

A DANGER TO THE EMPIRE—See page 317

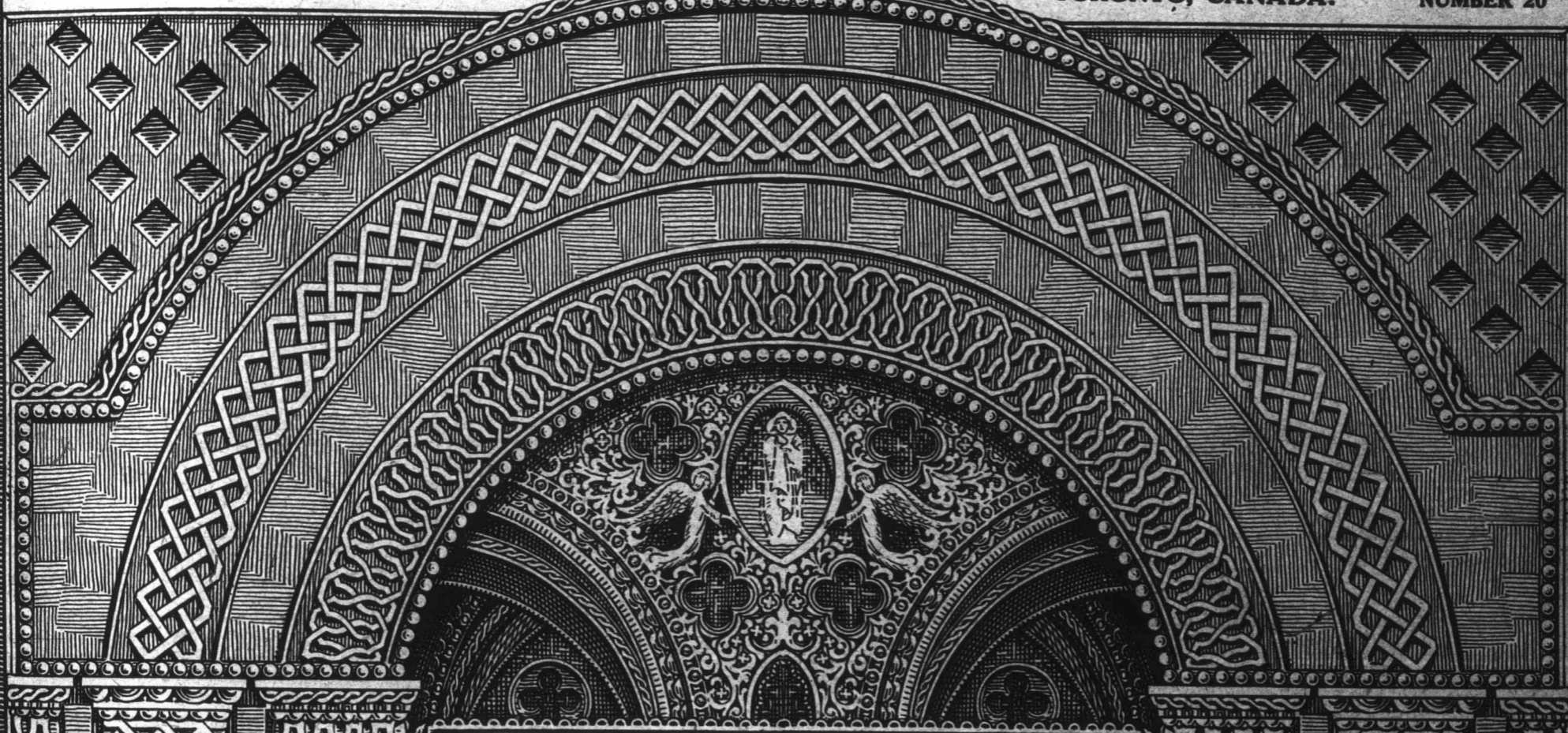
# Canadian Churchman

VOLUME 47.

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TORONTO, CANADA.

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## A Man's Ideal

*To live as gently as I can;  
To be, no matter where, a man;  
To take what comes of good or ill  
And cling to faith and honour still;  
To do my best and let that stand,  
The record of my brain and hand;  
And then should failure come to me,  
Still work and hope for victory.*

*To have no secret place wherein  
I stoop unseen to shame and sin;  
To be the same when I'm alone,  
As when my every deed is known;  
To live undaunted, unafraid  
Of any step that I have made:  
To be without pretense or sham;  
Exactly what men think I am.*

E. A. GUEST.

A NATIONAL CHURCH OF ENGLAND WEEKLY

## FROM WEEK TO WEEK

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

HERE are one or two features of the resurrection that it would be well to bear in mind in the discussion of this subject. The "modern mind" doesn't seem to differ greatly from the ancient mind on this particular question. St. Paul was familiar with the difficulties which are difficulties still. "Some man will say how are the dead raised up, and with what body do they come." His argument is that, "thou sowest not that body that shall be." There are various kinds of bodies, natural and spiritual and we sow a natural body and it is raised a spiritual body. The apostolic mind brushes aside all thought of a reconstituted carnal body in the new life and in its place we shall bear spiritual bodies. We are familiar, or think we are familiar, with natural bodies, but what are spiritual bodies? It is, of course, difficult, if not impossible, to think of life or personality apart from a "body" and the apostolic mind realizes this. He does not, however, choose to go further than to meet the intellectual requirements of our humanity, by giving spiritual form to our new life conditions. The mystery is by no means eliminated, but we appear to get some intellectual relief. In the next place, St. Paul's explanation gives rise to a new difficulty. If the Apostle insists upon a "resurrection" and the body that "arises" is not the body that "has been," how is it a "resurrected" body? Has the spiritual body been keeping company with the disintegrated body all these years and at the appointed time comes forth into its new and more congenial environment? Have the souls of men not carried their spiritual bodies into hades, "Behold I show you a mystery," says the Apostle. The one thing of which he seems certain is that life in our own personality continues in the new world, but the form of that life is a mystery. When, therefore, we affirm the resurrection of the body, we are affirming something very like the succeeding clause: "and the life everlasting," and perhaps that is why they are placed in juxtaposition.

A clergyman from Vancouver, now in the East, told the writer that the agitation among labour organizations in that city is such that it is simple folly to ignore them. We have followed the English method of allowing all kinds of dangerous doctrines to be preached from the housetops, without any effort to suppress them, and then when trouble arises, we call out the militia. Every revolt against authority is preceded by a period of agitation, instruction, appeal and preparation. The policy of waiting for overt acts of violence before anything is done, is a policy of splendid stupidity. Germany was allowed to prepare for forty years without molestation, protest or preparation, and we know the results. The various theatres in Vancouver are packed every Sunday evening with trades unionists, social unionists, bolsheviks and others who are preparing to readjust society to their liking. Some are working on lines of constitutional pressure. Others are affirming in bald, blunt language that the methods of the French and Russian revolutions will have to be repeated in Canada before their objective is reached. Bloodshed is represented as a regrettable, but an inevitable incident in the attainment of that end. Classes for boys and girls are in full operation, schooling the young mind in the principles of socialism and the methods

of its attainment. In the most thorough manner the ground is being prepared for a blow at private possession and society as presently organized, and that blow will be delivered in due season. What is happening in the city referred to is in all probability repeated in every other large centre, and it is expected that when "the day" arrives, the mistakes of the Winnipeg effort will be corrected. The situation is sufficiently alarming to arouse the people of Canada to a sense of their danger and convince them that now is the time to set our house in order and to do those things that may prevent a catastrophe ere it be too late.

What shall be the methods adopted to avert the threat of disaster that is so menacingly darkening the social sky? Shall it be a ruthless policy of imprisonment for the advocates of revolution, or a wholesale deportation of foreign leaders? That at best is but an unsatisfactory and impotent means of settling such a difficulty. Here is an ideal of society held up before the people with intense fervor. Men are ready to sacrifice much for its attainment. They think that there is but one way of reaching their goal, and that is through the blood of themselves and of their fellow citizens. Is their ideal unsound? If it is, then in the name of common sense, why are we not putting forth every effort to make known to the world its utter falsity? There must be keen enough brains to detect such falsehood and capacity enough outside the ranks of revolution to present the truth in such form that he who runs may read and understand. Are these brains to lie fallow and impotent while shallow demagogues inflame the public mind with their fallacies. We may safely and confidently assume that the great majority of men, workmen included, want to do the right thing. All that is necessary is to convince them and cause them to understand what is right. You cannot trust to intuition in such cases. The call to right a great wrong touches the chivalrous instinct of humanity and if that "wrong" be in reality non-existent we suffer without compensating gains. Truth is stronger than error, but truth must be set forth in earnest and understandable form. It is the setting forth of truth that seems to be the imperative duty of the hour.

It is too much to expect that truth lies wholly on one side or the other of this great controversy. What then? Plainly, that we should recognize the truth wherever it may be found and adjust society thereto. "Spectator" in a recent issue discussed the apparent indifference of "capital" as a corporate whole to the needs or the betterment of society. Where do we find a great gathering of the captains of industry or the princes of finance preparing to urge the government to secure to the workers insurance against accident, medical attendance in sickness, annuities for widowed mother, recreation, education, just wages, wholesome food, reasonable hours and all those things that form such a strong appeal to all fair-minded people and occupy a prominent place in the policy of labor? Individual companies and employers have done much, but there is no broad policy issuing from industrial and financial sources to this end. Men and women who think and feel for humanity are growing weary of standing by the old order and urging

(Continued on page 322.)



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# Canadian Churchman

Thursday, May 13th, 1920

## Editorial

IN the passing of HANDLEY CARR GLYN MOULE, the Bishop of Durham, the Anglican Church is bereft of one who, by the gifts of scholarship and personality, greatly enriched her life. He has held positions of influence throughout the greater part of his life and honours have been showered upon him. Before he was consecrated to the See of Durham, he had been Norrisian Professor of Divinity at Cambridge and before that Principal of Ridley Hall, where his industrious habits had left their mark on generations of students for nineteen years. His influence in the University was not confined to his own college, Trinity, nor to Ridley. He was chosen as Select Preacher for the University no less than ten times. Queen Victoria appointed him her Honorary Chaplain for three years and to King Edward he was Chaplain-in-Ordinary for a time.

Throughout his long ministry of fifty-three years he was always insistent on the supremacy of the spiritual things for both clergy and people. His preaching was marked by simple fervour and scholarly imagination. He was rigidly true to the Holy Scriptures. Again and again at crises in Church life his voice was raised to warn and encourage, always a witness to the ministry of the Holy Spirit. Besides his work in the Church, he will be long remembered for his formative and guiding influence in the conventions for the Deepening of Spiritual Life at Keswick, which have been for years a feature of English religious life.

Chiefly through his books is he known to the Church outside Great Britain. The promise of the brilliant stand he took at Cambridge was fulfilled, when at Ridley Hall he found leisure for writing. His first interest seemed to lie in the Epistles of St. Paul, and of them he practically confined himself in formal commentaries to *Romans*, *Ephesians*, *Colossians*, *Philippians* and *2 Timothy*. Many volumes of his sermons were published and like his commentaries they showed a combination of penetrating scholarship and discerning spirituality, which is unfortunately rare. For many years he quickened the conscience of his generation and was a witness both by the charm of his personality and the clearness of his writing to the vitality of the simple Gospel in Christ Jesus.

THERE is only one sound basis for the security of any empire, nation, church or individual. That is harmony with the standards of righteousness which are the known Will of God. There is absolutely no exception. The prophets of the Old Testament strove to lead their people to realize this, but the people clung to the self-indulgent idea of thinking themselves favourites of God, chosen to privilege instead of service. They thought God would wink at their sins, because they were done in Jerusalem, "where God had chosen to place His name there." History has proved this delusion and God's judgment. The sense of security on any other basis inevitably leads to decay, whether of empire or individual.

The Righteousness of God comes as the judgment of our world to-day. The triumph one nation or one class of a nation may win against another, can be nothing else than temporary where that Righteousness is ignored or infringed. Prosperity, which is built on the exploitation of the weak, has no permanence. The mills of the gods may grind slowly, but the world has yet to see an empire or nation that has not come into judgment for its misdeeds.

The same thing applies line for line to the industrial unrest and social diseases of to-day. The sins of the fathers are being visited upon the children even beyond the third and fourth generation. How lamentably shortsighted is the man who will not see some of the seeds of our present distress in the seizing of the advantages of inventions, at the time of the Industrial Revolution, for the selfish benefits of the richer class. Most things in life have their recoil. So, to-day, the worker must be sure that his actions are not dictated by a sense of retaliation, which may explain, but cannot excuse, and which will rob his best results of permanence. For all, the only basis is the Righteousness of God as an unflinching standard and impartial test. Long ago, the Old Testament prophets proclaimed that the cause of the widows and the friendless was God's own cause. He particularly blesses the efforts of all who seek to right this world's wrongs. The man who dares to live in forgetfulness of injustice has no life in God.

WITH this issue there comes to an end the excellent series of articles on the monasteries in Mt. Athos, by Rev. W. H. H. SPARKS. He has given us the rare opportunity of studying this section of the Eastern Church from contemporary documents, so to speak. He has reported the facts as he saw them and therein lies the value of his work. The abundance of ikons and relics must have struck the most casual reader. These and the very ornate ser-

### WANTED IMMEDIATELY

A YOUNG doctor, preferably with some hospital experience, to take charge of an Emergency Hospital, in connection with the Columbia Coast Mission. Captain Antle, the Superintendent, is at present in the East visiting Ottawa and Toronto, and would be glad to arrange a personal interview. Address any enquiries or applications to Rev. Dr. W. E. Taylor, Candidates' Secretary, M.S.C.C., 131 Confederation Life Building, Toronto.

vices mark great distinctions between their Church and ours. In the CHRISTIAN EAST, a new magazine, edited by Rev. J. Sparrow Simpson, in the first number there is a statement of the value of these things to the worshipper in those Churches. It is said that wherever we meditate or pray to God there arises some mental picture and that these relics and ikons are helpful in assisting the concentration of the devout. From what Mr. Sparks has said it would seem that the line between faith and credulity is too faintly drawn for these things to be of assistance to the practical western type of mind.

SPIRITUAL Healing is a matter which is again coming to the fore. At this time of distraction and overstrain, a message that gives strength and poise to the life is a very present help in time of trouble. So far as Spiritual Healing is the practice of the Presence of God, it will receive the support of all earnest Christians. Unfortunately, there are those who call themselves "spiritual healers," who seem to trade on the ignorance and sentiment of impressionable or neurotic persons. There is no reason why the Church should lose sight of the value of mental therapeutics, or better still, spiritual therapeutics. More particularly, it is not right that the Church should leave such land to be possessed by those who take advantage of her negligence to deny the Deity of our Blessed Lord and other teachings of the Church.

## The Quiet Hour

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

### THE WHITE STONE.

THE Letter to the Church in Pergamos closes with a singularly beautiful promise: "To him that overcometh will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." The letter is that of a warrior writing to warriors. It opens abruptly. "These things saith He that hath the sharp two-edged sword." We make a grave mistake, if we lay such stress upon the gentleness of our Lord as to lose sight of His unflinching severity. He comes to the believers at Pergamos, and to us, as He came to Joshua, as "the Captain of the Hosts of the Lord."

He finds the Church at Pergamos a scene of bitter conflict with a foe who gives no quarter. The place was such a Pagan stronghold, that it is described as the very centre of the powers of darkness, "where Satan's throne is." Antipas, Christ's faithful witness, had been martyred there, where Satan had his home. False teachers within the Church made the situation the more terrible; yet our Divine Leader bears testimony that the Church as a whole had not denied His faith, but against great odds had held fast His Name. Nevertheless, He says: "I have a few things against thee." He found that they were yielding to a spirit of compromise with the false teachers. "Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth."

Christ's steadfast purpose is to train His followers to "endure hardness," that He may bring them off "more than conquerors." He is Himself "the hidden Manna," of which whosoever eateth shall live for ever. To him that overcometh He promises *Himself*, as the very life of life. The victorious Christian and his Lord dwell together in the perfection of spiritual unity for all eternity. The relation between the leader and each individual soldier of the conquering host is close, personal and secret. Dare I, with trembling heart put it personally, speaking in your name as well as mine? The relation between me and the Lord of my soul is such as can be shared by no other. There is indeed much that all believers share in common. But there is, after all, and of necessity, a sacred secrecy between me and Him into which no other can intrude. He knows me as no one else can know me; and I know Him, therefore, in a sense sacred and peculiar to our two selves. For ever and for ever this holy intimacy is held out to me, if I will only listen to the call of the spirit, and by His enabling grace conquer in the strife. For such to me is at least one legitimate interpretation of the symbolism of "the white stone." "To him that overcometh. . . I will give a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." Even here in the midst of the conflict the relation between the believer and his Lord is in its inner depths a secret relation, and no stranger intermeddled with its joy. But now we walk by faith and not by sight. Now, with St. Paul, "we see in a mirror and are puzzled." But the hour is coming when we shall see "face to face." "We shall see Him as He is," in all the glory of His love; and He will take each one of us apart, and whisper in our ear the secret of the white stone, and of the new name, which no one knoweth but the one that receiveth it.

## The Need of the Church

By Rev. DYSON HAGUE, D.D.  
Toronto

### A GREAT OPPORTUNITY.

THESE is a universal consciousness throughout the Church in Canada that God is working. The Forward Movement has been a revelation. It came to a startled Church as a magnificent surprise. As a matter of fact, in many cases few believed that the financial objective would be attained, still less so nobly surpassed. The fine response to the appeals, the splendid team work, the enlistment of unknown and hitherto untried workers, the response so unexpected and sometimes incredible, the lining up and toning up of parishes and even dioceses that were never expected to respond in such measure; all these things have gone to prove that our God is able and willing to evoke newer and fuller powers for Church expansion and missionary supply than our faint hearts were willing to believe.

*We stand as witnesses of the manifestation of a new era of divine working.*

The financial victory represents an assurance of God's grace to do for us greater things in the higher and deeper areas of spiritual service. But God have mercy upon the Church of England in Canada to-day, if we are satisfied with this financial outburst, and rest upon our oars as if we had done something wonderful and had attained a sufficient and satisfactory standard of Church advancement.

The other day one of our leading judges, a most earnest and consecrated Churchman, was addressing a body of men in one of our city Churches. Among other things he said that we had heard a great deal during the campaign about that phrase, "going-over-the-top," a phrase he thought that was considerably misunderstood. For the Judge went on to say, that while we are thankful for all that was done in the financial movement, we must not forget that in the war when the men went over the top it meant that their work was just beginning. They went over the top simply to leap into the arena of danger and of duty, of desperate fighting, and of victorious advance. It was *after* they went over the top that they came to grips with the real work of war. The real work then began. And so, he said, the supreme question of the Church at the present moment is the using and inspiring the forces in the great work of winning men to Christ and His Church. The Judge was right.

As a matter of fact, the high and difficult work that lies before us is that of utilizing these forces of service and of intercession that were so unexpectedly revealed, and to train and put to work the new enlistments of Church workers, not for some unique and extra spurts of extraordinary Church enterprise, but for the commonplace of routine Christian service, Church attendance; family prayer, visiting and winning the indifferent and Churchless, and the greatest of all vocations, the work of prayer.

*Strike while the iron is hot.*

Perhaps the most effective form of service and the most accessible to all, is that quiet, unobtrusive work of personal and domestic intercession. Who can doubt that the extraordinary accomplishments of the preliminary Forward Movement were owing, in a large measure, to that great number of unknown intercessors and the effect of their continuous and united intercession work. The Church has realized this, and the Continuation Forward Movement is presently putting forth a new booklet of prayer, corresponding to the Prayer Cycle for present and more permanent use, in order that the Churchmen of Canada may individually and collectively, exercise this marvellous power of God for the awakening and inbringing of souls. Who can tell? It may be that one of the most far reaching things that the Church in Canada ever did was to evoke and educate a growing body of Churchmen, young and old, strong and weak, who through the unity and association of the daily intercessional act touched the secret forces of

God and brought down blessings far and above all that men could ask or think.

At the same time, we Churchmen ought to remember, as a distinguished modern writer has said, that the issue of aids to prayer, however, numerous, and of incentives, however, excellent, does not, thereby, create a body of praying men and women. The free distribution of musical instruments does not create a body of musicians, nor will the free circulation of these prayer manuals to the extent of one hundred or one hundred and twenty-five thousand throughout our Church in Canada create effectual intercessors. They are only, after all, helps to those who desire to intercede, and they are to be sent forth only as guides to a movement of united, and continued intercession, in the hope that the sustained and concerted effort by individuals and groups in prayer services will make for enlargement and triumph. We understand also that later on when the Canadian Bishops have returned from Lambeth arrangements will be made for a wider spiritual effort, of which the very basis and body will be collective and continued prayer. But would it not be possible, even though it is so late, for Churchmen throughout Canada to have at once a *ten day prayer movement from Ascension to Whitsunday*, with even two or three gathered together in each parish at some hour in accordance with the promise of Matthew 18: 19-20, to pray for a great spiritual quickening, and thank God, for the great things that He has already done.

Now, as to service. Never were the advantages perhaps more favourable than now for impressing upon the men and women who worked in this campaign the further duty of visiting the parish for Church help purposes, and pushing forward the spiritual side of this forward Church work. Every organization in the parish, whatever it is, should be utilized. The St. Andrew's Brotherhood, if it has died should be revived, for no finer means of utilizing the laity could be found. "If at first you don't succeed, try, try again," might well be applied to it, and to other methods that have probably failed for lack of faith, and prayer, and love, and hope. Every branch of the W. A. should be quickened with new spiritual zeal and fervency of prayer and love. The laity too should do all in their power to encourage and strengthen the hearts of the clergy. Kind words can never die. Kind hearts can cheer and revive, and there is such an enormous work to be done when we think of the vast body of the untouched outsiders and the vast body of the indifferent insiders, that every stimulus of hope and cheer should be used to the utmost.

Above all, the clergy, the men who bear the burden and heat of the day, who do the planning and thinking and organizing, and the drudgery of sacrifice and patience, themselves being revived by the Spirit of God and infilled with a new love for souls, should grasp with peculiar joy this marvellous opportunity (1 Cor. 16: 9), and press through this open door in the conviction that to-day is a day of the visitation of the Spirit of God, and that if we, His messengers and stewards, are only faithful, we can successfully meet this unique crisis for the expansion and establishment of the Kingdom of God. We need more faith. Our God is able and in Him we are able. The coward heart within us ever sees the Amalekites and the children of Anak and cries, we are not able to go up! But the Caleb spirit strong in faith and giving God the glory, ever answers, let us go up at once and possess it, for we are well able to overcome. (Numbers 13: 28-33.)

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It is a melancholy fact that the religion of many persons is not constantly operative, but is manifested periodically, or at some particular times. It is assumed, for instance, on the Sabbath, but is laid aside on the shelf during the week days; but true holiness, be it remembered, is not a thing to be worn for occasions; to be put off or put on, with an easy accommodation to circumstances or to one's private convenience. It takes too deep root in the heart to be so easily disposed of as such a course would imply. It is meat, with which we are fed; clothing, with which we are clothed; the interior and permanent principle of life, which animates and sustains the whole man.—T. C. UPHAM.

## The Bible Lesson

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

Whitsunday, May 23rd, 1920.

Subject: The Day of Pentecost, Acts 2: 1-11.

1. The Day of Pentecost. This was the second of the three great festivals of the Jews. It came between the feast of the Passover and the feast of Tabernacles. It marked the close of the wheat harvest, and one of its features was the offering of two loaves made from the new wheat. This dedication of the first-fruits was a fitting symbol of the consecration of these first Christians to their great task of bringing to the world the bread of life.

2. With one accord in one place. It is a beautiful description of the unity and obedience of the early Church. They had been directed to wait for the gift of the Holy Spirit and they were found all together in the upper room when that gift was given. It was their accustomed place of meeting. It was probably the same room in which they had elected Matthias to take the place of Judas and, perhaps, the same room in which the Risen Lord had appeared to some of them. It was a sacred place for them. In that sanctuary of prayer and fellowship they received the Gift which the Lord had promised.

3. The outward signs. There was a sound as of the rushing of a mighty wind, although it is not indicated that any wind was blowing. Tongues like as if fire parting asunder, appeared unto them and it sat upon each of them. These were the outward signs. They were symbolic of movement, power, enlightenment, light-giving, and withal, the mystery of their appearing indicated that they came from God. To these outward signs was added another, the speaking with new tongues with which those Christians were endowed.

4. The Gift. The Holy Spirit was given. This was the essential fact of Pentecost. They were Spirit-filled men from that time, prepared by this Divine Indwelling to do the work for which they had been chosen. This Day of Pentecost is frequently spoken of as the Birthday of the Church. I don't know that such is quite an accurate estimate of what took place. The Church was born when Jesus began to gather men about Him and forward them into the Community of His Fellowship. It was, however, the Baptism of the Church and the giving to it of the Divine Seal of the presence of the Holy Ghost. It is true that the Holy Spirit had been with these men prior to this time in the general guidance of their lives and in the conviction of the truth which each had received. We do not think of the Creation, or of human life, as apart from the Holy Spirit. His divine work of order and of life has been always present in the works of God's Creation. Pentecost brought to the Christians of Jerusalem a New Manifestation of the Holy Spirit. He came then in His indwelling power to Christian lives and in convicting power to the world at large. Wherever the disciples preached the Gospel there the Holy Spirit gave to them His Divine assistance in their heart and in their utterance. He also brought to bear upon their hearers the conviction of sin, righteousness and judgment.

5. The effect of the outpouring of the Holy Spirit was immediately perceived. On the disciples themselves the result was a consciousness of spiritual power and an utterance at once miraculous and convincing. On the multitude the effect was no less great. They were amazed at the way in which the wonderful works of God were declared to them. Three thousand persons were immediately added to the Church.

6. Practical Lessons. (1) We may have the gift of the Holy Spirit. (2) His presence is necessary for doing good work for God in the world. (3) His work in us is in the following order (a) Convicting, (b) Indwelling. (4) Jesus taught us to pray for His presence—ask and ye shall have.

# Undenominationalism

To The Editor of The Canadian Churchman.

Sir,—It was, of course, impossible for you to give the whole of a somewhat lengthy charge, but as you gave that portion of it which dealt with Church Union, and "undenominationalism" and gave my conclusions regarding the latter, may I ask you to permit me to give your readers the reasons for those conclusions which I laid before our Synod? It is, in my judgment, important that the members of the Church should consider very carefully the whole situation of "undenominationalism". I stated:—

"This difference of thought combined with unity of Faith is vastly different from undenominationalism, which is so popular amongst us. It is the most unsatisfactory phase of our modern life, and is to my mind, the greatest hindrance to the advancement of true religion. When we go in on an undenominational basis, it means that no one can say or teach anything with which anyone else disagrees. We cannot talk of the Church, the Sacraments, or 'those things which are most surely believed amongst us,' lest we offend any one. The result is that those who get their religious education under such circumstances know nothing whatever of these things. The universal testimony of the chaplains overseas was that the men were lamentably ignorant of Christian teaching, and they urged systematic instruction.

"Better have the instruction given by a Presbyterian, Methodist, Congregationalist, Baptist or Anglican rather than to remain silent upon all subjects upon which these differ one from the other which is the necessary consequence of honourably working on an undenominational basis. For instance, Christ has given us the Sacraments, they are an essential element of our Christian life. It is wrong to remain silent about these, and to ignore them in our teaching. The Christian life cannot be built up without a proper understanding and use of them. When working on an undenominational basis no denomination can honourably teach anything about the Sacraments. For my own part I do not intend to enter upon any course which will thus hamper my freedom. Neither Federation nor undenominationalism can help us in this crisis. Co-operation can do much to meet the present need; but we cannot get the full Christian force to be effective in the world until we have those forces united in one visible organization."

JOHN MONTREAL.

Bishopscourt, Montreal.

## CHRISTIAN SCIENTIST'S RENUNCIATION.

[In answer to several requests for the following, which has been printed twice before in this journal. It originally appeared in the "Living Church:"]

"Renunciation of the Communion of the Holy Catholic Church.

"Whereas, I, the undersigned, was once baptized in the Name of the Father and of the Son and of the Holy Ghost, according to the commandment of Jesus Christ, confirmed by the laying-on of Apostolic Hands, and thereafter admitted to the Holy Communion of the Body and Blood of Christ, but have since then accepted the teachings of Mrs. Mary Baker Eddy, as set forth in Science and Health, with Key to the Scriptures, I do now hereby certify:—

- "That I renounce my Baptism;
- "That I reject my Confirmation;
- "That I deny Jesus to be God-Made-Flesh;
- "That I repudiate His Sacrifice on Calvary as my salvation, since I have no need of a Saviour from sin;
- "That I no longer worship the Blessed Trinity;
- "That I have no part in the Blessed Sacrament of the Eucharist;
- "That I abandon the faith and Communion of the Holy Catholic Church, refusing henceforth any part in it, and choosing rather to be a member of the Church of Christ, Scientist, founded by Mrs. Eddy."

"Dated: "Signed,"

# Crowned with Glory and Honour

Very Rev. D. T. Owen, D.D., Dean of Niagara, Ont.

IT has been pointed out by a great teacher that the life of the Incarnate Son, between His first coming and His second, divides itself into two unequal and dissimilar parts. The first is the thirty-three years on earth; the second is the heavenly life, which, as we measure time, has already lasted nearly nineteen centuries. "In the first He is the Christ of human history; in the second, the Christ of spiritual experience. The dividing line is the Ascension." Now we are very apt in our popular religious practices to stop short at the Ascension, and set before us only the Historic Christ of Galilee and Judea. But the New Testament does not stop there. Do you know what when you come to the Ascension in your New Testament you are not yet half way through the Book? The greater amount has to do with events after the Ascension, with events which followed from the Ascension—of what the Lord Jesus continued to do and to teach by His Spirit and His Church. No, the New Testament does not stop at the Ascension. And the Church cannot stop there.

## I. THE OBJECT OF THE CHURCH'S WORSHIP IS THE THRONED AND EXALTED CHRIST.

Throned and Exalted—as such He is presented to us in the Acts, the Epistles, and in the Apocalypse. The latter part of the New Testament is full of this thought, and as it has been well said, "It is certainly not through any want of Apostolic guidance if the glorified life of Our Lord fills a relatively small place in modern preaching and thought." The picture of the lowly Nazarene Who had not where to lay His Head, Who wandered about through His native land accompanied by a few poor men, Who spent time in quiet talks with individuals here and there, sometimes preaching to the crowds of common people who gathered round Him, Who was weary and hungry and thirsty—is only part of that picture given us in the New Testament of the Christ. Listen—"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His Right hand seven stars; and His countenance was as the sun shineth in his strength." Rev. 1: 12-16. Yes, it is the King of Kings, and Lord of Lords, Jesus Christ in the fulness of His present glory, in all the wonder of His saving strength, upon the Throne of the Universe, surrounded by worshipping Saints and Angels, the Centre of Heaven's glory—He it is Who is the object of the Church's worship.

## II. THE SOURCE OF THE CHURCH'S HOPE AND CONFIDENCE IS THE THRONED AND EXALTED SAVIOUR.

1. Christ is the Ruler and Head. Such is a message clear and heartening at all times. Then goodness cannot fail. Then the right must be victorious in the end. He in His Ascension glory is the pledge of that. I can think of nothing that has a more certain message of hope and brightness in these times of confusion and distress in the world than the great Ascension message. He is on the Throne. "I will lift up mine eyes unto the hills: from whence cometh my help." Ps. 121: 1. He, Who identified Himself with the principles for which we now fight, and for which our brothers, and sons are giving health and strength, and life itself—He is on the Throne.

2. The Church cannot fail, His Spirit is upon Her. Let us look away from our imperfections to His perfection, and from that vision take courage in our work for the Church and for the world. It is no wonder that people who are always looking at their own efforts become pessimistic.

Wherever you find the neglect of the complete Gospel of the New Testament you will find pessimism. Discouragement comes from looking too much at ourselves, and not enough at Him, from thinking too much about what we do, and not enough about what He does. The Glorified and Ascended Lord in His Glory, the Ruler upon Whose Shoulder is the Government, has not had the place He should have had in our Church work and worship. And this has often resulted in a fitful kind of work—sometimes almost feverish in its intensity, but often languid, and easily stopped by failure.

And in our individual lives and in our work for Church what is required? Less confidence in ourselves, more in Him: less looking in and down, more looking out and up: less complaining of our hard work and difficult tasks, more adoration of the King in His Beauty: less emphasis on ourselves, more on Him: less thinking about our work, more about His. 'Let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.' Heb. 12: 1-2.

## III. THE THRONED AND EXALTED CHRIST IS THE WORKER IN THE CHURCH.

1. He is carrying on His work in the world. In the work that we have to do in our Parishes remember that He is actively interested. We do not work alone. He is the Mighty Worker behind the veil. But, more than that, He made a promise which He is keeping in every age—a promise true for every worker for the right, "Lo, I am with you always even unto the end of the world." Upon that promise we can lean in complete confidence. We are not alone—the Ascended Lord is with us every hour. He is working with us, and in us. It is for us to abide in Him, for then we can be sure that His work will be carried on. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." St. John 15: 4-5.

2. The Ascension message is not a call to us simply to gaze up into Heaven, forgetful of this world, its claims and its needs. We have been thinking that the work of the Church is the work of the Ascended Christ, but there is a real sense in which this is our work—for remember that the Ascension message is a call to work. It is intensely practical. Do you remember the first message of the first Ascension Day? "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10-11. He is coming back. Go and prepare the world against His return. That is our work. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work."

The Ascended and Coming Christ! This means a call to work, and to work moreover in the spirit of complete confidence and of joyful hope. Everything we do for God and man must tell—there can be no lasting failure. He, the Ascended and Coming One, is on the Throne. Let us, as a people and as individuals, lift up our hearts with joy, and devote ourselves in confidence to the work He has given us to do. Things around us may sometimes be hard, the clouds dark and threatening, and our strength little compared to the task entrusted to us—"But"—what is the message of Ascensiontide?—"But we see Jesus crowned with glory and honour."

## THE MONKS OF MOUNT ATHOS

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

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

(Continued from last week.)

THE stone-flagged refectory is still in daily use by the monks, a grimy dungeon of a place with mouldering frescoes rotting on its walls and the usual reading pulpit overlooking a series of greasy wooden tables. The chief monk and his chosen confederate feed in relative comfort in a little room higher up in the building, where I duly joined an unappetizing banquet. My friend Peter says that, bad as the food is, that I have been getting here, what the ordinary monk gets, is ten times worse. To quote his own words, they get stuff you would not give to a cat. Peter says that the monastic life is worse than being in jail except for the fact that there is very little work to do, most of the time being taken up with prayer (8 hours a day) and sleep. In the monasteries there are three fast days in each week: Monday, Wednesday and Friday, during which only one meal is provided, at noon. On the other four days, there are two meals, morning and evening. October 3rd. This morning, the last day of my stay on the peninsula, we sallied forth once more bright and early, and after an hour and a half reached the little monastery of Dochiariu, containing some 50 monks. This monastery is situated on a steep mountain side at the edge of the sea. It takes its name from a cellarman, or dochiarios, of Lavra, St. Euthemios, who left Lavra and settled on this side of the peninsula. First he went to the sea shore at Daphne, but being raided by pirates he migrated to this spot where he founded the present monastery.

Whilst waiting in the reception chamber for the monastic council to assemble, one of the monks regaled me with pious tales. When this monastery was first built, its water supply was a difficulty. The water had to be led down from the hillside along hollowed blanks or troughs, a method of water conduction that is still widely used throughout the peninsula. The heat of the sun made the water bad, and the bad water made the monks ill. One of the fathers then had a dream, during which the archangels Michael and Gabriel appeared and indicated a spot within the monastery walls where a spring of water would be found. The monks pierced a well here and duly found the water. We were shown the well and drank the holy water brought up in a pitcher at the end of a long rope and windlass. This spring has miraculous healing powers. Some 500 years ago a priest named Georgius, paralyzed in arms and legs, came to the holy spring. When his hands were bathed in the water, they immediately recovered power, similarly with his legs. He promptly became a monk, and subsequently attained to the position of abbot of the monastery.

Dochiariu is picturesquely perched on the edge of a steep mountain. Around it are groves of ancient Olive trees, whilst pomgranates, lemons, figs and vines grow all over the courtyard. I climbed the ancient tower, inspecting en route the little library. The chief treasures are a 14th century Evangelium with coloured portraits of the evangelists, another 14th century Evangel whose first and last leaves are constituted by a 4th century MSS., and an 11th century book of saints and martyrs, copiously illustrated in colours. The church is comparatively modern, dating only from the 15th century. It was a dark fresco-lined porch, and an outer and inner church, every inch of whose walls and roofs teems with frescoes of saints and martyrs. The inner church is heavily gilded and contains numerous ancient ikons. Amongst the relics are two separate fragments of the True Cross, each mounted in a jewelled crucifix, the hand of St. Paraskivi, a silver forearm of Santa Marina (containing a bone which looks suspiciously like a piece of femur), the skull of St. Dionysius the Areopagite of Athens, and an irregular piece of stone, about the size of a boot which has to do with one of the

local legends. A small boy, having discovered some hidden treasures, pointed it out to two wicked monks. These went and dug up the treasure, but to ensure the boy's silence, they tied a stone around his neck and dropped him overboard from a small boat into the sea. An Angel, however, transported him miraculously, stone and all, to this Monastery, where he duly became a holy friar.

The smaller chapel is older, dating back to the 11th century. In its porch is a miraculous fresco of the Virgin and Child, mounted as an ikon. This fresco originally was an ordinary wall decoration in the passage leading from the chapel to the kitchen. One monk used to irritate the Virgin by the careless way in which his torch used to smoke the Virgin's face as he passed to and fro. The ikon got so annoyed at last that one day it struck the careless fellow blind. The unfortunate man stood for two years in the corridor, opposite the indignant fresco until at last his sight was given back to him. Meanwhile, having given evidence of its real virtues and possibly to protect it against other thoughtless smokers, the fresco was treated to a silver gilt mount with the usual openings for the faces and hands.

The refectory is decorated with quaint frescoes. On one of its wooden tables I saw a heap of dried loaves and crusts of black bread left over from the monastic meals. These crusts are distributed to the poorer monks who live outside the cells in the cliffs in even greater misery. Apparently the monks within the monastery consider that hard crusts are good enough for other people.

Next we pushed along to the last monastery on our list:—Xenophontos, only twenty minutes' ride along the seashore. This monastery, containing about 100 monks, is situated near the water's edge. It is a rough-looking pile of buildings, very primitive and uncomfortable within. In its courtyard are two churches, an older one, down the hill; and a larger and more modern one, only some 100 years old, higher up, behind a tall cypress tree with a square of orange trees all around. A mill-stream flows through the courtyard until a stone-walled mill-dam is reached. The wheel is inside the monastery, and whilst we were there, corn was being ground and delivered through an ancient hopper.

The chief monk, Jacobus, was asleep when we arrived, and we had a long wait before he was aroused from his slumbers. A primitive meal was provided for us in the meantime. At last the abbot came and not only showed me over the monastery, but even parted with several old ikons. I had vainly tried to get an ikon as a souvenir in other monasteries, hitherto none would part with them. But in this monastery, in the mortuary chapel of the little cemetery, there were several old Slavonic ikons which the abbot consented to let me have. I did not buy them, of course. But I present a sum of money "for the poor." The abbot explained that he did not wish these particular ikons to be discovered in the future by Serbians, who might visit the church, lest they might claim the monastery as well. A few English bank notes stiffened his resolution to get rid of the dangerous property, much to the joy of my friend, Peter, who had entered enthusiastically into the bargaining at every other monastery, but hitherto with no success.

The larger modern church, whose Patron Saint is St. George, is only 100 years old. It has a lofty dome with a gallery. Only a few frescoes yet adorn its white plastered walls, and these are already showing signs of decay, probably from moisture. Two fine old Byzantine Mosaic ikons of St. George and St. James respectively, are seen; also another large silver-gilt ikon of the Virgin and Child which was transported here in a miraculous fashion from Vatopedi, three times over, in the 17th century, since which time it has stayed at Xenophontos. Another Byzantine ikon of

St. George came automatically by sea, 300 years ago. On one occasion, when struck on the right cheek by an unbeliever, this ikon bled, just like its rival at Vatopedi.

The following are the chief relics displayed:—Two fragments of the True Cross, the skull of St. Tryphon, the lower jaw of a saint named John, son of the Xenophon who founded the monastery; the skull of St. Stephen the martyr; a small splash of the dried blood of St. James; a finger bone of St. George, a rib of St. Charalamp; a jewelled silver foot containing the bones of St. Theodore the Tyron; also a curious small Russian or Slavonic ikon whose figures are modelled in a medium composed of a mixture of candle-wax and the dust of various martyrs.

The older church has a floor of marble of various colours, and contains numerous queer old frescoes. Off it, opens a still smaller chapel, only about six feet in diameter, this is said to be the very oldest part of the monastery. The monastic library was damaged by fire some 90 years ago, and only boasts a few surviving MSS., including a 12th century Evangel and another of the 13th century. A Mediæval Slavonic MSS. has somehow found its way here, perhaps at the same time as the despised Slavonic ikons. An interesting iron jacket, very heavy, hangs on a little wooden stand. It was formerly worn as a penance by a pious monk of this brotherhood. It is like a piece of iron harness, not inelegant but horribly cumbersome.

The final stage of my pilgrimage, back to the embarkation point at Pantelimon, took us an hour clambering along dizzy mountain ledges overlooking the beach. At Pantelimon my old friend Abbot Missal welcomes me back most cordially and presented me with an autographed book of photographs of Pantelimon. After holding another out-patient clinique amongst the Russian monks, I made my way down to the landing stage, bade an affectionate farewell to Father Peter, who saw me to the water's edge, and got on board the torpedo boat which had duly arrived for me from Salonica.

The chief impressions I take away with me from Athos to the outer world are, first of all, its ominous and oppressive silence; and secondly, the singularly unintellectual existence led by these simple monks. Most of them seem to be of the present class; few can read or write, and none of them seem able to study much less to expound, the priceless literary treasures which they possess. They know and care little about each other, and have only the vaguest ideas even as to their distance from one another. No roads of any kind exist, beyond a few yards of paving at the entrance to each monastery, and occasionally a strip of cobbly path, leading down to some little fishing bay. The mental silence is as oppressive as the physical, intellectual and social life is non-existent. Art and letters died out, centuries ago. It has been truly remarked that some monks sit and think, others only sit. The Atonites belong to the latter class. Nevertheless they are a kindly, simple folk, hospitable, honest and physically healthy. Whether anyone in sound mental health ever becomes a monk now-a-days is a question for the psychiatrists to argue.

[THE END].

What is my cross of to-day? It is a person whom Providence has placed near me, and whom I dislike; who humiliates me constantly by her disdainful manner; who wearies me by her slowness in the work which I share with her; who excites my jealousy because she is loved more than I, and because she succeeds better than I; who irritates me by her chatter, her frivolity, or even by her attentions to me. It is a person who, for some vague reason, I believe to be inimical to me; who, according to my excited imagination, watches me, criticises me, ridicules me. How must I bear my cross of to-day? By not showing in any way the weariness, the dislike, or the involuntary repulsion which her presence causes me. By obliging myself to render her some service; it matters little whether she knows it,—it is a secret between God and me.—"GOLDEN SANDS."

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# A Danger to the Empire

[Professor Gilbert Murray, writing in the April number of the *Contemporary Review*, speaks some winged words regarding the relation the British Empire finds itself in towards subject races. He says that while government is a necessity for civilized communities, yet the relation of empires to subject communities is the great seed-ground for those states of mind which he groups under the name of Satanism, or opposition to constituted authority when it is fairly efficient though admittedly imperfect.]

AN appalling literature of hatred is in existence, dating at least from the eighth century, B.C., in which unwilling subjects have sung and exulted over the downfall of the various great empires, or at least poured out the delirious though often beautiful visions of their long-deferred hope. The Burden of Nineveh, the Burden of Tyre, the Burden of Babylon; these are recorded in some of the finest poetry of the world. The fall of Rome, the rise of her own vile sons against her, the plunging of the Scarlet Woman in the lake of eternal torture, and the slaying of the three-quarters of mankind who bowed down to her, form one of the most eloquent and imaginative parts of the canonical Apocalypse. The cry of oppressed peoples against the Turk and the Russian is written in many languages and renewed in many centuries. What makes this sort of literature so appalling is, first, that it is inspired by hatred, and next that the hatred is at least in part just; and, thirdly, that we ourselves are now sitting on the throne once occupied by the objects of these execrations.

Perhaps most of us are so accustomed to think of Babylon and Nineveh and Tyre and even Rome as seats of mere tyranny and corruption that we miss the real meaning and warning of their history. These imperial cities mostly rose to empire, not because of their faults but because of their virtues; because they were strong and competent and trustworthy, and, within their borders and among their own people, were mostly models of effective justice. And we think of them as mere types of corruption! The hate they inspired among their subjects has so utterly swamped, in the memory of mankind, the benefits of their good government or the contented and peaceful lives which they made possible to their own peoples. It is an awe-inspiring thought for us who stand now in their place.

The spirit of unmixed hatred toward the existing World Order, the spirit which rejoices in any wide-spread disaster which is also a disaster to the world's rulers, is perhaps more rife to-day than it has been for over a thousand years. It is felt to some extent against all ordered governments, but chiefly against all imperial governments: and it is directed more widely and intensely against Great Britain than against any other Power. I think we may add that, while everywhere dangerous, it is capable of more profound world-wreckage by its action against us than by any other form that it is now taking. A few years ago probably the most prosperous and contented and certainly in many ways the most advanced region of the whole world was Central Europe. As a result of the war and the policy of the victors after the war, Central Europe is now an economic wreck, and large parts of it a prey to famine. A vast volume of hatred, just and unjust, partly social, partly nationalist, partly the mere reaction of intolerable misery, is rolling up there against what they call the Hungerherren or Hunger Lords. The millions of Russia are torn by civil war; but one side thinks of us as the people who, taking no risk ourselves, sent tanks and poison gas to destroy masses of helpless peasants, and the other side thinks of us as the foreigners who encouraged them to make civil war and then deserted them. All through the Turkish Empire, through great parts of Persia and Afghanistan, from one end of the Moslem world

to the other, there are mullahs and holy men seeing visions and uttering oracles about the downfall of another Scarlet Woman, who has filled the world with the wine of the wrath of her abominations, and who is our own Roma Dea, our British Commonwealth, which we look upon as the great agent of peace and freedom for mankind. Scattered among our own fellow subjects in India the same prophecies are current; they are ringing through Egypt. Men in many parts of the world—some even as close to us as Ireland—are daily giving up their lives to the sacred cause of hatred, even a hopeless hatred, against us and the World Order which we embody.

This state of things is in part the creation of the war. In part it consists of previously latent tendencies brought out and made conspicuous by the war. In part the war has suggested to susceptible minds its own primitive method, the method of healing all wrong by hitting or killing somebody. And, for us British in particular, the war has left us, or revealed us, as the supreme type and example of the determination of the White Man to rule men of all other breeds, on the ground that he is their superior. Here and there peoples who have experience know that the British are better masters than most; but masters they are, and masters are apt to be hated.

There is a memorable chapter in Thucydides beginning with the words: *Not now for the first time have I seen that it is impossible for a Democracy to govern an Empire.* It may not be impossible but it is extraordinarily difficult. It is so difficult to assert—in uncritical and unmeasured language—the sanctity of Freedom at home, and systematically to modify or regulate freedom abroad.

It is so difficult to make the government at home constantly more sympathetic, more humane, more scrupulous in avoiding the infliction of injustice or even inconvenience upon the governed British voters at home, and to tolerate the sort of incident that—especially in the atmosphere of war—is apt to occur in the government of voteless subjects abroad.

When I read letters from friends of my own who are engaged in this work of world-government, I sometimes feel that it brings out in good men a disinterested heroism, a sort of inspired and indefatigable kindness, which is equalled by no other profession. And I think that many English people, knowing as they do the immense extent of hard work, high training and noble intention on which our particular share in the World Order is based, feel it an almost insane thing that our subjects should hate us. Yet we must understand if we are to govern. And it is not hard to understand. We have seen lately in Amritsar a situation arising between governors and governed so acutely hostile that a British officer, apparently a good soldier, thought it right to shoot down without warning some hundreds of unarmed men. In Mesopotamia, since the war, it is said that certain villages which did not pay their taxes and were thought to be setting a bad example were actually bombed from the air at night, when all the population were crowded together in the enclosures. In Ceylon, in 1915, large numbers of innocent people were either shot or flogged and many more imprisoned owing to a panic in the government. In Rhodesia a few weeks ago a 'backward' boy of sixteen who shot a native dead for fun and was let off with eight strokes of the birch.

After saying that he does not wish to pass a harsh judgment on the men who did any of these things and gives full value to the argument that those who sit at home in safety have no right to pour denunciation on the errors of overworked and overstrained men in crisis of great peril and difficulty, he continues: "Suppose we were convinced by argument that all these actions were right and necessary, and that severities and injus-

tices of this sort are part of the natural machinery by which Empire is maintained; that the rule of the white man over the coloured man, the Christian over the Moslem, the civilized over the uncivilized, cannot be carried on except at the cost of these bloody incidents and the world-wide passion of hatred which they involve, I think the conclusion would be inevitable, not that such acts were right—for they cannot be right—but simply that *humanity will not for very long endure the continuance of this form of World Order.*

William Morris used to say that no man was good enough to be another man's master. If that were true of individuals, it would, as great authorities have pointed out, be much more true of nations. No nation certainly is as trustworthy as its own best men. But I do not think it is true, unless indeed you imply in the word 'master' some uncontrolled despotism. Surely there is something wrong in that whole conception of human life which implies that each man should be a masterless, unattached, and independent being. It would be almost truer to say that no man is happy until he has a master, or at least a leader to admire and serve and follow. That is the way in which all societies naturally organize themselves, from boys at school to political parties and social groups. As far as I can see, it is the only principle on which brotherhood can be based among beings who differ so widely as human beings do in intellect, in will power, or in strength. I do not think it is true that no nation is good enough in this qualified sense to be another's master. The World Order does imply leaders and led, governors and governed; in extreme cases it does imply the use of force. It does involve, amid a great mass of other feelings, the risk of a certain amount of anger and even hatred from the governed against the governor. A World Order which shirked all unpopularity would be an absurdity.

It was a belief of the ancient Greeks that when a man had shed kindred blood he had to be purified; and until he was purified the bloodstain worked like a seed of madness within him, and his thoughts could never rest in peace or truth. The blood, I fear, is still upon the hands of all of us, and some of the madness is still in our veins. The first thing we must do is to get back to our pre-war standard. Then, from that basis, we must rise higher.

I do not know whether it is possible for a nation to repent. Penitence in a nation as a rule means nothing but giving a majority to a different political party. But I think it is possible for individual human beings, even for millions of them. I see few signs so far of a change of heart in public things in any nation in the world; few signs of any rise in the standard of public life, and a great many signs of its lowering. Some actions of great blindness and wickedness, the sort of actions which leave one wondering whether modern civilization has any spiritual content at all to differentiate us from savages, have been done not during the war, but since the war was over. Yet I am convinced that, though it has not yet prevailed in places of power, there is a real desire for change of heart in the minds of millions. This desire is an enthusiasm. It is often ignorant; it is touched with folly and misplaced passion and injustice. It is even exploited by interested persons. These are serious faults and must be guarded against; but I believe the desire for a change of heart longing, and furthermore, I believe firmly that unless the World Order is affected by this change of heart, the World Order is doomed. Unless it abstains utterly from war and the causes of war, the next war will destroy it. Unless it can seek earnestly the spirit of brotherhood and sobriety at home, Bolshevism will destroy it. Unless it can keep its rule over subject peoples quite free from the spirit of commercial exploitation and the spirit of slavery, and make it like the rule of a good citizen over his fellows, it will be shattered by the wide-spread hatred of those whom it rules.

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Regard not much who is for thee or who against thee: but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall be able to hurt. THOMAS A. KEMPIS.

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## LETTERS TO THE EDITOR

### FURTHER DETAILS IN C.S.S.S. SYLLABUS, APRIL, 1920.

To The Editor, Canadian Churchman.  
Lectures to Clergy at Cambridge, July 12-17 and July 19-24.

Fee for attendance 25s. for two weeks (July 12-14), or 17s. 6d. for either week.

Accommodation at Selwyn College, at 10s. 6d. per day.

Further information from the Secretary, Rev. J. W. Hunkin, Gonville and Caius College, Cambridge.  
7 April, 1920. B. J. Kidd.

### RESURRECTION OF THE BODY.

To The Editor, Canadian Churchman.

Sir,—In reply to Mr. Winckler's interesting criticism, I would point out that in proclaiming the resurrection of the dead, St. Paul definitely includes the resurrection of the body. "It is sown a natural body, it is raised a spiritual body." A body is sown, a body is raised. If it be asked what is meant by a spiritual body, St. Paul says elsewhere that it is a body "conformed to the body of Christ's glory." St. John says: "It does not yet appear what we shall be, but we know that when He shall appear we shall be like Him." Christ Himself says of His risen body, with all its wondrous powers: "A spirit hath not flesh and bones as ye see Me having." No man living can go beyond the Scriptures in defining "a spiritual body"—an actual body, yet spiritual. We humbly believe in an actual, living, re-embodied Saviour, and not in a ghost. As the Bishop of Durham reverently puts it: "The sacred, buried body, transfigured into conditions of immortality, the same yet other, other yet the same, had left the tomb."

G. Osborne Troop.  
Toronto, May 8th.

### SPIRITUAL HEALING.

To The Editor, Canadian Churchman.  
Sir,—"Spiritual Healing," by Elaine de Rupart, in April 29th issue, ought to bring up a discussion. Spiritual healing is one of the most needed, the most attractive and, in the past, the most neglected development of practical Christianity. "The Guild of Healing," conducted by the Rev. Rowe, in Vancouver, is becoming of widespread use, and the people are flocking back to the Churches where this ministry is carried on.

Can we arouse the Church to forge this link in the chain of the Forward Movement, bringing the people into direct touch with the Great Physician? What holds us back?

There is, certainly, the possibility of having this great Forward Movement towards spiritual healing being greatly maligned and misunderstood, and even being attempted by those who see in it a means towards temporal gain—as Simon the Sorcerer—but that is no sound argument against the founding of some means of protection against these objections. A great vital truth, such as the fact that there is a Power of Healing that should be used in the Churches surely cannot be side-tracked because of fear of this and that criticism? Fear is a non-entity that hypnotizes our judgment, but falls dead, when the sword of the spirit cleaves the smoke puffed forth, as the camouflage that confuses our minds. Every great forward movement had its initial period of fear, but with the Spirit of Christ, how can fear live? The mind can overcome fear, and the doctors

are using this fact in dealing with nervous diseases. All the conscientious doctors allow that the power of ideas about illness and disease are an enormous factor towards recovery. When used towards that end they are many doctors who do not now use strong drugs for tonics, etc., but recommend a change of environment, food and and so on.

Kathleen Desmond.

### SPIRITUAL HEALING.

To The Editor, Canadian Churchman.

Sir,—It was with great encouragement that I read the article on "Spiritual Healing" in *The Canadian Churchman* of April 29th. That the Church is awakening at last to the importance of recognizing the whole spirit of Christ's teaching, is no small matter to those who have been demonstrating what they have understood of the significance of "A quickening spirit." One speaks of "breaking the law." How simple our teaching is on that point in the words: "The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." When Jesus came and taught us of the "Fatherhood" of God, He also showed us that the fundamental law of our being was the consciousness of sonship.

St. Paul says: "There is a natural body and there is a spiritual body." When the natural body has been healed and this is followed by illumination which will regenerate the whole being, then the Forward Movement will not only be in the Church but of the Church and the sons of God will go forth not "to war," but "to occupy" until "all shall know Me from the least to the greatest."

Your correspondent gives many helpful ideas toward the furthering of this end, not least among them what she says of a general fund for the remuneration of healers, not to pay them for the Christ work, but to enable them to devote their whole time to it.

The spiritual gift is from God to the healer. Those receiving physical healing must still receive their spiritual gifts from God alone.

Practical Christian.

### TO FILL A REAL NEED.

To The Editor, Canadian Churchman.

Sir,—May I use your correspondence columns to ask for the co-operation of your readers in the work of the Department for the Welcome and Welfare of the Newcomer, which has just been started by the Council for Social Service of the Church of England in Canada. Its object is to provide as far as possible through the regular machinery of the Church for the welcome and welfare of newcomers, whether immigrants from other lands, or migrants from one part of Canada to another. A book containing forms to be used in notifying the clergy or the Department of Welcome and Welfare of the Newcomer has been sent to all the clergy of the Church of England in Canada. It is hoped that both will prove helpful and will be largely used. When more forms are required, applications should be made 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. The S.P.C.K., Immigration Chaplain at Quebec, Rev. M. La Touche Thompson, and the Deaconess just appointed by the Council to aid in the work at the port especially among

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women and girls, Miss L. E. Duggan, will do all in their power to welcome and aid members of our Church Army from overseas. Persons especially desirous of having their friends met on arrival at Quebec, would do well to communicate in advance, giving name of steamer and expected date of arrival, with the Immigration Chaplain, Rev. M. LaTouche Thompson, Box 22, Quebec.

C. W. Vernon,  
General Secretary.

On Friday evening, April 23rd, the Junior W.A. of St. John's Church, Havelock, rendered a very instructive missionary programme. The work of the Church in China, India, Japan, and among the Indians, the Eskimos and the Chinese in our own land, was vividly presented in the national costumes, and well illustrated with appropriate music, songs and recitations. An exhibition of missionary curios which followed greatly added to the value of the programme. A sale of work and light refreshments were also a part of the proceedings. The large number of people present showed their appreciation of the good work which is being done by this Branch under its very able and energetic superintendent, Mrs. J. Holdcroft.

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## All Over the Dominion

The tablet erected in Christ Church, Tyendinaga Reserve, to the memory of those who played their part in the recent war was unveiled with fitting ceremony recently.

The Rev. A. C. Calder was inducted to the incumbency of Holy Trinity, Chatham, by the Ven. Archdeacon Richardson, of London, at an impressive service in the church recently.

The members of the St. George's, Guelph, Branch of the G.F.S. gave an excellent concert in the school-house on April 22nd. The Rev. G. F. Scovill, the Rector, acted as chairman.

The Bishop of Fredericton recently confirmed thirty-seven candidates in the parish church, Fredericton, N.B. This parish has plainly showed the results of the spiritual side of the Forward Movement, as was shown by the hearty and well-attended Easter-tide services with a total of 252 communicants.

A crowded congregation participated in the memorial service held recently in St. John's Church, Vank-leek Hill, when the honour roll, bearing 37 names, was unveiled. At the short service, which preceded the unveiling, the Rector, Rev. W. B. Morgan, B.D., spoke impressively of the "Faithful Departed."

To make arrangements for the re-establishing of the Anglican Church throughout the district, Rev. H. L. Roy, assistant general missionary of the Diocese of Rupert's Land, is visiting Amaranth, Ryanton and Lelfur. A clergyman is already in readiness to look after the church ministrations in this area, and if the necessary arrangements can be made, he is expected to enter upon his duties this month.

At the annual vestry meeting of St. Thomas' Church, Walkerton, the reports showed that the finances of the Church were in a flourishing condition, and that the Sunday School, A.Y.P.A., W.A. and Women's Guild, had done splendid work during the year. After the election of officers, amid great applause, the Rector, Rev. R. Perdue, was voted \$300 increase in salary, the increase to begin Easter, 1919.

A Confirmation service was held on Sunday evening recently at Church of Advent, Toronto, and was attended by a large congregation. The class was presented to the Lord Bishop of Toronto by Rev. A. Simpson, B.A. In the course of his address to the candidates Bishop Sweeny recalled the promise of Christ to be with his followers "even unto the end of the age," and pointed out how Christ's presence assured us of the real joy of life and the power for true Christian service.

With due solemnity the memory of forty-four Canadian heroes was honoured on Sunday afternoon, May 2nd, at St. James', Montreal, in the unveiling of a stained-glass window on the one side and a bronze plate on the other side of the church. The unveiling was performed by Brig-Gen. C. J. Armstrong, while the church service was conducted by Rev. Canon A. P. Shatford, with prayers of dedication by Bishop Farthing and a brief sermon by Rev. Canon Almond, C.M.G.

The Rector of Starbridge East, Rev. R. Atkinson, completed seven years on May 1st in charge of this parish. During these few years there have been removed by death a large number of the older members who

were regular worshippers and supporters of the work in the parish. However, a hopeful feature is the large number of children now in the Sunday School and the regular attendance at Holy Communion of many of the young people of the congregation.

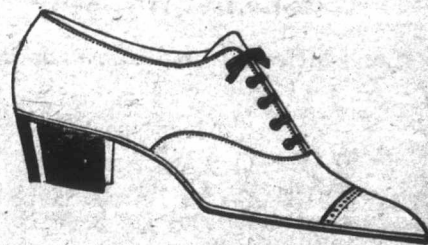
The little play, "The Metaphysical White Cat," by Mrs. Morgan Deane (which was advertised in *The Canadian Churchman*), was put on for the second time at All Saints' Church, on April 29th, with great success, the proceeds for the Sunday School. It has proved a great attraction to the young people, keeping them interested in their school, and there is no doubt these boys and girls will have a truer ideal of what love is: "The Greatest Thing in the World," which is the teaching of the play.

At the adjourned vestry meeting of St. James' Church, Stratford, which was held on May 3rd, an increase in salary of \$400 was voted the Rector, Rev. Canon Cluff, and it was decided to provide him with a curate at a salary of \$1,100. The estimated budget for the coming year is \$3,328 more than last year. At St. Paul's vestry meeting the members voted their Rector, Rev. S. A. Macdonell, an honorarium of \$200 to supplement an increase of \$400 on last year's salary.

The closing meeting of the session, 1919-1920, of the S.S. Association of the Toronto Deanery, being the annual service for teachers and scholars, was held at St. Alban's Cathedral, on the 19th ult. The attendance was the largest for several years and evidences the increasing interest in the work of the association. A most admirable address was given by the Rev. W. P. Roberston, M.A., B.D., Rector of St. Thomas' Church, Hamilton. At this service, certificates representing the scholars' Lenten offerings, were presented, totalling nearly \$1,900, over double the amount at a similar service four years ago.

At a recent meeting of the clergy of the Rural Deanery of Haldimand, which met in Caledonia for the purpose of discussing matters of interest relative to Church activities, a very interesting discussion was entered into on the subject of the "Open Pulpit." At the close of the sessions resolutions were passed of sympathy with the Rev. W. P. Lyon, on the loss recently sustained by him in the decease of his mother, in the Old Land; of appreciation of the admirable work done in the diocese of Niagara by the Ven. Archdeacon Perry, M.A., in connection with the Anglican Forward Movement; and that a conference be convened at Nanticoke in the summer to follow up the spiritual work of the A.F.M.

A pleasant surprise was sprung on Miss Naftel, deaconess of St. Barnabas' Church, Toronto, on May 6th, when at a large congregational meeting, she was presented with a purse of money on the occasion of her leaving the city at an early date to take charge of a school for half-breed children in Dawson City in the diocese of the Yukon. Previous to coming to Toronto, Miss Naftel had been for five years engaged in deaconess' work there, and Bishop Stringer, of the Yukon, who has lately been staying in Toronto, has called her back again. Between four and five hundred were present at the meeting, and an enjoyable social and musical evening was spent. Rev. F. E. Powell, Rector of St. Barnabas', presided.



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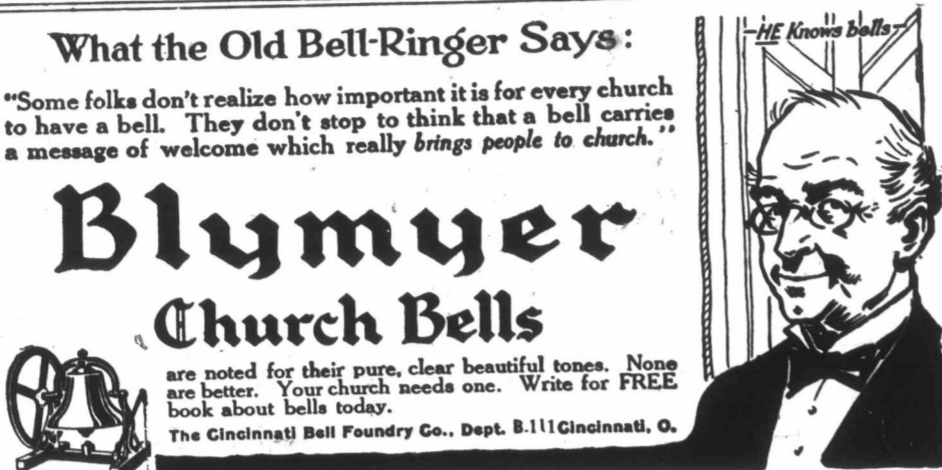
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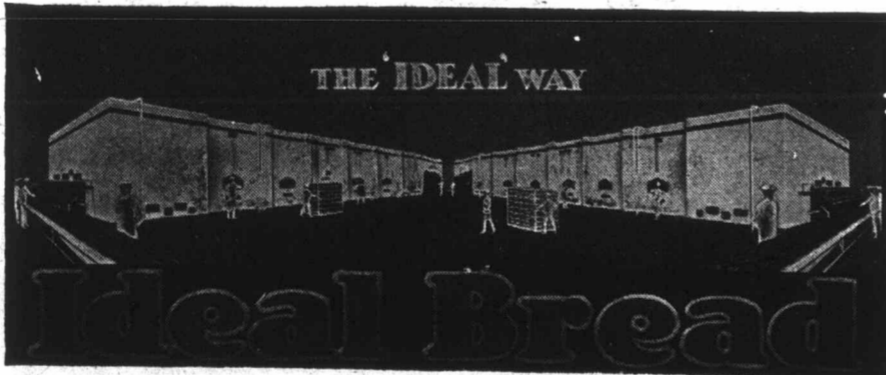
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**CONSECRATION OF ST. JAMES' CHURCH, GUELPH.**

With inspiring ceremony, as be-fitted such an important occasion, the Church of St. James the Apostle was recently consecrated by His Lordship the Bishop of Niagara, "to the worship and glory of God for ever." In the Church of England in Canada consecration of a church cannot take place until it is entirely free from debt. The service was made possible by the raising of sufficient money during the past year to wipe out the balance of the mortgage, which has, in one form or another, existed against the church since it was erected in the early nineties. The occasion was graced by the presence of His Grace the Most Rev. Thornloe, D.C.L., D.D., Archbishop of Algoma Diocese, and Metropolitan of the Ecclesiastical Province of Ontario. There were also present five other clergy, making the perfect number of seven.

It is just thirty years since the parish was set apart, and the consecration of the church was, indeed, a fitting way in which to celebrate the anniversary. Not many of those who attended the first vestry meeting are alive to-day, and only a very few of them are now residents of Guelph, but to them the ceremony must have been a very joyful event. One of the original members of the church was Mr. A. E. Smith, who has been the leading spirit in the movement to wipe out the mortgage, and it was his great privilege, as people's warden, to perform the duty of handing the deed of the church to the Bishop as evidence in token that the same was now free of all encumbrance.

**THE 135th ANNIVERSARY OF THE FOUNDING OF ST. GEORGE'S CATHEDRAL, KINGSTON.**

THE 135th anniversary of the founding of St. George's Cathedral, Kingston, was celebrated by special services recently, Rev. Dr. Seager, of Toronto, being the special preacher.

Dean Starr, Rector, announced that St. George's Day marked the 135th anniversary of the founding of the Cathedral congregation in Tete de Pont barracks by the United Empire Loyalists, under Rev. John Stuart, "the father of the Church in Upper Canada." It was the first constituted parish west of Montreal, and from that day in 1785 was to extend the great onward march of the Church westward to the Pacific coast. "Were it not for the event we commemorate this Sunday, there would have been no Forward Movement at this time," said the speaker. The first church was a log building, erected in 1791, and the first legislative assembly was proclaimed from its steps by Governor Simcoe, July 8th, 1792. Rev. John Stuart, whose portrait hangs in the vestry of the Cathedral, was a giant in stature, and was fittingly endowed physically, and in the high qualities of mind and heart to be the pioneer in the work of the Church in that early period of her history in Canada. Reviewing the great work that has been accomplished, Dean Starr said that we had reason to thank God for those who had given themselves to His work in the Church and carried it forward since that time. The foundation of the present Cathedral was laid by Sir Peregrine Maitland, the governor, in 1824.

**GLEANINGS FROM MANY REPORTS**

**SASKATCHEWAN NOTES.**

For the purpose of holding services and to ascertain in just what districts the Anglican people are sufficiently numerous to warrant parishes being established, Rev. H. H. Creal, accompanied by a student, have left Winnipeg on an eight months' automobile tour, during which he will cover the whole territory of south-western Saskatchewan and south-eastern Alberta. A Ford chassis, with a special prairie schooner top, after the style adopted by the Bible Society, will be equipped with beds, cooking utensils and everything essential for the trip. The two missionaries will cook their own meals and live in the car for the whole of the period. The whole area between the international border and the Weyburn-Lethbridge line will be covered, and data is expected to be gathered which will lead to the establishment of a number of Anglican parishes, especially at points along the lines of the railways now projected there. Despite its poor railway facilities at the present time, the district is almost entirely settled, and in the whole of the area there is not a single Anglican clergyman. Mr. Creal was formerly located at Assiniboia, Sask., and has a general knowledge of the territory which he will cover.

Personal Notes.—Rev. Canon Strong visited Calgary in the interest of Rotary along with other representatives from Prince Albert. Rev. Jesse Whiting has been offered a parish in the diocese of Calgary and will probably return to Canada shortly. Rev. Canon and Mrs. Matheson arrived home from California on the 25th after an enjoyable and beneficial change and rest.

**QUEBEC NOTES.**

The annual meeting of the Quebec Diocesan Branch of the W.A. was held in the Cathedral Church Hall, Quebec, under the presidency of Mrs. A. J. Balfour, on May the 3rd, 4th and 5th.

The following report splendid progress at their annual Easter vestry meetings: Christ Church, New Liverpool; Holy Trinity, Levis; St. James', South Durham; St. Matthew's, Fitch Bay.

The regular vestry meeting of the church in Sawyerville, took place recently. The report of the churchwardens showed the finances to be in a good condition, with all accounts paid, and a cash balance with which to start the new year.

**KOOTENAY NOTES.**

In connection with the work of the Board of Missions to Orientals in B.C., an interesting development took place on April 23rd (St. George's Day), in that a well-known gambling den in the heart of Chinatown, Vernon, B.C., was taken over by the Rev. L. Ward, on behalf of the Church of England, to be used as a home for a native catechist and his family, who are shortly to commence evangelistic work amongst the Chinese settlers in the Okanagan Valley. The ground floor of the new premises will be used as a preaching hall, school, etc. Well-attended meetings of Chinese were held during the week when Mr. Ward addressed them, in Chinese, on the subject of what the Church stands for, and what this new work is intended to accomplish. The Rector of Vernon, Rev. E. P. Laycock, also spoke.

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announced that rked the 135th ounding of the on in Tete de United Empire r. John Stuart, church in Upper first constituted real, and from s to extend the of the Church ic coast. "Were ve commemorate ould have been it at this time," he first church erected in 1791, ve assembly was steps by Gov- th, 1792. Rev. ortrait hangs in athedral, was a d was fittingly and in the high heart to be the f the Church in her history in the great work mpleted, Dean had reason to who had given rk in the Church yard since that n of the present y Sir Peregrine or, in 1824.

PORTS

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g of the Quebec the W.A. was al Church Hall, esidency of Mrs. the 3rd, 4th and

ort splendid pro- al Easter vestry rch, New Liver- eis; St. James', Matthew's, Fitch

7 meeting of the e, took place et of the church- finances to be in ith all accounts lance with which ar.

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the work of the Orientals in B.C., pment took place eorge's Day), in gambling den in wn, Vernon, B.C., he Rev. L. Ward, urch of England, me for a native family, who are evangelistic work e settlers in the The ground floor will be used as hool, etc. Well- of Chinese were c when Mr. Ward Chinese, on the e Church stands w work is intend- he Rector of Ver- cock, also spoke.

Brotherhood

Many Rectors and Incumbents are finding that the Brotherhood of St. Andrew is very helpful in carrying on the Continuation Work of the Forward Movement. Numbers of men who have come forward to help with the financial canvas, feel that their efforts should not stop there, and are desirous of continuing the work on more spiritual lines. The Brotherhood provides a definite organization for banding such men together, and at the same time links them up with all other men doing similar work throughout the Dominion.

On Friday evening, May 7th, the General Secretary addressed a gathering of men at the Church of the Epiphany, Toronto, where the Forward Movement canvassers are continuing their organization for permanent parochial visitation.

Winnipeg.—A Junior Chapter is being formed at St. Luke's Church, with the approval of the Rector, and under the directorship of Mr. Edward L. Williams.

Edmonton.—The Junior Chapter of St. Andrew's Church, under the Rev. R. A. Court Simonds, has now completed its three months' probation and is granted its charter. The director, Mr. Charles Chilton, is to be congratulated on the excellent record of work done. The seventeen members are to be admitted at Evensong on May 16th.

Bermuda.—Chapter 500 Hamilton reports a Forward Movement amongst the men, and efforts are being made to extend the Brotherhood work to the outlying districts.

England.—The Church of England Men's Society sends "Good Wishes" to the Brotherhood, and desires to send to it the names of Churchmen coming to Canada, so that they may be commended to the parish in which they settle.

A.Y.P.A. NOTES.

The new Manual has been issued by the Dominion A.Y.P.A. It contains twice as many pages as the former manual and much useful information has been added including a suggested ceremony for the Installation of Officers, Parliamentary Procedure as applicable to A.Y.P.A. branches, Duties of Officers, Suggested Constitution for Local Council and Deanery Organizations and Rules of Debates. The branch desiring these may obtain them from the General Secretary, Capt. Rev. E. Appleyard, St. Paul's Rectory, Woodstock, Ont. The Toronto and Eastern District may obtain them from the District Secretary, Miss N. Powell, 100 Langley Ave., Toronto.

A suggested programme of young people's work for the fall and winter season is shortly to be issued by the Council on Young People's Work of the General Board of Religious Education. This would prove a great help in preparing for the season's activities.

The secretary of A.Y.P.A. branches are requested to send in reports of their activities to "A.Y.P.A. Editor," Canadian Churchman, Continental Life Building, Bay and Richmond Streets, so that this column may prove helpful and inspirational.

The sum of \$120 was handed over to the wardens of St. Matthew's, Toronto, by Mr. W. Morgan, the president of that Branch of the A.Y.P.A., as a gift from that association on behalf of general Church purposes at the last meeting of that Branch of the A.Y.P.A. Canon Seager and

Mr. Clarence Bell gave interesting addresses.

A debate and social evening was held in Trinity Church Parish Hall, Barrie, on April 13th, when the Barrie Branch had as their guests the members of the Allandale Branch. The subject of the debate was, "Tis Better to have Loved and Lost than Never to have Loved at All." The Rev. Taylor, Rector of Allandale; the Rev. B. Johnson, Rector of Shanty Bay, and the Rev. A. R. Beverley, of Barrie, decided in favour of the affirmative.

The members of the Niagara Diocesan Local Council of the Anglican

Young People's Association were, on April 13th, the guests of the Church of the Ascension Branch at Hamilton. A unique feature of the evening was the fact that the Council members themselves attended to the arrangements of the evening's programme.

St. Philip's Branch recently conducted a Newspaper Evening, each member being responsible for a section of the newspaper, such as the sporting, political and local news departments.

St. Mary's Branches entertained the Branches from St. John's, West Toronto; St. Edmund's and St. Margaret's, New Toronto. Mr. Clarence

Bell, honorary president of the Dominion A.Y.P.A., and Mr. T. H. Hollingsworth, president of the Toronto Local Council, spoke regarding the A.Y.P.A. Dominion Conference, to be held in Toronto in October.

A promising branch of the A.Y.P.A. has been formed at St. Margaret's, New Toronto.

St. Clement's A.Y.P.A. held a highly interesting and instructive educational trip to the G.N.W. telegraph office.

St. Philip's, Hamilton, is the latest church to receive a Dominion charter. A successful future is assured for this new branch.



"So This Is Your Birthday, Grandmother"

"YES, dearie, I am seventy-five years old to-day. It doesn't seem possible, for I don't feel old."

"And you certainly do not look old."

"Were you never sick, grandmother?"

"Oh, yes, indeed, there was a time in my life when I never expected to live to be fifty, say nothing about seventy-five. When your mother and my other children were small I had my hands full and got run down in health. I got so nervous that I could not sleep and had frequent headaches. Every little thing the children would do seemed to annoy and worry me until, finally, I gave out entirely, and was in bed for months with nervous prostration."

"Did you have a doctor?"

"Yes, dearie, I had two or three doctors, but they only told me that it would take a long time for me to regain strength. One day your grandfather came in with some of Dr. Chase's Nerve Food. He said some one told him that it would cure me, and he went away to the drug store and bought half a dozen boxes."

"What did your doctor say about using it?"

"Well, what could he say? He only said that he had done all he could, and that he

had run across a great many cases in which the Nerve Food had been used with excellent results. So I began using Dr. Chase's Nerve Food, and it was not long before I was on the way to health and strength."

"And did it cure you?"

"Well, the best evidence is that I am here to-day, well and happy, after all these years. And I am more than ever enthusiastic for Dr. Chase's Nerve Food, for I have used it several times during the last few years when I felt that I needed some assistance to keep up vitality. As a person gets older I think their blood gets thinner, and they seem to need something like Dr. Chase's Nerve Food to increase their strength and vigor."

"That is something worth knowing, grandmother."

"If you will take my advice, dearie, you will not forget about Dr. Chase's Nerve Food when you get run down, tired out and nervous. This has been my advice to a great many people, and I know that it has done them good."

Dr. Chase's Nerve Food, 50 cents a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.

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Tea, will go further on infusion and give better satisfaction than any other Tea obtainable. . . . .

B 510

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## In Memoriam

### THE LATE SENATOR PRINGLE.

The funeral service of Senator Pringle, held in St. Peter's Church, May 4th, was conducted by Rev. F. J. Sawers. The many distinguished leaders of public life in Canada present at that service, bore testimony to the prominent part taken in public affairs by the late Senator.

Roderick Harold Clive Pringle was born in Grafton, Ont., January 8th, 1871. He was educated at Trinity College, Port Hope, and Trinity University, Toronto, from which he graduated with a B.A. degree in 1891. He read law with the firm of Meredith, Clarke, Bowes and Hilton, Toronto, and was called to the Ontario Bar in 1894.

He then went to British Columbia, and was called to the Bar in that province in 1898. He began the practise of law in Greenwood, B.C., as a member of the firm of Pringle and Whiteside. He continued to practise there until 1903, when he moved to Ottawa, where he had practised since as head of the firm of Pringle and Guthrie. In August, 1917, he was called to the Senate. He is survived by his widow, Rebecca Brooks Cornell, daughter of Richard Cornell, of Buffalo, N.Y., whom he married July 11th, 1901; by one son, Roderick John Pringle, and by two daughters, May and Margaret Marion.

The funeral of Mr. Joshua Smith, who died on May 4th in his eighty-seventh year, was held on May 6th from his residence, Toronto, to St. James' Cemetery. Mr. Smith had

been a resident of Toronto since 1855, when he came here from Norfolk, England. His brother, Rev. C. Blomfield Smith, was Rector of Shelton, England, for thirty-five years, until his death two years ago. Mr. Smith studied law with Dr. D. McMichael in Toronto. Subsequently he joined the publishing firm of Virtue and Co., and in 1882 was appointed to the staff of the Ontario Veterinary College, with which he remained continuously to his death, being on active duty to the last. He was a member of All Saints' Church, Toronto, for forty years.

The funeral of Dr. O'Reilly, formerly head of the Toronto General Hospital, who died on May 3rd in Toronto, was held on May 5th, the first part of the service being held at Grace Church, the Rector, the Rev. J. S. Broughall, conducting the service.

Mr. Robert J. Travers, manager of the main branch of the Bank of Montreal in London, Ont., was run over and instantly killed by the engine of a freight train on the G.T.R. at the foot of Waterloo Street, London, on May 5th. He was an Old Boy of Trinity College, School, Port Hope, and he was born at Peterboro', Ont., in 1860.

Mrs. Cecil Gibson, for many years a member of St. Luke's congregation, Toronto, died at her home on Elm Avenue, Toronto, on May 4th. The funeral took place next day to St. James' Cemetery.

A monument is to be erected at once in memory of the founder of the Cathedral of St. John the Divine, New York, the Right Rev. H. Potter, the fifth Bishop of the diocese. The memorial will cost \$11,000, all of which is already in hand.

## HARKEN

Trust Companies started to do business in Canada with the formation of this Corporation in 1882. By the end of 1919, the total assets under administration by all the Canadian trust companies amounted to approximately Six Hundred Million Dollars, whilst the total assets of this Corporation exceeded One Hundred Millions. What is the secret of this wonderful growth? This—people everywhere are becoming alive to the fact that for efficiency and economy Trust Companies make the best Executors and Trustees.

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### HOLY TRINITY G.F.S.

At the Girls' Friendly Society clubhouse, 52 St. Alban's Street, on Tuesday evening, April 27th, the Holy Trinity Branch of the society, with their friends, held a most successful shower in aid of the nursery at Moorlands. Miss Marsh gave an address on the "Down-Town Church Work in Connection with the Summer Vacational Schools for Children in the Crowded Down-Town Districts," and told of the summer home at Moorlands, where tired mothers and their babies are taken for a rest. It was a great pleasure to have Canon Vernon present, who spoke of the Social Service work in connection with the Girls' Friendly Society. The work among the girls at Holy Trinity has been very encouraging during the past season. A welcome is always given to the stranger or lonely girl. Their motto is, "God First, Your Friend Next, Yourself Last."

### CANON SCOTT AT ST. JAMES' CATHEDRAL, TORONTO.

"Out of the great battle of St. Julien the lesson that comes back to us here in Canada is the power of right over might, and the strength of men inspired by God," said Rev. Canon G. F. Scott, C.M.G., D.S.O., Rector of St. Matthew's, Quebec, before a big congregation of returned men in St. James' Cathedral, Toronto, on Sunday afternoon, April 25th.

Canon Scott, an original of the 14th Batt. and the most widely beloved of Canada's Chaplains at the close of this most impressive address, went on to say: "There are other wars than the war just closed. There is the great battle against wrong, and we have got to fight it in Canada. We have got to put down horrible diseases which are ravaging the country as a result of sin. We have got to uphold a strong religion, not of pious organizations particularly. But religion has got to rest on the shoulders of men in Canada if it is going to be the power it should be. Not on women! They have always done their duty. It is up to the men to stand up against wrong. Make Canada what God intended it should be. It is on your shoulders that the whole future of our country lies."

### FORWARD MOVEMENT.

Of the \$3,477,000 received in response to the appeal for \$2,500,000 in the Forward Movement, the sum of \$1,500,000 is in cash, so that already \$400,000 has been paid over for immediate work among the Eskimos; \$600,000 has been put into a trust fund for local diocesan needs, such as the increase of the stipends of the missionary clergy and of the superannuation funds, and on May 6th, Capt. the Rev. J. A. Antle, who is in town, was given \$6,000 for his hospital work in the British Columbia Coast Mission, and Bishop White's request for the supply of the needs in his diocese of Honan was responded to in full.

### FROM WEEK TO WEEK.

(Continued from page 312.)

fidelity thereto, while those who profit most thereby make no effort to bring it into harmony with the new ideal of justice. The most effective antidote to lawless advocacy of revolution would be the bold, broad advocacy of social justice by Industry and Finance. Let capital move out into the open with a sound and reasonable policy for humanity, and the powers of revolution will not prevail against it. "Spectator."

### COLUMBIA W.A.

The monthly meeting of the Columbia Diocesan Board of Woman's Auxiliaries was held at St. Saviour's, Victoria West, on Friday, April 16th. The Diocesan president, Mrs. Belson, urged Branch presidents to enlighten their members as to the meaning of the various funds and objects of work. Arrangements for the Diocesan annual to be held (D.V.) on May 13th, 14th and 15th, were made. The Diocesan treasurer reported receipts for the month \$820.65, also a generous gift of fifty pounds from Miss Aston. The receipts for the month were \$89.31 for various funds. Two very interesting letters were read from Rev. Edward Reid and his brave young wife to their prayer partner, telling of the birth of their son, the first white boy born in that lonely outpost, Fort Macpherson, where Bishop Lucas' yearly visit is their one link with the Church for which they are labouring. With ordinary every-day needs at extraordinary prices, canned milk \$1.00 a tin and sewing cotton 35c. a reel, and reading matter almost unattainable, it was decided to send a bale of useful articles for the mother and baby, now nearly eight months old, and reading matter, early in May.

### CONFIRMATIONS.

On Palm Sunday, the Bishop of Niagara confirmed at All Saints, Hamilton, a large class presented by the Rector, Archdeacon Forneret. The Bishop's address was most instructive and deeply impressive.

At St. Philip's, Hamilton, on April 11th, the Bishop of Niagara confirmed fifteen candidates. An interesting feature of the service was the baptism of one of the male candidates by the Rector, the Rev. C. B. Kendrick.

The Bishop of Toronto held a Confirmation in the Church of St. Mary the Virgin, Toronto, on April 25th, in the morning, when there were 42 candidates confirmed, and on the evening of the same day he preached in the Church of the Ascension, Toronto.

### THE COUNCIL FOR SOCIAL SERVICE OF THE CHURCH OF ENGLAND IN CANADA.

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 Whiteside. He continued to practise 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 or arrival is sent in advance to the office of the Council for Social Service, 136 Confederation Life Building, Toronto, Ont.

### RECENT APPOINTMENTS.

McCausland, Lieut.-Col. the Rev. Harold, M.C., Curate of St. Augustine's, Toronto, to be Rector of the parish of Georgina. (Diocese of Toronto.)

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WANTED, locum tenens, for city church, evangelical. Toronto, P.O. Box 214.

AMERICAN Rector desires locum tenency in Toronto around August. Good churchmanship; E. P. and no evening communion the minimum. Address, Examining Chaplain, care Canadian Churchman.

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**Church and Parish**

PRIEST, residing in Toronto, desires Sunday duty, or locum tenency, during summer months. Address 160 Canadian Churchman.

ORGANIST wanted, male preferred, for St. Paul's Anglican Church, St. John. Apply to P.O. Box 550, St. John, N.B.

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

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

WANTED (September), for Trafalgar Girls' School, Montreal, an Honours' Graduate in Science, to teach Botany, Geography, and Nature Study; Experience in teaching essential. Post is residential. Salary \$750.

WANTED (September) for Trafalgar Girls' School Montreal, an experienced mistress, with special training for Junior work. Post is non-residential. Salary \$1,000.

WANTED, Position as Parish worker or deaconess, experienced. References given. Apply, Box 31, Canadian Churchman.

WANTED by young lady, holiday post outside Toronto, for months of July and August. Willing to go as companion, or take charge of invalid child. Box 40, Canadian Churchman.

EIGHT-ROOMED, furnished house to rent for July and August. Vicinity of Avenue Road and Bloor, in Toronto. Apply, Box 33 Canadian Churchman.

REQUIRED for September in a Church Boarding School for Girls a modern language mistress; must be a good French conversationalist. Apply to the sister-in-charge, Bishop Bethune College, Oshawa, Ontario.

WANTED, organist and choirmaster for St. James' Church (Anglican), Stratford, Ont. Apply stating terms, etc., to W. H. Gregory, People's Warden, 21 Caledonia St., Stratford.

GRADUATE Nurse, churchwoman, just recovered from serious accident, wishes position in Toronto. Light duties (care of invalid) in return for good home. Box 34, Canadian Churchman.

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**Birds of the Merry Forest**  
By LILIAN LEVERIDGE  
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CHAPTER VIII.  
The Robins' Return.

"Sing me a song of the Springtime—Merrily, merrily, merrily! Bud-time, blossom-time, wing-time—Cheerily, cheerily, cheerily!"

Over and over again, Boy Blue heard this song in his dreams. The notes were sweet and clear and ringing, like the chiming of little, silver bells. Lovely pictures of green leaves and apple blossoms and running brooks seemed to pass before his eyes, until he suddenly found himself wide awake. The leaves and blossoms were gone, but the bells kept on ringing that little, cheery tune. What was it? He lay perfectly still for half a minute—then he knew.

"Dimple!" he called, bouncing up off the pillow as if his head were a rubber ball. "Dimple! Here's the Robins come back."

Dimple slept in the next room, and the door between was always open. There was a sudden thud of bare feet on the floor, and the next moment, Dimple, all rosy in her warm, pink nightie, was beside her slim, blue-robed brother at the open window.

"Oh!" cried Dimple, softly, "it's our own dear Robins home again. Aren't they early? They must have been travelling in the night."

It was early. The eastern sky was rapidly changing from old-rose to blue and gold, but the sun was still below the horizon.

"Good morning! Good morning! Litte curly heads!" called the Robins.

"Good morning, you dear Robins!" the children returned. "And welcome home again!" Boy Blue added. "We're ever so glad to see you."

"It's ever so long since you went away," said Dimple. "Where have you been all this time? Won't you tell us about your journey, and all you've seen and done?"

Sir Robin winked his tail and Lady Robin winked her eye, and then they both laughed.

"That's a pretty big order, seems to me," said Sir Robin. "You must think birds have nothing more to do than boys and girls."

"Oh!" said Boy Blue, "they haven't! You birds don't work, do you?"

"Don't work!" they both cried loudly. "Don't work! Well, that's a good one!"

"Who do you suppose," asked Sir Robin, "is going to build us a new house if we don't work? And who's going to get us our meals, and keep our brown coats and new red vests clean and tidy, and lay eggs and feed and train a hungry family—or most likely two families—before we fly south again, and keep the bugs and worms and caterpillars from eating up the fruit and vegetables—who's going to do all that if we birds don't work?"

Boy Blue had no words to express his surprise—for this was quite a new idea—so he just whistled.

"I guess that will keep you pretty busy," Dimple admitted.

"Yes, it certainly will," Sir Robin replied. "Ask us again when our second brood is able to take care of itself. Then if we have time for that long story—well, we'll see, we'll see."

"Oh!" chirped Lady Robin. "I'm so glad, glad, glad to be home again in the dear Northland! When I think of all the lovely days ahead of us I've simply got to sing."

That was just the way Sir Robin felt, and they both burst into a regular torrent of silvery song:—

"Sing me a song of the Springtime—Merrily, merrily, merrily! Bud-time, blossom-time, wing-time—Cheerily, cheerily, cheerily!"

"Sing to the blue skies above us—Merrily, merrily, merrily! Sing to the sweethearts that love us—Cheerily, cheerily, cheerily!"

When they had come to the end, they started at the beginning and sang it all over again. They were just beginning it a third time when the children, who had been listening in silent delight, heard a soft step behind them. Turning, they saw their mother, with a pretty, flowered kimona slipped on over her white gown and her hair in a long, thick braid down her back.

"Oh, Mother!" Boy Blue cried, eagerly, "the Robins are back. Just listen to their lovely song!"

"O dearie, O me!" she exclaimed. "Do you children want to get your deaths, standing there by the open window in your nighties, and with nothing on your feet? Hustle back to your beds this very minute."

"But, Mother," Dimple pleaded, "it's time to get up, isn't it? We want to go to the Merry Forest."

"By-and-by you may, but it isn't time yet, and you must have another sleep. Is this the way you take care of your brother, Dimple?"

The children scampered back to bed again. They weren't the least bit sleepy, but the birds sang such a soft, little lullaby that before they knew it their eyes were tight shut, and they were sailing away to the beautiful Land of Nod.

When they awoke the sun was shining brightly. Sir Robin was whistling a waltz tune this time, and, as the children's hands kept time to such lively music, they weren't long dressing. Then they knelt side by side at the window to say their prayers.

They shut their eyes so tight that their faces were all wrinkled up, but somehow, they didn't seem to get on very well.

At last Boy Blue opened his eyes. "O dear!" he sighed. "Do your prayers fit that tune, Dimple?"

"No; they don't at all," she replied. "I can't think of a single thing but 'Hickory, hickory, dock.'"

"Robin," Boy Blue called softly to the frivolous bird in the apple-tree. "Have you said your prayers yet? 'Cause if you haven't, I wish you'd say them now and give us a chance."

"I always sing mine," Sir Robin replied, "and I sang them long ago, but I don't mind doing it again," and he began singing a softer, slower tune, which just fitted the children's whispered words:—

"The morning bright with rosy light  
Has waked me from my sleep;  
Father, I own Thy love alone  
Thy little one doth keep."

In a few minutes they were downstairs, just in time for breakfast. They were just brimming with excitement, but managed to keep it in until grace had been said. When Daddy turned to them with the question, "Well, chick-a-biddies, what have the birds been saying to you this morning?" it was like taking the stopper off a bottle of ginger pop.

As their words came tumbling over one another, and both talked at once, it wasn't very easy to make any sense of it, so Mother held up her hand for silence. When they were quiet she said, "Now, Boy Blue."

"We were just telling you," he said, "what a pretty song they sang us. The first verse was—I wonder now if I can remember it."

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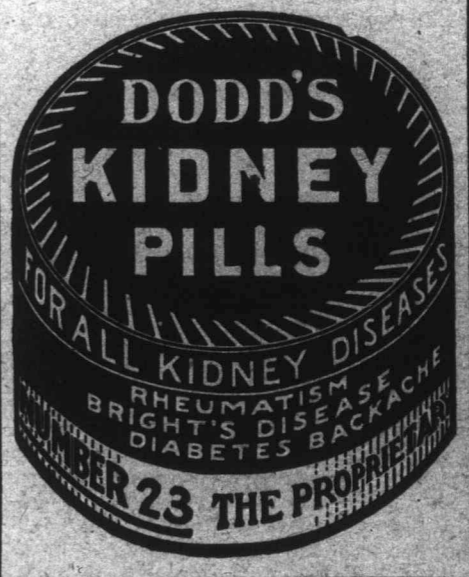


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He did remember it, and Dimple was ready with the second. "Isn't it a pretty song?" they asked.

Mother looked at Daddy, and Daddy looked at Mother. They were wondering if the children had learned that song at school. Afterwards they asked Miss Miller, but, of course, she had never heard of it. When the children repeated the question, they both agreed that it was a very nice little song, indeed—for a bird.

As soon as breakfast was over the children put on their wraps and rubbers and set out gleefully for the Merry Forest. It wasn't far, just across the brown pasture and over a little knoll. The Robins went with them all the way, leading them by the driest places.

At the edge of the Forest they met the chickadees. "Glad to see you! Glad to see you! Chick-a-dee-dee-dee!" the dear little birds called out in welcome.

Sooty the Crow and his brother Jack were the next to greet them. "Caw! caw!" they cried. "Nice thaw! nice thaw!"

There had, indeed, been a nice thaw, and a very rapid one, thanks to the sunshine, the warm west wind and the rain.

"More wet! More wet!" shouted Mr. Bluejay, the weather prophet.

"Not yet, not yet," his gentle wife affirmed. "All sunshine to-day! Be gay, while you may!"

"Yah, yah!" laughed the Nut-hatches, softly. "You may, every day. Sunshine is lovely, and rain is gain. Let it rain!"

"Good for you! Very true!" called an Owl from the shadowy spruce thicket.

"Tickety, tackety, toe! Tie up your shoe!" advised a Woodpecker.

Dimple looked down at her feet, and, sure enough, her shoe-lace was unfastened. She tied it up at once.

"Aren't those birds too funny for anything?" Boy Blue laughed, gaily. "I believe they are every one of them real glad to see us."

"I'm sure they are," replied Dimple. "But I haven't seen those pretty little birds, the Redpolls. I wonder where they are."

"I'll tell you," said Mr. Bluejay. "They all went north the day after the surprise party. Cold air suits them best, and they never stay with us when the days grow warm."

The twins wandered about, chatting with the birds and picking little, green leaves and ferns and bits of moss that had braved the winter snows. They were as happy as any birds in the Forest, but before very long Boy Blue began to grow weary, and their faithful, little friends, the Robins, guided them safely home.

"Don't forget," Sir Robin called to them at the gate, "that several travellers from the Southland are expected back any day. Come again soon."

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**WHAT HE DID NOT UNDERSTAND.**

At a dinner in Edinburgh, Baron Kickuchi, Principal in Tokio University, was a guest. An Englishman present told the story of a Scotsman who went to his dentist with an aching tooth, and was asked if he would have gas. He replied that he would, but he should like to count his money first. Everybody laughed but the baron. A Scotsman attempted to explain the joke as the alleged foible of his race. The baron remained impassive. Others tried, but the baron said: "I do not understand." Finally, he stopped the explanations. "Gentlemen," he said, "you do not understand what I do not understand." His listeners gave rapt attention. "What I do not understand," he went on, "is not why the Scotsman said what he did, but how any Scotsman should not know, at any time, without having to count it, how much money he had in his pockets."

**BESIDE THE CAMP FIRE  
Notes on Scoutcraft**

by Commissioner Rev. Geo. W. Tobbs

**The Spirit of Scouting.**

The first step into Scouting is taken by the promise made by every boy on joining. Here it is:—

"On my honour I promise that I will do my best to do my duty to God and the King; to help other people at all times; to obey the Scout law."

The Scout law contains ten clauses beginning with "A Scout's honour is to be trusted." It sets forth that the Boy Scout is loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty and clean. The tenth law reads: "A Scout is clean in thought, word and deed." These are the qualities that make a very perfect citizen, and a very perfect gentleman. The Scout law is not intended as a substitute for the Ten Commandments or the twofold law of Christ: "Thou shalt love the Lord thy God and thy neighbour as thyself," but it does interpret them in terms which the boy understands and which makes him keen to obey.

**Stalking.**

Practise stalking animals. Creep up to them as close as you can without their seeing or smelling you.

Always try to match yourself to the background (trees, fields, houses, etc.) in front of which you are going to stalk.

If clothed in khaki, move where there is a patch of khaki sand, or a light coloured rock, or some yellowy dead grass and keep still.

Don't creep on the sky line of a hill if you can avoid it, for any quick movement of the head or body is liable to attract attention.

Move slowly when stalking, following the line of ditches and low-lying ground, behind clumps of trees or rocks, long grass or clumps of shrubs and brush. If in a tree don't part the branches in two opposite directions, the wind does not blow them apart like that. It is better not to part the branches at all, but peer through the stems or around the trunk.

A good game is for the Scoutmaster to take his stand on a hill, and for his troop to see how near they can get to him without his seeing them. Any Scout recognized and called by name is out of the game. One of my Scouts who won the game on one occasion had to cross an open field, and he almost succeeded without being recognized, by simulating the movements of a ground-hog. It was a good, bold piece of Scoutcraft.

Remember to walk quietly and lightly on the ball of the foot, avoiding dead twigs or stones which are liable to crackle or clink.

Stalking develops eyesight, hearing and smell—all three of great importance to the good Scout.

The Indians have a very good method of listening when stalking; the mouth is wide open. This tightens the drum of the ear, and you can hear better.

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**NOT QUITE SURE.**

Two business men were lunching at the club together.

"Oh," said one, "my partner formerly always opposed my views, but now he agrees with me in everything."

"How do you account for it?" asked the other.

"Don't know," was the reply. "I'm not sure whether I convince him, or only make him tired."