

A PRIEST OF THE CHURCH OF GOD—*The Editor*

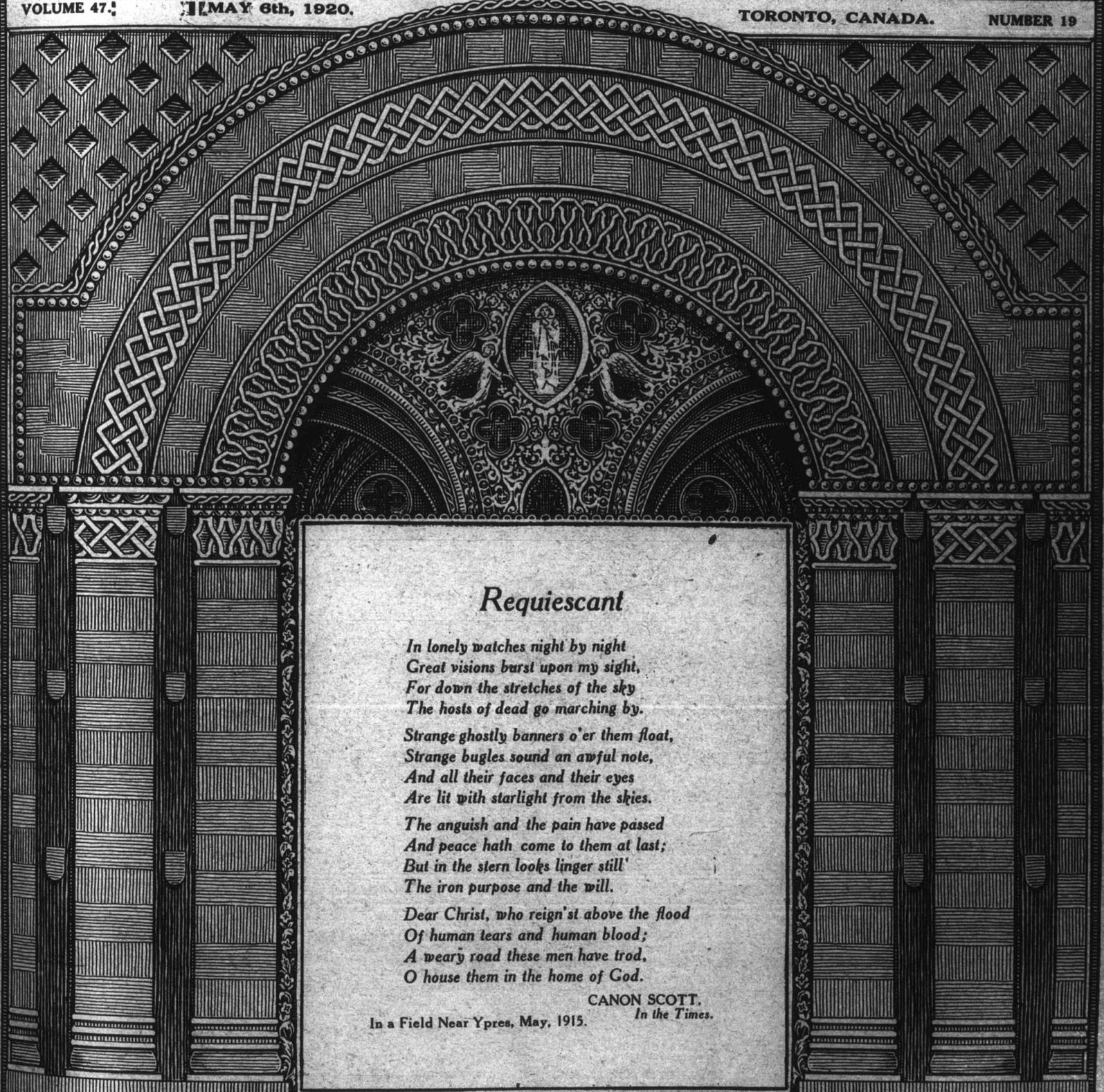
Canadian Churchman

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Requiescant

*In lonely watches night by night
Great visions burst upon my sight,
For down the stretches of the sky
The hosts of dead go marching by.*

*Strange ghostly banners o'er them float,
Strange bugles sound an awful note,
And all their faces and their eyes
Are lit with starlight from the skies.*

*The anguish and the pain have passed
And peace hath come to them at last;
But in the stern looks linger still
The iron purpose and the will.*

*Dear Christ, who reign'st above the flood
Of human tears and human blood;
A weary road these men have trod,
O house them in the home of God.*

CANON SCOTT.

In the Times.

In a Field Near Ypres, May, 1915.

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Personal and General

The Bishop of Honan, China, spent the week-end at Ottawa.

Archdeacon Fortin, of Winnipeg, will spend the summer in Ottawa and at the sea.

His Grace Archbishop Worrell and Mrs. Worrell have returned home from Bermuda.

The Rev. R. C. Jett, D.D., was consecrated Bishop of Southwestern Virginia on March 24th in Trinity Church, Staunton, Va.

Dr. Gray, the Bishop of Edmonton, and Mrs. Gray stayed a few days in Ottawa lately with friends, en route to England, where the Bishop will attend the Lambeth Conference.

Any letters regarding Brotherhood of St. Andrew should be sent to the General Secretary, Walter Burd, Room 143, Confederation Life Building, 7 Queen Street East, Toronto.

The Bishop of Toronto held Confirmation in St. Stephen's on Sunday morning last, and preached in connection with the Patronal Festival in St. Philip's on Sunday evening.

The Rev. S. A. Selwyn, M.A., formerly Vicar of the Church of the Messiah, Toronto, has been appointed Rector of Charmouth, Dorset, which is a parish of about 600 inhabitants.

The Very Rev. H. M. Hart, D.D., who has been since 1879 Dean of the Cathedral at Denver, Col., died on March 26th, aged eighty-two. He succumbed to an attack of pneumonia.

The trustees of Highfield House School, Hamilton, have approached the Parks Board with a view to securing, if possible, the Holland property on Mountain Avenue for school quarters.

The Rev. H. H. H. Fox, of Detroit, Michigan, was elected Suffragan-Bishop of Montana at the recently held Convention at Livingston. He is 49 years old and was ordained deacon in 1900.

The Rev. W. B. Stevens, Ph.D., was lately elected Bishop-Coadjutor of the Diocese of Los Angeles. The Bishop-elect is the present Rector of St. Mark's, San Antonio, Texas. He is 36 years old.

The Rev. A. Wood, head of the Chandra Mission, Central Provinces, India, has been duly consecrated Bishop of Chota Nagpur in Ranchi Cathedral. The Rev. Canon Bickerstett, of Canterbury, late Vicar of Leeds, was a recent visitor to Ranchi.

The Rev. C. Gordon Lawrence, B.A., Rector of Hampton, has been elected Grand Chaplain of the Grand Lodge of Free and Accepted Masons of New Brunswick. Mr. Lawrence was for some time Chaplain of the 18th (Western Ontario) Battalion in France.

Colonel Grasett, who for 33 years has been the Chief of the Toronto Police Force, has decided to resign on June 19th next. He will proceed to England, where he intends to take up his abode permanently. Col. Grasett is the eldest son of the late Dean Grasett, of St. James' Cathedral, Toronto.

The representative of an English firm making church bells and peals of bells will visit Canada shortly, and desires to get in touch with churches likely to be interested in the purchase of bells. Churches interested should address the British Government Trade Commissioner, 260 Confederation Life Building, Toronto.

The name of Dr. Shipley, the Master of Christ's College, and the ex-Vice-Chancellor of Cambridge University appears in the latest list of War Honours. He has had the Grand Cross of the British Empire (G.B.E.) conferred upon him. This is an honour which has been conferred upon only a select few.

Rev. A. S. Madill, former assistant Rector, was made the recipient of a handsome leather easy chair and reading lamp by the congregation of St. John's parish church, Norway, Toronto, in the parish house recently, and Miss Madill, sister of Rev. A. S. Madill, was presented with a choice bouquet of flowers.

The Ven. H. K. Southwell, C.M.G., Archdeacon of Lewes and Canon Prebendary of Chichester Cathedral, has been appointed Bishop-Suffragan of Lewes, to succeed the late Right Rev. H. E. Jones, D.D. The Bishop-designate, Provost of Lansing College since 1903, has a splendid war record as Chaplain in France, and also holds the medal with three clasps for service in the Boer war.

Throughout Canada, the many friends of Rev. J. Cooper Robinson, the Senior Missionary of the Canadian Church, who did such excellent work in the Forward Movement and who has been such an inspiration in general missionary endeavour, will be glad to hear of his safe arrival in Japan. His daughter Hilda expects to join him in the autumn and his son Cuthbert has volunteered for missionary work in Japan.

In the will of the late Mr. F. G. Bourne, a wealthy American, who died lately, occurred the following sentence: "I give and bequeath to the Cathedral Church of St. John the Divine, in the city of New York, the sum of one hundred thousand dollars to help in building the Cathedral nave. This gift to be considered as an Easter offering." He further left generous bequests to religious and charitable objects.

Rev. Canon James Hepburn, Rector of Christ Church, Stanstead, P.Q., passed away on April 30th, after a brief illness. The deceased was 74 years of age, and was nearing the completion of fifty years in the ministry, which would have been attained next September. Canon Hepburn was one of the best-known clergymen in the diocese of Quebec, and nearly his whole ministry has been in the Eastern Townships.

At the consecration of the Rev. G. F. Mosher as Bishop of the Philippine Islands in the Chinese Church of Our Saviour in Shanghai on February 25th, one of the presenting Bishops was a native Chinese, while two of the Bishops who took part in the actual act of consecration were Bishops Molony and White. Seven Bishops, in all, joined in the laying on of hands, uniting five lines of consecration—English, Canadian, Chinese, Japanese and American—from the Anglican stream.

Rev. A. H. Walker, M.A., has been appointed in charge of the new Community church which is to be developed in a suburb of St. Catharines, under the aegis of Thomas' Church there. Mr. Walker was ordained as Curate of All Saints', Toronto, served as locum tenens of Dunnville, Ont., until he went overseas. He has seen service in the Mediterranean in the Kite Balloon section of the Naval Air Service and he stayed after the armistice, having volunteered for mine-sweeping in the Aegean, arriving in Canada last November.

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At the Annual Convocation and Closing Exercises of the Faculty of Divinity, which were held in the Library of Trinity College, April 29th, the degree of Doctor of Divinity (honoris causa) was conferred upon the Rev. Harold Hudson Bedford-Jones, M.A., recently appointed Principal of the University of Bishop's College, Lennoxville.

The Provost expressed the hope that next year the convocation would be held in the Convocation Hall of the College, but that for the present year the war-time custom of meeting in the College library was deemed advisable. The room was packed, and students made even formal presentations lively by their songs and remarks interspersed.

The degree of B.D. was conferred by Chancellor Worrell on Rev. R. Axon, of Marpole, B.C., Rev. H. A. Bracken, M.A., Rector of St. David's, Toronto, Rev. S. Childs, M.A., curate at St. George's, Ottawa, Rev. J. Norman, L.S.T., of the diocese of Algoma, and Rev. J. C. Potts, curate at St. Thomas', Toronto.

Licentiate in theology was granted to H. P. Charters, who takes up work in this diocese, Rev. R. S. Ferguson, who has been serving at Washago, Ont., A. H. Hoath, who is to be curate at Grace Church, Brantford, W. A. Lanther, M.A. and F. H. Paul, who

are for Toronto diocese. A. H. Hoath was the prizeman of the fourth year, carrying off about eight prizes.

Rev. E. C. Cayley, D.D., who lectures in Apologetics delivered a thoughtful address on Modernism, making clear the distinction between Protestant and Catholic Modernism.

The Bishop of Toronto presented Principal Bedford Jones for the degree of D.D. He spoke of the brilliant course the Principal had taken at Trinity, and his work as a lecturer for nine years after graduation in the College. He praised his excellent work as Rector of St. Peter's, Brockville, where he succeeded his father, after serving with him for some time. The Principal's activities in the Synod and particularly the outstanding service he did for the Forward Movement in the Ontario diocese were referred to.

Dr. Bedford Jones, in replying, spoke of the great future before Bishop's and Trinity Colleges and the services they had rendered to the Church. He recalled with pride the list of Bishops that had gone from his old College. He spoke of the advantages of a small diocese in developing an esprit de corps and also the place of the small College. The work of the Church in the present age he felt to be fundamental and essential.

WYCLIFFE COLLEGE CONVOCATION

His Honour, the Lieutenant-Governor of Ontario, the Bishop of Toronto and Bishop Reeve, the Bishops of Keewatin, Yukon and Mackenzie River, with the President, Dr. N. W. Hoyles, K.C., graced the platform of the Sheraton Memorial Hall at the Wycliffe College annual convocation on April 27th, when the degree of Doctor of Divinity (honoris causa) was conferred upon the Hon. and Rev. Canon Cody and Bishop White of Honan. The hall was crowded to the doors.

Mr. F. C. Jarvis, the Treasurer, stated that the year had been closed without debt, although the heavy repairs after the military occupation of the building, with the usual expenditures, had made a total of over \$26,000, an increase of \$13,000 over the previous year. He reported that there was not one cent of debt on the College buildings or equipment.

Principal O'Meara reported that, although the student attendance had dropped to twenty-seven the last year of the war, the present attendance was over sixty. It was a gratification to find that many of the men from overseas came back and had done such thorough work during the session.

The degree of B.D. was conferred upon Rev. R. P. D. Hurford, Rector of Milford, Ont., and (in absentia) upon Rev. C. E. Luce, M.A., who has taken up school work in England after a term of years as incumbent of St. Nicholas', Birchcliff, and Rev. W. H. Smith, B.A., of Norwich, Conn. Rev. W. J. H. Petter, Rector of Wiar-ton, Ont., was given the certificate of L.Th.

Divinity diplomas were presented to the graduating class as follows: Walter Burd, D.C.M., who is to be the General Secretary of the Brotherhood of St. Andrew in Canada; Walter S. Dunlop, of St. John, N.B., who is to be curate at St. Paul's, Halifax; Rev. W. A. Geddes, B.A., of Halifax, who is to join the noble succession of Herschel Island missionaries in the Arctic; Rev. V. G. Lewis, B.A., who goes to Rupert's Land; M. S. Murao, of Japan, who returns there for Christ-

ian work; J. H. Pogson, of the Church of the Ascension, Toronto, who goes to Port Whitby; C. Cooper Robinson, B.A., a son of Rev. J. Cooper Robinson, of Japan, who desires to enter Japanese student work; A. F. Traverser, of Campbelltown, N.B., for Trinity Church, Halifax; E. O. Twiss, of Dundas, for diocese of Niagara, Rev. Leonard Smith, B.A., incumbent of Perrytown; Rev. Leonard Haslam, M.A., Rector of Liverpool, N.S.; and C. W. Lea, of St. Anne's, Toronto. Three of the class have done military service overseas and two in Canada.

Principal O'Meara, in presenting Dr. Cody for his degree, paid a glowing tribute to his long years of faithful and enthusiastic interest in the affairs of the College, for his devoted and strenuous service as a pastor and preacher, and, latterly, for his "epochal service" to the State as Minister of Education for Ontario. "This is a public acknowledgment by the College of its lasting indebtedness to Dr. Cody for his labour on its behalf," said the Principal.

In expressing his thanks for the honour bestowed upon him by his Alma Mater in theology, Dr. Cody reviewed the history of the College since he first became acquainted with it, and he recalled the names of many of the founders who had left their mark upon the life and character of the Church in Canada.

Bishop Stringer presented Bishop White for the same degree, emphasizing the work which he had been able to do in missionary and leper work in Southern China and the greatness of his present work as Bishop of Honan. He referred to the high honours bestowed upon him by the authorities in China, notably the acknowledgment of his services in the anti-opium crusade. In replying, Bishop White spoke of the tremendous opportunities afforded for work in China and asked for the interest and prayers of all.

On the previous evening at the graduating class dinner, the speakers included Bishop Lucas, Principal Hutton, Dr. Trevor Davies, Dr. N. W. Hoyles, Dr. Hague and Mr. G. B. Woods.

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FROM WEEK TO WEEK
"Spectator's" Discussion of Topics of Interest to Churchmen

THE establishment of a Canadian embassy at Washington ought to do something to ease the tension that seems perpetually to exist between the United States and Great Britain. The point of direct contact between the two countries is Canada, and when Canadian questions are handled by Canadians there ought to be a better opportunity for amicable understanding. This departure will mark a new start in international diplomacy, so far as this country is concerned, and everything will depend upon the choice of our representative at the American capital. It will never do to make it a haven of rest for wornout public men, no matter how faithfully they have served our Dominion. Men only of conspicuous ability and proven integrity should be chosen for such an important office. What is more, it is supremely important that the man chosen to establish the traditions of that office should be selected with exceptional care. He is beginning a new page in Canadian history, and that page must not be written at random. This is the beginning of our Canadian foreign policy, and it is to be hoped that that policy will be inaugurated and maintained as expressing the sentiments of Canadians as a whole, and not giving voice to a party only. To attain this end there will have to be a mutual exchange of confidence between government and opposition, so that changing authority at home will not mean an altered policy abroad. Integrity, continuity and steadfastness will in due time bring the reward of confidence, respect and influence.

Mr. MacIntyre's criticism of "Spectator's" comments on some aspects of the Woman's Auxiliary that have recently developed are interesting, forceful and to the point. He is of one opinion, "Spectator" is of another, and, presumably, the matter might be left in the hands of the jury composed of the readers of this journal. It may, however, be proper to carry the matter a little further. It is because "Spectator" has long looked upon the W.A. as probably the most consistent, most devoted and most helpful organization of the Church in Canada that he has ventured a warning when signs were outcropping that a more ambitious policy was receiving vigorous support. It took years for the W.A. to win the whole-hearted approval of some of our Bishops and clergy, but by its constancy and loyalty it may be assumed that no Anglican organization so fully shares the confidence of the Church to-day as does this splendid band of Churchwomen. That, of course, is a pledge that what is undertaken in the future is likely to commend itself in due time. There are, however, certain things that may possibly be seen as boding disaster, no matter how single-minded and devoted the advocates thereof may be. Human nature, within certain limits, is variable, but in a wider sense it can almost be said to be fixed. The old question suggests many things. "Can two walk together except they be agreed?" The extension of missionary work to include all that may be gathered together under the ample roof of "Social Service" brings us face to face with that ancient query. There is a large body of women members of the Church, too, who are quite keen about social work, but not in the W.A. missionary spirit. They openly deride the idea of fussing over the conversion of Jews, Turks, infidels and heretics. They make no secret of their contempt for those engaged in such enterprise. They

claim abounding interest in the widow and the orphan, the prisoner and the destitute at home, but that is as far as they will go. What then? Let the W.A. throw its doors wide open and take them in? The newcomers will work on at their chosen interests, the W.A. will carry on its work in foreign lands and mission dioceses, and then we will possess that beautiful symmetry of operation, the spiritual ministry to humanity, whether it be on the shores of Lake Ontario or the banks of the Ganges. The safety of this whole scheme lies in the control being retained by the W.A., and the maintenance of the present spirit therein. The difficulty lies in the fact that the ladies that are expected to complete the new organism are not of the humble and submissive type. They will not accept the position of a subordinate committee to be directed by a body for which they hitherto have had no use. They must be joint partners in the management of the whole policy, and the chances are that a new name will be one of their first demands. Is such a partnership possible without lowering the flag that has ridden the winds of adversity and success over the W.A. citadel for many years? Montreal has answered No. Ottawa has answered No. and "Spectator" agrees with them. It lies with those diocesan branches that have entered upon this new policy to prove by their success the wisdom of their departure. When that success is made manifest, then they will come to the Dominion convention with an inexorable argument, and they who have thought otherwise will sit in sackcloth and ashes.

It was reported in the daily press some time ago that the Pope had summoned the Bishops of Ireland to Rome to confer on the situation in Ireland. The despatch intimated that His Holiness was displeased with the number of murders that were taking place in that unfortunate island. It would be extremely interesting to know how many killings a week would be regarded at the Vatican as a reasonable number. If the object of the conclave is as represented, it is certainly thoughtful of the head of the Church to prescribe limits within which the faithful might operate in crime and still preserve their good standing in the ecclesiastical household. To the external observer it has always appeared that the Roman Bishops in Ireland could have stopped these murders if they had felt disposed, but they hardly expected to have Papal confirmation of their conjecture. The confessional is a sure means of keeping informed as to who is guilty of these outrages on humanity, and the denial of the mass to the perpetrators thereof and those who aid and abet them is an equally effective means of preventing the same. The responsibility, therefore, for the iniquitous crimes in Ireland lies largely at the door of the Roman Church. No voice is seriously raised in protest. No expression of horror at the bloody carnival of cowards operating in the dark is vouchsafed. The world ought to have these things plainly set before it, and statesmen in the southern republic ought to be reminded of the difficulties when they step out of their sphere to give England advice. "No European entanglements," they say, but they gleefully rush into Irish entanglements. In the meantime, a vigorous pressure upon the Church of Rome might do more to create an atmosphere suited to a reasonable settlement than all the arguments of statesmen and patriots. "Spectator."

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Canadian Churchman

Thursday, May 6th, 1920

A Priest of the Church of God

A PRIEST in the Church of God. Are you quite sure that we require priests nowadays? Indeed, are you quite sure we need the Church at all nowadays? With such eloquence of prophecy the golden vision of the new day rushed upon the souls of men and held their eyes captive that surely they will mount ever upwards to the splendid and serene heights. Think how hand struck hand in the compact to make a new world, a new Canada. How hearts were thrilled and voices hushed as we seemed to tread on the threshold of the dreams of our desires. What need for a Church when all men's hearts were aglow with brotherhood and love?

In the dim distance when the war was on and everybody was looking forward to peace as the harbinger of all relief things seemed to be so easy, so near. Now we realize that a lot of our talk about that blessed word "Reconstruction" was so much clatter. It was like travellers discouraged by the shadows of the dark defile raising a shout to cheer themselves by the answering echo of their own voices. We welcomed the vision of the sunlit plain above, but, we forgot the dust and the heat that would greet such men as us when we emerged.

It is easy to see our mistake. We thought we could be changed by an event, a cataclysm. But we found that not even an experience could change us unless it had been more than an experience of material things. Not even the stress of war could shoulder us out of our selfishness. We found to our horror, if we searched at all, that men were misled into imagining that they had banished wickedness because they had banished Prussianism. We found that it was easier to work for and die for King and Country than for God and Righteousness.

And yet that dream of Brotherhood was not a mocking Will-o'-the-Wisp. The golden light of what might be, we saw, because we were down in the dark valley. We did not realize that we have made our world and must remake ourselves if we would remake our world.

But how can we remake ourselves? That's the question of the ages. Whenever the soul of a clod has been stirred at last, he comes again and again by devious paths to that question, for a man is the central problem of his world. Not by knowledge can man remake himself for he has known the error of his ways for countless generations; nor by heroic determination, for the weakness of the human will is one of the chains that bind us.

Herein comes the Church with the message, the Gospel of the *Grace of God* for it is only by the grace of God that man can be remade and his world remade. Herein comes the priest of the Church of God, one who shall be the watchman on the tower, the voice in the wilderness, the prophet of the LORD GOD ALMIGHTY.

Not any faltering peradventure, not any false hope of self-help, not any deception of self-complacency, are the words we need to hear. But the voice of a man who has searched and found God, nay, rather who has been searched out and found by God, a man for whom God is the abiding reality and to whom God has given the only significance of life, a priest not only by the laying on of hands, but also by the choice of the eternal spirit, such a man has the word that can alone give satisfaction to the hearts of men by leading them in their lives renewed by

the spirit to give substance to that vision of Brotherhood and Love which has cheered, not mocked, the breaking heart of a world weary of its sins and husks.

IN this country we speak of an aftermath of the war as shown in unrest, tense and jaded nerves, a reaction towards excessive pleasure and a search for abnormal excitement, high prices, etc., and we feel that we have reason enough to wish for the banishment of war from the earth. What would be our feelings if our state were to be described in these words which are true of one of the enemy countries:—

"Reduced by long war, devastated by revolution, stripped to the skin by invading armies and flooded by refugees, the country has been unable to recover by any aid yet sent. Listen to the description of things seen with her own eyes by a Red Cross delegate in Budapest in January: 'In all the houses we visited there were no fires; what little wood for fuel the people could steal, just sufficed to cook a little supper. With no heat the people huddle together promiscuously, like animals in order to keep warm; and thus

What the "Canadian Churchman" finds out about the Church

IN reply to a statement of arrears for subscriptions, the following was received:—

"Would the editor kindly postpone his claim? \$100 a year superannuation is too meagre. Later do you think the Forward Movement will do anything? From coast to coast was the cry. In much distress,

"Yours faithfully,

"....."

Isn't it about time that the wheels of our improvement schemes started moving as well as creaking?

they live in stench and filth, without heat, or light, or air. Windows cannot be mended, since the glass factories are in parts now cut off. The children have nothing on, except their sordid shirts; none has more than one. Neither can they be washed, since there is no soap or fuel. In one room six children had two pairs of shoes between them, three rags called dresses and one torn shawl. In the streets one seldom sees a child, because thus naked they cannot go out in the daytime. The three younger of these six take turns to wear the shoes and go to the Hoover Kitchen, each getting one meal every third day. The older three take turns to go out at midnight, and wait in the baker's queues till morning. Nothing was more appalling than the wasted face of the little ten-year-old girl, who had been out that night. The next room had naught in it, save three children in a dirty, sheetless bed, where, though not sick, they, like many others, huddled together for the warmth's sake. The third room contained eleven children beside adults. They had four pairs of shoes among them."

Such words put the iron into our blood as we resolve that by God's help war shall cease throughout the world. Our league of nations (is time to print it without capitals?) may not be strong enough. A League of Men can do more, if on the hearts of men throughout the world there is indelibly written the utter hatred of war.

The Quiet Hour

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

"FAITHFUL UNTO DEATH."

WITH the Church in Smyrna the glorified Redeemer has no fault to find. The brief message rings with strong encouragement and sure and certain hope. Writing to a Church in tribulation He fitly introduces Himself as "the First and the Last, Who was dead, and lived again." He reminds them that He knows how to succour them in their sore trial, because He Himself had been obedient even unto death, and that the death of the Cross; and behold, He is alive for evermore.

With ineffable tenderness He at once assures them of His perfect sympathy. "I know thy tribulation and thy poverty (but thou art rich) and the blasphemy of them which say that they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the Devil is about to cast some of you into prison, that ye may be tried, and ye shall have a tribulation of ten days. Be thou faithful unto death, and I will give thee the crown of life."

Thus our Divine and victorious Fellow-Sufferer encourages them, and cheers us also in all our tribulation. Every one who suffers humbly and patiently for Jesus' sake, may take the spirit of these words into his heart, and go on his steadfast way without fear. The well-known story of the martyrdom of the aged Polycarp, Bishop of Smyrna, gives us an evidence of the victorious Presence of Christ with His faithful witness. The experience of all Who have suffered and died for Christ is a glorious comment on the assurance that we need not fear them that kill the body, and after that have no more that they can do. "Be thou faithful even unto death, and I will give thee the crown of life."

The message closes with the promise that "he that overcometh shall not be hurt of the second death." He who has an ear to hear what the Spirit saith unto the Churches is listening to a Divine trumpet-call. Not one who trusts the captain of our salvation will ever perish. We are called to be, and by faith we are, "more than conquerors through whom that loved us."

Allow me to add that I, for one, am greatly impressed by our Lord's faithfulness as to the reality of the Christian's struggle and the awful powers arrayed against him. Multitudes in our day have ceased to believe in a personal devil, take no account whatever of "the second death." Not so our Lord. Again and again He warns us of the personality and ruthlessness of our great adversary. Alas, how many are led captive by Satan, while they deny his very existence! "The wages of sin is death"—not merely the death of the body, but that which is solemnly called "the second death." Sin is its own punishment; sin and death are inseparable. "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Christ hath "put away sin by the sacrifice of Himself." The unspeakable sacrifice is the measure of the horror of sin. It was only when He had overcome the sharpness of death, that our Lord was able to open the kingdom of heaven to all believers. Nowhere do we find in the sacred Scriptures any underrating of the powers of darkness. It is only by clothing ourselves with the whole armour of God, that we can hope to stand against the wiles of the devil.

May 6, 1920.

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The Bible Lesson

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

Sunday After Ascension Day, May 16th, 1920.

Subject: Our Lord's Final Appearance and His Ascension, St. Luke 24: 44-53; Acts 1: 1-14.

DURING the forty days between our Lord's Resurrection and His Ascension He appeared, from time to time, to His apostles and others and spoke to them of things pertaining to the Kingdom of God. His last appearance and the events recorded concerning His Ascension are the subject of this lesson.

1. **The Witness of the Scriptures.** During our Lord's Ministry He was constantly appealing to the Scriptures. Now at the end He reminds the disciples of that fact and indicates that in every part of the Old Testament, the Law, the Prophets and the Psalms, there is testimony concerning Himself. These disciples had not been able to understand the necessity for His Suffering and Death. In the clear light of the Resurrection they were better able to grasp these things and to see how our Lord fulfilled the Scriptures. The Old Testament has not outlived its usefulness. It is still one of the Lord's witnesses. It shows how God gave guidance to men of old, what were the expectations of holy men and how God has given clearer light and fuller knowledge to us who live in this Gospel age.

2. **The Witness of Men.** The Lord Jesus was sending out a new message to the world. For the delivery of that message He wanted living witnesses. He prepared His messengers, and before He is separated from them, He most solemnly commissioned them to the great task of being living witnesses. The Bible, valuable as it is, was never intended to stand alone. The Church is the living witness bearing to the men of every generation the message of the risen and ascended Lord. So far as the Apostles, and other disciples who lived at the time of the Lord's Ascension, were concerned there was no written New Testament. The New Testament was in their hearts and in their experience and knowledge of Jesus Christ. They preached those truths which they had received from Him and afterwards wrote them down to give wider scope to their message and to preserve it for succeeding generations.

3. **The Ascension.** In both passages of our lesson the Ascension is described. St. Luke is the author of both. In the former a very brief reference is made to the Ascension. In the latter it is more fully described. It was the final glorious parting of Jesus from His disciples. He blessed them. He was parted from them. A cloud received Him out of their sight. He went into Heaven. These are the facts briefly stated. They indicate the completion of the Saviour's work on Earth and His entrance into Heaven as our mediator at the Right hand of God. No description can convey the sense of glory which impressed the minds of the Lord's disciples. They returning to Jerusalem with great joy knowing that they had not lost their Lord, but assured of His Spiritual presence with them. They were continually in the Temple, blessing God for all that Christ had done. Their Faith was strong and their understanding of the purpose of God was clear. The Resurrection and the Ascension had revealed to them things they were not able to understand when Jesus had spoken to them of the necessity of His Suffering and Death and had told them that He must rise again.

4. **Waiting for Power.** Besides our Lord's instruction about being witnesses and about the general plan of their work (in Jerusalem, and Judea and Samaria and unto the uttermost parts of the earth), He also told them to wait for the Gift of the Holy Spirit. This instruction they implicitly obeyed. The time was spent in prayer and thanksgiving and in expectation of the fulfilment of the Lord's promise. They seem to have entered into a new realm of confident, hope and rejoicing love which their frailty made impossible in the days before His Resurrection.

Around the World

By the Educational Secretary M.S.C.C.

MORE WORKERS NEEDED FOR CANADIAN FIELDS.

PROBABLY few Church people have but little conception how undermanned many of our Canadian Missionary Dioceses are at the present time. The Forward Movement is calling the Church to equip herself, not only in material things, but in men and women workers. These must be forthcoming if pressing needs are to be met.

The following statement from the Archbishop of Algoma, illustrates the situation in other Missionary Dioceses, particularly in regard to the need of workers. These are required to fill vacancies already existing. In Algoma, there are no less than thirteen Missions now vacant. Other workers are needed to enter new fields waiting to be occupied, particularly in the Dioceses of the West. We hope to refer to this matter in a later article.

The Archbishop in summing up his impressions of the condition of the Church in the Diocese of Algoma states, that in some respects the past year has been one of retrogression. Over wide areas and in many isolated centres, congregations have diminished and the work of the Church has come almost to a standstill. This has come mainly from the grievous lack of clergymen, involving as it does a vacancy of many of the Missions. It is, of course, no wonder that the cause of God's Church goes down when the official worker is withdrawn for any long period of time. The Archbishop comments, "Under such circumstances, we cannot wonder that our children are taken elsewhere for baptism, that our sick are visited, our dead buried, and our young people married by representatives of other Communions. All this is simply the inevitable consequence of our inability to keep our Missions duly and efficiently manned."

The review goes on to note some of the other elements affecting the present situation in the Missionary Diocese "Apart from this, however, we are conscious of a certain detachment of interest and waning of devotion, which keep people away from organized religion altogether, and make them less disposed than usual to accept the advice and follow the guidance of any spiritual guide. That this falling away from the active recognition of organized religion is largely due to the war, I have no doubt. It is, I believe, part of the shaking up our men have received, a sort of reaction from the abnormal conditions under which, both at home and overseas, our people lived during the war. And if we are right in this diagnosis of the malady, there is surely hope that in some measure at least the symptoms referred to will pass away of themselves in due time."

But there are other points of view from which the outlook is totally different, and by no means without special features of brightness and hope. "To begin with, there are certain centres in which there seem to be quickened life and activity, and where the numbers of workers and worshippers have decidedly increased. In such places the war seems to have had a stimulating influence, and to have stirred the dry bones of indifference and apathy into life and fervour.

"Moreover, in many parts of the Diocese, there seems to be a new spirit of outreaching desire for better things among the men. In not a few places men have banded themselves together in the interests of the Church and of religion. They seem to realize that the hope of the future is somehow wrapped up with the principles of the Gospel. And they are inquiring and experimenting along various lines, in the hope of bringing about a better state of things than exists at present.

"In particular, in various parts of the Diocese, our men, realizing at last the utter inadequacy of the stipends paid our missionaries, have joined in a campaign to awaken the conscience of Church people to the wrong we are inflicting on those who, at great personal cost, give themselves to the work of the Sacred Ministry. And in many places, men have come together to discuss the needs of the Church and are taking steps of various kinds to increase the attractiveness of her services and the efficiency of her organization.

(Continued on page 301.)

When You Come To Think of It

By DOWNEASTER

WHAT fools the Germans were to start the war! They might easily have gone on bluffing the world with their immense army, and rapidly growing navy, and kept up their policy of "peaceful penetration" at the same time, and so gradually attained a position of world-wide supremacy without firing a shot. But the military party, drunk with the arrogance of great armaments, wouldn't wait. They imagined themselves able to accomplish in one campaign of a few months, what needed a generation for its realization. As it was they nearly did it, and it was only averted at the expense of a world war, and a cost that humanity at large, will have to pay unto the third and fourth generation. None the less, with all their well conceived preparations, their deep laid plots, their ruthless efficiency and splendid organizations they proved themselves "several kinds of fools."

Selfish and unprincipled people are often, to the casual acquaintance, very attractive, and sometimes have considerable popularity. The selfish man, on the non-essentials and when his own personal comfort is not involved, is often "good natured," because he is thick-skinned and in matters of principle isn't looking for trouble. His temper is not easily ruffled, because he is not sensitive about his own dignity, or good name, or about anybody else's. He is easy going and doesn't worry himself about the rights and wrongs of things in general, or matters of principle. He is not bothered with jealousy as to the affections of others for he is quite indifferent as to the likes and dislikes of his fellow men. On the other hand a thoroughly conscientious person who has a strong sense of his higher duties and obligations, has a capacity for unselfish affection, has an innate hatred and detestation of what is mean and false, and an intolerance of anything that is fundamentally evil and a desire that will not down, for bettering the world. Such a man is often rather hard to get on with. He is apt to butt in where he is not wanted, to tread on other people's corns, to prod people up when they need it, or he thinks they need it (which is not always exactly the same thing). He won't "leave well alone." He is always pressing onward. People of this kind are often very trying. The former class again have often great charm of manners, while the latter are, as often as not, oftener perhaps, burdened with a manner and bearing which is a perpetual challenge. And yet, the second is to the first as the pure gold to the pinchbeck.

The production of a biography is the easiest and the hardest kind of writing. There is a kind of biography, only too common, which simply consists in shovelling together a lot of ready-to-hand material in chronological order, as you would bricks, or boards, or hewn stone, or concrete blocks in the shape of a habitable building and call it a dwelling-house, which it, undoubtedly, is of a kind. Then there is the biography which is a perfectly balanced and constructed work of art, a piece of real literature, in fact. The ability to write a really good biography involves the possession of very rare literary gifts. The very abundance of material in such cases and the ease with which it can be accumulated and put together in some kind of shape, is a stumbling block which few surmount. Really good biographies are as rare as really good portraits, and as much a work of genius. Tens of thousands of biographies have been written in the English language and only a few of them have become classics, perhaps, the lowest percentage of any kind of literature in existence. It is so fatally easy to write a biography—of sorts.

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CHATS WITH WOMEN

WOMEN are continually being told by men that we have no originality, when we ask in what way we show such a lack, we are told, "because we slavishly follow the dictates of fashion." Are the men ever to blame for this? In many cases, yes. We are pleased to know that men are reading this column too, and hope they will take a wee bit of the following to heart. Some years ago, a lady went with her husband to a large reception. She wore her last season's dress, which was rather becoming, and she was quite happy. When they were at home again her husband remarked: "Mrs. A.— looked well to-night, her dress was very handsome there were fine gowns there." His wife looked at him sharply, for he had made no remark about her appearance, but she had not noticed it before, because a little treasure had come into their home, and had enlarged her vision.

Through the night the thought kept coming continually to her. "I must have looked very ordinary or dowdy beside those other women, or else. . . ." Before morning her plan of action was all thought out, and in less than a week, by the help of a bargain counter, and a dressmaking school, for she no longer turned her eyes towards a tailoring establishment, the young wife had an up-to-date creation, peg-top, pointed train; etc., and at their next evening function, one of her acquaintances came to her, and whispered: "Mrs. S.— and I have been admiring your Paris frock." The little wife was anything if not honest, and she blurted out the truth. With a purr of relief, the other returned to tell Mrs. S.— "all about it."

But for five seasons now that peg-top skirt has been changed up and down to suit the prevailing style, for fear of hubby's attention being directed to other women. Of course, the bodice does not change so much. A butterfly at the back, a rose at the front, a bit of silk, and a shoulder strap to make the thing hang together, and there you are. Nature does the rest. If one's throat is pretty, arms and shoulders shapely, the effect is pleasing. If not, well, let the men pass judgment. They usually do. But we do feel that they are to blame for women trying to keep up. You will often hear about young men picking out at balls the girls who are extravagantly and vulgarly dressed.

It was admitted by one youth, that the only reason he took a certain girl to a dance was that she would create a sensation by the extreme cut of her dress. If the fashion of calico dresses comes in, we shall be quite "out of it," no doubt, if we wear some last season's clothes, instead of new gingham ones, whereas, before if we of modest means had put on a gingham dress to go to Church or to an afternoon affair, we could see some dames whispering: "Did you know Mrs. So and So was so hard up?" When Lady Astor "went to Parliament," she wore thick woollen stockings, stout walking shoes, an ordinary black suit and black toque, velveteen, mind you, not velvet. But— she has many millions to back up her original or independent ideas.

So when a woman is not married to a cattle king, a merchant prince, a railroad magnate, a sausage millionaire, a beer barrel or any other of the plutocracy, of which Canada can boast, but to one who has spent many years and all his dollars in preparing for a life work which demands high thinking, but humble living, has she

much chance for originality? Money has a loud voice, no matter if culture, good breeding, or education is far away.

Of course, women of culture and education would not change places with those others who are reeking in money, but can never attain the other good part, yet, if the men young and old, whose opinions the women value, would help in this matter of dress reform, by singling out the modestly dressed girls and women for their attentions, it would be much easier for the women to do something, for we do not believe there is a woman living of the right sort who does not "care a hang" what anyone else thinks of her either in matters of dress or manners. In spite of the men, however, women are responsible, and can we not start a campaign for modesty and economy in dress. The Local Councils can do it if they want to. The women of Belleville, Ontario, are trying to start the campaign against H.C.L. by urging economy of dress. The English people are quite as worried as some of us, about those of the female sex who are going about half clad with the few bits of clothes which they have on costing an average man's salary.

utterances, said at the City Council that "greater production is much more important than getting children to bed early." She meant, of course, production of vegetables, not production of healthy children, and this, after she had heard mothers plead with the city fathers not to have the Daylight Saving law again. What she meant was that a few heads of lettuce, carrots and other things such as can be grown in a backyard of 20 by 30 feet, is of much greater value to civilization than to conserve the physical, mental and moral force of our children. What do childless women know of the tiredness of prospective mothers? What do they know of the endless tasks which a mother faces from early morning until late at night? Nothing, whatever, or such women, if they have any conscience would never be guilty of what to us seems a crime, forcing them to take up their burdens an hour earlier in the morning, and keeping them in harness still another hour or two at night. For, with the ordinary time children stay up longer in the summer, and with this new time they are out of bed away into the night. It seems audacious for bachelors, and women without children to pass judgment on matters relating to the welfare of children and parents. At the very most they can only have a detached interest.

Speaking of Boards, is it not true that they are nearly all filled by men and women who have never experienced the pinch of poverty, or the joys and cares of parenthood, (or if so, it was so long ago that the milk of human kindness has dried up within them). Let us be thankful that England has as her first woman in Parliament, a real mother, one who has children in six steps. She is still young enough and loving enough to have a sympathetic outlook. Many of our public women can deliver most wonderful addresses on child welfare, on the art of bringing up children, and yet can walk off the platform, out into the street, and never glance at the little child playing literally under their feet. Theory and practice do not go hand in hand. What we need to-day to make any public work tell is love for those who live and work right beside us. I have heard young girls who have to interview Boards say that they are almost petrified with fear when they behold the faces of the women gathered in conference. Does the love of Christ shine in their faces? He drew all people to Him. Why? Because He showed them that He loved them. The platform expression is sometimes so different from that shown in a private interview. When men and women get a little bit of authority and prominence, how they love to magnify it. Does not each one of us know of some particular man or woman, who can talk beautifully on the need of "Love and charity with our neighbour," but to whom we would never dream of going in any time of trouble. It is a real Christ Love which we need to-day, on Boards, and between employers and their workers.

JEANNE ACADIENNE.

CRUSADE OF 1921.

What is said to be the world's largest Bible is now being written by hand by leading men and women of the United Kingdom. Among those who are participating in the work are: King George, Queen Mary, the Prince of Wales and the Cabinet Ministers.

The book will contain the complete text of the Authorized Version, from Genesis to Revelation, and there is space in it for 12,000 hand-written contributions. It will be 5 feet 2 inches high and 3 feet 6 inches wide. Twelve large goatskins were required for the binding, which is done in red Levant Morocco leather.

This huge book will be exhibited in various places, the idea being to attract support to the Bible crusade in 1921. It is even hoped to take it overseas to the Dominions, where it would be shown in a motor car provided with a folding platform and pulpit.



QUEEN ALEXANDRA UNVEILS MEMORIAL TO NURSE CAVELL

Picture Shows Citizens of London Paying Tribute to the Memory of the Heroic English Nurse, Who Was Shot by the Germans in Brussels.

An English journal says: "We are informed by a society paragraphist that women are now having their backs ornamented with tattooed designs. Few women, we think, possess backs that are worth looking at, and for that reason we hate to see the backs of women uncovered. Truth to tell, we wanted to see them covered, but not with tattooed designs. Cannot somebody start a movement for the clothing of society ladies?"

"The fashions in women's dress, are, we suppose, beyond the understanding of a mere man. Only yesterday, a bitterly cold day, we noticed a woman who was wearing a heavy fur coat; her hands were covered by great fur gloves, but her chest was uncovered, and so were her legs from the knees downwards, save for gossamer silk stockings. Can it be that the consciousness of being 'smartly dressed' kept this lady warm?"

We regret to read that a woman alderman of Toronto, who is widely known for her public

THE MONKS OF MOUNT ATHOS

Rev. W. H. H. SPARKS, C.F., B.A., Toronto

Major Sparks was Hospital Chaplain at No. IV. General Hospital, Salonica from October 1915 to December, 1916.

(Continued from issue of April 22nd.)

THE library of Pantokrator is a partly renovated room, half-way up the ancient square tower. Its chief treasures include a 9th century Psalter, illustrated in colours, part of which is a palimpsest and another part belongs to the 13th century. Two 14th century Gospels are in excellent preservation. There is also a 13th century liturgy, many feet long, rolled round a cylinder, a good deal frayed at its free end. These MSS. have been carefully described and catalogued by an Athenian archæologist. Not one of the present monks here is capable of reading the old works.

Two interesting 15th century Diptychs hang in this room. Each Diptych contains a long list of directory of benefactors of the monastery. The officiating priest is supposed to put in a separate and specially efficient prayer for each name on this list. Back we came to the best council chamber of the building. The first, to which we had previously been introduced, was much inferior to this, which has Persian rugs on its divans and oleographs of Greek royalists on its walls. Once more the jam-water-liquere-coffee ritual was gone through. The chief councillor then treated us to a long disquisition upon the approaching amalgamation of all the churches of Christendom with the only true (i.e., the Greek) Church. This, he said, would certainly come about after the present Armageddon. He drank cordially to the victory of the allies, and especially to England in the great war. He constantly urged my friend Peter to translate his sermon *in extenso* for my benefit, but after the first few minutes, Peter always said: "This fellow says just the same thing over and over again, only using different words." Fortunately, the preacher took this for part of the translation and remained in happy ignorance of how his flowers of oratory were being squandered.

The Pantokrator refectory is a long room, about 90 ft. long by 24 ft. wide. One long wall is covered with frescoes, also the semicircular recess, in which the chief monk sits at a marble slab. The rank and file of monks sit at wooden benches, arranged along both sides of the long hall. An old reading pulpit stands at one side, for the reading of holy tomes to the diners. A balcony opens off the side opposite to the pulpit, perhaps for the escape of monks who have had enough.

October 2nd.—This morning we remounted our trusty mules and set off through the jungle. The universal silence is most impressive. One goes for miles with no sound beyond the tramp of the mules' feet. It is curious that never a wild animal is seen and that no game birds live on the peninsula.

A two-hours' journey, up and down hill, took us to Vatopedi, the largest and richest of the Greek monasteries, containing two hundred monks. It is charmingly situated on the pebbly bay at the foot of the wide valley. On a headland about half a mile to the south, are the ruins of a school which formerly belonged to the monastery and which enjoyed its palmiest days a hundred and fifty years ago. Then its pupils gradually forsook it and the deserted building crumbled to ruins. It has a fine aqueduct on a double tier of arches, specially for the school itself.

Vatopedi means the Thorn-tree Boy. The legend is that King Theodosius sent his son Arcadius to this part of the world. The boat was wrecked but the boy was rescued by the monks in or under a thorn-tree. They subsequently named the monastery after the story.

After a thoroughly bad lunch reeking with olive oil, I visited the magnificent church, standing within a large irregularly terraced enclosure, the latter surrounded by the usual blocks of buildings, ancient and modern. The church is floored with multi-coloured marbles and possesses a rich

collection of ikons and relics, only second in importance to those at Lavra.

A fragment of the true cross about an inch long, is mounted in the stem of an ancient crucifix possessing two cross-bars instead of one. The belt of the Virgin Mary, made of hair, is in three lengths, each mounted in a silver gilt casket. One of these is said to have arrested an epidemic of cholera in Constantinople in the year 1873.

AN EXQUISITE PATERA.

There is an exquisite patera of the 13th century cut from a single pebble, its wings formed by two curving dragons rising from the stem of the brim of the cup. An American millionaire coveted this and offered a fabulous sum for it but in vain. The 5th century skull of St. Andrew of Crete is shown in the usual ovoid silver box. One flap on the top opens to display his cranium with part of the saintly scalp still adherent, whilst a little silver door at one side is convenient for whispering into his mummified left ear. There is also a 6th century skull of St. Gregorius, Archbishop of Constantinople, with scalp to match. A pair of beautiful old ikons are said to have belonged to the Empress Theodora in the 14th century. The largest of the ancient ikons on the walls is one of the Virgin and Child, dating back to the foundation of the monastery in the 10th century. There are also a number of old mosaic ikons, some of the smaller ones but exquisitely worked. The doors between the main church and its outer porch are inlaid in ivory and are said to be identical with the doors of St. Sofia in Constantinople. Two king-monks have their tombs in the porch: King John Katakusinos and King Andronicus Paleologus, both monarchs of the 14th century.

A 4th century ikon of the Virgin and Child is said to have called out with a loud voice in protest when a queen dared to pay a visit to the monastery. Another large ikon has a mark on its cheek, said to have been inflicted by the knife of a hungry monk who had arrived late for dinner and was refused a meal. The angry man stabbed the ikon in the face and at once blood began to flow (the mark of the stab and of the blood are still pointed out) and the horrified and repentant monk spent three years standing up in the opposite angle of the corridor some four feet off, as a penance for his crime. His guilty forearm and hand are exhibited in a wooden casket roofed with glass. (No silver gilt mount for him.)

The library has a good collection of MSS., including an illustrated Old Testament of the 11th century, a 9th century Psalterium, incomplete, a curious old 11th century geography of Ptolemaux Stravon with quaint old maps of the then known world. A fine set of sermons by St. John Chrysostom, has an autograph dedication by King John Katakusinos in the 14th century. There is also a 13th century Evangel and a 11th century Psalter, autographed by Constantinus Monomachi.

DON'T TOUCH THE PAINT!

After visiting the curiously frescoed refectory, resembling that at Lavra, but much brighter, we said farewell to the councillors and set off across the hills to the Bulgarian monastery of Zographos, one hour and a-half's hard riding. This monastery is hidden away in a valley, surrounded by hills, which cut off all view of the sea. It houses 200 Bulgarian fathers, whose present abbot, Theodorites by name, is the handsomest old man I have seen in Athos, with classic features and a charming, dignified manner. The reception chamber is hung with the usual mixed bag of ecclesiastics and royalties, the place of honour being occupied by a big portrait of the foxy King Ferdinand, surmounted by the Bulgarian arms. The abbot himself conducted me around the monastery, talking in Russian the while. The MSS. are not so numerous as in some of the other libraries, most of the works being Russian and

Bulgarian. There is a Slavonic MSS., dated 1300 and an Evangel of the 11th or 12th century. The church has a generally light and spacious feel about it. There is lots of gilding, but it is not so oppressive as in Lavra or Karakalu. A large ikon of St. George is said to have been painted by a supernatural hand. Monks prepared the wood and frame, and the portrait suddenly appeared afterwards in a miraculous fashion. Hence the monastery gets its name of Zographos of the Artist. A sceptical bishop, on being told of this legend, impiously pushed his finger against the left side of St. George's nose. The offending finger at once stuck fast and had to be cut off (from the bishop). Moral: Don't touch the paint!

Another ikon of St. George was originally at Vatopedi, but found its way miraculously to Zographos. It was sent back to Vatopedi, but again it returned. This was repeated and after the third trip, the ikon finally settled here in peace and quietude.

The relics include a piece of the True Cross, each limb of the cross about three inches long mounted in a fine crucifix. There is also a portion of the humerus of St. Andrew the Apostle, the head of the humerus of St. Charalamp, the femur of St. Theodosius, the astragalus of Santa Marina, the metacarpal of St. Charalamp, a lump of the dried up blood of St. George, a metacarpal of St. Stephen the martyr, a tarsal bone of St. John Chrysostom, the skull and fibula of Santa Matrona of Chios, the mandible (with mummified floor of the mouth attached) of another St. Stephen, martyred in Constantinople; also several fragments anatomically unrecognizable, of St. George, St. Stephen the Martyr and St. Pantelimon.

As we left the church, a monk was summoning his brethren to prayer by beating with a mallet upon a long blank, held in the other hand, producing quite a musical chime.

We left Zographos with the addition to our cavalcade of one more Greek soldier. We crossed two steep gullies and after an hour and a-half came to a broad ravine on the western slope of the peninsula. On the far side of this ravine stands the little monastery of Konstamonit (the monastery of Constantine) containing sixty Greek monks. It is about a mile from the sea but out of sight of the coast line. Its bare and cheerless building was to house us for the night. I am sleeping on the divan at one side of the monastic reception room with its whitewashed walls and a bright blue ceiling, marked out by white lines into squares. The abbot, Simeon by name, tells me that only a small part of the original building survives, the present church having been renovated 55 years ago. In the church a large ikon of the Virgin and Child has a quiet fame owing to its miraculous powers. Its chief achievement is the same as that at Pantokrator—viz., filling up the empty oil barrel in the grocery store. A 10th century ikon of St. Stephen was thrown into the flames by an unbelieving Emperor, but was only slightly charred at the edges. Another ikon of the Virgin and Child was presented to this monastery by one of the Queens of Serbia.

The relics include a fragment of the True Cross, mounted, as usual, in a crucifix, a piece of the bright scarlet robe with which Pontius Pilate decorated Christ, the right radius of St. Stephen the Martyr in a silver case, the femoral head of St. Charalamp, a piece of the ischium of St. Constantine with a small slip of silver fixed to one side, the lower jaw of one of the famous forty martyrs who were drowned together in a river, the tibia of Zacharias, father of St. John the Baptist, the lower end of the femur of St. Andrew the Apostle, St. Luke's lower jaw and the cranium of St. Blasius. If you don't believe in their authenticity, why, there are the bones to speak for themselves. (To be Continued.)

GERMANS RENOUNCE THE CHURCH.

The Church having been divorced from the State in Germany, multitudes of Germans are filing with the courts formal renunciations of Church allegiance, according to information reaching Eugene F. Fuessle, of the Interchurch Foreign Survey. Between January 1st and September 30th, 1919, the Cologne municipal courts recorded 8,512 Church renunciations, and at the present time there are between 100 and 150 renunciations in that city every day.

A Plan to Secure More Candidates for Ordination

by J. A. SHIRLEY, M.A., B.D.,
St. Stephen's Church, East Kildonan, Man.

LET us state the plan first and speak of details afterward. It is the Extra-mural System of Study. Students can take three years of the Arts course at some of our Universities, studying at home, why not permit a similar advantage in our theological colleges?

WHAT ARE SOME OF THE ADVANTAGES TO BE GAINED?

1. The course outlined would make an ideal study for a Bible Class. It is my firm conviction that a great many fiction readers would really prefer good sound theological works, if once properly introduced to them. Such a course would gradually place on the book-shelves of our people volumes which otherwise would never be there.

2. Out of such a definite course of study the minds of several would be turned towards ordination.

3. Examinations could be set by the Colleges. Probably eighty per cent. of those taking the course would never write the examinations. Some would write and under proper conditions should be able to feel at the end of two years of study that they had passed examinations that would give them one year's standing at a recognized theological college.

4. The heavy college expenses of to-day keep many a splendid man out of the ministry. If he could carry on his regular work or trade and prepare himself by home study for even half of his college course it would be a strong inducement.

5. The extra-mural plan of study would create a strong tendency in a man to go on after ordination to take an extra-mural course leading to the B.A. or the B.D. degree.

6. It would be an incentive to young women to train to be deaconesses and missionaries, if they could feel that they already had one or two years' work to their credit.

Too great value can hardly be placed on any scheme that would bring right into the parochial life a thorough and systematic course of study of the Bible, the Prayer Book, Church History and Christian Missions, to say nothing of the great likelihood that by such a course some minds would be turned towards the home or foreign field as a life work. The languages would not properly form a basis of study for a Bible Class, but could certainly be mastered by any worthy student under the direction of his pastor. The course would have to be safeguarded by examinations fully as thorough and exacting as those taken in the college. Candidates taking an average of sixty per cent. or over on the first two years' work might be permitted to take even their third year extra-murally, but at least one year's residence would seem necessary in all cases.

AROUND THE WORLD.

(Continued from page 298.)

"Such quickened life, of course, involves a measure of risk; but he must be a very blind observer who does not see in it, if only we can deal with it wisely and direct it into right and proper channels, an opportunity for untold blessings, and a promise of unprecedented progress in the days that lie before us."

In short, the lesson of our situation, as we look about us and weigh the significance of the restlessness and turmoil of the past year, is one of both warning and encouragement. Never was it more important than now that the Church of Christ, well equipped and fully manned, should go forth in the name of God, to lead, to encourage, and to inspire the forces of our holy religion in their wrestling with the forces of the selfish world. And never was there better hope or more splendid opportunity for the doing of great things for God and religion, if only the Church can be made strong, efficient and spiritual. To let the Church wane now in any part of her great front of battle will be to invite failure, not to say disaster, proportioned to the measure of her inefficiency.

"The Resurrection of the Body"

A Reply to Dr. Cayley

To the Editor of the Canadian Churchman.

Sir,—It is difficult to see the logic of Dr. Cayley's article upon the above subject. The major part of that article is a somewhat violent attack upon Modernism, with an attempt to show that Modernists "have erred, not knowing the Scriptures or the power of God." In the latter part of the article Dr. Cayley gives his unqualified support to that interpretation of the clause of the Creed—*Resurrectionem carnis*—which modernists have always asked for. Modernists will not resent the attack, for, after all, the only really important question is, "What is truth?" But they will ask, "Is Saul also among the prophets?"

Dr. Cayley's complaint against Modernists is that they "give a materialistic turn to the language of the Creed"; again, they "assume that the language of the Creed can only be interpreted in a materialistic sense." What Dr. Cayley evidently means by these rather misleading statements is that while Modernists themselves plead for a liberal and spiritual interpretation of the clause *Resurrectionem carnis*, they assert that this was not the interpretation intended by those who put the clause in the Creed.

What, then, has been the general teaching of the Church upon this subject? Dr. Cayley admits, quoting Swete, that "Churchmen in the early centuries over-emphasized the resurrection of the 'flesh,' against the docetic error." Tertullian, we know, went so far as to teach that the teeth had been made imperishable as the nucleus and rallying point of the restored body. One well-known Church, as Professor Bethune-Baker reminds us, had in the fourth century a Creed in use that emphasized the general belief by inserting the word "this" before "flesh"; and one of the questions regularly put to Bishops in the public examination as to their faith, which was part of the ceremony of their consecration, throughout, it seems, the middle ages, was even more explicit: "Dost thou believe," it ran, "in the resurrection of this flesh which thou now hast on thee?" (Bishops, by the way, will not appreciate Dr. Cayley's allusion to these Ordination vows as "unguarded statements.") Augustine also believed in a material, though glorified, body. Dr. Cayley dismisses Augustine by saying, "The Anglican does not regard even St. Augustine as a final authority." But unfortunately that is what the mediæval Churchman practically did! Augustine was chiefly responsible for the mould of mediæval theology, and Augustine was certainly a materialist. Anyone, in fact, who considers how materialistic was the whole religious outlook of those times with regard to the future state will realize that the more spiritual conception of the resurrection body would not have fitted into the general scheme of theology.

Coming to the Reformation period, Dr. Cayley says that the Modernist "assumes that the views of the evangelists about the resurrection body of the Lord are materialistic." Considering that Article IV. says, "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into Heaven," etc., it is hard to see why this should be described as a Modernist assumption. Again Dr. Cayley says, "Our Burial Office has at its heart St. Paul's great argument of 1 Cor. 15, where we read: 'It is sown a natural body; it is raised a spiritual body.'" And he continues: "If in the face of this any Anglicans materialize the Creed, by all means let them be corrected. But we must correct Modernists when they say that the Creed means what no instructed Churchman supposes it to mean." Again Dr. Cayley is obscure. Modernists, being "instructed Churchmen," plead for a spiritual interpretation of the Creed, but they point to the fact that this

has not been the traditional Anglican interpretation. What Augustine was to mediæval, Pearson has been to Anglican theology. "Pearson on the Creed" has been a standard work, the text book *par excellence* or English Ordinands, reigning without a rival for more than 300 years. Now, Pearson, writing upon this clause, devotes 18 large pages, with scores of references drawn from Scripture and the Fathers of the Church, to show that this clause can only mean what Modernists are now accused of maliciously reading into it! I have only space, unfortunately, to quote one, the concluding paragraph of Pearson upon this subject:—

"We can, therefore, no otherwise expound this article, teaching 'the resurrection of the body' than by asserting that the bodies which have lived and died shall live again after death, and that the same flesh which is corrupted shall be restored; whatsoever alteration shall be made shall not be of their nature, but of their condition; not of their substance, but of their qualities. Which explication is most agreeable to the language of the Scriptures, to the principles of religion, and to the constant profession of the Church, against the Originists of old, and the Socinians of late."

So that Pearson, with all his learning, could only find two not very prominent heretical sects in 16 centuries of Church history, one in the 3rd, the other in the 16th, who denied or called in question these materialistic views. And yet, we are told that "Modernists give a materialistic turn to the language of the Creed." And Dr. Cayley adds, "This is supported by quoting the unguarded statements of early writers, and made plausible by the repetition of such phrases as 'the physical resurrection,' (Emmet), or 'the re-constitution of the body' (Glazebrooke), which the unwary reader supposes represent the true meaning of the Creed." The fact is that the unwary reader who reads that sentence might well imagine that these dreadful expressions were invented by these still more dreadful Modernists, when, in fact, they represent the traditional belief of the Church till comparatively modern times.

Modernists are prolific writers. Some are scholars of international reputation, like Dr. Sandy, Professor Bethune-Baker, Dr. Kirsopp Lake, Canon Streeter. Others are less known, and perhaps less cautions in their statements, and less mature in their judgment. Possibly some ill-considered things have been said upon the subject under review. But the main contention of Modernism with regard to this clause in the Creed is as clear as it is, I believe, unanswerable. It is to the effect, (1) that the words *Resurrectionem carnis*, when put in the Creed, were intended to convey the meaning which lies upon the surface and no other; (2) that a materialistic interpretation of this doctrine, more or less pronounced, was the traditional, orthodox belief both before and after the Reformation; (3) that the more spiritual interpretation of modern times—due partly to the influence of natural science, partly to our laying more emphasis upon the spiritual element of St. Paul's teaching, and less upon the physical element of the Gospel Resurrection stories—does represent a real development of thought, and a "liberalizing" of one of the clauses of the Creed; (4) that if such liberalizing is permissible with regard to one clause, why not, possibly, with regard to others also?

Until these main contentions of modernism upon the subject before us have been met and refuted, sweeping charges as to "the special pleading, the startling assumptions, the faulty exegesis, and the loose thinking of the Modernists" should not be made.

H. B. PLUMPTRE.

St. James' Cathedral, Toronto.

LETTERS TO THE EDITOR

REVISION SUGGESTED.

To The Editor, Canadian Churchman.

Sir,—The convening circular for Huron's next Synod says:—

"The offertory will be devoted to the Mission Fund of the diocese." If, as text writers say, the offertory is an anthem, then the circular officially informs us that the anthem will be devoted to the Mission Fund. It does seem that some revision of this formula is especially needed in important official documents such as this Synod circular.

Observer.

THE RESURRECTION OF THE BODY.

To The Editor, Canadian Churchman.

Sir,—The sum and substance of Dr. Cayley's article in your issue of April 15th appears to me to be that the clause in the Apostles' Creed, "resurrectio carnis," must be interpreted spiritually and not literally, which is the central point in the argument of our English modernists.

Herbert Symonds.

Montreal.

To The Editor, Canadian Churchman.

Sir,—I read with much interest the letter of Dr. Cayley regarding the "Resurrection of the Body" contained in your late issue. I was brought up in the old belief that the actual bodies of people would be raised again. But I found that impossible to believe. Bodies are dissolved and pass into the substance of other bodies vegetable and animal many times. Then the remark was made to me that the words "resurrection of the body" were not to be found in Scripture; on examination I found this was correct. The words of Scripture are not "resurrection of the body"; but "resurrection of the dead"; more correctly rendered "from the dead," or from among the dead ones. The restoration to life of Lazarus and others was not a rising into a new condition, or state of life; but a recall back to the old one. Our Lord's Resurrection was the passing into a new condition of life altogether.

Resurrection as applied to those who have died would appear to be a rising out of the abode of Paradise, to another condition of life. As applied to those who may be living on the earth at that time, St. Paul explains it will not be necessary for them in order to reach that condition of life, to pass through bodily death; but the body will be changed in a moment, from a natural into a spiritual one. "We shall not all sleep, but we must all be changed." It seems quite consistent with this statement to believe that we receive the spiritual body at death. In the 2nd Epistle to the Corinthians he states, "I know when this earthly tabernacle is dissolved," note the expression "tabernacle," or tent, which is a temporary abode, generally used on a journey; when that is dissolved, "I have a building, a house" which denotes permanency of occupation. He does not connect the reception of this permanent abode of the spirit with the resurrection mentioned in the first epistle; but on the dissolution of the body, the earthly tabernacle, he receives a spiritual body fitted for the new life he is entering upon. We have many wonderful and beautiful examples of this in nature. One described by the poet Tennyson in his poem of "The Two Voices" is aptly beautiful.

I would say that to me it appears that Resurrection means a rising from one condition of life to a higher one. For those in Paradise a rising to a fuller condition of life, with the same spiritual body received on the passing of the natural one. To those living on the earth a rising into the heavenly spiritual life which necessitates a change of body from the natural to the spiritual one.

J. L. S.

To The Editor, Canadian Churchman.

Sir,—Permit me to remark on Canon Troop's and Dr. Cayley's articles in your issue of the 15th inst.

(1) The term "Resurrection of the body" is never once used in the New Testament, it is always and every-time, "Resurrection of the dead" (men understood).

(2) The so-named Apostles' Creed lamentably uses the wrong term; the Nicene creed the right scriptural term.

(3) To argue that they are synonymous, is to confuse issues, to create needless difficulties, to miss the sublimity of the subject, and to be guilty of altering God's words.

Canon Troop writes "Much light is thrown upon the problem of the resurrection of the body, if we bear in mind that St. Paul regards the lifeless body as sown rather than buried." If this is the right view, then the Apostle's striking analogy to the wheat sown is lost, for no farmer sows sterile or dead seeds; he endeavours to get the best live grain (so to speak) which he sows in the ground; there it dies and under favourable conditions, sprouts and blooms. Is not the analogy rather this, that man likewise is sown in the earth the moment he is born and in course of time dies as "it is appointed"? Burial, cremation, drowning and a score of other ways of the disposal and disintegration of the body are accidents of time and place and are outside the Apostle's thoughts. Life at birth, death and their eternal Life by a resurrection (in this passage, which the Canon quotes), are under his immediate consideration. Man he says, is sown (born) in corruption, dies and is raised (New Birth) in incorruption, etc. It is sown (born) a body psychikon, it is raised a body pneumatikon. Here is harmony.

Wondrous as the human body is it still remains unalterably true of the man, "Dust THOU art and unto dust shalt THOU return." I am painfully aware that modern poets in whom much confidence is reposed, dare assert that "this was spoken of the body and not the soul." Where do they get this information? The personal pronoun "thou" I have emphasized, forbids this fancy. I prefer Paul. "The first man was from the ground earthly, the second man is of heaven heavenly." "I am but Dust and Ashes" pleads Abraham and Moses does not affect the poet to correct him.

There is much I heartily endorse in his article, but I beg respectfully to differ from Dr. Cayley in his comment on Rom. VIII. 23, "The redemption of our body." Redemption and resurrection are not convertible terms. To be sure redemption presupposes the "change" of the living believer at the coming of the Lord to precisely resurrection conditions, that is, the "change" from the psychikon state to the pneumatikon. I humbly submit that the quoted text as supposed to refer to resurrection, is irrelevant. Similarly Phil. III. 21 deals with waiting believers who are "to be conformed to the body of His

glory" by the "change" at His coming.

There is something grotesque in the prevalent idea that the believing man (soul) at death is furnished in Paradise with a spiritual body. If so, then at the "resurrection of the body" this spirit body has to seek its original but now glorified body into which it may enter to dwell forever. The Platonic premise that the dead are very much alive, leads to this. What becomes, may I ask, of the Paradisiacal body? and does not the resurrection (of the body or of the dead) under the above conditions, appear at this stage absurd and unnecessary.

G. W. Winckler, C.E.

Toronto.

STUDY FOR THE CLERGY.

To The Editor, Canadian Churchman.

Sir,—There is a great amount of thought in the Church in England being given to the question of post-ordination study. Should not we, in this country, give the matter some consideration? The need is quite as great here.

If a course could be arranged by which a man could continue his studies leading to the B.D. degree, it would be a great incentive to post-ordination study.

The suggestion in the old land is that the course should include economics, education, and philosophy, which are to be treated from a Christian standpoint. These subjects are suggested as an alternative to Hebrew, as they are matters which a clergyman needs to be acquainted with.

Such a degree would be a great inspiration to country clergy, if it were granted without residence, and at a reasonable fee. Then some correspondence college could be developed which could coach men for the examinations, similar to the Wolsey Hall, Oxford.

When we begin work in our parishes, we are meeting free thinking, theosophy, Christian Science, etc., and how can we present our teaching unless we know the difference between truth and error? Men in cities are in touch with social questions and industrial problems which we are expected to solve through the application of the Christian Faith.

Then, too, there is the question of foreign peoples unshepherded. It is a splendid suggestion in the new syllabus that a modern language can be learnt, in order that a candidate may minister in it. If one part of the examination was the requirement of a thesis, a clergyman could present his study of local conditions. Then we should be able to learn the psychology and national characteristics of the foreign peoples in our midst, then religious ideas and Church worship, and perhaps by the Grace of God lead them into the Anglican branch of the Christian Church. In Oxford and London there have been attempts to touch the Eastern Church. How much more should we do something when these peoples are in our very midst?

Ernest I. Seeker.

Selkirk, Man.

AN ACKNOWLEDGMENT.

K. T., for Clerical Relief Fund \$25.00

BIRTH

DAVIS—To the Rev. William D. and Mrs. Davis, on Sunday, April 18th, a son, William Clare.

DEATH

AT the Rectory, Bervie, Ont., on Sunday, April 18th, Willena Stella Davis, beloved wife of the Rev. W. D. Davis.

THE LATE MATTHEW WILSON, K.C., D.C.L.

BY the death of Matthew Wilson, K.C., D.C.L., which took place on May 1st at his late residence, Chatham, Ont., the Church in Canada has lost one of her most brilliant members. Born in the township of Harwich, in Kent county, on 28th of August, 1854, the son of Robert Wilson, he attained to a position of great prominence as a lawyer and an orator as the head of the firm of Wilson, Pike and Stewart, and practised before all the higher courts of Canada and the Privy Council in England. His fine legal acumen as an exponent of contracts gained for him prominence as a director of the Northern Life Insurance Co., of London, and of the Trusts and Guarantee Co., of Toronto, and as vice-president of the Great West Land Co. of Canada. But it is in the councils of the Church that he is best known to us. He was honorary treasurer of the Provincial Synod of Ontario and a member of the higher Court of Appeal for the Church of England in Canada. As a member of the Board of Management of the M.S.C.C., his sound legal advice did much to shape its business policy. In this connection, some time ago he gave \$20,000 as a capital fund, the income to be used for work abroad. In the Diocesan Synod of Huron he took the keenest interest, and his masterly command of English, making for clear and forceful exposition of the point at issue, set a high standard of debate. He might be seen at any of its sessions, sitting somewhat apart by a table in the corner, waiting for the opportune moment when he might sum up the issue, elucidate the problem, and drive home with clear-cut, incisive language his carefully-weighed opinion. For a younger member to be congratulated by Matthew Wilson on his presentation of a case was considered an honour, indeed. The charm of his personality was best seen as a conversationalist who could overcome the monotony of a long journey in a railway coach in a profitable manner. For withal, one felt there was something elusive, something still to be revealed, something which dwelt apart and alone, which ever whetted the interest. Time alone can give the true perspective to sum up such an active life, but in the great constructive days, when the legal foundation of the Synodical life of our Church was being laid, a man of such a type was of the utmost value.

The funeral service of the late Mrs. Davis, at the Rectory, Bervie, Ont., on Tuesday, April 20th, was conducted by Rev. T. H. Farr, of Kin-cardine. Interment took place at Woodlands Cemetery, London, Ont., Rev. A. A. Bice, Rector of All Saints', conducting the services at the home of Mr. J. A. Sholdice, an uncle of the deceased, and at the grave. Mrs. Davis, who was formerly Miss Fitzgerald, London, Ont., leaves to mourn her loss, a husband, an infant child, a mother and a host of sorrowing friends in the parish, who were deeply grieved to learn of her sudden calling away.

The well-known firm of Messrs. Pilkington, of St. Helen's, Lancs., are building a garden city for their work-people on a large estate which they have purchased between Eccleston, Prescott and St. Helen's. They have generously given a spacious and commanding site thereon for a new church, parish hall and vicarage at Portico, where four roads meet.

ATE
WILSON,
C.L.

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a firm of Messrs. Helen's, Lanes, are city for their work- estate which they between Eccleston, Helen's. They have a spacious and thereon for a new ill and vicarage at ir roads meet.

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All Over the Dominion

A military church parade was held on May 2nd in St. Thomas', Belleville. Major the Ven. Archdeacon Beamish, Chaplain of the Argyle Light Infantry and Rector of the church, preached.

The Bishop of Ottawa confirmed thirteen candidates in Christ Church Cathedral, Ottawa, on March 30th. They were presented by the Rector, the Rev. Lenox I. Smith. The Rev. J. Dixon acted as the Bishop's Chaplain.

At St. George's, Guelph, Sunday evening, April 25th, the Bishop of Niagara confirmed 39 candidates, and at St. Patrick's Mission Church, in the afternoon, seven candidates. Large congregations were present at both services.

The Bishop of Ontario confirmed twenty-two candidates in Trinity Church, Brockville, on April 11th and preached to a large congregation. In the evening he held Confirmation at St. Paul's, Brockville, and also preached.

In St. Mary Magdalene's, Napanee, a handsome bronze tablet was unveiled on April 25th, containing a memorial of twelve representatives of the congregation killed in action, and an honour roll of 67 others, who had enlisted for service in the great war.

"Canada must stand as husband and father to the widows and orphans of the men who fell, and to those others who knew not the meaning of failure. We must see justice done," said Dean Tucker, in St. Paul's Cathedral, London, Ont., at the special service commemorating the battle of St. Julien.

A very interesting meeting of Trinity congregation, Halifax, was held recently, the occasion being a farewell to Mr. Wm. Geddes, a Trinity boy, who was leaving for Toronto to be ordained to the ministry, afterwards going as a missionary to the Esquimaux of Herschel Island, in the Arctic circle.

A new brass alms basin has been dedicated recently in St. Thomas' Church, Trenton, Ont., to the memory of Mrs. S. Coxon, by her former co-workers of the W.A., and a hymn board has been given by the A.Y.P.A. The Parish Guild has made a substantial investment in Victory Bonds as a fund for church extension in shape of a parish hall or a new church.

On April 16th, the Bishop of Montreal confirmed thirty candidates in St. Martin's Church, Montreal. The Bishop congratulated the Rector, Canon Howard, and congregation on the good work being done by St. Martin's, especially mentioning the fact that, in addition to subscribing more than \$10,000 to the Forward Movement, they had also given an Easter offering of over \$5,000 for their own funds.

Dr. Reeve, the Assistant Bishop of the diocese of Toronto, confirmed 10 males and 13 females in All Saints' Church, Toronto, on the evening of April 25th. He also set apart in a special form of service as a deaconess, Miss Alice Reynolds, a daughter of Mr. James Patton Reynolds, of St. Louis, Mo., and grand-niece of the late Mr. Charles Unwin, O.L.S., of Toronto. She has been appointed to work at Moose Factory, James Bay, in the diocese of Moosonee.

Stoughton parish, in Saskatchewan, which includes Stoughton, Walton School and Benson, though very badly

affected by the drought of the last three years and suffering from the ravages of the grasshopper, has gone well "over the top" in the forward movement. This speaks well for the spirit of our people when they have had to buy practically every grain and straw of feed for the stock throughout the long winter; also they failed to get their seed back at harvest in many cases and practically all have to buy seed grain and seed potatoes for the spring sowing.

The annual statement shows the best year in the history of St. John's, Saskatoon, where Rev. Canon E. B. Smith is the Rector. Receipts in general funds, \$15,739. In addition, the mortgage has been reduced by \$4,200 and \$5,235 has been subscribed to the Forward Movement. Stipend increased by \$300 per annum and Rector presented with a Chevrolet car, together with an allowance of \$20 per month maintenance. Mr. Seemer Betts, late of Crystal Palace and London Polytechnic School of Music, has been appointed choirmaster of St. John's, duties commencing May 1st.

Anglican women of Ottawa are seriously considering the possibility of establishing a residential hostel for business girls, and an initial meeting for considering plans of work with this end in view was held recently. Plans were considered which are similar to those made recently by the Anglican women of Montreal, who have decided to build a residential hostel for business girls in that city. The meeting in Montreal was held on April 23rd, when one hundred and twenty-one women gave their signatures and a sum of money, the amount of an associate membership fee, in token of their endorsement of the establishment of a residential home, and their willingness to assist in bringing about the establishment.

For the first time the amalgamated parishes of Trinity Church and the Church of the Good Shepherd, Montreal, met together on April 26th in a vestry meeting. The Rev. Canon John Almond, C.M.G., presided, assisted by the Rev. H. H. Laws. The Rev. F. A. Pratt, Rector of the Church of the Good Shepherd, who will be the Rector's assistant in the new congregation, was absent through illness. Canon Almond laid stress on the fact that the event marked a milestone in the ecclesiastical history of Montreal. He urged unity of spirit upon the new congregation, expressing the hope that anything in the way of forming of cliques should be avoided. On a motion by E. H. Ball, the agreement forming the amalgamation was ratified at the meeting.

On April 25th, at the conclusion of a Confirmation service in All Saints', Toronto, Miss Alice Reynolds, a graduate of the Church of England Deaconess House, was set apart as a deaconess by Bishop Reeve. She was presented by the Rector of the church, Rev. T. W. Murphy, who is also chaplain of the Deaconess House. For many years Miss Reynolds has been a member and active worker in All Saints' Church and Sunday School. She is undertaking work for a year at Moose Fort, on James Bay, in the diocese of Moosonee, to relieve Miss Barker who is going on furlough, and she will act as teacher in the school, and nurse in the hospital. Miss Reynolds expects to leave Cochrane for Moose Fort about the middle of May, the journey consisting of a five-days' canoe trip with Indian guides.

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SYNOD OF FREDERICTON

THE recent Synod of the diocese of Fredericton was opened by celebration of the Holy Communion in Christ Church Cathedral, Fredericton. His Lordship Bishop Richardson acted as the celebrant and read the Bishop's charge to the Synod in place of a sermon.

The business sessions were held in the Y.M.C.A. assembly room and were characterized by deep earnestness and an ever evident desire on the part of all to carry on in the most efficient way the work of the Church in the diocese. Most of the first day was taken up with the reading and accepting of reports of the various committees. The report of the Executive Committee showed that the grant to the Widows' and Orphans' Fund had been increased by \$5,000. The appointment of Miss Adelaide Robinson as deaconess for a probationary period of three months at a salary of \$700 a year, and a collection had been taken up in aid of the stricken Oromocto church also. The report showed that a sum of \$1,200 a year had been granted to the Bishop of Fredericton for travelling expenses.

The report of the Board of Missions showed that during the past year the stipends for the missionary clergy had been increased by \$200, and that a bonus had been granted to the clergy. Special grants totalling \$350 had been made by the board during the year and special loans of \$525.

The report of the standing committee on Sunday Schools recommended that all expenses incurred by departmental superintendents be paid; that Sunday School conferences in each deanery be urged and that no summer Sunday Schools be held in 1920.

The special Synod service, held in Christ Church Cathedral, brought the first day's proceedings to a close. His Lordship Bishop Schofield of British Columbia, formerly Dean of Fredericton, read the Second Lesson and Dean Llwyd, Dean of Nova Scotia preached. In the course of an eloquent sermon on the problems of reconstruction, social service and civil improvement, Dean Llwyd offered a plea that the white races would step forward offering the hand of fellowship to the suffering world of to-day and relieve the agony of afflicted nations.

At the session on Wednesday morning, there was taken up the report of the Governors of King's College, Windsor, and a lengthy discussion on the subject of rebuilding the College took place. A resolution was passed unanimously favoring the rebuilding of the College on the site of the one destroyed by fire last February. Addresses were delivered by Rev. Dr. Boyle, Principal of the College, and Dr. M. G. Teed, Chancellor, on the subject of rebuilding. Very Rev. Dean Llwyd, of Nova Scotia, also gave an address on Christian education, dealing with matters in connection with King's College.

Most of the afternoon session was taken up with the election and appointment of committees. At the evening session a motion of appreciation of Synod of the work of Woman's Auxiliary and the Forward Movement Committee drew forth the announcement of the standing of the diocese in the Forward Movement campaign by Rev. Canon Armstrong. The total amounts showed \$130,656.56 promised and \$55,329.11 collected up to date. Of this, \$50,000 would come back to the diocese should the full amount be paid.

The matter of the increased stipend to the clergy was introduced by Capt.

Fairweather, who thought that the minimum stipend of the clergy should be \$1,100 during the diaconate. The stipend of priests during the first five years of service should be \$1,200 with a house and \$1,300 if no house were provided, and that after five years of service the stipend should be \$1,800 with a residence or \$1,400 without one, to go into force January, 1921. Mr. Fairweather also embodied in the resolution the clause that the clergy who found it necessary to use horse and carriage or automobile be granted \$200 extra for the upkeep of such, this to be left to the Mission Board to superintend. The question then came up of the reimbursement of the clergy for railroad fares paid in the interest of their parishes, and a clause was added to the resolution that the clergy be reimbursed up to the sum of \$200. The resolution was then passed unanimously.

The next place of meeting was fixed as the city of St. John on the third Tuesday following Easter. A hearty vote of thanks was moved to the Y.M.C.A. of this city for allowing the Synod the use of their rooms as a place of meeting. The appointing of the salaries of the treasurer and secretary was referred to the Executive Committee with power to act. Very Rev. Dean Neales took the chair while a vote of thanks was moved by Dr. W. S. Carter to the Bishop for his attentive and courteous occupation of the chair during the sessions. Dean Neales in a brief address thanked the Bishop on behalf of the Synod for his splendid service. The Synod then closed.

SASKATCHEWAN NOTES.

The month of May this year is a busy one for the Bishop of Saskatchewan. May 3rd to 8th includes meetings of the Educational Council, Board of Governors, Statutory Council and Convocation of Emmanuel College; the meeting of the Senate and the Convocation of the University of Saskatchewan; and the Executive Committee of the diocese; and a "Quiet Day" for the Ordinands. Sunday, May 9th, the Bishop ordains seven deacons. The following week he is giving lantern lectures, or holding Confirmations almost daily, including Confirmation in Melfort on Sunday, 16th. Sunday, 23rd, he holds Confirmation in two churches. And on the 30th, Trinity, he hopes to ordain three or four priests, and in the evening to take part in the Synod special service. The Synod has its first session on Monday, 31st. It meets this year in North Battleford. The Bishop intends to sail on June 19th, to attend the Lambeth Conference, and perhaps, the International and Inter-Church Conference on Faith and Order in Geneva, Switzerland, in August.

The Bishop of Saskatchewan acknowledges receipt of gift of \$10 for the Lac la Ronge School sufferers from the fire, given by "Anonymous," Toronto. The Bishop thanks the kind donor for this evidence of sympathy. This added to similar kind donations from donors in England and Canada, brings the present total received up to \$160, a very welcome assistance to those who lost everything in the fire. The Indian Department, Ottawa, has decided to rebuild as soon as possible, a larger and in every way better building. But that will still leave us plenty to do in the way of clothing and equipment.

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Athabasca Notes

Miss Collins, lady teacher at Wabasca Indian Boarding School, is taking a rest for a time outside the diocese, as she has not had a holiday for four years.

Miss Jackson, matron at the St. Peter's Indian School, at Lesser Slave Lake, has resigned her position to marry a local man.

Mr. and Mrs. Levason, of St. Peter's School, took a trip to Edmonton to consult the doctor about the health of their young son.

The Ven. Archdeacon White is in need of a lay principal and general mission farm helper at the school. If such a man could be secured for the Wabasca Indian Mission, this would permit of the Archdeacon making more necessary evangelistic tours among the Indians scattered in the bush. It is hoped that a suitable worker will be soon forthcoming, for our Archdeacon is an ideal man to itinerate among the natives, as he is an accomplished Cree speaker.

By the way, where is the reserve supply of men for our Indian Missions? Are there any in the colleges of our Church about to take up Cree or Eskimo work, if so, do these men receive the necessary adequate special training, or are they like Fry and the late Mr. Girling to be overworked when they get to their missions? The Bishop of Edmonton is appealing for more men. Archdeacon Woodall, of Moosonee also asks for more workers. The need in the diocese of Athabasca is as great, if not greater, than either.

A missionary with a family of three young children, who is himself slowly recovering from a recent attack of flu, writes asking if the diocese provides for medical attention for the staff. The answer is no, but in special cases, sometimes a small grant of \$50 is made. The writer goes on to say that he is afraid to ask the doctor for his bill. How can a northern missionary with a family and a stipend that in these difficult times barely meets ordinary living save to provide for emergencies such as a flu epidemic? The experience of the last five years shows that it is extremely difficult to do.

Recent reports show that about \$900 has been raised in the diocese for the purposes of the Anglican Forward Movement. The returns from the diocese for the purposes of augmenting stipends from this sum, say one-third, will not go very far.

The recent Easter vestry meeting of the parish of St. James', reports progress at Peace River, but the town is so small that it is not a self-supporting parish. In fact we have no self-supporting parishes in the diocese. During the past year St. James' has been doing its best to keep up, but it is not easy to raise much money from a small struggling congregation with a population which comes and goes.

QUEBEC NOTES.

A Confirmation service was held in St. James' Church, Compton, on April 22nd, by the Bishop of the diocese. The candidates were six pupils of the King's Hall School.

The Bishop of the diocese has expressed his intention of appointing the Rev. P. Callis, M.A., general travelling missionary for the diocese of Quebec for one year.

RECENT APPOINTMENTS.

Walker, Rev. A. H., M.A., lately returned from overseas service, to be assistant at St. Thomas' Church, St. Catharines, Ont.

A. Y. P. A.

At a meeting of St. Matthew's, Toronto, Branch of the Anglican Young People's Association in the Parish Hall on April 27th, Mr. W. Morgan, president, occupied the chair. The following officers were elected for the ensuing year: President, Mr. Geo. Dougherty; vice-president, Mr. Wooding; treasurer, Mr. H. Bosanquet, and Miss J. Beveridge, 65 West Avenue, was re-elected secretary. A hearty vote of thanks was tendered the retiring officers and a tribute paid to their work during the past season. Reports of the various committees

were received, and a balance on hand was reported by the treasurer.

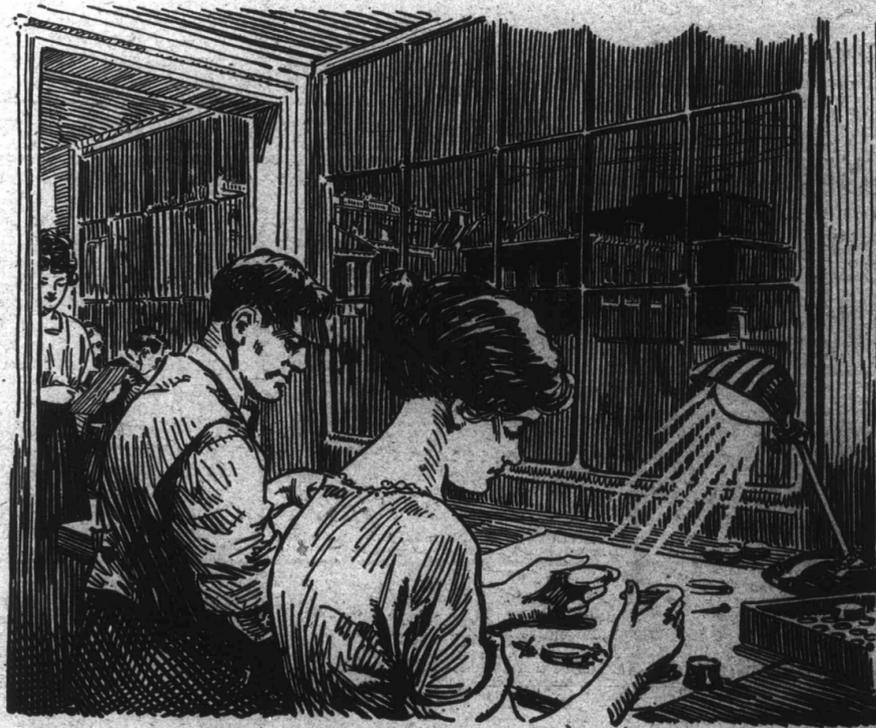
An A.Y.P.A. camp will be conducted under the auspices of the Toronto A.Y.P.A. Local Council at Gamebridge, Lake Simcoe, August 2nd to 13th. It will be in charge of Rev. Mr. Gibson, M.A., and Capt. E. A. Appleyard, M.A., M.C. As the accommodation is limited to 150, it is important that arrangements be made at once for any A.Y.P.A. members wishing to attend the camp in order to avoid any disappointment.

At the Summer School at Lake Couchiching, from July 2nd to 9th, a course on Young People's work has

been arranged, and it is hoped many members will attend the Summer School this year.

The annual picnic of the Toronto A.Y.P.A. will be held on June 19th at Centre Island. A programme of sports is now being prepared.

The young people of St. Thomas' Church, Millbrook, parish of Cavan, held a meeting recently for the reorganization of the parish branch of the A.Y.P.A., Rev. Captain Spencer in the chair. The meeting was well attended, and the reorganization completed. The parish is rejoiced to have the Rector, Rev. Canon Allen, home again and restored to health.



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thought that the clergy should be diocesan. The first five would be \$1,200 with if no house were after five years of should be \$1,800 r \$1,400 without e January, 1921. e embodied in the e that the clergy ary to use horse mobile be granted upkeep of such, he Mission Board he question then bursement of the fares paid in the parishes, and a to the resolution reimbursed up to The resolution was ously.

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WAN NOTES.

May this year is a Bishop of Saskat- d to 8th includes ducational Council, s, Statutory Coun- ion of Emmanuel ing of the Senate n of the University and the Executive e diocese; and a e Ordinands. Sun- he Bishop ordains The following week n lectures, or hold- almost daily, in- ion in Melfort on nday, 23rd, he holds wo churches. And ity, he hopes to or- priests, and in the part in the Synod The Synod has its Monday, 31st. It n North Battleford ds to sail on June e Lambeth Confer- s, the International Conference on Faith eva, Switzerland, in

Saskatchewan act of gift of \$10 for School sufferers from "Anonymous," Top thanks the kind- idence of sympathy, nilar kind donations England and Canada, nt total received up welcome assistance to verything in the fire- rtment, Ottawa, has l as soon as possible, i every way better at will still leave us the way of clothing

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Woman's Auxiliary Notes

The annual meeting of Niagara W.A. Diocesan Board was held in the Cathedral, Hamilton, April 27th, 28th and 29th. The reports showed a most successful year's work and revealed an ever-broadening field of activity. The treasurer announced that the receipts for the year were \$13,964.86; balance from last year, \$2,620.05, making a total of \$16,584.91. With the Dorcas Departments' receipts of \$4,927, the grand total is \$21,511.91. Mrs. C. S. Scott reported for the Extra-Cent-a-Day-Fund, stating that larger receipts than for some years were a gratifying feature of the year's work. There had been an increase of one Branch during the year, with increased givings in many of the Branches. The increase was \$61.50, about twice as much as last year. St. George's, Christ Church and the Church of the Ascension were specially mentioned for sending in their contributions regularly each month. Total receipts were \$1,246.50, and balance on hand, \$379.49. Mrs. Scott read also the report of the United Thank-offering Fund, which showed that all except seven Branches had taken up their offerings. These, however, intended to do so. Receipts for the year were \$1,826.93, of this, \$1,539.26 being from Seniors. Juniors gave \$112.55, and Girls' Branches, \$175.12. With the addition of practically \$1,200 on hand in February, 1919, the total was \$3,026.04. The discussion on finances was led by Miss Woodhouse, of the Synod Office. Printed questions, distributed to the meeting, helped to make the discussion an interesting and helpful one. The Pledge Fund for the coming year, to the amount of \$4,750, was accepted. Miss Gilmore, Miss Hawkins and Miss Shore, young missionaries about to go to home and foreign fields, were presented, and spoke briefly. Miss Halson, Dominion Dorcas secretary, said that \$6,400 would be needed for supplies this year. Miss Ida Bull, editor of the "Leaflet," presented her report. The number of "Leaflets" for the year was 1,962, an increase of 133, the largest on record. Total receipts were \$750.01, and the balance remaining, \$260.31. Miss Bull urged the W.A. to uphold the "Leaflet," which was the official organ of the women of the Church. The question of raising the subscription price to 50 cents was discussed, and a resolution was later put to the meeting, advocating the increase, and expressing the approval of Niagara W.A. in raising the price.

The monthly meeting of the Diocesan Board of W.A. of New Westminster was held on the invitation of S. Augustine's Church at Marpole. The treasurer reported a balance of \$833.92, and said that all the Branches having loyally responded to her appeal, she had practically the whole of the pledges guaranteed, and anticipated no difficulty in raising the small remainder. The organizing secretary reported the formation of two new Branches, a Senior Branch and a Babies' Branch, both at White Rock. The "Leaflet" treasury reported a balance of \$65.48 and 24 new subscribers. The Dorcas secretary reported a splendid bale had been sent to the Lac la Ronge School, and she also announced the bales for the year will be packed on May 18th in Christ Church Schoolroom and likewise the Indian convener gave a splendid report and quoted two incidents, one the making of Christmas gifts for every one in Lytton hospital by two Indian patients, and the other the care of a dying woman by two Indian W.A. members. The Japanese convener told of the work going on in both missions here and in Prince Rupert. The Chinese convener reported that

the first of regular mothers' meetings to be held at 331 Georgia St. E., was held Thursday, April 1st. Evangelistic addresses were given and hymns were sung. The women listened most attentively. The Chinese Junior W.A. will hold their annual Sale of Work on Saturday, May 1st. The Church Furnishing convener reported that the branches for the Japanese Mission had been finished, a great deal of other work done, and she had a balance in hand of \$15.10.

DIPLOMAS GIVEN AT DEACONESS HOUSE.

A social evening was held at the Church of England Deaconess and Missionary Training House on April 30th, to welcome the new officers of the House and to present diplomas to the graduating class. Canon O'Meara occupied the chair and gave the diplomas, and the Bishop of Honan, China, gave an address. The personnel of the graduating class is as follows:—

Miss Frances B. Hawkins, of the Ascension Church, Hamilton, a candidate of the M.S.C.C., and under orders to sail for Japan this summer. She obtained first-class honours in every subject which she tried at Wycliffe College. Her practical experience has been largely gained in St. Clement's parish, Riverdale.

Miss Evelyn Jay, who is of English birth, has her home in Peterboro, Ont. In addition to the diploma of the House, she also secured the diploma in nursing. Miss Jay is to be Welcome and Welfare Worker for the City of Toronto in connection with the Social Service Department of the Church of England.

Miss Grace A. Morton, of Windsor, Ont., also gained the two diplomas. She gained this year first class in all her examinations. She has been captain of the Deaconess House Girl Guide Co. Her offer to the M.S.C.C. for overseas service is at present under consideration.

Miss Jessie E. Munro, of St. Paul's Church, Halifax, N.S., has shown such ability in the nursing course, that she has decided to enter the General Hospital for the full course of training with the object in view of ultimately reaching the foreign field. Miss Munro has been leader of a class of coloured women at the Church of the Messiah.

Miss Winnifred R. Pearce, from the Church of the Epiphany, Toronto, has taken the teaching course. She has been a helper in Trinity Church. Last week she received a presentation from the Mothers' Class there. She takes a post-graduate course until Christmas time.

Miss Alice Reynolds, a worker at All Saints', Toronto, has gained two diplomas in nursing and theology. Her practical experience has largely been in St. Cuthbert's Church, N. Toronto. About May 15th she goes to Moose Fort.

Miss Viola L. Smith, from St. George's, Hamilton, has been a faithful student. She has done practical work at St. Clement's, Riverdale, and St. John's, Norway. Her objective is the foreign mission field.

Miss Annie L. Turner, from Windsor, Ont., has taken the teachers' course, and is now adding a little nursing to her experience. In the Church of the Advent she has proved herself a valuable worker. It is her earnest wish and also that of the Rev. A. Simpson, that the necessary money may be found by which her services may be retained as a permanent worker.

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WANTED, an assistant at St. John's Church, Ottawa. Apply, stating experience, to Rev. Canon Gorman, St. John's Rectory, Ottawa.

WANTED, experienced Matron for Girls' Boarding School in Montreal, — to take up duties in August. Good salary to suitable candidate. Apply Box 28, Canadian Churchman.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER VII.

Mr. Bluejay Rescues the Twins.

ON the evening of the Surprise Party Neddy Nuthatch, in his snug, little home in the elm, had just dropped off to sleep when he was awakened by an unusual noise outside. He lifted up his head and listened. There seemed to be a lot of birds talking. Mr. Bluejay's loud voice could be heard above the rest, but there were others. Wondering what it could all be about, he hopped up to the doorway and peeped out.

It was almost as light as day in the Merry Forest. There was still a slight rose flush in the western sky, and just across the Winding River the big, silver moon was climbing above the tree-tops. How lovely everything looked! The snow, what there was left of it, glistened whitely along the river banks; every branch and twig was tipped with silver; every bit of moss and lichen touched by the moonlight looked like the work of some fairy silversmith.

Neddy was so struck with the beauty of it and the thought of how much he had missed by being such a sleepy head that just for a moment he forgot what had roused him, but a startling word from Mr. Bluejay put everything else out of his head, and he looked up.

In the tree-tops just above were a group of Bluejays, Owls, Woodpeckers, Crows and a few Redpolls. They, too, seemed half turned to silver, and the picture was certainly pretty, but Neddy scarcely noticed it, for his curiosity was by this time fully aroused.

"Yes, siree!" Mr. Bluejay was saying. "Those twins came as near getting spanked as they ever did in their lives. I was just in the nick of time." "Tell us about it! Tell it! Tell it!" the birds cried all together.

"Just a minute, please," begged Neddy, flying into the midst of the group. "If you are going to tell a story about the twins, Mr. Bluejay, wait till I call the Chickadees. They have a right to hear it, if anybody has."

"All right, then, but look alive!" said Mr. Bluejay.

Neddy quickly disappeared amid the silvery tree-tops, and in a minute or two returned with half a dozen Chickadees. These all perched on a bough near Mr. Bluejay, who at once began his story. Mr. Bluejay had a special fondness for telling stories, and a good one like this, with himself for hero, and with such an interested audience, was just to his liking.

"When the rest of you birds flew home from the surprise party," he began, "I went only half-way and then turned back. I had a sort of feeling that the twins were in danger of something and needed me."

"Caw! caw!" laughed an old crow, with a flap of his black wings. "I guess what you really felt the need of was another peck at that suet."

Mr. Bluejay lifted his blue crest with an air of offended dignity and said, "Well, if you know all about it, Sooty, you may as well go on and tell it."

At this the other birds made such noisy protest that Sooty thought he had better keep still, and when all was quiet again Mr. Bluejay went on:

"I wasn't afraid of the cat, because I knew he didn't belong there. Our friends don't keep a cat, and their little fox terrier, Nino, is a sworn foe

of the whole cat tribe. And, sure enough, I was just in time to see the tip of the cat's tail disappearing over the fence, and to hear Nino laying down the law in pretty plain terms.

"Well, I heard excited voices in the dining-room, and there I saw Dimple and Boy Blue and their mother. As there were double windows, I couldn't catch all they said; but I heard enough to find out that the twins, all wild with excitement, were trying to tell their mother all about our surprise party, but she wouldn't listen, and was trying to hush them up because she thought it wasn't true.

"It was some job to hush up those twins, believe me! and she didn't make much headway with them. But when I heard her calling them 'Dorothy' and 'Frederick,' I knew it was pretty serious. At last she said she'd have to tell their Daddy, and left them sitting forlorn on two chairs, with all the sunshine gone from their little faces.

"I skidooed round to the library, where I knew Daddy was. The window there was open, so I could peek right in and see and hear everything.

"Daddy was sitting in his big arm-chair before the open fireplace, where a little wood fire was burning. Mother came right up to his chair and said in a trembly voice, 'Daddy, I'm afraid you'll have to spank the twins.'

"What! he cried; and you should have seen the surprise on his face. 'They need spanking,' she went on, 'and I—I can't do it.'

"Why? What have they been up to?" he asked.

"Telling stories again," she said. "It's really getting to be alarming. They will insist on saying that the birds gave them a surprise party, and they tell me the most outlandish things that those birds said to them. We mustn't let it go on. I'm so afraid they'll grow up to be liars."

"Daddy looked very grave. 'Send the kids to me,' he said, 'and I'll see what I can do with them.'

"So she went out, and pretty soon in came the twins. They were not in their usual merry spirits, but looked half-eager, half-fearful, as they hung back, just inside the door.

"Daddy called them to him, and they came and stood at his knee. 'What's this I hear about you?' he asked, gravely.

"O Daddy!" Boy Blue burst out, 'Mother doesn't believe it, but it's really true. The birds did talk to us, and they said such funny things.'

"I should think they did!" put in Dimple. 'We both heard them say the same things, didn't we, Boy Blue?'

"Frederick! Dorothy!" said Daddy, sternly. 'You know you are not telling the truth. You know birds can't talk. When you used to tell yarns about the cave of Fireflies your Mother and I didn't stop you, because we thought you would know better when you grew older. You are old enough now to know the truth from a lie. To tell a story when we all know it is a story is all right, but to try to make anyone believe something which isn't true, as you are doing now, is telling lies, which is very wicked, and you've got to stop it at once.'

"Now, my son, you first. I want you to own up that you were not telling the truth, say you are sorry, and promise not to do it again.'

"Boy Blue didn't answer, and, after waiting a little while, Daddy said, 'Aren't you going to do as I say, son?'

Will You?

LATELY we have been urging our subscribers who are in arrears to remit without waiting for an account. We appreciate the effort of those who responded so promptly, but there are many more who we have yet to hear from.

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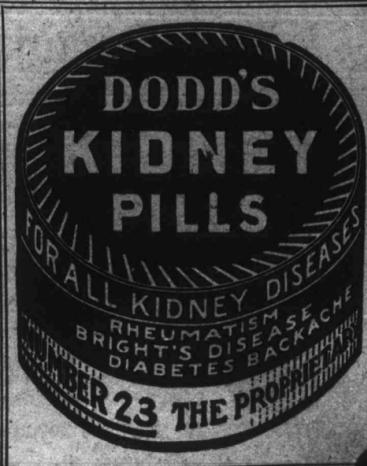
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"Boy Blue looked him bravely in the eye and answered steadily, 'No, Daddy.'

"Frederick!" Daddy said, more sternly than ever, 'do you, by any chance, imagine that you are too big to be spanked?'

"Boy Blue's lip quivered just a little, but still he answered without finching, 'No, Daddy.' I admired his pluck.

"Daddy gave him one long, sorrowful look, then made him sit on a chair, while he turned to Dimple. The poor, little kid was put through the same catechism, with the same result; but when it came to the spanking question, Dimple began to cry. She threw her arms around his neck and tried to kiss him, but he pushed her away and said, 'No kisses for naughty children. You've got to take your punishment first. Both of you go on up to bed. I'll tend to you later.'

"When they had left the room Daddy leaned back in his chair. 'What in the world am I to do with them?' he said to himself. 'I guess there's nothing for it but spanking.'

"It was just here," went on Mr. Bluejay, with an air of great importance, "that I decided the time had come for me to put in a word. So I poked in my head and said, 'Ask Dr. Wise.'

"Daddy looked up quickly. All that his ears heard was the chirp of a Bluejay, but he got my thought, all right, for he heard it with his heart. 'I've a good mind to ask Dr. Wise,' he said. He stepped over to the window and looked out, and who should he see coming up the road but Dr. Wise himself, returning from a sick call?

"Daddy hurried out and stopped him at the gate, and told him the whole story, and asked his advice.

"When he had finished, Dr. Wise threw his head back and laughed. I do like to hear his laugh; it's so hearty.

"Spank the twins?" he said. 'I should jolly well say not! Don't worry about them. Their brains are as sound as a hazel-nut and their hearts are in the right place—bless them!'

"You know, Mr. Marlowe," the doctor went on, with a comical wink of his eye, 'all children come from a country where the language of birds and beasts and flowers is a common speech, understood by everybody. But, being tired out after the long journey, they have to sleep so much that when they do get wide awake a good many of them forget the language. A lucky few remember it for a few years, and Dimple and Boy Blue are among those lucky ones. Let them cultivate it by all means. Send them out to the woods and fields and let them run wild. Mother Nature will keep an eye on them, and Mother Nature is as true as the polar star.'

"Daddy looked immensely relieved, and he shook the doctor's arm up and down like a pump-handle. Then he ran in and told Mother what the doctor had said, and the worry wrinkles cleared from her face like magic. They both hurried upstairs to kiss and comfort the twins and bring them down to supper, which everybody had completely forgotten. I left them all with faces as bright as full moons and came home. And that's the end."

What a flapping and chattering there was at the end of the story! Everybody looked upon Mr. Bluejay as a hero. And so he was.

ANOTHER COLOUR.

An old coloured man was burning dead grass when a "wise guy" stopped and said: "You're foolish to do that, Uncle Eb; it will make the meadow as black as you are."

"Don't worry 'bout dat, sah," responded Uncle Eb. "Dat grass will grow out an' be as green as you is."

Boys and Girls

Dear Cousins:

I have just come in from a walk in the city—and a beautiful walk, too, where I got high above the tree-tops and could see where they are all really and truly green at last. If you stand underneath, you can't see much colour; but it's there all right when you look down from above. I've been so busy these last few days that I haven't had time to get outside in the day-time, so I couldn't see if things were coming out fast or not. Instead, I used to creep out when it was quite dark and go for a mysterious prowl all by myself. I felt rather like a bat at first, especially two nights, when I had broken my spectacles and had to go about without them.

I wonder what you're all doing these days. Riding bicycles, going for hikes, or what? I saw a company of Boy Scouts as I was coming home just now. They looked rather weary, and were only just managing to keep step; but they looked thoroughly happy and very grubby, and the one who brought up the rear was a most terrifying person, with quite black hands, a smudgy face, and a big, shiny axe stuck through his belt! He looked like business, I can tell you.

How many of you are thinking of starting—I very nearly called it a War Garden—I mean a Peace Garden? We need them just as badly now as we did in war-time, but a great many people don't seem to think it. Still, when you think that all those thousands of people are starving in Europe, and that we are sending them food, it seems reasonable; don't you think, that we ought to raise more? Why, this very day, I was talking to a grown-up cousin of mine who has been making maple sugar this last month, and is going to raise potatoes this summer. Now, potato-seed is expensive, so they're going to pay for it by raising tomatoes, too, which don't cost so much. There's an idea for a few of you. Start your tomatoes right now, in the house; it'll soon be planting-out time.

I have to go now. I have so many things to do to-day that I've only just time to say, "How d'you do?" but perhaps there'll be more time next week.

Your Affectionate

Cousin Mike.

THE PROOFS.

The Teacher: "Jimmie, give me three proofs that the world is round."

Jimmie: "Well, you say so, pa says so and ma says so."

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Ship's Officer—"Oh, there goes eight bells; it's my watch below."

Old Lady—"Gracious! Fancy your watch striking as loud as that!"

EVERY MAN TO HIS TRADE.

With intense joy the great advocate prepared to indulge in his favourite pastime—the bullying of a nervous witness.

"Now, sir!" he commenced. "A straight answer to a straight question, please!"

The witness shuffled uneasily. "At what time did this robbery take place?"

"Well, I think—"

"I don't want to know what you think!" instantly shouted the great Curzon. "I want you to say what you know."

"Then," retorted the witness, quietly, "if you don't want to know what I think, I'll step down. I can't talk without thinking—I'm no lawyer!"