceptable to God? Millions have worshipped at these sanctuaries in the course of the ages that have elapsed since the reign of Constantine. Have they all been conscious imposters?

Most of these worshippers have been uncouth, unkempt, unwashed and unlettered; greatly lacking in qualities which we deem to be "requisite and necessary, as well for the body as the soul." Such also were our ancestors in times not so very far past; such too may our successors become, if the fabric of society is broken up by "war to the knife" between classes, and civilized men "go back to the jungle." The explanation, if not the excuse, for the illiteracy and uncouthness of so many among the worshippers at Calvary and Sepulchre of the Gospel narratives, one national histories. What sort of chances have Greek "rayahs" or Russian "moujiks" had in times past?

Turning now to the question whether the Calvary and the Sepulchre of the tradition of the Churches of Jerusalem, Antioch, Alexandria, Constantinople and Rome can be regarded as the Calvary and Sepulchre of the Gospel narratives, one may begin by observing that when Constantine signified his desire for the ascertainment and uncovering of those holy places, Bishop Macarius of Jerusalem was not for a moment at a loss whither to go and how to proceed. The site of the Sepulchre (and in consequence, at least in some measure, that of Calvary also) was indi-

cated for him by the emplacement of a temple of Venus. The temple stood within the walls of the city. Macarius knew, quite as well as the best instructed of our Sunday School boys and girls, that our Lord had suffered "without the gate." Nevertheless, he went to work for the uncovering of Calvary and the Sepulchre on an intra-mural site.

THE SITE OF GOLGOTHA.

In so doing, he was guided by the tradition of the Church over which he presided. Now, seeing that the Church-tradition of Jerusalem asserted that Calvary and the Sepulchre lay concealed under the Temple of Venus in Aelia Capitolina, it is plain that the places of the Crucifixion and the Resurrection were still identifiable by the Christians of Jerusalem at the time when Hadrian's city was built on the site of the city of Herod.

Hadrian's city, Aelia Capitolina, was founded and inaugurated between A.D. 130 and 140. The sites identified by the Christians of that epoch as Calvary and Joseph's Garden must have been the sites so identified by the Christians who returned from Pella to Jerusalem after the destruction of the Temple. The date of that return, if it could be ascertained, would probably be found to fall about A.D. 72 or 73, and the period of the sojourning in the country east of Jordan to extend over some six or seven years. The Christians returned to find the site of Jerusalem bestrewn with debris. Nevertheless, some landmarks still remained; in particular, the three great towers which had guarded the northern part of the "Upper City" or "Upper Market."

It can hardly be doubted that the locality of Calvary and the Sepulchre was perfectly well known to the Christians of Jerusalem at the time of the outbreak of the Great Jewish Rebellion (A.D. 66). Must it be supposed, or even taken for certain, that in the course of six or seven years' exile from Jerusalem, the Christians entirely lost that knowledge, so that they could not have even approximated to a true identification of those sites when they returned? What was known in A.D. 32-33*, was surely known in A.D. 66, and the knowledge of A.D. 66 might well be preserved until A.D. 70 or 73 by the power of memory among the exiles in Pella and Persia. The tradition, not of an uncertain conjecture, but of reliable knowledge, resumed by the Church of Jerusalem after its return, could be preserved as a continual possession down to, and past, the insurrection of Bar-Kokhab and the foundation of Aelia Capitolina, even to the day when Constantine, having brought the Empire and the Church into alliance, resolved to pay signal honours to the scenes of the Nativity, the Passion, the Resurrection and the Ascension, of the Church's Founder.

The Christians of Jerusalem, in the age that elapsed between the first foundation of their Church and the accession of Constantine to sovereignty over the East as well as the West, were not altogether unlettered folk. There is no lack of ground for believing that they were, on the average, far better educated than the vast majority of the native Christians of modern Palestine. At the same time, they probably depended on their memories, and used them, in many cases where we should depend on written notes and statements. The history of the Church of Jerusalem in that age is but imperfectly known; only fragments of it have been preserved. There may be nothing that demonstrates, but there is nothing to disprove, the supposition that they were careful at least to preserve the remembrance of the places where their Lord had been crucified and had risen again from death. Eyewitnesses

*The year of the Crucifixion, if the 15th year of Tiberius (Lk. 3:1) is A.D. 29-30.

of the Crucifixion must still have been living at the time of the return from Pella, and even later. The tradition of identification would thus obtain a very favourable start, and it is more likely than not, if it is not demonstrably certain, that this tradition was preserved unimpaired for nearly three centuries. The burden of proof indeed lies upon those who impugn the tradition, and even if it must be granted that the solving of the question concerning Calvary and the Sepulchre can only be arrived at by a balancing of probabilities, yet "probability is the guide of life," and the preponderance of probability is on the side of the tradition of the Church of Jerusalem, even though that Church has erred "not only in living and manner of ceremonies, but also in matters of Faith."

DESTROY THE CHURCH OF THE HOLY SEPULCHRE.

The only consideration that could justify the demolition of the Church of the Holy Sepulchre is the possibility, which is real enough, of erecting in its place a nobler monument of the Passion and the Resurrection. No work of men's hands could be entirely worthy, but a less unworthy building, or group of buildings than the present one, ought to be provided. The existing fabric is an unskilful restoration carried out in the year 1809-1811 after a very destructive fire, and the parts that are at all worth preserving are comparatively few. The chapel or shrine enclosing the rock of the Sepulchre is an architectural monstrosity, and for the most part the interior of the Church is gloomy and grimy.

Yet more important and necessary than new buildings is a new mind among those who would worship in them. A new "coming of the Holy Ghost" is needed. Those who are zealous for pure worship might do something by way of preparing the hearts of fellow-believers for it. The first and most necessary thing is to induce the Christian groups in Jerusalem, which at present are mutually jealous and hostile, to lay aside their contentiousness. But peace will not be preached with much effect to them that are far off, unless those who preach it, can speak for households of faith at peace within their own walls and with each other. This, however, is another reason, besides many others, why those who are jealous for the honour of the Name of Christ in Jerusalem through making peace in the Churches thereof—and all Christians ought to be jealous for this—should take thought and bestir themselves for peace and unity of mind among themselves.

In these days, when the study of abnormal psychology is fashionable, the following passage from one of Thackeray's "Roundabout Papers" is interesting. He speaks of how in writing his novels the characters seem to take matters into their own hands. "I wonder do other novel writers experience this fatalism. They must go a certain way in spite of themselves. I have been surprised by some of the observations made by my characters. It seemed as if an occult power was moving the pen. The personage says or does something, and I say 'How the dickens did he come to think of that?' We spoke some time ago of the inflated style of some authors. What if there be an afflated style, when the author is like a Pythoness on her oracle, and mighty words, words which he cannot help, come blowing, and bellowing, and whistling through the pipes of his bodily organs." Compare this with what Mrs. de Morgan said in her recently published memoir of her husband. Speaking of his literary methods she said "He let his characters go their own way. Sometimes, when he was writing a novel he would say of some characters 'I wonder what so and so will do today?' One is again reminded of another inspired writer, the poet Wordsworth, when he says:

"Think you amid the mighty sum
Of things for ever speaking
That nothing of itself will come
But we must still be seeking.
Nor do I doubt that there are powers
Which of themselves our minds impress,
And we can feed these souls of ours
In a wise passiveness." DOWNEASTER.

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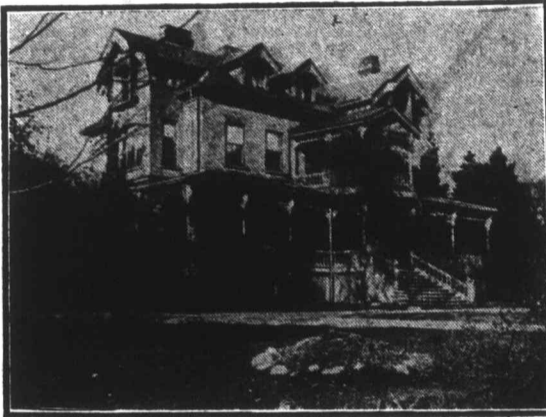
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CLOSING EXERCISES OF OVEN- DEN COLLEGE.

THE Closing Exercises of Owendon College, Barrie, were held on Friday afternoon, June 18th. The beautiful grounds of the college overlooking Lake Simcoe were filled with the parents and friends of the girls.

Mrs. Drury presented the prizes for holiday work and the Rev. A. R. Beverley acted as chairman in the absence of Premier Drury. Mrs. Elgood, in reviewing the school year, referred to the opening of the museum in October last by Sir Edmund Walker. The museum, which is a gift to the school by Mr. D. T. Rees,



OVEN-
DEN COLLEGE, BARRIE, ONT.

contains specimens of minerals, coins, birds, fossils, fish, Indian relics, weapons, etc., and is of the greatest educational value.

During the year an Old Girls' Association has been formed. One old girl has distinguished herself at the end of her second year by taking second place in first-class honours in the department of Modern Languages at the University of Toronto. The aim of the school is to study the individual needs of each girl and to try and produce a symmetrical all-round development that will best fit them for the duties of life. Tea was served on the lawn and afterwards the girls entertained their guests by presenting a program of sports.

SCHOOL CLOSING AT OTTAWA.

At the Closing Exercises of the Carleton School, in Ottawa, recently, the prizes were presented to the pupils by Miss Ruth Jenkins, one of the school's "Old Girls," who leaves early in September to take up missionary work in China under the M.S.C.C. Among other rewards, certificates were presented to those pupils who this year had won the privilege of having their names placed upon the school shield having never been late nor absent and having had no demerits during the whole year. Miss Claribel Smith, the Principal, who spoke a few words introducing Miss Jenkins, said that it was most suitable that Miss Jenkins should present these certificates as she had won the distinction four times in succession. Miss Marjorie Jenkins, a twin sister, had never been late, never absent, and had no demerits for five successive years. The sisters matriculated from the school to McGill University in 1911, Miss Ruth Jenkins winning an exhibition. A reunion of the Old Girls took the form of a shower for Miss Ruth Jenkins, when many useful gifts were presented to accompany her to her new home in China next September.

In a recent striking address at Pwllheli to the Union of Welsh Independents, Mr. Lloyd George strongly insisted that without the help of the Churches no statesmanship could meet the needs of the world.

OBITUARY.

Susanna H. Claringbold, after a lengthy illness, passed away on Sunday, June 13th, at the home of Mr. and Mrs. W. E. Conway, 396 Downie St., Peterborough, with whom she had resided since the death of her husband, the late H. P. Claringbold, nearly four years ago. A short service was held at the residence, Monday, at 9 p.m. The body was interred at South Fredericksburg from St. Paul's Church on Tuesday last, the Rev. H. Pringle officiating. The late Mr. and Mrs. Claringbold came from Kent, England, over 63 years ago and settled in South Fredericksburg, on the shores of the Bay of Quinte. The surviving members of the family are: Horace G. and H. Amess, of Buffalo; Mrs. Jos. Mills, Mrs. W. E. Conway, Peterborough; Mrs. E. R. Sills, Mrs. A. P. Young, of Bath; Mrs. Ira White, of Expanse, Sask. Deceased was a lifelong member of the Church, and one of the first members of the W.A. to the M.S.C.C. For 17 years she was president of her local Branch, for which she was made a life member, taking an active interest in W.A. work up to the time of her last illness. Mrs. Claringbold was a subscriber to the *Canadian Churchman* from its commencement up to her death.

On June 30th, Mrs. J. C. Chadwick, of Guelph, was instantly killed by falling down an elevator shaft. She was the widow of the late J. Craven Chadwick, father of his Honour Judge Chadwick. She was Miss Beatty, of Toronto, but has lived in Guelph for many years. Her death in such a distressing manner has caused deep grief and regret among her relatives and many friends. She was a faithful and valued worker at St. George's Church, and took an interest in all works for the public good.

The death occurred on June 24th at "Acamac," St. John, the summer residence of her daughter, Mrs. H. C. Rankine, of Mrs. Robert Taylor, widow of Robert Taylor, boot and shoe manufacturer, of Halifax, who died in 1900. She was born in Liverpool, N.S. The late Mrs. Taylor was very highly esteemed; she abounded in good works, and the poor had in her a sincere friend. She was one of the oldest members of St. Paul's Church, and was a real worker in connection therewith.

ST. STEPHEN'S JUBILEE.

The 50th anniversary jubilee services in connection with St. Stephen's Church, Gorrie, were held on Sunday morning and evening, June 20th, the Ven. Archdeacon Perry, M.A., of Hamilton, being the special preacher. Special music was rendered by the choir on both occasions. Large congregations greeted Archdeacon Perry and he will long be remembered by the forceful, practical and instructive sermons delivered. On Monday, the 21st, owing to the wet weather, the proposed garden party, which was to have taken place on the rectory lawn, took the form of a supper and concert in the township hall. Notwithstanding the downpour of rain, a large crowd gathered. On Thursday afternoon an "At Home" was held at the rectory lawns for the visitors and friends. At 8 p.m., the closing service was held in the church, when the Rev. R. J. M. Perkins, M.A., of Chatham, a former "Gorriette," preached an appropriate sermon. The members of St. Stephen's Church are deeply grateful to Almighty God for the inestimable benefits during many years. The Rector, Rev. P. G. Powell, leaves the parish this week to resume charge of the parish of Ridgetown.



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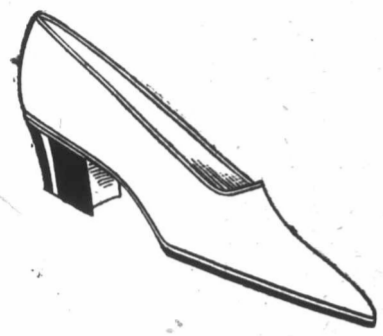
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All Over the Dominion

A successful garden party was held in connection with St. Matthew's, Toronto, last week. The proceeds will be devoted to the Church Building Fund.

The Rev. W. J. Taylor, of St. Paul's, Toronto, and family, have moved to their new parish, St. Nicholas', Birchcliff.

The Rev. B. Watson has been appointed by the Bishop of Quebec to succeed the late Canon Heburn as incumbent of the Mission of Stanstead.

Archdeacon Woodall has returned to his parish at Porquois Junction, Moosonee, after a visit in Toronto. He took part in the Mission of Healing at St. James', Toronto.

Mr. Justice Routhier, a Judge of the Vice-Admiralty Court, a noted jurist and the author of "O Canada," died at his home in the province of Quebec on June 27th, aged 81.

The colours of the 27th city of Winnipeg Battalion were deposited for safekeeping in St. Matthew's Church in that city on June 27th. The service was conducted by Canon A. B. McElheran, the Rector.

The Rev F. G. Legallais has very nobly undertaken to remain on the coast of Labrador, in charge of St. Clement's Mission, for another year. He strongly urges, however, that reinforcements be sent down, another Priest or Deacon, and lay readers who will also teach school. Mr. Legallais reports \$400 collected on the coast for the Forward Movement and \$200 for the Diocesan Board. He also announces that the new school building at Mutton Bay is finished.

Archdeacon Davidson, of St. John's, Peterborough, held a service of "Laying-on-of-hands" at the same time as the service in St. James' Cathedral, Toronto. He was assisted by the Rev. E. R. James, of Omeme. One who was ill with anæmia, and attended, said, "He had never felt the power of the Holy Ghost as he did then, and was calmed and strengthened."

The garden parties held under the auspices of St. Paul's, Chatsworth, and St. Mark's, Holland township, Ont., proved a great success. The Rev. A. C. Silverlight, late Curate of the Church of the Epiphany, Chicago, Ill., is Rector of the above churches.

The regard in which the people of Holy Trinity Church, Toronto, held their late sexton, Thomas Lovell, was shown on July 1st, when a large congregation assembled in the church for the funeral service. The Rector, the Rev. Louis Ralph Sherman, conducted the service, the Very Rev. Dean Owen, of Hamilton, a former Rector of Holy Trinity, read the lesson, and the closing prayers were said by Rev. A. J. Arthur, who was formerly Curate-in-charge of Holy Trinity.

Mr. F. G. Killmaster, organist of St. Paul's Cathedral, London, has resigned and will go to Regina on September 1st, where he has been appointed director of the Conservatory of Music at a salary of \$5,000 a year. Mr. Killmaster came to London from the Church of the Redeemer, Toronto, about seven years ago, succeeding the late George B. Sippi, and has been in charge of the choir and organ of St. Paul's Cathedral since then, with the exception of two and a half years in the army in London and overseas. Mr. Killmaster has been immensely successful at the Cathedral, having displayed ability of a high order. He has taken a most active part in the musical life of London since coming there.

The members of the Kingston corps of the St. John Ambulance Bri-

gade attended Divine service in St. George's Cathedral, Kingston, on June 27th. They were welcomed by Dean Starr, Rector of the Cathedral, and special reference was made to the occasion by the preacher, Major the Rev. W. E. Kidd, M.C. The members present all performed service overseas. Mrs. G. Hunter Ogilvie is the commander of the Kingston command and Mrs. Carruthers is secretary.

Mr. Horace Wilson, A.R.C.O., organist of St. John's Church, Ottawa, has received the appointment of organist of St. Paul's Halifax. Mr. Wilson, who is a native of Yorkshire, is a graduate of the Royal College of Organists. He began his musical career in England, but was soon called to fill an important post in Ireland. The call of Canada reached him, and now he leaves Ottawa to come to Halifax, principally on account of the lure of St. Paul's fine organ and the extended field offered in Halifax at the present time.

At the request of the Bishop of Moosonee, and with the permission of the Bishop of Toronto, the Rev. A. L. Fleming, L.Th., sails from Montreal on board the Hudson's Bay Company's steamer for Baffin's Land in order to visit the Eskimo at Lake Harbour and bring back reports to Bishop Anderson. It will be remembered that eleven years ago Mr. Fleming was one of the pioneers who opened up the work in Lake Harbour district under exceptionally difficult circumstances. Since his return in 1915 there has been no resident missionary in the country, but Dr. Peck, as superintendent of the work, has visited Lake Harbour each summer. Dr. Peck is no longer able to go north, and, under the circumstances, the authorities of Wycliffe College have granted Mr. Fleming leave of absence so that he may carry out the work desired of him by his former Bishop. All going well and ice conditions permitting, Mr. Fleming hopes to return to his duties as financial secretary at Wycliffe College in October. The prayers of the Church will follow Mr. Fleming that he may have journeying mercies, and that his visit may prove a means of great blessing to the Eskimo.

On June 28th last, at his home in Rawdon, Hastings County, Ont., Henry Brown passed away. He had been associated with the development of Hastings County for more than three-quarters of a century. He was born nine years before Belleville was incorporated as a town. As a boy, he saw the county beginning to make its first gravel roads, and where now the farmers speed along over good macadamized roads in comfortable motor cars, Mr. Brown, as a boy rode behind a plodding ox-team to the Belleville market. The funeral service was held in St. Mark's Church, Rawdon, of which Mr. Brown had been a member from the time of its construction. Rev. S. E. Morton, the Rector, officiated, and Rev. C. M. Harris, Rector of Marmora, who, for nearly half a century had formerly been in charge of St. Mark's, spoke feelingly of his long and cherished association in church work with his deceased parishioner. Mr. Brown is survived by his wife and seven children.

MARRIAGE

BROUGH-BEVERLEY SMITH—At St. Paul's Church, Bloor Street east, on July 3rd, 1920, by Dr. H. J. Cody, Isabel, widow of the Rev. T. Beverley Smith, to R. W. Hume Brough.

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MEMORIAL PULPIT DEDICATED.

In St. James' Church, Kingston, a pulpit of very handsome design was recently dedicated "to the Glory of God and in loving memory of Harold John Farrar, only son of Joseph and Grace F. Farrar, signaller First Canadian Heavy Battery, who died at Rhyll, N.W., May 30th, aged 21 years." The service was conducted by the Bishop's commissary, Ven. O. G. Dobbs, M.A., Archdeacon of Kingston. After the prayers and sentence of consecration, addresses were given by the Archdeacon and Lt.-Col. Alex Gordon, D.D., Chaplain of the Military District. There were in attendance Lt.-Col. J. B. Dunbar, representing the officer commanding the military district, Lt.-Col. Gillespie, in command of the cadet work of the district, the staff of the Kingston Collegiate Institute, the officers of the Collegiate Cadet Corps, of which Harold was commander at the time of his enlistment of overseas' service, the Girl Guides of the Collegiate, the men of St. James' honour roll in the city, with other returned men attending St. James. A large congregation assembled to do honour to one who was especially well known and beloved in the parish.

Harold Farrar was born in the city of Montreal, on August 17th, 1897. He showed his interest in the Church and its services in early days, becoming a chorister at the age of eight years. In 1912, his family moved to Kingston and became members of St. James', Mr. Farrar serving as warden for two years previous to his removal to Toronto in 1918. Harold's confirmation marked a definite consecration to the Master's service. He became a teacher in the Sunday School, a member of the Brotherhood of St. Andrew, and in time secretary and president of the A.Y.P.A.

His record as a student at the Collegiate was exceptional, and when he wrote in 1916 on the Honour Matriculation Examination he won the McLaughlin scholarship at Queen's University. His influence upon his fellow students at the Collegiate is seen in the fact that when he left that institution he was commanding officer of the cadet corps. It is no wonder that his parents looked forward to a very brilliant career for him, or that his Rector rejoiced when shortly after his confirmation he announced his intention of studying for the ministry.

At the age of eighteen he joined the 72nd (Queen's) Battery, with which he went to England in October, 1916. From Shorncliffe he went with a volunteer draught to France and was immediately sent to the front to serve as a signaller with the first Canadian Heavy Battery. At Passchendaele he was gassed and was sent first to the hospital at Boulogne, and then to a rest camp for some weeks. After the armistice he went with the army of occupation into Germany, and was four months at Bonn. On his return to England he developed pleurisy and was sent to the hospital at Winereux, and thence to Orpington. When expecting to sail for home, he was reported unfit and sent back again to hospital, this time at Rhyll, N.W. From there he passed into the more immediate presence of his supreme Commanding Officer, the Lord Christ. The spirit in which he lived his life and passed through the trying time of conflict is seen by the entry, towards the close in his note book: "I have fought the fight. I have kept the faith."

On the pulpit as expressing their faith and thought concerning their son, his parents have had carved the words: "To be with Christ, which is far better." At the evening service, the Rector of the church, Rev. T. W. Savary, preached upon the words, making special reference to Harold and the message of his life to all,

but especially to the younger members of the congregation, appealing to them to take "the torch that he from failing hands had thrown."

* * *

W. SIMCOE DEANERY W.A.

The W. A. Deanery of W. Simcoe held their third conference in All Saints' Parish Hall Penetanguishene, on June 16th, with great success. Some 90 members were present from Collingwood, Duntroon, Barrie, Alandale and Stayner. Midland was also represented, though in another deanery. Mrs. Arthur, of Collingwood, convener, presided, and addresses were given by Miss Cartwright, Dio. pres., Mrs. Yeoman, E.C.D.F. sec., Rev. Mr. Ben Oriel and the Rural Dean, Rev. N. A. F. Bourne. Luncheon and tea were served in the rectory and in the intermissions the guests were shown some of the places of interest in the picturesque and historic town. At the afternoon session Mrs. Bourne was presented with a life membership and gold W.A. cross in recognition of her good work with the junior branch in the parish. The next meeting will be at Barrie.

* * *

FROM WEEK TO WEEK.

(Continued from page 440.)

rule in various parts of the world is not understood or is misunderstood. Practically every Canadian, and a vast majority of Americans desire to be sympathetic and friendly towards Great Britain. They are, however, constantly puzzled by reports set forth in despatches and newspapers that represent the selfishness, greed, tyranny, etc., of the British government. They suggest that England entered the war for what she hoped to get out of it. Now they say, "See we told you so." African possessions, Egypt, Palestine, Mesopotamia, etc., have been grabbed because they are profitable to her. What she didn't want she generously assigned to her Allies. Then again, observe her tyrannical rule in India, Egypt, Ireland, etc., contrary to the will of the ruled. Every responsibility assumed has a definite recompense in view and the recompense is the chief factor in the assumption. And so it goes *ad infinitum*. "Spectator" would suggest that a man closely in touch with the British government, of requisite journalistic ability and tact, be established in Canada. He would watch for all adverse propaganda on this continent, and indirectly reply to every statement calculated to damage the prestige of our Empire. This is not a counter propaganda, but a needed corrective. It is the setting forth before the public of facts, requisite to the understanding and answering of the criticism raised. There are thousands of good loyal Canadians who are puzzled when confronted with the supposed iniquities of England in her colonial and trade policies. They want to be defenders of their mother country, but they have not the information. If they had they would be missionaries in the cause of defence against vilification. The same thing applies to tens of thousands of Americans. The writer suggests Canada as the proper base for such work, first because it is British soil, and secondly such information would receive wider acceptance in the United States than could be secured by direct action in that country. Not long ago Sir Edward Carson complained in the House of Commons that no effort was being made to counteract the propaganda on this continent. Let not British statesmen forget that their friends as well as strangers need to be informed on these subjects.

"Spectator."

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LAMBETH AND CHURCH UNION IN INDIA.

(Continued from page 444.)

The next official step must be taken by the Lambeth Conference. The Bishops in India, both individually and collectively, have gone as far towards endorsing the Tranquebar proposals as it is possible for them to go without some expression on the part of the supreme governing body of the Anglican Church as a whole. If the decision and ruling of that body are favourable, it is altogether likely that India will witness in the very near future a move towards organic Church union which, as we said at the outset, will make a new epoch in Church history.

INFLUENCE OF POLITICAL SITUATION.

Thus far no reference has been made to the effect which the political situation in India had in bringing about the Tranquebar conference and the proposals there agreed upon. Even the most cursory glance over the political events in India during the past five years will show how great this effect was. The tide of nationalism was already rising in India when the war broke out. The feeling that Indians should be given greater freedom and that Indians should be entrusted with greater responsibility in the government was steadily making itself felt. With the outbreak of the war and the truly remarkable spirit of loyalty which was shown on every side throughout the Empire, that feeling was greatly intensified. The part which India played in the war was no inconsiderable one, and certainly not one of which she need have any reason to be ashamed. That she should be represented at the Peace Conference by her own sons was but fitting. Even more significant than her representation at Versailles, however, was the passing of the India Bill by the British Parliament in December last. By that bill India ceases to be a dependency of the Empire as in

pre-war days and sets out to take her place with the other self-governing Dominions. "Nationalism" and "Home Rule" represent ideas which are uppermost in the minds of Indians to-day.

It is not surprising that these ideas have found expression among Indian Christians. Just as the political leaders have felt that the time has come when India should be given greater control of her own destinies, so the Christian leaders have felt that the time has come when the future of the Church of Christ in India should be increasingly controlled by Indians. In his sermon in St. Paul's Cathedral last month, Bishop Azariah pleaded for this when he urged that what India needed to-day was a *Church of India, not a Church of England in India*. The Bishop of Bombay expressed the same idea when he stated in London last August that the Church authorities in England should take care not to tie the hands of those who would see such a Church of India established.

The spirit of nationalism not only accounts in great measure for the demand for a National Church, but it also helps to explain the way in which the various Christian communities are tending to draw together. The welfare of "Mother India" has been the bond which during the past three years has brought together Hindus of all castes, and even Hindus and Mohammedans—a thing which a few years ago many would have thought quite impossible. Is it much wonder, therefore, that Christians professing faith in the same Lord should seek to join together, especially when the differences which keep them apart are so often exotic? It is not reunion that they seek, but union. As one of the signatories at Tranquebar has written: "The Tranquebar statement was drawn up and signed by Indians who, desired to take one step in the constitution of a National Church of India. It was not a call to the Free Churchmen of England to unite with the Church of England. Such phrases . . . as 'the faith of our forefathers,' 'the Church from which we came out,' 'the birth-right purchased for us at a great price,' 'disowning or being untrue to our past,' are all beside the point for Indian Christians. None of us at Tranquebar could be said to have come out of any Church, nor to have thrust anyone out of our churches. *The faith of our forefathers is heathenism pure and simple.*"

THE LAMBETH DECISION.

Will this spirit of nationalism, and the attendant aspirations so widespread in India to-day be given due consideration by the Bishops at Lambeth in arriving at their decision? Or will that decision be based upon prevailing conditions in Britain and so be "beside the point for Indian Christians?" These are the questions which are being asked in India to-day. One cannot help feeling that the spirit which will produce the decision best calculated for the good of the cause of Christ in India is the spirit shown by Lord Curzon when in supporting the new India bill in the House of Lords he said: "India will not be as well governed under the new scheme, but it is much more important that the people govern themselves."

One further fact in closing. The conference at Tranquebar had a dual purpose. It met to consider not only the question of Christian unity, but also the question of evangelism. And surely the two are not unrelated; for as we engage in a common effort to proclaim the Gospel of Jesus Christ we cannot help feeling the urgent need for a united front. Allegiance to and service for a common Lord must bring men together. As

the Bishop of Uganda has recently expressed it: "There is one centre, and one only, in which reunion is possible and in which it is safe. That centre is Christ Himself. The nearer we approach to Him, the closer we find ourselves to one another. The higher we ascend 'the heavenly places' in Him, the less can our ecclesiastical differences keep us apart. God is in these brethren as God is in us. Each recognizes in the other the same spirit, and heart cries out to heart across the gulf. Each is increasingly conscious that he has need of the other—neither without the other can be made perfect. And when at the feet of the same Master, the two can kneel together, reunion cannot be far distant."

CHATS WITH WOMEN.

(Continued from page 444.)

by the law of its being, it manifests itself in human relations. A thousand times, murder itself has been traced back to a childhood of cruel deeds." Parents are responsible for the cultivation of either trait in their children, and teachers, too, have a great work to do in this respect. Put into our boys' hands, *Our Dumb Animals*, or *The Burgess Stories for Children*, and you will surely instil a desire to protect birds and animals. Give them the *Rod and Gun in Canada*, and they may get the idea that *trapping*, and *shooting*, are morally right, and may be most profitable. Possibly some of your boys have indulged in sport such as this:

"The small boy placed by the meadow creek
A steel trap held by a long, strong chain.
A muskrat came, and the jaws went,
'Crunch,'
And the night,—ah, the cruel night
was young!
He gnawed at his leg,—'twas a hideous lunch,
But the terrible trap-jaws clung and clung.
'The little lad at the dawning came,
He was kind when he wasn't in search of 'game';
He ripped from his victim the velvet hide
For Milady's wardrobe must be supplied."

In her pretty story, *Birds of the Merry Forest*, Lillian Leveridge is giving valuable lessons on kindness to birds, and Thornton Burgess makes Farmer Brown's boy a hero in the young reader's eyes, for he appears always at the opportune time,—to rescue, not to kill, the *Animals of the Green Forest*.

In her pleasing story, *Children's Fairyland*, Jesmond Dene makes one characteristic stand out most clearly as necessary in our lives if we expect the good fairies to hover around us, and that is *kindness*. Let gentleness and kindness fill our hearts, and it can not but draw to us dumb animals, as well as many human beings.

Although the PLUMAGE BILL has not passed the British Parliament, public opinion is being kept alive on the subject of the iniquitous trade in the beautiful plumage of exotic birds, and prominent women in England are setting the example of refusing to wear plumes which are suspected to have been obtained by cruelty, among them Queen Mary and Queen Alexandra. Madame Deschanel rejected a gift hat because it was ornamented with ospreys. Women are also writing strong articles in the various papers. Society women have formed street parades with the placards: "Save the birds, help

the Plumage Bill." If only the right kind of women get behind this humanitarian movement strongly enough, the trade will have to go, for demand controls the trade, fashion controls the demand, and masses of women all over the world are *slaves* of fashion, and "follow the leader," without regard to common sense, or right and wrong. A young woman stood beside a coffin and chattered thus: "How do you like the wreath I got for cousin Tom?" (He was lying in the casket.) It was one of those shiny black everlasting foot and a half wreaths, showy and serviceable. "The florist told me they were the correct thing now, for the Joneses, the Woods, the Blacks and all the best people are using them. So the family all chipped in, for they're very expensive, you know. It is effective, isn't it?" One can scarcely conceive of such thoughts in any human, civilized creature, but that is true, and so the Joneses and others who are considered "the best people, don't you know," will have to set a fashion of feather substitutes, and then how quickly ospreys, etc., will be discarded. By the way, there are many kinds of artistic substitutes, and they ought to satisfy the most fanciful feminine minds.

JEANNE ACADIENNE.

Seventy-two Bishops of the American Church have accepted invitations from the Archbishop of Canterbury to be present at the Lambeth Conference.



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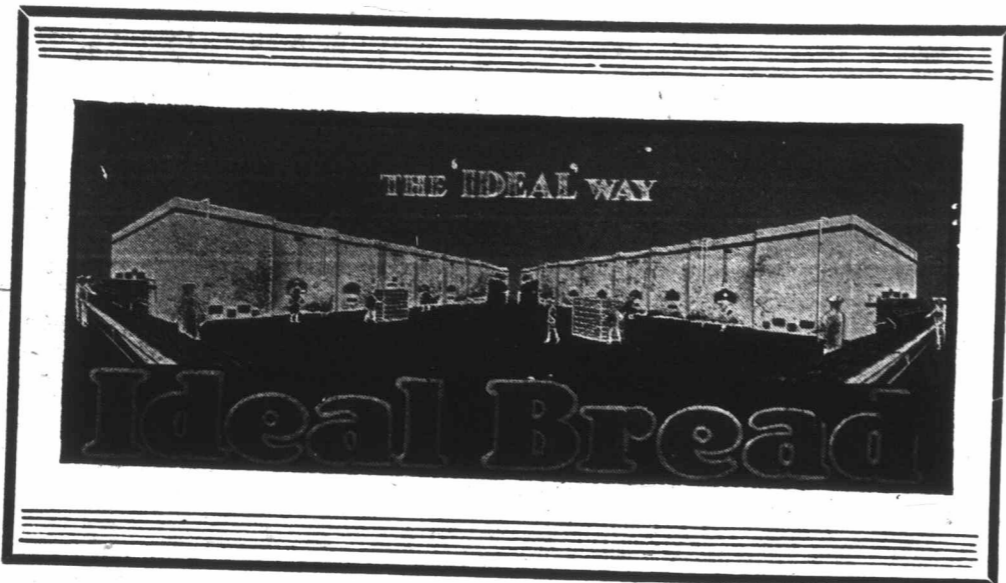
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Birds of the Merry Forest
 By LILIAN LEVERIDGE
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CHAPTER XVI.
 Shadow Hears the News.

"HALLO!" said Twilight the Nighthawk, alighting to rest a moment in a maple at the edge of the Merry Forest. "If there isn't my old friend Shadow, the Whip-poor-will. Hallo, Shadow! You're back again at last, are you? Aren't you pretty late? I've been looking for you the last three weeks."

"Yes, I expect I am a little late," answered the Whip-poor-will; "I thought it better to be sure than sorry, so I just waited to give the lilacs time to come out. Last year I came back too early, and was sorry. For I had no sooner chosen a nice quiet spot for a home, and was just settling down for the summer, when what do you think happened?"

"Go on. I'm no good at guessing."

"It suddenly turned cold in the night and began to snow, and before morning the whole world was white. There must have been two or three inches of snow. Oh! it was cold; and though my eyes won't stand the sunshine, I'm certainly a lover of warmth and comfort. I'm sure the little baby leaves and the flowers were as sorry as I was, for they all shivered and shook. I told them they shouldn't have been so venturesome, and they said I had better practise what I preached. It was a lesson I won't forget in a hurry, and this year I waited till West Wind brought me a breath of lilac perfume. Then I knew it was all right, and here I am."

"Don't you just love the lilacs? They are my favorite flowers; they make the night so sweet. I love to brush my wings against them when they are all wet with dew and glistening with moonbeams. The lilies of the valley will soon be out now, too, and the narcissi. They both are sweet and lovely, too, and I love them; and I know all the places where the lilies hide, and the narcissi lift up their white faces to the stars."

"Well, I declare, you are the same old chatterbox," laughed the Nighthawk. "If you didn't have to stop to get your breath once in a while no one else would ever have a chance to get a word in edgeways."

Shadow took this remark rather as a compliment than otherwise, and he answered proudly. "I try to keep up the honour of our family. The Whip-poor-wills have always been noted as fluent speakers, and I never knew one to lack for a word. We never lack for an audience either. All the trees in the woods love us, and the flowers listen to our voices all night long. People resting on their verandahs or in their gardens often stop talking when we begin to sing, and lovers *always* do."

"That's all right, Shadow, and it's very true," interrupted Twilight the Nighthawk, a trifle impatiently. But it is very important that good speakers and singers should be good listeners too. Don't you want to hear the news?—I tell you, there's been some wonderful things going on in the Merry Forest this Spring. I wasn't here for the beginning, but the Chickadees and Robins and Bluebirds and others have told me everything. You have missed a lot, but after all, I believe the best is yet to come."

Now the Whip-poor-will is a good listener, because he is so in love with life and so full of enthusiasm—you

can tell that by his song. He knows that a great many interesting things happen in the daytime when he is asleep, and he is always anxious to hear about them. So Shadow answered eagerly. "I *knew* there was something unusual in the air. I felt it, but haven't had time yet to make any enquiries. Do tell me all about everything."

"Don't get excited—keep your feathers on!" laughed Twilight teasingly. "I haven't finished my supper yet, and there are millions of little gnats dancing to the music of mosquito bagpipes away up in the air above the Green Meadow and the Winding River. Dancers and musicians all come into my net, and it takes a lot to make a meal. You go and see if the dew is on the lilacs yet, and I'll join you there when I'm ready."

"O Twilight, won't you tell me that wonderful news first?" begged Shadow. "I'm dying to hear it."

But already Twilight the Nighthawk was up and away. Shadow watched him sailing about in the blue sky, away up above the tree-tops. "I wish I could do it," he sighed somewhat enviously, "but it would make me dizzy. There's no use in me trying to get up there among the stars." Shadow thought the Nighthawk was almost touching the stars with his wings; he didn't in the least realize how very, very far away they were.

Presently he flew to his favourite spot, an old deserted garden where once a home had been. The house had been burnt down years ago, and no one had lived there since. Two locust trees that in a few weeks would be full of honey-sweet pink and white blossoms grew in the fence corners, and the whole place was overgrown with lilacs—big, tall bushes, laden with fragrant spikes of white and purple bloom. There were little winding, criss-cross, grassy pathways in between, and hiding in all sorts of unlikely nooks were stray plants of narcissus, heartsease, bouncing Bet, lily of the valley, pansies, bleeding heart, southern wood, tansy and ribbon grass.

Nothing but a rickety old rail fence separated this lovesome spot from Mr. Marlowe's carefully kept garden and orchard, and as you may suppose, the twins knew it and loved it quite as well as the Whip-poor-will.

Shadow found the dew on the lilacs all right—tiny, tiny drops just enough to make the leaves shine like silver in the starlight. There weren't many stars yet, for it was early, but one star hanging low in the west was particularly bright and clear.

Shadow brushed his wings against the fragrant blossoms, then perched on a low bough of white lilac and began his sad, sweet melody. There was always a tone of sadness in the song of the Whip-poor-will. That was because the beauty and sweetness of the night filled his heart with longings he could scarcely understand and could express in no other way.

To-night as he watched his friend Twilight sailing around so easily up in the sky and having such a glorious time, Shadow longed more than ever to be up there, too, up among the stars.

"It's no use," he sighed over and over. "It's no use wishing; my wings are not strong enough. But if I could only get up there once, just once, I'd die happy."

And yet this dearest dream of the Whip-poor-will's was to come true

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at no very distant day, and in a very wonderful way. If he had known that the time was coming when he would be up there much nearer to the stars than Twilight had ever been, perhaps his song would have been more joyful. But he didn't know. All in good time the great adventure would come to him, and all in good time you shall be told about it.

Having sung till he was out of breath he flew to another bush, where he thought he would wait for Twilight. He was so busy with his thoughts that he never noticed a quiet little figure in the grass, and his wings almost touched Dimple's face as he passed.

"O Boy Blue!" she called in a low, eager voice to her brother perched on the fence. "Come here quick, only be quiet. I saw the Whip-poor-will as plain as anything, and it nearly touched me."

"O Dimple!" he replied as he started toward her. "I wish I'd seen it. I've never seen one yet. Are you sure it wasn't a Nighthawk?"

"Yes, quite sure. The Nighthawk has white bars across its wings and tail, but this bird had no white on its wings. Besides, I saw it open its big mouth when it sang."

"I've been watching that Nighthawk," said Boy Blue, "and he came quite close to me. My! Can't he do some great stunts in the air? I never get tired watching him take a dive down as if he meant to dash his brains out on the ground, and then swing up again with that deep, booming music."

"I wonder how he makes that sound," said Dimple. "It must be the wind blowing into his mouth. Jimmie says you can make the same kind of a noise by blowing across the top of a wide-mouthed bottle. I tried it once, and made it all right."

"Well, maybe," said Boy Blue a little doubtfully, "but Dad says he makes a sort of wind harp of his wings and tail. I think that's more likely. We'll ask the Nighthawk himself some time if we can get near enough to talk to him."

"Look!" whispered Dimple. "There he is now, and there's the Whip-poor-will on that lilac bush. Do you see?"

Boy Blue nodded. "Hush!" he said, "they're talking to each other."

The children stood very still in the shadows, and this is what they heard:

"What are the wonderful things that have been happening in the Merry Forest this Spring?" asked the Whip-poor-will.

"I'll tell you," replied the Nighthawk. "It all began with Dimple and Boy Blue. Do you happen to be acquainted with them?"

"Well! I should say I am! Isn't this their garden as much as ours? And don't I come here and sing for them nearly every summer night?"

"Well, listen. Boy Blue got sick in school one day and his Daddy had to come and fetch him home. They sent for Dr. Wise, and he said Boy Blue was just tired out and he'd have to take a whole year's holiday and spend as much of it as possible outdoors. Of course the twins couldn't be separated, so Dimple is having a holiday too."

"Good! I'm glad to hear that," said the Whip-poor-will; but Twilight hurried on with his story.

"They've been spending most of their time in the Merry Forest and making friends with a lot of us birds. They are jolly little fellows and we all like them. There's a lot I haven't time to tell you now, but I will some time. I'll just tell you the latest happenings so you'll know what's going on."

"Jimmie West—you know Jimmie—was coming over to Marlowe's with

a gun he had borrowed, and it happened that at the same time the twins were going through the woods over to his home, and just before they met, Jimmie shot a little Yellow Warbler, intending to give it to Dimple to wear on her hat.

"Well, you should have heard the fuss. I wasn't there, but there were plenty of witnesses. It was the Bluebirds who told me. Dimple nearly cried her eyes out, and Boy Blue talked up to Jimmie like a Professor about the good we birds do. Jimmie didn't half believe it, but he was interested, and went over with them for a talk with their Daddy."

"Daddy talked to him all right—out on the verandah where all the birds in the orchard and garden could hear. I was there myself, and I tell you it was wonderful. I really had no idea we birds were so much use. Why, he showed that if it weren't for us the insects would in time eat up every green leaf so people and animals would have nothing to live on and would just die off. I never was so proud of being a bird before."

"Jimmie changed his mind about having a gun and asked his Dad to buy him a thing for taking pictures instead. And what is more, next day at school he told the teacher all about it. She asked Mr. Marlowe, who is one of the trustees, you know, to come to the school one afternoon and give the children a talk about birds. He did, and the rest of the trustees and several other people came to hear."

"That man has his head screwed on right, and no mistake. He told those people a lot more than he said to Jimmie—wonderful things and beautiful things. You ought to have heard. Of course there was a good big audience of birds in the shade trees near the open windows, and between the lot of them they didn't miss much. Black-Cap perched on the window sill and looked right in the whole time. He says those people were so surprised and interested they didn't know where they were at."

"Mr. Marlowe told them that every person, young or old, had a duty toward the birds. It wouldn't do to think that if you never killed birds you didn't owe them anything, because there was a "Do" in the question as well as a "Don't." Then he told them a few things they might do to attract the birds and help to make their lives safe and happy."

"Now, the best of it all, Shadow, is that those people, especially the children went home and started to do the things he said, and they are doing them yet."

"What are they doing?" asked Shadow, whose silence during this long story showed his intense interest.

"The boys and girls are busy making bird houses, of all shapes and sizes, and putting them up on trees and posts around the school and at their own homes. In the middle of one of the flower beds at school they have set a shallow dish of water for us to drink and bathe in, and it is filled fresh every day. They are doing the same at their own homes."

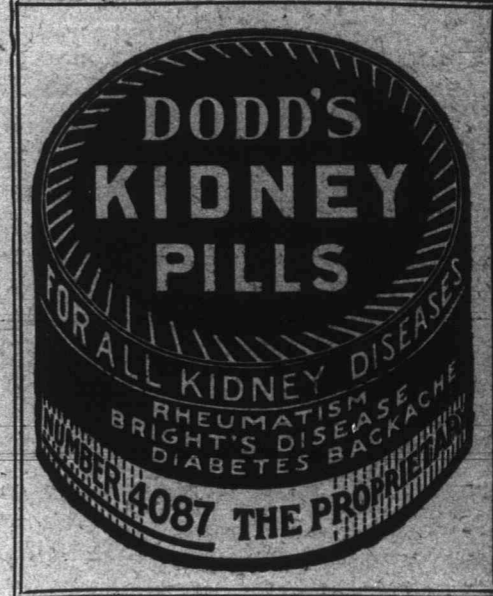
"They are planning next fall and spring to set out wild plants and fruits that we like, all along the fences, and stone walls and odd corners that are not good for much else. Dogwood, bilberry, blackberry, cherry, juniper, mulberry, Virginia creeper and sunflowers were some that Mr. Marlowe named. It's too late for most of these this year, but you'll see some of them before the summer is over. As well as providing a little seasonable relish for us, just think how much prettier the country will be."

"That is certainly great news, Twilight," said the Whip-poor-will when Twilight had come to the end



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of his long gossip. "I think this must be the Golden Age of Birds, and we are just at the dawning."

The two birds flew thoughtfully away in the starlight, while the twins looked at each other with shining eyes. "I'm so glad they are pleased with what we are doing," said Dimple.

"Yes," replied Boy Blue. "We must work hard to make the Golden Age come true so they won't be disappointed."

* * *

WHAT CASE.

Teacher—"Sammy, in the sentence, 'I have a book,' what is the case of the pronoun 'I'?"

Sammy (promptly)—"Nominative case."

Teacher—"Next boy, tell me in what case to put the noun 'book.'"

Next boy (thoughtfully)—"Book-case."—Christian Guardian.

* * *

NOT WITH THE CHICKENS.

A gentleman who had called to see Mr. B. found his little son, Frank, in the library rubbing his eyes and yawning.

"Sleepy?" he inquired.

"Um," grunted Frank.

"I suppose you usually go to bed with the chickens," smiled the visitor.

"No, I don't," snapped Frank. "I have a little bed in my room all to myself."

* * *

LESSON IN BUSINESS.

"Pop!"

"Yes, my son."

"What is a gardener?"

"A gardener is a man who raises a few things, my boy."

"And what is a farmer?"

"A man who raises a lot of things."

"Well, what is a middleman, pop?"

"Why, he's a fellow who raises everything, my son."

* * *

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Among the presents given to a rural bride was one from an old lady in the neighbourhood with whom the bride and the groom were prime favourites.

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