

June 17, 1920.

THE CALL TO THE MINISTRY—*The Editor*

and Girls

...ting to you to-mor-
...st as I was sitting
...y slipped round the
...t suppose I'll ever
...o some of you may
...it is! It is really
...time, late and quiet
...r young cousins, but
...g for them to look
...ing up and watch-
...e out one by one—
...tar to-night—listen-
...ness as the cars and
...stop running, smell-
...the acacia-trees, and
...nutes of real peace
... heart.
...in the city you can
...e, as a rule. That's
...really such a beauti-
...whether it rains or
...rch is waiting for
...nd even if you can't
...e sermon—and it is
...isn't it? You can
...quiet, and rested
...ng for a good many
...stand, I know, but
...quite see it now,
...try it, and it will
...n you.
...find lots of quiet
...er, I hope, and so I
...ng as regularly to
...eeks. Like a great
...n going to be off to
...ntains, and looking
...ng about for quiet
...n lie down and just
...and the sight of
...I shall be thinking
...ll kinds of thoughts
...ow you in a letter,
...you all the same,
...sort of "wireless"
...ween me and my
...So you'll know all
...hinking about you
...e end, that "wire-
...ou do what I want
...what I want you to
...t you know how!

...t give you my love
...ishes for beautiful
...a stop; it's nearly
...orrow now!
...ectionate,
...Cousin Mike.

THE CAUSE.

...shop the proprie-
...pon whom he could
...ctual to his time.
...ad fallen from this
...eral occasions had
...behind time a few
...d the proprietor
...office. "Can't you
...e at your old time,
...d to do?" he said.
...ghts now, sir, and
...sometimes, but I
...r it," replied the
...sleeplessness you
...s, why don't you
...and find out the
...ow the cause, sir.

S "TIP."

...coln, the Very Rev.
...nt speech at Not-
...at many Lincoln
...visited the Cathed-
...sion when he had
...hem around, a big
...verpool, thinking
...a verger, insisted
..."I told him that
..." said the Dean,
...into my hand and
...y yourself a drink
...am a teetotaler
...added the Dean.

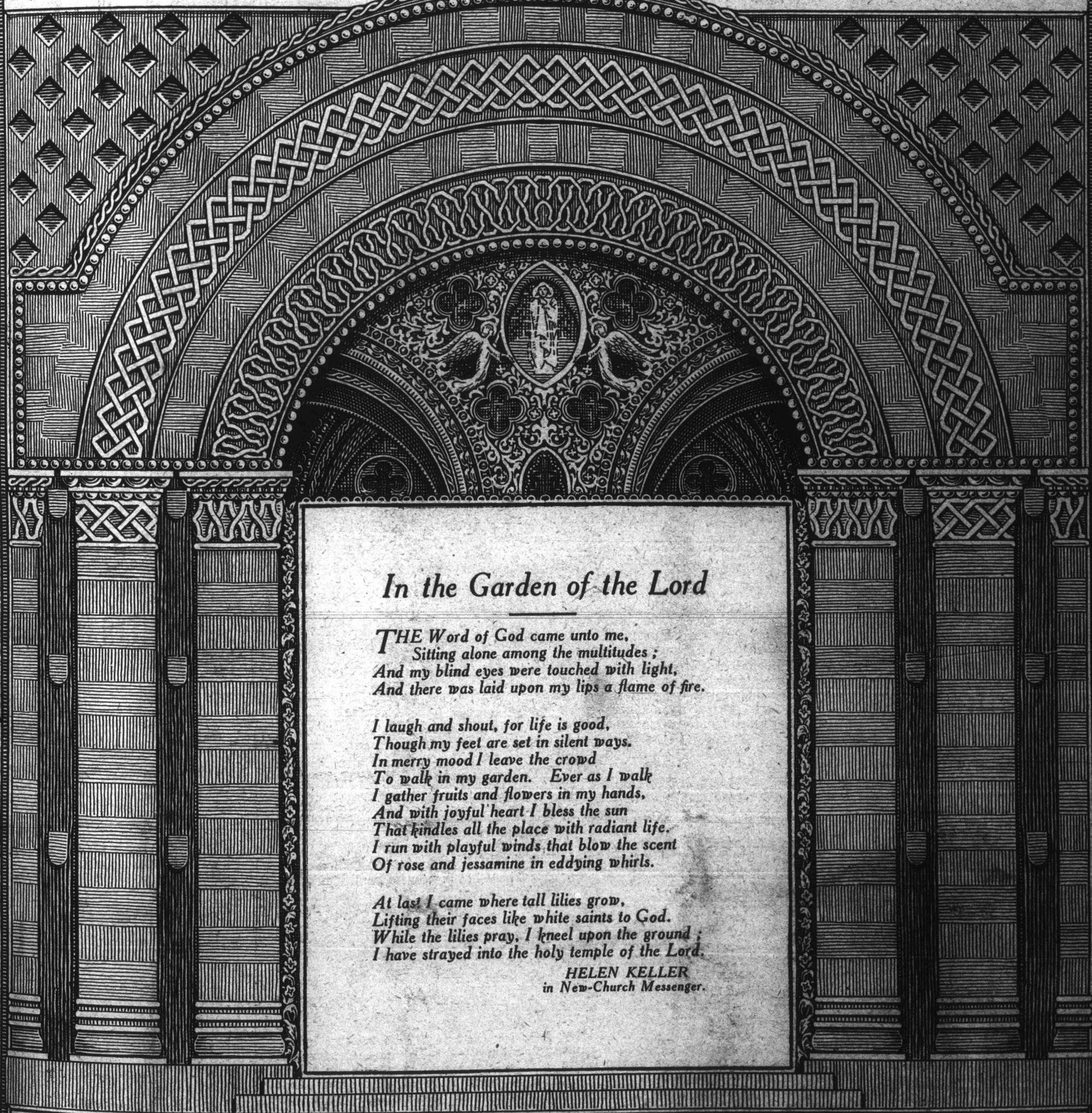
Canadian Churchman

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In the Garden of the Lord

*THE Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light,
And there was laid upon my lips a flame of fire.*

*I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands,
And with joyful heart I bless the sun
That kindles all the place with radiant life.
I run with playful winds that blow the scent
Of rose and jessamine in eddying whirls.*

*At last I came where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.*

HELEN KELLER
in *New-Church Messenger*.

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Personal and General

Canon and Mrs. Bickersteth have sailed for England.

An anonymous gift of £10,000 has been made to the Welsh Church Fund.

Miss Knox, Principal of Havergal College, Toronto, left last week for England.

The King has appointed the Rev. G. Studvert Kennedy to be one of his Chaplains.

The degree of D.C.L. was recently conferred upon Bishop Brent by Columbia University.

Mr. John Jackson, who is going to work with Rev. A. J. Vale, of Hay River, left for the north a week ago.

In connection with the Faith and Order Movement a preliminary conference is to be held at Geneva in August.

Canon Gould has arrived in England on his way to attend the World's Missionary Conference at Geneva, Switzerland.

The Rev. G. A. Studdert-Kennedy, M.A., M.C., Vicar of St. Paul's, Worcester, has been appointed Chaplain to the King.

Dr. Newnham, the Bishop of Saskatchewan, left Prince Albert, Sask., on June 14th for England to attend the Lambeth Conference.

Miss K. M. Asman and Miss Helen Kirkwood, of Toronto, were the winners of the Squair French prose prize mentioned in a recent issue.

The Rev. J. Maddock, Curate of Christ Church, Blackburn, Lancashire, has recently lost three sons from pneumonia within a week.

Whilst in New York recently Canon Bickersteth, of Canterbury Cathedral, preached both in Old Trinity Church and St. Mary's, Laurence Street.

Miss Janie Thomas, of Toronto, left last week to visit her sister in South America, who has been engaged in missionary work at Temuco, Chili, South America, for some years.

Mr. Evelyn Macrae, Commissioner for the Anglican Movement, has returned to Toronto from Eastern Canada. The full amount subscribed up to the present time is \$3,418,000.

The Rev. L. R. Hancock, Vicar of Holy Trinity, Richmond, Surrey, has been appointed Archdeacon and Chaplain of the English Church in Rio de Janeiro, in the Diocese of Argentina.

At a reunion of the members of the Chicago Cathedral choir the oldest choir man present sang in the choir sixty-three years ago. There were eighty present at the reunion, all told.

The initial meeting of the newly-elected Church Assembly will be held on June 30th and July 1st in London. Its primary session will necessarily be devoted to formal business.

Bishop Frodsham, late Bishop of North Queensland, preached in Gloucester Cathedral on Whitsunday before the Mayor and Corporation in connection with the Empire Day celebration.

Dr. Harmer, the Bishop of Rochester, has just completed twenty-five years' service as a Bishop. Dr. Harmer was consecrated Bishop of Adelaide in May, 1895, and he was translated to Rochester in 1905.

In a cricket match played at Upper Canada College on June 19th, after a most exciting game, Trinity College School, Port Hope, beat Ridley College, St. Catharines by five runs. This was the final game in the Little Big Four.

Rev. V. O. Boyle, M.A., formerly of St. George's Cathedral, was inducted as Rector of the parish of Lansdowne Rear at Christ Church, Athens, on Wednesday evening, June

16th, by Archdeacon O. G. Dobbs, of Kingston.

Miss Simpson, who has been superintendent of the Christ Church Cathedral Sunday School, Ottawa, and who will leave shortly to return to England, was lately presented with a handbag by the teachers of the Sunday School as a parting gift.

Early in July a thanksgiving service will be held in Westminster Abbey to commemorate the war work of the Y.M.C.A. As a permanent memorial of its work, a stained-glass window is to be placed over the south entrance to the nave.

The rood-screen of Wells' Cathedral has been restored to its original position under the central tower after being removed for some 370 years. The Chapel of St. Calixtus was refurbished early in the war, and it has proved invaluable as a spot for quiet devotion.

A gift of \$300,000 has been made to the Cathedral at Washington, D.C., by an anonymous donor. This gift is to be used toward the completion of the choir of the Cathedral, of which the apse is already built. It will suffice to erect two of the five bays of the choir.

Bishop Brent, of Western New York, is to deliver the principal address at the 700th anniversary service of Salisbury Cathedral on June 24th. Five days later the same Bishop will be the leading speaker at the 800th anniversary of the founding of Peterborough Cathedral.

Mr. D. M. Owen, who has been churchwarden of St. Paul's, Halifax, for some years, with his wife and daughter, has returned from California, where he was wintering. His friends are glad to see such a splendid recovery from the very serious illness of some months ago.

Canon Dixon has been given four months' leave of absence from Trinity Church, Toronto. It is hoped that the rest and change will help him to recuperate after the heavy parochial and military work he has been doing for the past few years. Rev. R. F. Widdows is in charge during his absence.

The enthronement of Dr. Edwards, Bishop of St. Asaph, as the first Archbishop of Wales took place in St. Asaph Cathedral on June 18th, the Archbishop of Canterbury performing the ceremony, and later on preaching the sermon. The Archbishops of York and Dublin and the Primus of Scotland were also present.

Archdeacon Gosford Jones, Rev. C. R. Duffey and the Rev. A. W. Howells will be consecrated Bishop-Suffragan of Uganda, Bishop of Victoria, Hong Kong, and Assistant Bishop of West Equatorial Africa, respectively, on St. John the Baptist's Day (June 24th) in Westminster Abbey.

The Church of England Men's Society is commemorating its coming of age this year. The Archbishop of York preached at the annual service, which was held in Westminster Abbey this year. At the Corporate Communion, held in St. Paul's Cathedral on June 4th more than 800 delegates from all parts of the world were present.

A representative of the Greek Orthodox Church will be present by invitation at the Lambeth Conference. This is the first occasion on which a representative of any Church not actually in communion with the Church of England has been invited to the Conference, and it marks an important and a significant step forward.

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Letters of a Prairie Parson

DEAR ALLAN,—Last week I attended a Diocesan Synod for the first time. Sometimes it was tedious, sometimes instructive, sometimes inspiring—on the whole, quite interesting. I was particularly struck with my own ignorance, especially regarding the mysteries of Church finance. Discussion of matters financial occupied the greater part of the time. I was sorry for that. I felt that the Saviour would have preferred it otherwise. It seemed to me, in my ignorance, that since most of those who took the lead in these discussions were on the Executive Committee of the diocese, much of the discussion could have been carried on in committee before Synod was held and a great deal of crowded time saved for consideration of matters of more general interest to ordinary mortals.

We had several Indian delegates, clerical and lay. One old man slept peacefully through the discussion of financial reports. Occasionally one was tempted to feel that it was a waste of time not to sleep.

Yet it was not wasted time. I was impressed with the keen interest of the laymen, and as I heard one of the Archdeacons answering their questions, I thought of Goldsmith's schoolmaster:—

"And still they gazed and still the wonder grew
How one small head could carry all he knew."

All the speakers in Synod, clerical and lay delegates, were a credit to their Church, but the majority of the clergy made no contribution to the discussions. Perhaps they were so awed by the mysteries of finance that they remembered the words of the wise man of old, "There is a time to speak and a time to keep silence." Perhaps some of us were selfish enough to be satisfied with the pleasure of hearing others talk. The Synod was not entirely free from the tedious talker, who tells his family history and gives a selection of conversations he has had with all sorts and conditions of men; but there was little room for complaint. The most tedious speakers talked sense sometimes, and most of those who spoke knew what they wanted to say, and said it.

It was a pity that more time could not have been spent in the consideration of the report of the Committee on the State of the Church. It touched on such vital questions as the lack of clergy, Church Union, specialization in the ministry, positive Bible teaching as an antidote to the "isms," the Bible in the day school, proportionate giving, divorce. It is to serve as an outline for further discussion in Deanery meetings.

The reports of Archdeacons and Rural Deans brought a forceful reminder of the great need there is of more workers in the Vineyard, and of a more Christian distribution of those already there. A General Mission in Advent might do much to meet the need of men for the ministry. Why not aim at a definite number of volunteers for the Battle of the Cross, as we aimed at a definite sum of money? Now that we have better equipment, why not get a better army to equip?

When will the Church of England be more sociable? I was almost a stranger in Synod on the first day. I was almost a stranger in Synod on the last day. Is the Church of England parson an unsociable animal? I began by introducing myself to one or two men. They gazed languidly upon me and did not tell me who they were. I felt I ought to give myself a vicious kick for being so disgustingly "fresh." I did not repeat the experiment.

I hate the gushing person with the pitifully patronizing air and the

smile that, unfortunately, won't come off. But we in the Church of England are painfully frigid. Or is it that we have a wrong sense of dignity, and connect it with gown and cassock and hood rather than with manhood? Or do we suffer from that self-conscious reserve that is a form of pride? Or have we no sense of brotherhood and sacred comradeship? The Synod helped me to realize with fresh force the greatness of the Church and the grandness of her task. We who work in scattered parishes are apt to lose the sense of corporate-ness. Few though we parsons are, what can limit our power if each soldier is filled with the Spirit of God, and feels that every other soldier is a real comrade-in-arms?

Sincerely yours,
K. ANON.

ANNOUNCEMENT RE NEW CYCLE OF PRAYER.

THE Sub-Committee of the Anglican Continuation Forward Movement, which has for some months devoted itself to the preparation of the new Cycle of Prayer, has now completed its important work. The result is a Manual of very great value; which it is hoped will commend itself to all Church people. It is issued with the approval of the Sub-Committee of the House of Bishops.

The new Manual is more than a revision of the former Cycle. It has been enlarged and divided into two parts: the first for individual use, the second for Family Prayers. Both of these are also suitable for use at various services and meetings.

The Ven. Archdeacon Bliss, Acting Commissary of the Bishop of Ottawa, writes his impressions of the new Cycle:—

"I cannot begin to tell you with what deep feelings of joy and thankfulness I have just finished reading, from cover to cover, the truly splendid Manual of Prayer your committee has just issued. It is beyond compare, and I long for the time when it will be in circulation throughout the whole Church. Most admirably conceived and carried out, it will at once attract, and in a short time will become the daily handbook of thousands throughout our land. What a wave of Intercession! I never saw anything in the line of a prayer manual that so deeply moves me, and with a very full heart I want to thank your committee, for they have done a work which, under God, will give life and light to His Church throughout our land."

The first edition of 50,000 copies is now ready. These will be mailed upon request to any who may apply for them. Such applications should be made to Rev. Dr. W. E. Taylor, Secretary of the Continuation Committee, 131 Confederation Life Building, Toronto. The general distribution will take place in the early autumn through the Women's Committees, which will be fully organized for this work.

It is earnestly hoped that the Church people of Canada will use these prayer helps. At the very basis of all Church lies the increase of the spirit of faith and of co-operative prayer and intercession.

On behalf of the Chairman,
W. E. TAYLOR,
Secretary,
Continuation Committee.

Archbishop Matheson was the preacher in Westminster Abbey on June 8th, the occasion being the formal closing of the Archbishop's Western Canada Fund, according to advices received in Winnipeg recently. When the fund was finally closed it was found that about £50,000 will be available as the last contribution.



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FROM WEEK TO WEEK

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

IN days when food for the family larder is a matter of much anxiety, a garden becomes an absorbing subject of household discussion and thought. One may neglect the winds in sowing and the clouds in reaping, perhaps, but the sunshine and the showers are of vital interest in the season of growing. Perhaps nothing will more directly promote an *entente cordiale* between city and country than the development of a backyard garden. Almost all the problems and worries of the agrarian are gathered together and concentrated in that wretched little patch that calls aloud for your concentrated attention in the early mornings and long evenings. It begins with your uncertainty about the vitality of your seed and ends only when the last vegetable has been gathered in with pride and satisfaction. But stop a bit. That is not the end. Pride has its untimely and tragic fall when the hard-earned fruits of your labors are carefully bestowed in your basement or your cellar, and the furnace begins to radiate the grateful heat that makes life agreeable in the upper regions in bleak November. Sunday night supper, with its visions of crackers, celery and cheese, and coffee with an aroma to delight the gods, rise before the mind. The free and easy communion of carefree and congenial companions, the play of wits, the chaffing repartee of friendship, are all more or less centred in the contents of that cellar. My lady orders you to seek the material for your salad or your celery and behold they have wilted beyond recall, or evaporated into mysterious nothingness. Further investigation reveals the obstreperous growth of the potatoes, the unbidden and shameful assertiveness of the carrots and parsnips. It is a moment of sadness and savagery. The end of your hopes, however, may come much earlier than the consummation of which we have been speaking. An untimely frost in late spring or early autumn, a serious drought, or a superabundance of rain, an unsuitable soil or grossly persistent weeds may kill your hopes in the nest or nip them in the bud. The heart of the town gardener cannot fail to go out in proud fellowship in prosperity, and in sorrowful sympathy in disaster for the farmer whose daily life is a succession of hope and fear.

A garden has many interests and contains many personalities that have to be pampered and humoured like the children of a household. The potato desires to be recognized as independent and self-respecting from the outset. It doesn't mind very much being trampled upon or knocked about. It glories in overcoming difficulties. It is modest withal, for it conceals its real virtues underground. Like some other things that grow, it not infrequently happens that when its virtues are few, its appearances to the outward eye of the casual observer are most attractive. The lowly onion has a halting, simpering presence in youth. It puts on the airs of an invalid to evoke sympathy and holds you in doubt for a season whether it will be life or death. If you pay not overmuch attention to it, it will rise in almost vulgar evidences of vigor defying you to do your worst. The tomato loves the direct sunshine and abundance of warmth. The bean is not averse to sending forth its vines in the shade. The corn laughs at its wilting companions that call for rain and the celery insists upon standing in the water. A score of diverse character-

istics are personified in the various products of your garden, and yet this miscellaneous family is expected to thrive with equal success in a common household of a few square yards of earth. Each cries out for its favourite soil and its peculiar climatic conditions, and we chide this or that for failing to reach our expectations of it. Then there are the weeds—those masters of human energy, those provokers of human intemperance of thought and speech. And yet as we bend our weary backs over the promising rows we are not unmindful that the very plucking up of those pests loosens the soil around our plants and promotes growth. They teach us, too, to be on time. Like the tide, the weed has a period of destiny. A stroke of the rake in its tender youth saves scores later on. Those that escape those ruthless thrusts never again possess the confidence or assertiveness of victory. They keep in the background and only survive by simulating the plants they would supercede. But gardening is not all doubt, foreboding, weariness and disappointment. When you are conscious of having done your duty by your plants, the response usually comes with no uncertainty. There is joy in the plant world around you where health and vigor abound, and you catch something of the Psalmist's fellowship with nature, who, when looking out upon the fields exclaimed: "The valleys stand so thick with corn that they do laugh and sing."

Speech day at Trinity College School is always an occasion of great interest to the hundreds of patrons of this institution. From British Columbia, Newfoundland, the West Indies and places between, boys find their way to the school, and old T.C.S. boys are to be met in all parts of the world, engaged in all sorts of useful occupations, and many there be that find their way back to the old haunts full of honours and achievements. The annual foregathering of parents, friends and ex-students is marked by simplicity, and yet one is conscious of a jealous adherence to tradition. There is little apparent formality but one feels that if certain things were omitted or certain other things, more or less obvious, were introduced, something dreadful might happen. For example. It is "speech day." Nevertheless, speeches in the ordinary sense of the word are unknown. The great statesman, soldier, merchant, engineer or professional man returns as the honoured guest, and the uninitiated imagine they will hear some wonderful story of their achievements, some striking excerpts from their manifold experiences in the great world that has been the scene of their triumphs. The hall is supposed to ring with their periods, and breathlessly the boys and their friends will hang on their words. But the hero of the day can think only of the school as he knew it, the boys that once were his companions, the masters who administered discipline, the occasions when he evaded the consequences of disobedience. In a brief, direct and withal reminiscent spirit, he addresses himself to the boys before him and forgets all about the people that would fain have him open his mind on the larger subjects of the past and present. These former students, after long absence rejoice in finding the old traditions maintained and they in turn help to establish them more firmly than ever. These old traditions un-

(Continued on page 418.)

The House Built on the Sand

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Canadian Churchman

Thursday, June 24th, 1920

The Call to the Ministry

To fiddle while Rome burnt was heartless. But it would have been just as foolish, though not so callous, to saw wood while Rome was burning. The man whose soul has been seized with the emergency of the present hour must relate his life directly to the emergency. He dare do nothing else. Others may try the indirect methods of the witness and influence of Christian living as laymen. If he should save his life it would be only losing it.

Men are starving for a real sense of God. They are groping after Him if haply they may find Him. With a strange perversity they seem to search everywhere but along the path. Perhaps the witness of Christ to the Father has been dulled by the uncomprehending voices which have proclaimed the path. The man who has found God, and he will best find God in Christ, has a word which he must pass on to his fellows with all his force or else he will be like the murderer who found a spring in the desert and did not tell.

Real religious experience must be the basis of any vital ministry. The day has gone by for the ministry of the *traditor*, the hander-down of tradition. A man's message is not measured by the plumb-line and foot-rule but by its life and reality. Repetition of even the most correct and excellent doctrine has only the value of a phonograph record unless the man has felt and is trying to live the word he utters. Prattle is going to hold no man, even though it be *prattle about God and Christ and Sin and Eternity*. Without a soul-gripping experience of God no man should open his mouth as a preacher. That should be the essential requirement of our theological colleges.

Courage, as well as Reality is another call to the ministry to-day. *To rebuke a world* that is pleasure-mad and money-mad is no child's play. To rail at men is easy. But to say and do the thing which shall stab men wide awake is a task which wrings the heart out of a man. To tell the wealthy members of his congregation who have entertained him that wealth is only a stewardship for God and not a possession for self, to tell the working-man that strength and brain is for service and not for aggrandizement takes courage. To insist on reality in religious expression takes courage. Few men have both the gifts and the courage. Some men are afraid to take their courage in both hands for fear they will get their head in both hands. And some who have the courage speak as if they never had any head.

Courage in another way is the call of the Ministry. *Men are thinking* to-day. Worth-while religion in worth-while men must always be related to their thinking. It is impossible for a man who respects his mind to attempt the old trick of putting a bulkhead between his religion and his thinking. There are some Christians to-day who attempt such a thing. They say that they leave the priest to concern himself with the fundamental questions of religion and that they have done their part when they have heard and obeyed him. Such an attitude is not the genius of the Anglican Church. Along with the treasured orders and symbols of the past we have inherited an active mind. And the tradition of our Church has been only what is taught from Holy Scripture or agreeable to

it. The active and inquiring mind which takes nothing for granted and examines bases and documents is the true expression of the Anglican genius.

Vitality of utterance can come only from fresh experience and thought. The man who is honestly striving to construct his social and thought-world on the basis of Christ teaching will be bound to be real. Men soon discover the hollowness of a preacher's word. He may be harking back continually to the things of the good old times (which never existed, by the way), and be repeating the old phrases without any experience of their vitality like a child lisping the proverbs of its grandfather. Or he may be everlastingly talking about the new world, the new age, new problems and new solutions. But the ring of sincerity can be got only by the honest adventure of a new heart. No matter whether a preacher throws a sponge full of chloroform or does the cuttle fish trick respect for him as a man has passed and his position as a minister is undermined. The man who knows his mind and speaks it is respected even beyond the value of his mind, while the man who is cautious to the point of cowardice has discounted the value of his mind, no matter how excellent it be.

"What does the Rector think any way?" said some laymen at their club one day discussing serious problems of religious teaching. Such a Rector might congratulate himself on his adroitness but — As soon as a man has put the holding of his position before honesty he passes under that word of our Lord: "He who would save his life shall lose it."

The decline of the pulpit is not yet in sight. There is the decline of the coward's castle and thank God for it. Men are too discriminating to appraise anything at fictitious value because it is spoken from a pulpit. But the attention which is paid to real men speaking real things is the steady appreciation of the pulpit. With the fortunate removal of adventitious matters when the parson stood on a pinnacle of education, he is now able to confine himself to things that really count in Christianity. There is no decline of the pulpit but there is a decline of preachers.

Men have a profound conviction that in Christ is the sufficient and ultimate test and meaning of life. The man who will faithfully and discerningly preach Christ will never complain of listless hearers. Some think that when St. PAUL said he preached Christ and Him crucified that he had a message that required only re-iteration. But follow St. Paul through his thinking in the epistles and you will be amazed at the depth and reach of his simple theme. The man who depends for his effect on the thoughtless repetition of a religious formula, even though the best of formulae, will be soon undeceived. Christ is so full of significances and meanings that like some jewel every turn shows a new facet and throws the light from a fresh point. He is a wise preacher who keeps that jewel turning that the fullness of the orb might attract his hearers. Sometimes we wonder if all the pother about reconstruction in theology is not because some have turned the jewel so that we see an unaccustomed face.

The Ministry of the Church calls for the consecration of Reality, Courage and Personality to the highest of causes. It is a cause wherein a man may well follow his Master to the heart-break. It is a life investment which is noble in its conception, unbounded in its opportunity, unrelenting in its service and compelling in its allegiance. It is the challenge to young manhood to-day.

The Quiet Hour

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

THE VICTORIOUS LAMB THAT WAS SLAIN.

THE open door, through which St. John in the Spirit passed into heaven, stands open still. "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers." Beloved fellow Christian, our abiding place even now is within the veil. St. Paul tells us that we are reckoned to have died with our Redeemer, and our essential life is "hidden with Christ in God." In the inspiring words of the collect for Ascension Day, we plead that we also in heart and mind may thither ascend and with Him continually dwell. There we are far beyond the reach of our strongest enemy, whatever we may suffer in our earthly life. Christ is our life, and we are safe with Him already for ever.

St. John in Chapter IV. of the Revelation sees a glorious vision of the Infinite Creator, receiving the adoration of the whole creation. Then in Chapter V. comes a marvellous and startling change of scene. A mysterious Book is revealed in the right hand of Him that sitteth on the Throne, close sealed with seven seals. A strong angel challenges the universe to produce a champion worthy to open the book, and to loose the seals thereof. No man in heaven, nor in earth, nor under the earth is found worthy to take up the challenge; and St. John in the intensity of his interest weeps in bitter disappointment. But one of the elders says to him—"Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath overcome to open the Book and to loose the seals thereof."

St. John looks eagerly about to see this strong and masterful Lion, and to his amazement beholds a little Lamb standing in the midst of the creation, bearing the marks of death, but victoriously alive. Amidst an awe-stricken silence, this little Lamb goes with holy boldness up to the very Throne, and takes the Book from the right Hand of Him that sat there in highest Majesty. Immediately the whole creation rings with the praise and adoration of the Victorious Lamb, who hath taken away the Sin of the world. The same glory and worship are ascribed to Him as to the Eternal Creator.

First come the Redeemed having every one of them harps, and golden vials full of odours, which are the prayers of the Saints. And they sing a new song—saying—"Thou art worthy to take the Book, and to open the seals thereof, for Thou wast slain, and hast redeemed us unto God by Thy Blood out of every kindred and tongue and people and nation; and hast made us unto our God Kings and priests, and we shall reign upon the earth."

Then is heard the voice of many Angels round about the Throne, and the number of them was ten thousand times ten thousand, and thousands of thousands; and they cry—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Finally, every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, St. John heard saying—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever."

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The Bible Lesson

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

Fifth Sunday After Trinity, July 4th, 1920.

Subject: The First Followers of our Lord,
St. John 1: 35-49.

1. St. John the Baptist. The work of the Forerunner passed naturally into the work of Christ. His testimony found a true interpretation from some of his disciples, and they were among the first to attach themselves definitely to the Lord. St. John the Baptist was quite clear in his understanding of the relationship of his work to that of Christ. He not only said: "He must increase and I must decrease," but he pointed his disciples to Jesus as the Lamb of God.

The first verse of our lesson indicates that St. John the Baptist, with two of his disciples, stood silently waiting. A great change was about to take place. The Greater One of Whom he had spoken was about to take up His work and these disciples of John were to find the Greater Teacher for Whom John had prepared them.

2. The two disciples. Andrew and John were the first disciples of St. John the Baptist to attach themselves to Jesus. The Evangelist does not mention himself, but that is his custom all through the Gospel. There is, however, no doubt, that he was the companion of Andrew on this occasion. These two literally followed Jesus as he walked along the way. It was symbolic of that spiritual and loyal following which from this time onward they fulfilled in their life.

In answer to the Lord's question, "What seek ye?" they replied, "Master, where dwellest thou?" They were seeking Him as the Lamb of God. Their answer implied that if they could be with Him, that, and nothing less than that would satisfy their want. They were in need of Christ and in the very beginning of their contact with Him they understood their own need.

Jesus invited them to come with Him and that never-to-be-forgotten day was spent in His company. Long years after, St. John looks back to it as he writes this record and he remembers the very hour of the day. That day was the beginning of the Christian Church.

3. Others brought into Fellowship. The missionary spirit began with the beginning of the Church. Andrew brought Simon his own brother to Jesus. Philip on the following day was found by our Lord and immediately he sought Nathanael in order to bring him into touch with Jesus. Thus the first disciple who "found Christ" and the first disciple whom Christ "found," became alike evangelists to make Him known to others. That was the spirit of the early Church and it is the spirit in which the Church has done its very best work.

4. Nathanael. This disciple is identified with Bartholomew. Any good commentary will show the reasons which the diligent student may find out himself by looking up the two names as they are found in the New Testament. There are three things we may observe about him: (1) He was earnestly hoping, as other devout Hebrews were, to see the Deliverer spoken of in Moses and the Prophets; (2) he was distinguished for his guilelessness; (3) when he saw Jesus and talked with Him he was convinced that He was the Messiah, and this in spite of the fact that he was incredulous when Philip presented the same claim concerning Jesus.

5. Practical truths. (1) Our Lord understood all men. He knows their character and their thoughts; (2) the Lord loves the guileless and the devout; (3) the most convincing religion is experimental religion. Taste and see that the Lord is gracious. Come and see. A practical and fair trial is better than any other testimony.

Two Noble Bishops

TWO stories appear in two contemporary religious journals with regard to two Bishops of the Church of England. They are so striking that they deserve a wider circulation amongst Canadian Churchmen. Nothing seems to inspire us so much as Christian life in the concrete, and whenever one hears of a noble deed by a noble man it acts like a spur to higher endeavour in the Christian life. The first story is a very touching one. It is about the late Bishop of Durham, Bishop Moule. Some years ago, during a session of a Christian Convention in Durham, a Salvation Army Staff Secretary, Colonel Emersen, was billeted as a guest at the Bishop's palace. After a very strenuous day the Salvationist returned one Sunday evening to the palace and the Bishop said to his guest: "Colonel, you must be tired; let me take off your boots." One may imagine the protests of the Salvation Army Officer, but disregarding them the good Bishop knelt down and unlaced the Salvationist's boots; and, it is said, that he found true pleasure in the exercise. A story like this takes us back to John 13: 4-12, and it may be said for the benefit of many who imagine that pride and vain glory is a characteristic of the Anglican episcopate that similar and equally beautiful stories are told of Dr. Selwyn, the late Bishop of Lichfield, who frequently condescended to acts of lowliest service, and took delight, like the Master in doing them.

The next story is about that Bishop-hero, Bishop Hill, the C.M.S. Missionary Bishop in West Africa. A more consecrated Christian was rarely ever found; a man whose Christian career was, singularly sweet, strong, and sanctified. Consecrated in St. Paul's Cathedral, along with two native Africans as his coadjutors, he sailed for Western Africa with the highest hopes. His last message to the Church of England was the story of a noble Roman Christian who asked his teacher what he could do in return for such love as Christ's. In answer he was shown the sin of the great city, with the noble words: "Here you will find an altar, and there become the sacrifice." Soon after his arrival in West Africa a young missionary lay dying in the Government Hospital at Lagos, Nigeria. He was a Canadian, a Baptist. The doctor said there was no hope, but Bishop Hill came in and seeing the young missionary called in the whole missionary force of the C.M.S., and there and then, upon their knees, they went down in intercession on behalf of this young Baptist. On rising from their knees the Bishop turned to one of those taking part and said: "Miss Blank, do you believe we are going to have the thing we ask?" And the Bishop went on to say: "I do, and I am sure that young man is going to be raised up." And that young man was raised up, and to-day he is living and working for the Lord in the city of Toronto—the Rev. R. V. Bingham. But so mysterious are God's ways that within one week, not only the saintly Bishop, the man of prayer and faith, was lying in his grave, but his beloved wife also. We, of course, will never understand the mysteriousness of such an event as the sudden taking of Bishop Hill. As the Archbishop of Canterbury said at the time; "God is going to bring some new force out of our defeat and accomplish all in his own way." Nor can we ever understand why the prayer of faith that raised up the young missionary should not have been equally effective in sparing to the Church the invaluable services of such a saintly and splendid a character as Bishop Hill. But if the good Bishop had done nothing else in his life, the last thing he did might well be remembered: his exercising the prayer of faith to save the sick—not for his own benefit, or for the benefit of his own mission or Church, but for the benefit of one who appealed to him as being a brother in Christ; a worker in the common cause for the spreading of the truth of the gospel throughout the world.

Who hath a greater combat than he that labor-
eth to overcome himself?—Thomas à Kempis.

Church Unity

Most Rev. C. L. WORRELL, D.D.,
Archbishop of Nova Scotia

CHURCH unity has been before us for a long time and has received at least an academic treatment. To-day the world demands something more and the practical side is that which must be foremost in all discussions regarding the union of the Churches. In the Forward Movement there seemed to be a step farther than had ever before been taken. It was demonstrated that, without any sacrifice of principle, the different Churches could work together for a common cause, and, at the same time, a better mutual understanding arose amongst the members of all denominations.

The position of the Church is not one which has been taken within the last few centuries, but is that which has grown up with it and become a part of its life. It is not, therefore, possible for any one member to propose or accept mutual concessions which would render of no effect the time-honoured traditions of the Church. There may be some of our regulations we would like to see changed and which it might be well to change, but so long as they remain we must respect them and abide by them. I have no doubt the Lambeth Conference will consider carefully and sympathetically the question of interchange of pulpits and open Communion, and I am content to await the decision arrived at and to govern myself thereafter in accordance with it. I shall welcome whatever is resolved in the way of concession, being absolutely certain that the essential doctrines of the Church will not in any way be vitiated but rather strengthened and extended and made as comprehensive as true Catholicity will allow.

Can there not be something done first to find union amongst ourselves? I know there is a great difference between the mutual relations which to-day exist and those which were prevalent a few years ago, and I believe in this country a great improvement has taken place. But there is room for something more. I do not advocate absolute uniformity for I do not think it would be either possible or beneficial. But the assumption on the part of one set of Anglicans that they alone are the elect and all others anathema, is about as childish as it is suicidal. The breadth of the Church is one of its glories and it seems to me about time to stop baiting each other and acknowledge that the differences which exist in the tastes or sentiment or family traditions of Churchmen are trifling matters in comparison with the great needs of the world to-day and the call to the Church to show a strong united front in meeting those needs.

"High Church" and "Low Church" should be obsolete terms and Catholic and Protestant, if they are to be regarded as party terms, might well be abolished also. I am a member of the Anglican Church and I am ready to stand by its traditions, its history and its teaching. I am a Protestant in that I protest against the errors which would be thrust upon me by an Italian autocratic prelate. But I am a Catholic in that I hold by what has always and everywhere been accepted as the Faith once for all delivered to the Saints. But I refuse to be called either a Protestant or a Catholic as a distinctive title to separate me from any of my brother Anglicans. Just a Churchman, an Anglican, a member of the Church of England, that is all I claim and all I want.

We have our Prayer Book which we use in common. It is true that some rubrics may be interpreted differently by different minds, but let us give credit to all and believe that all are sincere and entitled to full consideration. But let us, while recognizing differences, respect the opinions of others and remember that we are brethren and must not fall out by the way.

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CLERICAL STIPENDS.

The number of students in Divinity is by no means adequate and some of the clergy have given up their ministry and undertaken secular work. The fact is, that it is impossible to live on the salaries that are supposed to be sufficient for the clergy. A clergyman is expected to be ready to respond at any time to any demand that may be made upon his purse or person. At the same time his income remains stationary, while every necessary item of daily expenditure is growing more and more expensive.

In secular walks a man is able to make money outside of his regular profession, but if a clergyman were found dabbling in the stock market, there would be a hue and cry raised against him. In many cases a Rector is obliged to devote a part of his time to farming operations in order to eke out an existence. This is to be deprecated, for, while a small garden may be a healthful and helpful recreation, the larger demands of a farm upon time and muscle must interfere with the active performance of the duties of a pastor.

What are we going to do about it? Raise our hands in protest against the High Cost of Living and the Low Cost of Religion and remain satisfied with our feeble efforts? Or shall we face this thing boldly and make provision for the payment of adequate stipends to our clergy? Every clergyman should have at least \$1,500 per annum. He should have a free house in addition and, if a horse or auto be needed, a further allowance should be made. An efficient ministry is demanded and that cannot be secured without paying for it.

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The Interchurch Movement

Rev. E. E. BRAITHWAITE, Ph.D.,
Unionville, Ont.

SINCE my recent return from having a part in the "United-Simultaneous Campaign" of the Interchurch World Movement of North America, the questions asked by church leaders have been so numerous and of such a character as to evidence not only a widespread interest, but also considerable misconception regarding that campaign.

In one important respect the American campaign differed from that held recently in Canada. Here emphasis was laid upon united effort by the five co-operating communions in the educational, inspirational and publicity features. But when it came to the canvass, the campaign resolved itself into five "simultaneous" drives, independent of one another.

In addition to these, a joint effort was made across the line to secure separate subscriptions from the so-called "friendly citizens," supposed to be favourable to the Christian Church, even if not directly connected with it. This proved disappointing.

The far more important denominational canvasses, however, were quite successful, though, relatively, not as conspicuously so as in Canada. In the last official report here we announced that ninety-nine per cent. of the combined objectives of the five communions had been subscribed. This has since grown to one hundred and twenty-five per cent. About eighty-five per cent. of the two hundred and seventeen million American objective has been subscribed, and though the objective was an enormous one, one hundred per cent. will undoubtedly yet be realized.

The partial failure of the less important part of this campaign confirms the decision reached in the Canadian campaign in respect to a joint canvass of those outside the church constituency, for this was seriously proposed here also, but was finally abandoned. Manifestly, if this part of the population has been found to be relatively so unimportant in the United States, this would certainly have been even more the case in Canada.

But a still more important matter is the indirect, but far-reaching tribute of worth to the Christian Church, which is borne by the outcome of the "friendly citizen" canvass. After all, comparatively few people could be found in the whole country who were willing to be classified as having no relation whatever to some Christian church, however indirect or remote that relation might be.

Social and Church Problems

Most Rev. GEORGE THORNELOE, D.D.,
Archbishop of Algoma

IF there be any one thing which more than another the industrial world needs to-day, it is production. With its stores not merely depleted but well nigh exhausted by a most destructive war, it looks to every man among us to "do his bit" towards replenishing these stores. This is what makes the conflict between labour and capital so specially disastrous at the present time. And this is why good Christian people everywhere should do all in their power to bring the contending parties to agreement. After all, the interests of labour and capital are identical. It is folly for them to strive together, for what affects the one for good or for ill affects the other also. These are simple truths, but it is not easy to see them in the heat of controversy. Nor is it easy to believe that the other side has much to say for itself, when we are defending our own. There is no doubt, however, that a day of better things is at hand; and that what is happening is only the turmoil which precedes a final and satisfactory adjustment.

It has long been evident that the principle of democracy was bound to become a dominating factor in national life. The war has proved a fostering agency. It has helped us to see more clearly than ever that every man has an inherent, God-given, right of freedom—freedom of opportunity, and freedom of service; freedom to make the most of himself and his powers. This is the underlying principle of democracy.

But now the workingman, having made good in the war and discovered his power, is not slow to resent past tyrannies; and, recognizing his opportunity, to use it against his employer. Undoubtedly, in the past the actions of employers have often been calculated to provoke reprisals. The master of industry has not uniformly considered, provided for, and respected the worker, in accordance with his merits and rights. I do not for a moment believe that employers have deliberately, in a wholesale manner, tyrannized over and defrauded the worker. But they have beyond question too often been selfish, thoughtless, overbearing; treating the worker as an inferior and not as a brother. There may, therefore, be reason for the workingman's revolt. But that in the manner and degree in which it prevails the revolt is justified, I do not for a moment believe. In order to obtain its rights—and they are real rights—labour is using to-day the very weapons it condemned in the hands of capital—weapons of force, and weapons of tyranny. There is a lack of the brotherly spirit in the attitude of labour towards capital, just as there has been in the past in the attitude of capital towards labour. Labour is too often—as it accuses capital of being—"out for its own."

But after all, the conflict is only a feature of the onward sweep of democracy. The age is democratic, as no preceding age has been. A general hostility to ruling classes prevails. Royalty is largely out of date. The Divine right of kings is discredited. The people's claim that they should govern themselves is generally conceded as a fair one. The workingman's attitude is thus a part of a widespread awakening, fostered no doubt by better education and wider diffusion of knowledge. He has discovered that he is a man, with a free will and an intelligent soul, like his old time master. He is no longer content to sit down submissively, doing as he is bidden, and taking thankfully what his "betters" choose to give him. He realizes that he has rights of his own, and he means to have them. He wants his share, not merely of the profits of his labour, but in the pleasures of life. And who shall say that he is wrong in all this? Not we Christian people, surely; for a first principle of Christianity is the Brotherhood of Man. He is not wrong in this, and his awakening, instead of being a menace to the world, may be a happy augury, a sign of the coming day when, class distinctions ceasing to be inordinately exaggerated, justice may become universal throughout the land.

generated, justice may become universal throughout the land.

And yet the attitude of the workingman is in many ways deplorable. It is obviously reactionary. The pendulum having swung in the past too far in favour of capital is now swinging, by the law of reaction, too far in favour of labour. It will adjust itself in time. Meanwhile, we see that democracy can be as intolerant as its opposite, the tyranny of a majority as grievous as that of a class or a ruler. We have yet to learn that all tyranny is intolerable—the tyranny of the many no less than that of the few, the tyranny of labour equally with that of capital.

So then there is yet much to be learned. And among the lessons we must master, none is more important than the lesson of mutual consideration between man and man, class and class, nation and nation—the lesson, in other words, of universal brotherhood: rich and poor, gifted and simple, workers with the hand and workers with the brain, being equally entitled, as children of the One Great Father, to an opportunity to make the best, and the most, of their lives.

And there is another lesson too often forgotten in these days, but one without which the outlook is incomplete—the lesson of the diversity of God's gifts to men, some being born to lead, others to follow, some to teach, others to learn, some to rule, others to be ruled. After all, aristocracy, rightly interpreted, is a noble word—"the rule of the best." There must always be best; and for any but the best to rule is little short of a disaster. Unhappily the word has been discredited by association with high descent alone. Blood should tell, undoubtedly. The man with noble ancestry should inherit pre-eminent fitness for responsibility. But if he does not, high descent alone will not suffice. Sooner or later it is bound to be discredited. So interpreted there is no need to fear the aristocratic principle. And democracy—the rule of the people—does not necessarily exclude the conception. It rather involves it. For, rightly understood, the "demos" is not the common people alone, but the whole body, rulers and ruled alike. So we may learn that after all, in the ultimate analysis, there must be a divine right of "prophets, priests and kings"; and the distinctions between the masses and the classes which have been so sadly distorted and abused are really God-given—involved indeed, in the complementary Christian principles of the Brotherhood of Man and the Fatherhood of God.

There are not wanting signs that this supreme knowledge is coming to the world. When it comes the nations will be at peace, and all people without distinction of class or race will be one great family of brothers and sisters together. When that day comes industrial war will be unthinkable.

CHURCH UNITY.

The first thing that strikes us is the difficulty of identifying the Church. There is no one organized body into which all Christ's followers may be summed, and to which we may point as the Church of Jesus Christ. Instead of this we find a multitude of separate organizations, and a medley of religious teachings. Rivalry and competition, waste and inefficiency, characterize the efforts put forth in Christ's name. The Church is split into fragments. Christ's seamless robe is rent and torn. It was no wonder that when the war broke out Christianity stood, shamed and helpless in its impotence, no longer able to bear effective witness to the Truth. It was a pitiful spectacle of humiliation, but out of it has come no small encouragement. The very shame of it has touched the Christian conscience. Christians of all names and creeds are coming to realize that a divided Christianity can never conquer the world for Christ.

Thus the unrest of wilful dissension, which has so far rent the Church into tatters, is now itself disturbed by a higher form of unrest, the unrest of self-condemnation and penitence. Everywhere men are beginning to understand that division is wrong and must be overcome. And on every hand schemes and suggestions are being put forward for "getting together" and recovering the lost unity of Christendom. Here is our ground of encouragement. But here also is our warning of danger.

It is so easy, under the impulse of a new conviction, to be precipitate. In the past we have been too ready to divide. Now there is danger of our being too eager for immediate reunion. "Unity at any price" is coming to be the cry. And men are looking about them for short cuts and clever devices to effect it.

Unity will not be hastened by such methods. When it comes it will come by the inbreathing of the Spirit of God. It will come by a process of ripening, by secret advances along unknown paths. We shall wake and find the time ripe. Or it will be like the prophet's vision. We shall suddenly realize that the waters which have been creeping up first to the ankles, then to the knees, and then to the loins, have risen to flood tide, and become waters to swim in, carrying us off our feet. No scheming will be needed in that day, only the necessary courage to overcome the remnants of prejudice and to make the plunge.

In the meanwhile, we must cultivate patience, submitting to be led by, and not trying to lead, the Spirit of God. He knows His work, and is not to be hurried. It is not likely the divisions of centuries will be healed in days, or even years. We must be content to go on with brotherly love, trying to understand and appreciate those who differ from us, and avoid all avoiding "short cuts."

But we must do more than this. We must co-operate with the Spirit, who is already at work among us, manfully facing our differences and doing our best to compose them. It is a comfort, of course, that so remarkable a change has come about respecting things that divide; that mutual respect has displaced prejudice and suspicion, and that rivalry in religious matters is coming to be discredited. But after all it may only mean that people do not care as they used to do for Truth. It is a fine thing to be at peace. But it is hardly a matter for rejoicing when men and women have no convictions worth fighting for. And that is part of our danger to-day.

The word "Catholic" to-day can be used by all kinds of Christian bodies, but only by emptying it of all definite meaning. So the word Episcopacy seems to be losing its terrors for our separated brethren, because it has ceased to represent to their minds anything more definite than a method of Church government. Here is the danger point, union on an ambiguity that means everything to one and nothing to another. Surely what we want is the Truth. No unity that is not based on Truth can have lasting value. Christ enjoined unity, but He died for Truth. And any unity consummated at the expense of Truth will be little short of a mockery of the Crucified One.

So when certain prominent leaders of Dissent in England and America signify their willingness to accept Episcopacy, we should face the issue squarely—as indeed, we should on all occasions—and make it clear what we see behind Episcopacy. The question is, did Christ found a Church and ordain a Ministry to last through the ages; or is the Church a voluntary association of disciples, free to form any ministry it chooses age by age? That is the question which lies behind the Historic Episcopate.

Meanwhile let us keep before us the view so well expressed by the Secretary of the American Faith and Order Commission, Dr. Robert H. Gardiner, of Maine. "The Church is the Divine organism created of God through Jesus Christ to bring the world to its Saviour; and Christ, the Head of that Body, is waiting, in infinite love and patience, to do His perfect work until we, the members of that Body, are willing to surrender our wills to His, and let Him fill us with grace and power to bring the world to him."

It is important to wait the moment of God to correct others. We may see real faults, but the person may not be in a state to profit by being told his faults. It is not wise to give more than one can receive. This is what I call preceding the light,—the light shines so far in advance of the person that it does not benefit him. Our Lord said to His apostles, I have many things to say to you, but you cannot bear them now.—Madame Guyon.

CHATS WITH WOMEN

HAVE you read "Ways to National Prosperity," published by the CANADIAN RECONSTRUCTION ASSOCIATION? They are practically putting the responsibility or perhaps the blame for all this embarrassing situation in the marketing world on the consumers because we are not buying all Made-in-Canada goods. That means you and me and women all over Canada, for we are told that we are 90 per cent. of the buyers.

What is the state of affairs now? For weeks, potatoes, the most common and staple food for Canada, have been almost unobtainable, and prohibitive in price. It is cheaper to buy new potatoes, that is, foreign potatoes. What can they tell us about this article of food? We have done our best to unravel the mystery of the Canadian potato tragedy and have failed. As for apples, we have seen no decent Canadian apples on the market for many weeks. What average-sized healthy Canadian family would think of buying fancy apples by the half-dozen? What other Canadian vegetables or fruit are to be obtained at the present? Canadian onions do not deign to make an appearance before the housewife. We can only make bargains with foreign onions. So we are forced to make up our meals with such luxuries as oranges, pineapples, bananas, strawberries, lettuce, cucumbers, asparagus, etc., and these are not in season in Canada, or else on bread and milk, which are certainly luxuries as far as price is concerned. Many, yes, most of us would be only too glad to do business with Canadian products, but they do not show themselves. We are told to use rice, which is certainly not a Canadian product, and look at the price of it, eighteen to twenty-five cents a pound with a tax attached. Are we doing right, according to this Association to make rice (a foreign product), take the place of Canadian grown potatoes, etc.? Whether right or not, it is hard to believe that a Chinese food will ever be popular with Canadians.

We are told by the Association to be kind to the Canadian capitalist. Are we called upon to enrich still further these capitalists, whether they manufacture bacon, canned goods, or dry goods? Are they going to help us if we patronize them? It does not look like it by the constant rise in prices. When we read by the column, of the extravagant entertainments which our princes of money, not of birth are putting up, we wonder how young Canada, struggling with so many poor children can produce such wealth for the few favoured sons? Is it consistent for the many poor brothers, and sisters to help the other prosperous ones to pile up their wealth still higher? We of the shallow pockets try to be patriotic. Out of our little bit, we do what we can for all public purposes, but not much account is made of such contributions. How do we feel when we see the huge sums quoted as coming from this or that "splendid Canadian," and we know that those big sums have accumulated from the little sums of working men and women all over Canada? Prices are creeping up all the time, of the poorest and cheapest articles which we must have in order to be decently covered or half-sufficiently nourished. Suppose, beside the palaces of the newly rich in Canada, there were placed models of the homes in which these capitalists started their careers, and also there was put up the number of years it took to ascend to their present state of prosperity, would the change in fortune be in proportion to the number of years? People are trying to put their finger on the farmers for this high cost of living. How many farmers, who are tillers of the soil, are millionaires? How many ride around in 5,000-dollar cars, or have a different one for each day of the week? How many farmers can migrate with their families to the south each winter? How many can take their wives to conventions held

at the other ends of the continent, and be provided with lavish entertainment which we know goes on at many such gatherings? As soon as a farmer launches out into such a style of living we know that he is making money "on the side." He's a capitalist in some form other than raising farm produce. How glad we are that farmers at last are from under the heel of the speculator, and cannot be scared into parting with their crops for almost nothing, and we rejoice that some comforts are coming to them in the way of water in the house, the telephone, furnaces, here and there the electric light, and motor cars, so that the tired horses do not have to be hitched up in order to give the workers in the field and house a little change at night. No, we do not lay any blame at their doors, we only have to look at the sleek, prosperous business people to guess who are forcing things

UP HIGHER AND HIGHER.

There are some cases at our very doors which puzzle us. Who can answer them? Some seven or eight years ago we used to see plain carpenters and plumbers going off to work with their tools, and getting their daily bread from the labour of their hands. The war came and ended. Many of us find it hard to get along at all. We see again our carpenter and plumber of pre-war days, but a metamorphosis has taken place in name and circumstances. Big touring cars take them around, they no longer work, but just "look in" on the job, their families are having the time of their life, for dad is now a rich contractor, or sanitary engineer, and all this has taken place during the short years of the war. *Some one says* as it were, "through the nose," for this sudden affluence. Is such quick prosperity legitimate?

As for this "luxury" tax, was it not a scandal to say that we should pay three cents for the luxury of having a fifteen cent brooch, a twenty-five cent collar to make us appear a little less shabby, a few bits of ribbon to trim our little girl's home-made dress? Do not such impositions by the government which was created to protect us make our very blood boil! The budget is in a state of change, but whether the change is going to relieve our purses, experience in buying alone will tell.

At a meeting some weeks ago called to protest against the ever-increasing cost of living, there were present women from many walks of life. There we saw poor women with faces lined from work and worry, rusty suits, shoes almost soleless, hands scarred from contact with the wash tub, floors, etc., but eager to hear if some relief could come from such a gathering. There were women of modest dress but who belonged to the cultured, educated class, who were just as anxious, for their income seemed each month to accomplish less in providing for their own, and in helping others,—and then there were those who did most of the talking, it is true, who spelled money, from the plumes on their hat to the huge silver buckles on their shoes. Would you not think for pity's sake and for shames' sake, they would have put on some different kind of clothing? Their appearance belied every word they said about the strain on their pockets, for they went out to entertain at dinners and luncheons, while their poorer sisters went home to face their children who were waiting to be fed. It seems as if the Consumers' Leagues had died a natural death, and that this luxury tax which was a nine days' wonder will be soon taken as a matter of course, and everybody who has a spare dollar will start spending again more recklessly than ever. In spite of the numberless women's organizations, which exist for the obvious purpose of helping their own sex, no relief is in sight for those who are being "put upon" to the limit, nor does the Canadian Reconstruction Association give a hint as to a way of financial relief for poor people. They only tell us how we can further *National Prosperity*.

JEANNE ACADIENNE.

In the moral world there is nothing impossible if we bring a thorough will to it. Man can do everything with himself, but he must not attempt to do too much with others.—Von Humboldt.

THE PEACE OF JERUSALAM

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

IN a little work recently published under the title of "Eastern Exploration," Mr. Flinders Petrie, the celebrated archæologist, has expressed the opinion that, under modern conditions (if not under those of any age) the site of Jerusalem is an unfavorable one for a city. He would, therefore, have a new Jerusalem laid out and built on a site some distance to the north, and the entire population of the existing city compelled (gently, no doubt, but firmly) to migrate thither. The site of the ancient Jerusalem would then be subjected to a thorough and scientific exploration. Most of the buildings of the present city would be demolished, never to be rebuilt. A few would be preserved as monuments. Among them would be the Dome of the Rock and other structures, included within or constituting the Haram-esh-Sherif. That enclosure, however, ought no longer to be a sanctuary, a place of prayer and worship, for Moslem only. It ought, Mr. Petrie thinks, to be made a quiet retreat, to which men of all beliefs might have access for prayer and meditation. The difficulties which would have to be either surmounted or circumvented in the execution of such a project would be very great indeed. One of the greatest—probably the very greatest, and the one which would finally be found quite intractable—would be the determination of the Mohammedans to retain possession of the Haram as an exclusively Mohammedan sanctuary. In their eyes it is a most holy place; hardly, if at all, less holy than the Kaaba at Mecca or the Prophet's tomb at Medina. "Praise," said Mohammed, "be to Him who translated his servant by night from the holy temple of Mecca to the distant temple of Jerusalem, the precinct whereof we have blessed." (Koran, Ch. 17:1.) The limestone mass, over which the Dome of the Rock stands, and from which it takes its name, is shown as the actual place to which Mohammed was miraculously brought by night from Mecca, and from which he was no less miraculously carried up even to the seventh heaven and the very presence of God. Another Mohammedan tradition affirms that Jesus was wont to retire to a cave in the rock and there seek rest and peace in prayer. Another, again, tells how Solomon compelled "genii" to build the Temple, the foundations of which had been laid by David. (Sale: Notes on Koran, Ch. 34.) The capture of Jerusalem by the Crusaders in A.D. 1099 was, from the Moslem point of view, a disaster which could have been surpassed only by the capture of Mecca itself. All Moslem rejoiced and exulted when Saladin recaptured "Beit-el-Mukaddus" in A.D. 1187.

MOHAMMEDAN CONTROL.

Under the Crusader-Kings of Jerusalem, the Dome of the Rock had been a church, the original Temple Church.† The Haram had been a Christian sanctuary. Saladin was of the opinion, or was persuaded to believe, that the Dome and the Haram had been polluted by Christian worship, and ceremonies of purification were performed before Mohammedan worship was reinstated. The guardians of the Haram are to-day of much the same mind as their twelfth-century ancestors. They might possibly be persuaded to make access to the Haram an easier affair than it is at present for "Nazarene" unbelievers, but only for the purpose of seeing the place, not for worshipping in it. The disturbances which took place in Jerusalem a little over two months ago, when these riots between Jews and Moslems, show how far the latter are at present from a

*See note at the end of this article.

†"The House of the Sanctuary"—a Mohammedan name for Jerusalem. It is still "El-Khuds" (the holy) in the "vulgar tongue" of the native inhabitants of Palestine.

disposition to make any concessions in favor of the former. The ill-feeling, on the side of the Moslems, no doubt arises from a suspicion that the Jews are planning to expel them from their holy places in Jerusalem.

It is a noteworthy point in Mr. Flinders Petrie's project for the evacuation of the present city that he has nothing to say with regard to the Church of the Holy Sepulchre. No doubt he would have it demolished, and one may admit that in its existing form and condition, it is far from being as worthy of preservation as the Dome of the Rock or even the Djami-el-Aksa at the southern end of the Haram. But would he recommend that the site should be left desolate and unused? Does he recognize no possibility of making it a place of prayer for men and women of all nations who (even after the manner of heretics) revere the name of Jesus the Son of Mary?

A MONUMENTAL FRAUD?

Mr. Petrie may be one of those who regard the history of the Holy Sepulchre as the history of a monumental fraud, a history which ought to be brought to a close without delay in the complete disappearance of the buildings which occupy the alleged sites of Calvary and Joseph's Garden, and the total cessation of all resort to those spots for the purpose of worship. It would probably not be going too far to assert that this is the view generally prevailing in Protestant Christendom. Much, no doubt, may be said in support of it. But there are considerations which at least warant one in hesitating to accept it as the only true and just view of the matter.

The Church of England accuses the Church of Jerusalem of having erred, not only in living and manner of ceremonies, but also in matters of Faith. Can this accusation be extended so as to cover the traditional belief of the Church of Jerusalem (which is also the traditional belief of the Churches of Rome and Alexandria, of Constantinople and Antioch and Etchmiadzin) in the genuineness of the alleged sites of Calvary and the Sepulchre?

It is held by the opponents of this belief that in A.D. 326, the year of the alleged discovery (or recovery) of Calvary and the Sepulchre, no one in Jerusalem or for that matter in all Christendom really knew their exact position, and that they were identified on the ground of mere conjecture, which was resorted to in order to avoid disappointing the pious zeal of the Emperor Constantine and the Empress-Mother Helena. The conjecture on which the identification of the Sepulchre was grounded was that the Temple of Venus erected at the close of the reign of Hadrian (i.e., A.D. 136-138) covered a tomb hewn in the rock and that the tomb was the very one in which Joseph and Nicodemus had laid the body of Jesus. No doubt a rock-tomb was found, when the temple had been demolished and removed. But on what evidence was that sepulchre identified with the sepulchre spoken of in the Gospel-narratives of the Resurrection? As for the identification of Calvary, it can only be said to rest upon a secondary conjecture. The sepulchre having been supposedly identified, the site of Calvary was determined by mere guess-work. These conjectural sites lay then, as now, within the walls and gates of the city. It is even possible that they lay within the walls in the days when Pontius Pilate was governor of Judea. But if anything in the Gospel history is certain, it is that Jesus was crucified and was buried "without the gate."

(To be Continued.)

Man is uneasy and restless unless he feels some bonds which takes his life into unity with everything else. He cannot be happy or content as a mere detached individual or spectator. There is some instinct in him which seeks peace and harmony. In prayer . . . he faces the facts and trusts the laws of his being. It is as though he were a single instrument in a great orchestra; and prayer is the getting into tune. Words as before, if sincere, rationally express and direct this profound longing of our natures after unity. C. F. DOLE.

Constructive Modernism

Rev. E. C. CAYLEY, D.D., Toronto, Ont.

III.

IF the principle of the symbolic character of the Creed, where the Creed is dealing with transcendent realities, be admitted, it remains to add a few words about the alleged difficulties regarding particular clauses of the Creed. In the first clause, no theory of the *mode* of creation is asserted, but only the *fact* that God is the Creator. The Virgin birth is either true or not true. We dare not say that the reality of the Incarnation depends upon a Virgin birth as some maintain, or upon a natural birth as others maintain. The Virgin birth has not been shown, on general principles, to be contrary to reason. What evidence there is is in its favour. The Church has always regarded the miraculous birth as having a certain congruity with the major miracle of the Incarnation, on which it depends for its credibility. The "Descent," the "Ascent" and the "Session" are supersensible. To these articles symbolic interpretation is properly applicable. The clause about the Church, if it does not deal with an *ideal*, or with an *invisible* supersensible phenomenon, deals with belief in an institution subject to the vicissitudes of history, and is therefore capable of varying interpretation according to the changing historical conditions, or the view of the interpreter. It is in fact variously interpreted.

There remain the clauses dealing with the Resurrection. Confusion has arisen because many interpreters overlook the fact that Scripture does not admit a *necessary antithesis between body and spirit*. A *spiritual body is not a contradiction in terms*. The language of article IV. seems to us to speak of a material body—"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; where-with he ascended into Heaven." But this is not the language of materialism. It is the language of men familiar with the Gospels and Epistles where we find the teaching of the transformation of the body from a carnal to a spiritual plane or condition. So the Gospels represent the resurrection body of Christ, and St. Paul the resurrection body of Christians *mutatis mutandis*. It is true that many Christian teachers in the past have misinterpreted the clause on the *resurrection of the body*. It may be, though this is not certain that those who placed it in the Creed did not interpret its meaning according to the Scriptures. But we who do, may be thankful that the words of the Creed need not be changed when rightly and Scripturally understood.

In conclusion, it is worthy of remark that the laity of the Church of England enjoy almost unlimited toleration. No one claims, the upholders of the Athanasian Creed apart, lordship over their faith. The Creed begins "I believe," it is a personal confession. And if the Church is wise the spirit of toleration will continue to be harboured in the Church, and gladly harboured, especially in connection with the confession of faith. The Church must know and proclaim her faith. But truth can only be sought and found in an atmosphere of freedom. The clergy are not at their ordination narrowly questioned about the articles of faith. Few Bishops would wish to debar a Candidate from entering the Ministry because of conscientious difficulties about the *mode* of the Incarnation, provided he was a firm believer in the central fact of Christian belief. The clauses dealing with the Virgin birth are the only clauses which constitute a real difficulty. If a sincere and loyal Christian man has difficulty regarding these clauses surely a way can be found to meet what is a real moral difficulty.

Mr. Hutchinson, the Hulsean lecturer for 1918-19, makes the suggestion that those who like himself feel this difficulty "should be expressly sanctioned to affirm them as a symbol of their faith in the Incarnation." More can hardly be expected. The narrowly inquisitorial heresy hunting spirit in the Church is not Christian. The Church is a strong mother and can afford to be generous in dealing with sincere and loyal Sons.

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LETTERS TO THE EDITOR

A GREAT UNITED MISSION.

To The Editor, Canadian Churchman.

Sir,—It is, to my mind, a most opportune time to prepare for a Dominion-wide Mission. The time is ripe for a great spiritual effort on the part of the Churches of the Anglican Communion. It is appalling, to say the least of it, to see the indifference and worldliness of many of our people. The Anglican Church does not seem (speaking generally) to have the "grip" of her people. What is the reason? Is it (I ask more for the sake of information) the fault of the Church? Is it because our Liturgy, services or ministrations do not "appeal" to the masses of the people? Are our services too "cut-and-dried"? Is it because there is too much "professionalism" in the manner of conducting the services? Is it the fault of the clergy, or because the people are so apathetic, or because they are so engrossed in the affairs of this life? Probably there are faults in all three: in the Church's services, in the clergy, and in the people. On the one hand, it seems evident, generally speaking, that we have not the "grip" upon our people as the Romanists have on theirs, or, on the other hand, we do not seem to "appeal" nor "attract" the people as the "Nonconforming" bodies appear to do. I do not for a moment wish to suggest that we adopt the "tactics" of either parties, though there is an element of good in each. Truly, the Church needs a thorough spiritual awakening. There needs "a Divine breathing into" the dry bones of "formalism" or of "conventional religion." It is quite true the "faithful" require to be encouraged, strengthened and built up in their "most Holy Faith," but the clergy have a much larger and more comprehensive mission than this; there is something more to do than to be merely "coddling saints." They are called upon to seek the lost sheep, straying in the wilderness of this world. The Shepherd (in the Parable) left the ninety-nine safely housed in the fold (representing, I suppose, the faithful members of Christ's Church) to go after and to seek diligently the lost, erring sheep. We need a Great, United Mission of Hope and Repentance, and it may be advisable to try and secure some of the experienced Missioners from the Old Country to help in this great work. A good time for a Mission of this kind, I would think, would be around the first week in November, probably of next year, as all the Bishops will be away during the summer attending the Lambeth Conference; and then there would be ample time to prepare for it.

Christ, the Great Head of the Church, repeatedly says, "The Son of Man is come to seek and to save that which was lost," and, "I came not to call the righteous, but sinners, to repentance." He was known to be "the Friend of publicans and sinners" (and so should His Church). His parables, as those of the "Lost sheep," "Lost coin" and "The Prodigal Son," all refer to His own special work of reclaiming and saving the lost and the outcast. Is the Church (which calls herself the "Church of Christ") above doing what the Master came expressly to do? Many Churches hardly ever (if ever) put forth any effort to win the careless and outsiders.

Have we no Gospel, no life-giving message for the outsider, the careless, the heavy-laden, sin-burdened souls, or "the submerged tenth" in our large cities? Must the Church leave this essentially Christ-like work to outside societies, some of which seem to have little or no respect either for an ordained ministry, or liturgy, or Sacraments? If the Church (which claims

to be part of the Great Church of Christ on earth) intends to follow the example of Christ, and to carry out His will and purpose for the world, then she must be far more diligent and energetic in doing the work which is very near and dear to the heart of Christ.

I do earnestly hope that the idea will be taken up by the whole Church, and that some definite action will be taken to organize and make effective preparation for a great Dominion Anglican Mission. It would, if very carefully and prayerfully carried out, be productive of untold good, both to the clergy and people.

May God give us all a clearer vision of Himself and of His purposes; and may His Church be baptized afresh with the Holy Ghost and with fire, so that, cleansed and purified, she may be made more fit for the Master's service.

J. Cantrell.

THE PRAYER FORWARD MOVEMENT.

To The Editor, Canadian Churchman.

Sir,—A copy of the new Prayer Manual, published by the Anglican Continuation Forward Movement, has been put into my hands. It is a most valuable thing, and should result in a great forward movement of co-operative prayer in the Church of England in Canada. The writer understands that it is not the purpose of the Continuation Forward Movement Committee to immediately circulate them in large numbers throughout every parish in Canada, largely on account of the absence of the Bishops in England and the absence from the parishes of very large numbers during the summer months, but to have a great prayer movement in the autumn.

The preface states that the Church expects that every Churchman will do his duty daily by resolutely setting aside a stated time for definite prayer and the practise of the presence of God, and that the booklet is sent forth in the hope that it may be a bond of Catholic unity, through which every member of the Canadian Church may pray together. The latter part, consisting of about twenty pages, is for family use, and it would, indeed, be a grand thing if it would prove to be a revival in the whole Canadian Church of the habit of family prayer. Some time ago a man said to a clergyman who was urging the need of continual prayer: "What on earth have you got to pray for now? Surely, you know that the war is over!" Perhaps the nation and the Church needs God as sorely to-day as in the darkest hours of the great war. Think of the present madness of pleasure-seeking, extravagance and worldliness! Think of the widespread lowering of ideals in the young with regard to love, marriage and divorce! Think of the menace of spiritual theosophy, Christian Science, Russellism and New Thought! Think of the widespread unrest and discontent, which are like the low rumblings of a storm, which may burst at any moment! Think of Russia, Turkey, Armenia, Persia, Egypt, India, Ireland, and the Satan-led propaganda in the United States against Britain, and the home, and the Bible! Think of the need of revival in all the Churches to-day, and the need of bringing back people, through the Holy Ghost, to the deeper conviction of sin and the greater longing for spiritual revival! Everything in the experience of the present, the immediate past and the impending future, commits us to more earnest prayer. Let us thank God, as Churchmen,



that He has put it into the hearts of our leaders in the Continuation Forward Movement to send forth this Manual of Prayer. Let us pray for it; and when we get it, let us earnestly use it by faith for the glory of God.

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The Cathedral Chapter of St. Alban's, Toronto, gave a complimentary address to the Bishop of Toronto before his departure for Lambeth.

The church at Dutton, Ont., is putting forth commendable efforts. The members have paid \$1,500 on a new rectory, leaving a mortgage of \$500 only.

The closing meeting of the Mission to Lepers was held in Government House, Toronto, on June 14th. Canon Skey, Rector of St. Anne's, Toronto, presided.

The congregation of St. Michael and All Angels', Winnipeg, are about to erect a new church to cost \$23,000 in the Fort Rouge district. The new building will be of stone, with a 63-ft. frontage and a depth of 87 ft.

St. John's, Norway, Toronto, celebrated the sixty-ninth anniversary of the founding of the parish on June 20th. The present edifice has been in existence twenty-five years. The present Rector is Rev. W. L. Baynes-Reed, D.S.O.

The closing exercises at Glen Mawr School at Toronto took place on June 17th. Mary Grasett won the Glen Mawr pin, a diamond-shaped brooch of gold and enamel in the school colours, Oxford and Cambridge blue, with the letters, G. M., and the motto, "Nothing Too Much," in the Greek tongue.

The garden party of St. James' Church, Port Elmsley, held June 16th in the church grounds, was entirely successful. The financial result of the social gathering brought a clear profit of \$170, which is to be applied on repairs to the church property. The Rector, the Rev. J. Lionel Homer, B.D., acted as chairman.

Trinity Church, Chippawa, celebrated its 100th anniversary with special services, Sunday, June 20th. The Bishop of Niagara, through illness, was unable to be present as arranged. Archdeacon Forneret, of All Saints' Church, Hamilton, was the preacher, morning and evening, the incumbent, Canon Scudamore, conducting the services.

At the Havergal College closing exercises, Toronto, June 15th, Miss Knox, the principal, announced the inauguration of a travel course, open only to the girls of Havergal College. The course will be comprised of a series of lectures designed to meet the requirements of those pupils who intend completing their education on the European continent.

The fourth annual conference of the Woman's Auxiliary to Missions of the Rural Deanery of South Simcoe was held in Christ Church, Ivy, on Tuesday, June 15th, 1920. The conference opened with the service of Holy Communion at 10 a.m. Rev. T. J. Dew, Rector of North Essa, conducted the service, assisted by Rev. A. R. Beverley, of Barrie, and Rev. R. J. W. Perry, of Innisfil.

Miss Mary Samwell was recently the recipient of a club bag from the Ottawa Diocesan Woman's Auxiliary Board, and also of a Prayer Book from the executive of that organization, the presentations taking place at the June meeting held in Lauder Memorial Hall. Miss Annie Low, who presided, made the presentations on behalf of the donors, and wished Miss Samwell a "Godspeed" on leaving for the Hay River School, where she will engage in missionary work.

The semi-annual meeting of the Rural Deanery of Elgin, held in St. Peter's Church, Tryconnell, recently, was largely attended, and

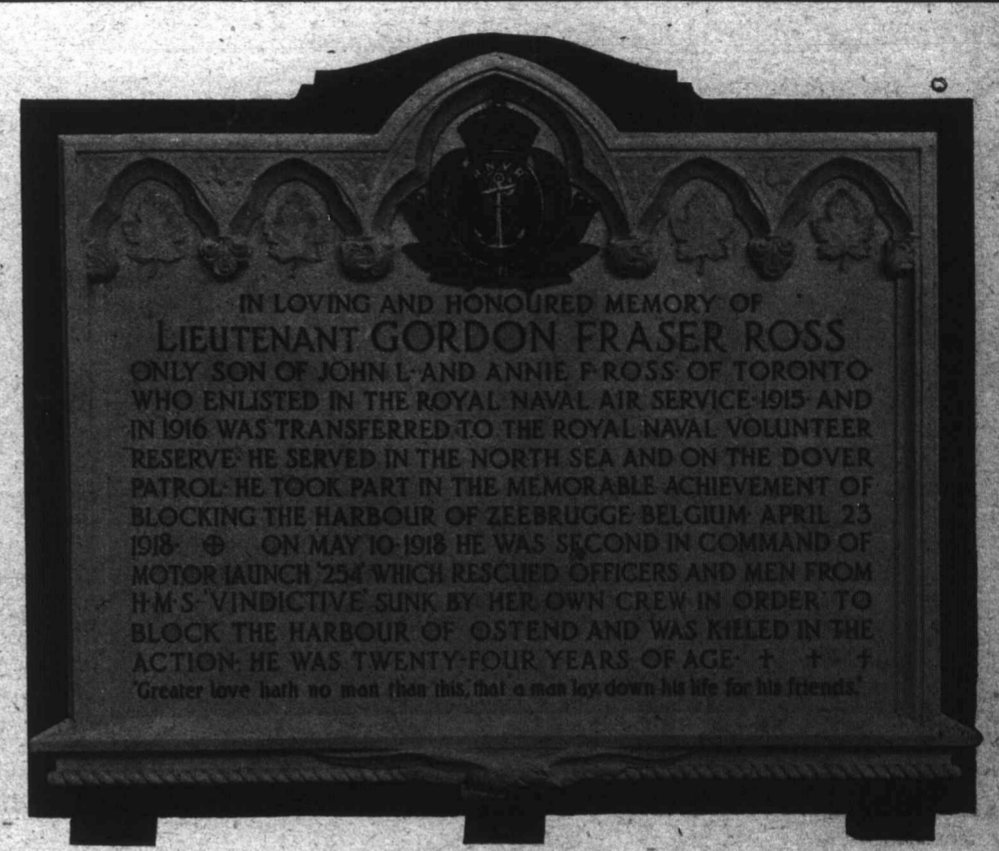
characterized by excellent addresses. The Rev. Canon Sage, M.A., D.D., spoke on "Religious Instruction in Public Schools," and Rev. Prof. Anderson, M.A., Huron College, on "Some Phases of Missionary Work in India." Simultaneously with the meeting of the Deanery, the Women's Auxiliary held their annual meeting, which was the most inspiring yet held.

Rev. W. G. Walton, accompanied by Dr. R. B. Stewart, Toronto, left the city for the east side of Hudson Bay recently. Mr. Walton, who for the past twenty-eight years has worked among the Eskimos, has successfully pleaded with the Dominion Government for the introduction of domestic reindeer, and fully expects to receive them next year. He also hopes to complete the fishery report of Hudson Bay this year. There is an element of anxiety to Mr. Walton in the fact that ice may prevent the completion of his plans. Experience has taught him that boats on this coast have been held up as late as August 15th. Dr. Stewart is going to represent the Dominion Department of Health in the district.

Sunday, June 6th, the Rev. W. H. Trickett, Rector of St. Paul's, Fort William, celebrated the tenth anniversary of his ordination to the priesthood. The day opened with the usual early celebration of the Holy Communion, followed by a later one, the Rector celebrating, and preaching morning and evening, and during the day was the recipient of expressions of congratulation. Mr. Trickett was ordained by the late Bishop Holmes, of Athabasca, and for a time was associated with the late Archdeacon Scott before proceeding to Fort Vermilion, on the Peace River. Since leaving Athabasca Mr. Trickett has been working in the Diocese of Algoma, and before his appointment to St. Paul's, Fort William, held the rectory of St. John's Church, Sault Ste. Marie, for two years.

The congregation of Christ Church in the beautiful village of Bobcaygeon, situated on the Kawartha lakes, held the 50th anniversary of their church on Trinity Sunday, the foundation stone having been laid on May 31st, 1870. The day commenced with a celebration of the Holy Communion at 8 a.m. At the two other services held during the day, the church was filled with large congregations, who joined heartily in the singing and listened attentively to the special preacher, the Rev. G. Warren, Archdeacon of York. The Presbyterian and Methodists each forwent one of their usual services in order to attend the special commemoration, an act of kindness which was much appreciated.

Among the numerous bequests in the will of the late Matthew Wilson, K.C., LL.D., are the following: Six thousand dollars is to be placed in trust for religious work in the Diocese of Huron. Six thousand dollars is to be invested and the income used by the Upper Canada Bible Society for the printing of Bibles in foreign languages, to be distributed among immigrants. Three thousand dollars is to be invested and the income used by the Gideons for distributing Bibles among hotels. One thousand dollars is bequeathed to King's College, Nova Scotia, as an inducement to start an endowment fund for the teaching of history. Two thousand dollars is to be set apart and interest divided, half between the Rector of Christ Church and the Captain of the Salvation Army here for the purpose of relieving needy poor.



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TORONTO	-	King Edward	June 28th.
WINNIPEG	-	Fort Garry	July 3rd.

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WOMAN'S AUXILIARY NOTES

ONTARIO DIOCESAN W.A.

The thirty-fourth annual meeting of the Ontario Diocesan W.A. was held in St. George's Hall, Kingston, recently. The attendance was good. The comprehensive address of the president and the reports given, were all most interesting, showing the progress made in the branches of work. Addresses were given by Rev. W. G. Walton, for 27 years missionary to Indians and Eskimos, Mrs. Donaldson, Dominion treasurer, Rev. T. W. Savary and Mrs. T. W. Reynolds. From the funds to be voted on, assistance was given to 12 accepted appeals and to Mr. Walton's work. A pleasant surprise awaited the retiring Diocesan corresponding secretary, Miss Daly, who was presented with a Dominion life membership given by the Ontario branches.

After the busy afternoon sessions, tea was served by the city branches of the W.A. and afforded opportunity for a social hour and exchange of ideas. It is hoped that fresh inspiration for another year's work will be carried away by all who attended the meetings.

TORONTO DIOCESAN W.A.

On an ideal day of "the leafy month of June," Thursday, the 3rd, the last Board meeting until October, was held at St. Aidan's, Balmy Beach. Miss Cartwright was in the chair. The corresponding sec. reported 17 new diocesan and two new Dominion life members—Mrs. Rae, made a life member by the city diocesan treasurers and the Ways and Means Committee, and Miss Trees, by her mother. The treasurer's report, read by Mrs. Reeve, told of receipts in April and May respectively of \$556.61 and \$1,250.72; the expenditure for these months being \$194 and \$2,557.41. There are two new Junior branches, one being started in a mission church. The Juniors sent out 21 parcels and spent \$288.96 on Dorcas work, their sec.-treas. received \$192.05 and expended \$203.04, while the sec.-treas. of the Dorcas dept. received \$1,920.25 and expended \$1,570.30; \$89 has been spent in various necessities for out-going missionaries. One knitting machine was sent to the Yukon with Miss Naftel, and another to Japan. A set of Communion vessels has been given to Mr. Geddes in memory of Rev. H. Girling, and St. James' Cathedral W.A. intends to erect a memorial in his honour in his Eskimo church. There are 19 new "Little Helpers." The literature dept's receipts amounted to \$319.05 and their expenditure to \$61.57; 150 books received have been divided between three Indian schools and the members of a staff in Japan. Five missionaries are to go out this autumn; two laymen are going to help clerical missionaries, and one girl is going to take the place for a year of a missionary who needs a furlough. During this month, in Canada, 12 women have offered for service. Mrs. Trent asked for gifts of flowers during the summer for the Hospital Visitors' Committee. Rev. Dr. Blagrove, of Parkdale, gave the noon-hour address on "The Trinity," and the Bishop of Korea gave a most interesting account of that country, and of the progress of Christianity in his immense diocese.

NEW WESTMINSTER DIOCESAN W.A.

The annual meeting of the W.A. of the Diocese of New Westminster, was held in Christ Church school recently. The recording secretary's re-

port showed an advance in every department, the total membership having reached 2,558, including seniors, juniors and babies, 130 of which are life members. The treasurer's report showed all pledges had been met and the branches had altogether raised the sum of \$22,532.42. The report of the organizing secretary showed that 20 new branches had been formed during the year. The splendid addresses given from time to time touched upon many phases of the work carried on by the W.A. and especially on Social Service, a subject which has been much discussed at all Diocesan Board meetings this year. The following resolution was passed: "That in reference to the policy of the Dominion Board in regard to Social Service work, the Diocesan Board of New Westminster desires to record its conviction that with a fuller realization of unity of the people of all lands, and from the results of the beginning it has made, the Board is confirmed in its belief that it is impossible to separate the interests of home and foreign missions and seeing in Social Service an integral part of home mission work, begs the Dominion Board to recognize Social Service as a definite part of W.A. activities and to consider favorably the resolution sent from the Social Service Council containing an invitation to affiliate with them."

A special feature of the gathering was the fact that the Rev. George Lim Yuen, the Chinese priest, conducted noon-hour prayers on the second day. At the end of the meeting a conference was held and some difficulties arising in different branches were cleared up. A large and enthusiastic junior meeting was held on the last day, the Rev. C. C. Owen being the special speaker.

COLUMBIA DIOCESAN W.A.

The 16th annual meeting of Columbia Diocesan W.A. met in Christ Church Cathedral, Victoria, recently. The recording secretary, Mrs. Charles Bishop, formerly also an officer of Qu'Appelle W.A., reported 26 senior branches with 640 members, six Dominion and 80 Diocesan life members, 14 girls' and 16 junior branches, an increase of 14 branches during the year, and 13 branches of Little Helpers. One boys' branch at Nanaimo, under Mrs. Skinner, is doing excellent missionary work. The treasurer reported a total of \$5,000 raised during the year, the pledge of \$1,800 had been met; life members' fees amounting to \$225, the E.C.D.F. was \$125.34. There are 580 subscribers to the "Letter Leaflet." Special addresses were given by Rev. H. T. Archbold, Rector of St. James', on "The Meaning of Social Service and the Linking-up of the W.A.," and on "Sunday School by Post"; and useful discussion was opened up by Mrs. Philip Goeppel's practical suggestions on "Best Methods for Carrying on the Work of the Forward Movement." The annual meeting of the junior branches was held on Saturday afternoon, with a very large attendance of members, and among the visitors who were welcomed, was the new Chinese priest, Rev. Lim Yuen, who came with Rev. W. L. Ward. There were also present 40 little Chinese children, the members of the kindergarten and Sunday School, under the direction of Mrs. Gilbert Cook, and assisted by Mr. Lam Chung, catechist. The progress made by the little scholars was shown by their singing of three hymns in English and reciting a kindergarten song, also in English. The Rev. A. G. Wells gave the closing address to the juniors.

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DIOCESAN W.A.

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Rev. W. G. WALTON returns to the North

The Rev. W. G. Walton left for his Mission in the north on June 17th, and was accompanied by Doctor R. B. Stewart, of Toronto.

Mr. Walton desires to take this opportunity of thanking most warmly the many friends who showed their kindness and sympathy during his wife's illness. She is gradually recovering her strength and hopes to return to the mission field in 1921.

A letter of appreciation

The following letter will be of interest to those friends who have supported Mr. Walton in his reindeer scheme for the amelioration of the conditions and the uplift of his people:—

"Dear Mr. Walton:

"I understand that you are leaving very shortly for your field of duty in Ungava, and feel that I cannot let you go without expressing my keen appreciation of the services which you have rendered and the valuable information which you have kindly furnished to the Special Royal Commission on Reindeer, Musk-ox and Caribou in Arctic and Sub-Arctic Canada.

"The Commission is, as you know, a purely investigating body, and can only advise in matters of departmental policy. I may say, however, that the Commission is satisfied by your evidence that a herd of domesticated reindeer should be established as soon as may be possible in the vicinity of your present station, and, as I understand you have also convinced the Honourable the Minister of the Interior of the necessity for some such action, it is altogether likely that your hopes in that regard will be duly realized. It is, of course, impossible at the present time to advise you of any definite date for such action. Wishing you a safe return to your field of labour and all success in your work, I remain, with best regards,

"Yours faithfully,

"(Sgd.), J. G. Rutherford,

"Commissioner in Reindeer, Musk-ox and Caribou Investigation."

A. Y. P. A. NOTES.

The annual picnic of the Toronto A.Y.P.A. was held Saturday, June 19 to Centre Island and was the most successful yet held. The sports were very keenly contested, St. John's branch, West Toronto, winning the shield for the largest number of points in the different events, with St. Barnabas, Danforth Ave. in second place. Advantage was taken of the occasion to present Miss N. Powell, who is leaving the city, with an umbrella, accompanied by an address, in appreciation of her services as secretary of the Toronto A.Y.P.A. Local Council.

St. Margaret's A.Y.P.A., New Toronto, though organized only four months ago, presented the church with a Communion set. The young men of the organization recently painted the church.

The first lawn-tennis tournament between the Toronto branches resulted in St. Edmunds A.Y.P.A. defeating St. Michael's and All Angels' branch.

Branches wishing to enter the debating series of the Toronto A.Y.P.A. Social Council for the shield are requested to forward the information to Miss B. E. Tenneson, 145 Galt Ave., in order that the schedules of debates may be drawn up at a meeting on July 5, so the branches may be able to plan their programmes for the fall season accordingly. Several branches

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have already announced their intention of entering this season.

There are still some vacancies for the A.Y.P.A. summer camps at Gamebridge on Lake Simcoe, August 2-13. Members wishing to take advantage of the offer of two weeks among 150 young people in camp for \$18, including railway fare from Toronto, are requested to notify the secretary, Miss B. E. Tenneson, 145 Galt Ave., Toronto. All applications must be certified by the Rector of the parish and be accompanied by a deposit of \$2.50.

TORONTO A.Y.P.A.

The Toronto Local Council's annual dinner, held recently, was well attended by enthusiastic workers.

Mr. Clarence Bell, Honorary President of the Dominion Association, outlined the arrangements for the conference to be held in Toronto in October. Mr. Calloway, Dominion President, remarked on the wonderful progress made during the past year. Mr. Bright, President of the Niagara Local Council, conveyed the greetings of his association to the Toronto association. Rev. Canon Macnab presented Mr. Geo. Dougherty, President of St. Matthew's, with the debating shield donated by the Toronto Local Council to the branch winning the District Championship. Rev. Prof. MacIntyre and Mrs. Scott, of Brampton, of the Dominion Executive, also delivered interesting addresses. Mr. G. S. Scovill and Mr. Frank Thomas explained the interesting work being done by the Extension and Branch Aid Committees respectively. Mr. W. Sproule enthused the gathering, relating the arrangements being made for the Summer Camp at Gamebridge, Lake Simcoe, August 2nd to 13th, under the direction of Rev. Capt. Gibson and Rev. Capt. Appleyard, Dominion Secretary of the A.Y.P.A. Mr. D. Robinson spoke on the advantages of the branches entering the debating contest to open in the Fall Season.

Brotherhood

Toronto.—Over 80 men sat down for tea and nearly 100 were present at the spring meeting of the Local Assembly, which, through the kindness of Dr. Cotton was held at St. Aidan's schoolhouse on Saturday, June 12th. The keynote of the meeting was, "How can the Brotherhood assist in the Forward Movement, especially amongst men," and the opinion expressed by all the speakers, clerical and lay, was that the Church needed the Brotherhood now as it had never done before. Dr. Dyson Hague, in an inspiring address on "What the Clergy Expect from the Brotherhood," said that the finest advertisement for a Church should be a Churchman with a consistent character and what was needed to-day was undiscourageable men who would be constant in their obligations of prayer and service.

The Rev. W. L. Baynes-Reed spoke strongly in favour of a much greater use being made of the Brotherhood, and said that he knew of no other men's organization which could meet the need of the moment. Rev. Dr. Cotton, in discussing the extension of the Brotherhood's work said that the great need was for more men to be wearing the Brotherhood button. There were no more than 20 per cent. of the men of the Church of England vitally connected with their Church, and a great effort should be made to use the Brotherhood to bring in the other 80 per cent. Twenty-four churches were represented at the assembly, and twenty churches reported chapters either active or in the course of formation.

The evening session began with short talks by Mr. R. A. Williams, on the Couchiching Summer School, and the Revs. G. F. B. Doherty and P. J. Dykes on the coming healing mission. Mr. Evelyn Macrae then gave an account of the condition of the Brotherhood throughout the Dominion as seen during his recent tour through Canada as Forward Movement commissioner. Mr. James A. Catto, the new president, spoke of

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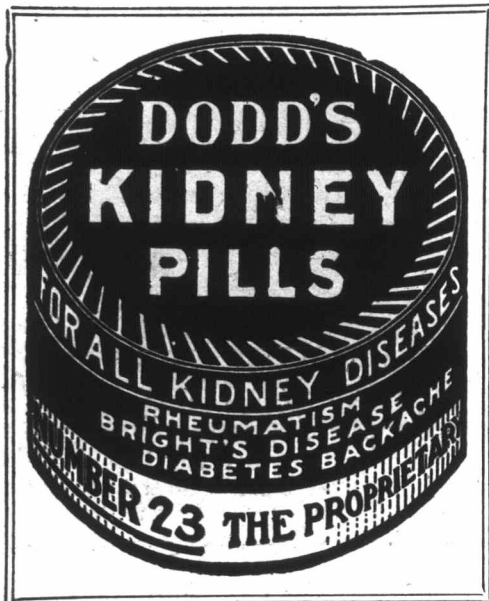
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CLERGY and others interested in members of the Church of England who may be moving from one part of Canada to another, or coming to Canada from overseas or the United States, will greatly facilitate the work of the Department for the Welcome and Welfare of the Newcomer if they will kindly send the name and new address to the nearest clergyman of the Church of England, or to the Department for the Welcome and Welfare of the Newcomer, Council for Social Service of the Church of England in Canada, 136 Confederation Life Building, Toronto (Phone Main 4812). The Port Chaplain or the Deaconess at Quebec will be glad to meet newcomers at that port. Address, Rev. M. La Touche-Thompson, Box 22, Quebec. The Welcome and Welfare worker of the Department will be glad to meet young women and girls coming to Toronto, if the time of arrival is sent in advance to the office of the Council for Social Service, 136 Confederation Life Building, Toronto, Ont.

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the valuable work which had been accomplished by the Brotherhood in the past. Mr. Walter Burd, the general secretary, spoke of the need of sincerity in religion. Membership of the Church involves responsibility, and no one has any right to call himself a Christian unless he is prepared to serve. Unless a man does something for that in which he believes, he will soon cease to believe in it. Telegrams of good wishes were received from the headquarters of the Brotherhood in the United States, and from the convention headquarters at St. Louis, extending an invitation to Canadian Brotherhood men to the coming convention. Mr. J. M. Ewing, president, and Chas. P. Muckle, secretary, are to be congratulated on the splendid organization of the meeting.

UNIVERSITY OF TORONTO ANGLICAN WOMEN'S CLUB.

The Anglican Women's Club of the University of Toronto has closed a winter of active work. During the war it had almost resolved itself into a Red Cross Circle, but this year it was felt by the new Executive that more definite and constructive work must be done in order to have a reason for its name and existence.

A Social Service Committee was formed, and worked faithfully at the Church of England Deaconess House. Miss Connell, the Principal, spoke warmly of the good work done by the members of the Club. The monthly meetings were addressed by Dr. W. E. Taylor, Miss Mabel Cartwright, Miss Mary White and Miss Newberry, on the Forward Movement, Our Anglican Faith, Journalism, and The Work of a Deaconess at the Women's Court, respectively. At the last regular meeting, the Rev. J. Cooper Robinson showed a large number of views from the foreign field, and made an earnest appeal for workers in Japan from the ranks of the University women. During the season, hikes, skating parties, and social evenings kept the social element alive, and through the kindness of Miss Connell, and Mrs. W. D. Reeve, the Club had the privilege of meeting a number of prominent Anglicans, from Toronto, and missionaries from several of our fields.

A Bible Class was held every Sunday afternoon for the girls at St. Paul's Church, by Miss Janie Thomas, and the interest in this study deepened as each week passed. Members who wished to stay were welcomed at Sunday afternoon tea in the Schoolroom, and this feature of the Club's work will be enlarged as the girls hear of its splendid progress. The officers for the coming year are: Hon. President, Mrs. W. T. Hallam; Hon. Vice-President, Miss T. A. Connel; President, Miss Lorena Richardson; Vice-President, Miss Honora Cochran; Corresponding-Secretary, Miss Alford; Recording-Secretary, Miss Lutman; Treasurer, Miss Phyllis Farrar.

At the opening of the next College year, Representatives will be elected from all the Faculties.

WELCOME AND WELFARE WORK AMONG WOMEN AND GIRLS.

Realizing the urgent need of further follow-up work on behalf of the welcome and welfare of young women and girls who are newcomers to our cities, the Executive Committee of the Council, at its last meeting, decided to secure the services, as an experiment for six months, of a special worker among women and girls in the city of Toronto for the Department of Welcome and Welfare. About 25 per cent. of all Anglican immigration from overseas to Canada comes to Toronto. It is hoped that, if the experiment proves a success, the Department of Welcome and

Welfare of the Council may be able to place similar workers in all the larger Canadian cities. Miss Evelyn Jay, who has just completed her training course at the Church of England Deaconess and Missionary Training House, has been appointed to the position.

UNITED CLERICUS VICTORIA.

WELL attended, interesting and instructive were the meetings of the United Clericus of the Anglican Church which opened in the St. John's Church schoolroom on May 28th. Clergymen were in attendance from all parts of British Columbia, with several representatives from the Protestant Episcopal dioceses of Oregon, Olympia and Spokane. At the opening session the delegates adopted a vote of condolence with Bishop de Pencier and Mrs. de Pencier on the death of their son John de Pencier, killed in an aeroplane crash in Germany.

An interesting discussion followed the reading of a paper by Prof. H. R. Trumppour, of Vancouver, on "Doctrinal Restatement." Prof. Trumppour said that he knew of no important school of thought which is prepared to give a final statement on belief in the light of present knowledge, and maintained that creeds and articles of faith were never meant for finalities.

"The world has moved since our present creed was given to us. Science, education, geology and all modern knowledge was strange to the men who drafted these old conceptions and theological teachings," was Professor Trumppour's argument.

He pointed out that there is today a general demand for more religious information, and therefrom arises spiritualism and a score of other "isms."

Better Bible Study.

"While we are justified in trying to secure the perfecting of our doctrines, what we need to-day is more careful study and a more universal and serious interpretation of our Bible. How some of us are preaching I do not know, when I see the Commentaries on their library shelves," he said, declaring that doctrinal statements are usually followed a century later by a host of interpreters.

"The present age demands a place be given to evolution in our conceptions. This is one of the great objections to the theory of original sin, and it must be considered in any discussion of doctrinal restatement."

"The Christian garment grows old and can not be patched with old cloth. We must consider what we have to do, and in restating doctrine, we must do so in the light of modern knowledge," was his closing comment.

FROM WEEK TO WEEK.

(Continued from page 408.)

touched by modern innovations of expert educationalists are the glory of the school, and will so remain until there is absolute proof that the new is better. The Lieutenant-Governor of Ontario, an old boy, was the chief guest of honour at the recent speech-day ceremonies and General Sir George Kirkpatrick, who is regarded as one of the most distinguished soldiers of the Empire, after an absence of forty-one years, specially arranged his itinerary in Canada to be present. The former Head, now venerable in years, and rich in the love of his students, was also present. Altogether, these gatherings represent a fine ideal and sustain a splendid tradition. They are good for old and young, those within and those without the charmed circle of membership. "Spectator."

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ROBINSON—June 15th, to Rev. and Mrs. E. E. Robinson, St. Alban's Rectory, Ninga, Man., a daughter (Margaret Elizabeth).

DEATH

MOFFATT—At Montreal, 413 Guy Street, on June 14th, 1920, Miss Jane Moffatt, neice of the late Hon. George Moffatt of Montreal, aged 99 years and 11 months, for over 60 years a devoted member of Christ Church Cathedral. A long, useful and much-honored life.

Birds of the Merry Forest
By LILIAN LEVERIDGE

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CHAPTER XIV.

The Unexpected Happens.

"I WANT you children," said Mrs. Marlowe one day at tea-time, "to run an errand for me this evening, please."

"All right, Mother," answered Boy Blue. "I just feel like a nice run. What is it?"

"There's a couple of plants I want you to take over to Mrs. West, the little Japanese primrose and the shamrock in the green pot. Most of Mrs. West's flowers got frozen last winter, and I have so many. The primrose is one of my seedlings. I would have given it to her when she was over last week, but I didn't know what colours they were going to be. She especially admired that deep pink one, and it is lovely. This is going to be just like it."

"Oh, how pleased she will be!" cried Dimple. "I just love to go on errands like that, carrying things to make people glad."

"Maybe we'll see Jimmie," suggested Boy Blue. "He hasn't been over here for a long time, and the few times we've been there he was at school."

"He'll be sure to be home now," replied Dimple. "I like Jimmie, don't you?"

Boy Blue nodded. "I like him best of all the boys."

"Jimmie's all right," put in Mr. Marlowe. "I've no doubt he's working hard at school just now, getting ready for his Entrance Exam."

The children hurried over their supper and set out in high spirits through the mile of woods separating their home from Mr. West's farm. There was no road, only a footpath, which was little traversed except by members of the two families. It was a lovely wood and a pleasant walk at any time, but in the springtime it seemed almost a Paradise.

The children had crossed the brook, gurgling musically over its glistening pebbles and mossy stones; they had carefully set down their burdens upon the moss and drank, like birds, from the clear, cool stream; they had paused a while to let their eyes drink in the beauty of the purple violets, the pinky, creamy foam flowers, the fairy-like mitrewort that clustered along the banks, and the crimson columbine, waving its honey cups in the wind. And now they stood on the crest of the little hill, trying to catch sight of a bird that was singing as if its little heart were bursting with joy.

"I think the woods is the happiest place in the world, don't you?" whispered Boy Blue, dreamily. "The birds and animals are happy, the trees and the flowers are happy, the butterflies are happy, the sunshine is happy—everything is happy; and the world seems made of music and beauty and sweetness."

Dimple looked at her brother a moment without speaking. She sometimes wondered at the thoughts that came into his head and the pretty way he had of saying them. It reminded her of the poetry their Mother sometimes read to them. Boy Blue always liked the poetry best of all. Dimple wasn't quite sure of herself, but thought if she couldn't have both, she would choose stories.

"Yes," she said at last, slowly, "I think so, too. I don't know about the world, but anyway the Merry Forest is all music and beauty and sweetness."

Dimple truly didn't know about the world; neither did Boy Blue. They

didn't even know about the Merry Forest.

"This world is full of beauty, Like other worlds above, And if we did our duty, It might be full of love."

Before they were many minutes older they were to learn one of life's sad lessons—that the world, and even the Merry Forest, isn't full of love, and so it can't be full of happiness.

It happened all in a moment, and in that moment the light went out for one little life, the black shadow of sorrow fell upon one little home, and all the Merry Forest music was out of tune.

Loud and sharp, and startlingly near a gun went off. The children gave a little, frightened cry and clung to one another. The plants in the pretty green pots dropped from their hands and rolled down the hill, while, with horrified eyes, they watched a little, fluffy, golden ball fall from the very tree into which they had been peering to discover the singer. It fell almost at their feet, but neither attempted to pick it up.

At the same moment there was the sound of a quick footstep on the slope, and there came into view—who but Jimmie? He had a smile on his face, and didn't look to be one bit ashamed or sorry.

"Hello, kids!" he called. "Did I frighten you? I wouldn't have shot if I had known you were so near."

He picked up the dead bird and went on talking: "It was a dandy shot. Think you could beat it, Boy Blue?"

"Say, Dimple—," and the tone of his voice suddenly changed—"you look as white as a ghost. I'm sorry. But I was going over to your place, and when I saw the yellow bird in the tree I thought, 'Now, if I can hit that, I'll stuff it and give it to Dimple to wear on her hat.' I will, too. Would you like it, Dimple?"

Dimple, who all this time had stood as if frozen to an icicle, suddenly came to life. "Jimmie!" she cried, fiercely, "how could you kill that dear, little Yellow Warbler—how could you? And do you think I'd wear a dead bird in my hat? I tell you, I'd go bare-headed, summer and winter, all my life, rather than do it. I'd—I'd feel like—"

Here she burst into a violent storm of tears and sobs. Dimple didn't often cry, but when she did, she certainly made a thorough job of it, for, you see, it had to last a considerable time.

Jimmie had never seen her cry before; in fact, he had never seen any girl cry like that, and he, in his turn, was frozen with surprise and dismay.

Boy Blue rose manfully to the occasion. He put his arms around his sister, just as Mother would have done, and spoke to her soothingly: "There, little sister; don't cry, don't cry. The bird didn't feel the hurt. I don't believe, and it's a little angel bird now."

"But it had a nest," sobbed Dimple. "I—I saw it. And what—what will all the little orphans do now?"

This pathetic picture was too much for Boy Blue, and for a few moments he had a hard struggle with his own tears.

"I say," began Jimmie, in despair, "I'm as sorry as I can be. I never thought of it that way. I'm practising shooting so I can kill off the chipmunks and woodchucks that eat up Dad's grain, and a bird is a good mark, but I wouldn't have done it if I'd thought. And you two foolish, little kids—it won't do to take on like



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that every time a bird dies. Why, something's killing them off all the time. If they weren't kept down we'd be overrun."

"What!" exclaimed Boy Blue, straightening up and drying his eyes in a hurry, for he realized that when somebody was making a mistake that had to be corrected right off, tears were apt to be very much in the way. Dimple, too, made a heroic effort to calm herself.

"What do you mean by that, Jimmie?" Boy Blue asked.

"Why, I mean, of course, that if there were too many birds they'd eat up the grain and fruit and things."

"Well, there aren't too many birds," declared Boy Blue with emphasis; "there aren't nearly enough. If you think the birds do harm to your Dad's crops, you never made a bigger mis-



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take. Nearly all the birds do an awful lot of good, and only a very few do any harm. Why, if all the birds should die off, the people would soon die off, too. They'd starve to death."

"Boy Blue! What nonsense!"

"It isn't nonsense. It's as true as a sermon by the Archbishop of—of Canterbury."

Jimmie laughed. "What do you know about the Archbishop of Canterbury?"

"Not much," Boy Blue admitted, "but I've heard of him. I heard you telling about him in your history class. Are you working hard at school now, Jimmie?"

"Yes; getting ready for my Entrance Exam. If I pass, Dad is going to get me a little 22-calibre rifle like this. I've just borrowed this one for a while to—to—"

Jimmie paused, seeming reluctant to finish his sentence, but, being pressed by Boy Blue, he admitted his intention of shooting off all the Robins that came around, so that they would not eat the cherries. Their trees promised an abundant crop this year.

Dimple gave one final gasp, and then resolutely set herself the task of recovering her lost powers of speech as speedily as possible. She realized, as did her brother, that the fight was on, and their dear friends, the Robins, must be protected from a fate similar to that of the poor, little Yellow Warbler. Jimmie wasn't a wilfully cruel boy—they both knew that, but he simply didn't know and didn't think He must be made to think.

A quick flush crimsoned Boy Blue's usually pale cheeks and an unwonted light flashed in his blue eyes. Jimmie was too surprised to speak, for he had never seen the little fellow look so fierce before.

"Jimmie," began Boy Blue, slowly, and giving a fiery force to every word, "Jimmie, you must not kill the Robins—you must not! You don't know what you're talking about—you, a farmer's son, wanting to shoot the Robins to save your grain and cherries! You're crazy. If they do eat a few cherries, they earn them a good many hundred times over."

"Earn them! How? I guess it's you that's getting crazy." Jimmie's temper was beginning to ruffle up.

"No, I'm not either. The birds earn their living by eating insects that, if they were let alone, would eat up everything that grows; and they eat weed seeds, too—millions of them. A few of the birds do eat a little fruit and grain, but they save a ton for every ounce they eat."

"Oh, how wise we are!" said Jimmie, tauntingly. "Who told you all this?" "The birds told us their own selves."

"Good-night!" cried Jimmie, with a little, mocking laugh, and, shouldering his gun, he started off towards home.

"Come back, Jimmie! Come back! Come back!" cried the twins in one voice.

Jimmie half turned, and, looking over his shoulder, said, "You don't expect me to take that in, I suppose. If you want to talk silly, why you can; but I haven't any time to waste listening."

The twins realized in a moment that, of course, Jimmie would not understand about the birds talking to them, and Boy Blue hastened to add: "Daddy said it was all true. Daddy knows ever so much about birds. I wish you'd come over and talk to him."

Jimmie hesitated. "Weren't you coming over to our place?" he asked. "Yes, we were. We were bringing some plants over to your mother. Oh, Dimple!"

The twins looked at each other, and Dimple darted down the slope toward the spot where the flower-pots had rolled into the bushes. In a few moments she emerged with a very rueful face and two broken blossoms. "They're all smashed on the rocks," she said. "It's no use our going any farther."

"Did you drop them when you heard the shot?" Jimmie nodded.

Dimple nodded. "I'm awfully sorry," he said. "Mother would have been so pleased. That was an unlucky shot. Let's go and have a talk with your Daddy about birds, if he isn't too busy."

"Yes, do come," said Boy Blue, eagerly, and Dimple added, "I'm sure Daddy will just love to tell you all he knows."

And so, while the Thrushes and Robins filled the green woods with their vesper songs, the three friends turned their steps toward the little Red Cottage.

AN APPRECIATION OF OUR HYMN BOOK.

In a review of the Canadian Book of Common Praise in the Adelaide "Church Guardian" for February occurs the following: "But I trust that I have written enough to show that in the Canadian book a collection of very great value has been given to the Church, and, should General Synod be able to complete arrangements with the publishers for an Australian edition, we may well be confident that it will only have to be known to be widely accepted, and very soon will be in general use throughout the Australian Church."

THE PRICE OF A CAKE.

A fussy-looking man went into a bakery recently and announced his intention of buying a cake.

One after another the obliging clerk showed him, only to be told that this one was too rich, that one too yellow and the others wrong in some way or another.

"What I want," he finally said, "is an honest, home-made cake. I don't mind the price, so long as I get the right cake."

"Then if you don't mind the price," retorted the girl wearily, "why don't you get married and have a wife to make one?"

WHERE THE FAULT LAY.

As the Irish police recruit strolled along on his first turn of night duty, loud yells of "fire!" rent the air. He bolted quickly to the spot and found a house well alight, with a man half hanging out of an upstairs window.

"Help! help!" he yelled. "If I jump will you catch me?"

"Sure an' Oi will!" replied the policeman readily.

So the man jumped, only to crash to the ground and lie there stunned.

When, a few minutes later, he recovered consciousness, he looked up at the constable reproachfully and murmured feebly:— "I thought you said you could catch me."

"Begorra!" replied the Irishman. "Oi was only waiting for yez to bounce an' Oi'd have had yez!"

A LOGICAL CONCLUSION.

"Biddy," remarked the newly-wed Irishman, "go down and feed the pigs."

"Faith, and I will not," replied the bride.

"Don't be after contradicting me, Biddy," retorted the husband. "Haven't I just endowed you with all my worldly goods, and if you cannot feed your own property, then it's ashamed of you I am."

This was a new point of view, so off Biddy went.

Presently she returned.

"Have you fed the pigs, Biddy?" demanded her husband, sternly.

"Faith, and I have not," she answered. "I have done a great deal better. As they were my property, I have sold them, and shall not be bothered with them again."