

June 10, 1920.

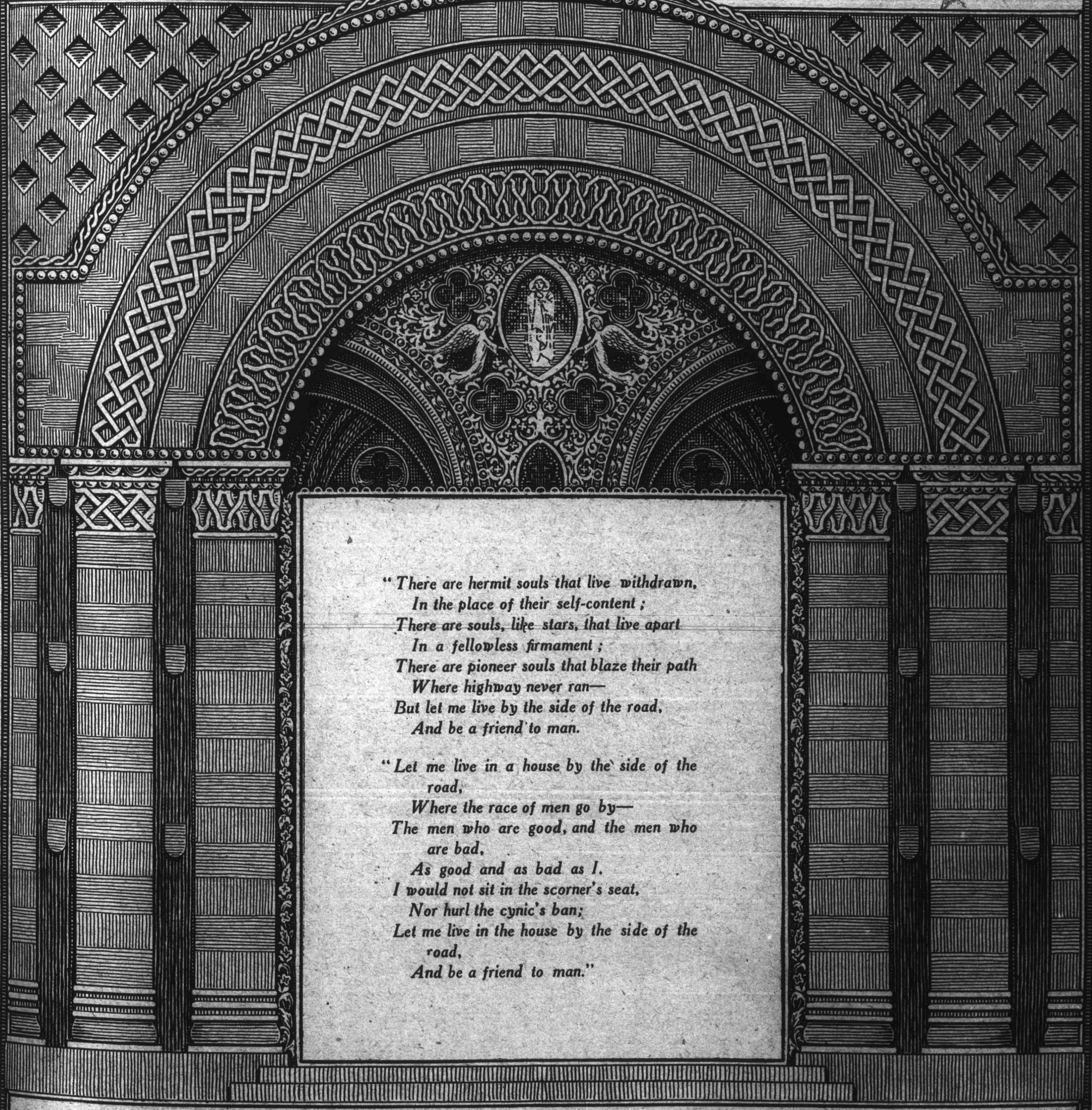
# Canadian Churchman

VOLUME 47.

JUNE 17th, 1920.]

TORONTO, CANADA.

NUMBER 25



*"There are hermit souls that live withdrawn,  
 In the place of their self-content ;  
 There are souls, like stars, that live apart  
 In a fellowless firmament ;  
 There are pioneer souls that blaze their path  
 Where highway never ran—  
 But let me live by the side of the road,  
 And be a friend to man.*

*"Let me live in a house by the side of the  
 road,  
 Where the race of men go by—  
 The men who are good, and the men who  
 are bad,  
 As good and as bad as I,  
 I would not sit in the scorner's seat,  
 Nor hurl the cynic's ban;  
 Let me live in the house by the side of the  
 road,  
 And be a friend to man."*

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## Personal and General

The Right Rev. Frank DuMoulin, the Bishop-Coadjutor, of Ohio, preached in St. Simon's, Toronto, on June 14th.

Dr. Lowther Clarke has left Australia after 17 years' vigorous administration of the Archbishopric of Melbourne.

The Bishop's Palace at Chester has been purchased by the Y.M.C.A. and the present deanery is to become the palace. The Dean is moving into a smaller house.

Bishop King, secretary of the S.P.G., on account of important engagements in England in the autumn, will be unable to attend the Rupert's Land Centenary celebrations.

The Rev. G. Horrobin, Rector of St. Jude's, Winnipeg, who has been in England on leave of absence, has notified the congregation that he will return for duty on September 1st.

The Pacific Coast Theological Conference will meet this summer in Vancouver early in August. Preparations are now well advanced, and prospects for a successful meeting are bright.

Dr. Halford, the Bishop of Rockhampton, Queensland, Aus., has resigned his See, and he is about to join the Bush Brotherhood. He was the pioneer of that Movement in Australia.

The Rev. A. A. Ireland, M.A., Rector of Lachine, in the diocese of Montreal, will have charge of St. Luke's Church, Fort Rouge, for three months during the absence of Canon Heeney on vacation.

Bishop Lucas of Mackenzie River with Mrs. Lucas left Toronto last Tuesday for England to attend Lambeth. His address in England will be, care of Church Missionary Society, Salisbury Square, London, E.C. 4.

The Rev. Canon Simpson, who has been in bad health for some time, has been ordered three months' complete rest. During his absence the Rev. A. R. Yeoman, B.D., will be in charge of St. Peter's Cathedral, Charlottetown, P.E.I.

Mrs. W. T. Hallam has gone to Owen Sound as the representative of the Women's Historical Society to the gathering there this week. Miss Janet Carnochan, of Niagara, is also one of the delegates, together with Colonel Belcher.

On May 19th, Lord French bestowed the Military Cross upon Ypres. This is the first British official acknowledgment of the great services rendered by the citizens of Ypres in 1914-15 before its evacuation and destruction and the enormous sacrifices made by the town.

The Rev. A. L. G. and Mrs. Clarke were presented by the people of St. George's, Goderich, lately, on their leaving for London, Ont., with a handsome tea waggon, a silver flower basket and a handsomely bound Bible. The Girl Guides also presented them with a club bag.

The unveiling of the memorial shield in memory of the twenty-four young men all faithful members of the St. Anne's S.S., Toronto, who were killed in action at the great war, took place recently, by the Rector, the Rev. Canon Skey, assisted by the Curate, the Rev. G. R. Bracken.

The centenary of the founding of the Liverpool local branch of the C.M.S. was fittingly celebrated in that

city lately. Dr. Azariah, the native Indian Bishop of Dornakal, was the chief speaker. The receipts last year were £17,712 as compared with £10,038 the previous year.

Twenty thousand pounds for the endowment for the professorship for United States history has been given to Oxford University by Viscount Rothermere, former Secretary of State for Air Forces. The gift is made in memory of Lord Rothermere's son, who was killed in the late war.

About 800 are expected to be present at the celebration of the jubilee of Keble College, Oxford, which takes place on June 21st-23rd, this year. Amongst those who will be present will be the Bishops of Ottawa and London. The latter will be one of the principal speakers at the luncheons provided.

An enjoyable presentation of the well-known farce, "The Private Secretary," was given on June 7th and 8th in St. Luke's Parish House, Toronto, by the members of the A.Y.P.A. of St. Michael and All Angels', Toronto. The proceeds of the entertainment, which was given under the auspices of the Women's Guild of St. Luke's, were used for the part payment of the mortgage on the parish house.

An interesting fact about the forthcoming Lambeth Conference is the fact that Dr. Davidson is the first Archbishop of Canterbury who will have presided over two Conferences, he having been the President of the Lambeth Conference in 1908. On four separate occasions the Primate has acted as Secretary of the Conference, and he has had an active association therewith for 42 years.

On June 6th the Rev. R. A. Parrock, LL.D., D.C.L., preached at the morning and evening services in the church of St. James' the Apostle, Oneonta, N.Y. Rev. Dr. Parrock was formerly Principal of the University of Bishop's College, Lennoxville, and is now Greek Professor at Colgate University, Hamilton, N.Y. The Rector of the parish where he preached, is a Lennoxville man (the Rev. R. A. Forde, B.D.).

On the evening of June 3rd, in the assembly hall of the Athens high school, a memorial service was held and a tablet was unveiled and dedicated in honour of those students of the high school who gave their lives for king and country during the great war of 1914-1919. The unveiling ceremony was performed by the Rev. V. O. Boyle, M.A., Rector of the Church. The honour roll in this place contains 95 names.

The end of the school year at Havergal College was marked last week end by several time-honoured ceremonies, beginning with the Old Girls' Reunion supper on Thursday night. Followed on Friday afternoon the "Grandchildren's garden party" at the Hill School, when Old Girls brought their babies of all ages and sizes to see and be seen, and on Sunday evening, the whole school, led by Old Girls, with the youngest bringing up the rear, walked to St. Paul's Church, for their last service, as they have done now for over twenty years. The closing exercises proper took place on Tuesday afternoon, and even then there was a sprinkling of Old Girls, again, for they regard the end of the year as their own special time for strengthening the bonds of their association with their old school.

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## Christ Church, Listowel, Celebrates 24th Anniversary

ANNIVERSARY services of a very special character were held in Christ Church, Listowel, Ont., Sunday, May 30th, when for the first time in 23 years the parishioners worshipped in their own church free of debt. Since the



REV. W. H. DUNBAR,  
Rector of Christ Church, Listowel.

completion of the building of Christ Church, which is one of the finest in the diocese of Huron, the Excelsior Insurance Co., of Toronto, held a mortgage against the property for \$4,000, which had been considerably reduced from time to time, but as a result of earnest appeals from the Rector and untiring efforts of himself and wardens the full amount to pay off the church indebtedness was realized.

The sacred edifice was opened on May 16, 1897, by Right Rev. M. D. Baldwin, D.D., the late Bishop of the

## Mr. James Moore Hickson, And the Medical Profession

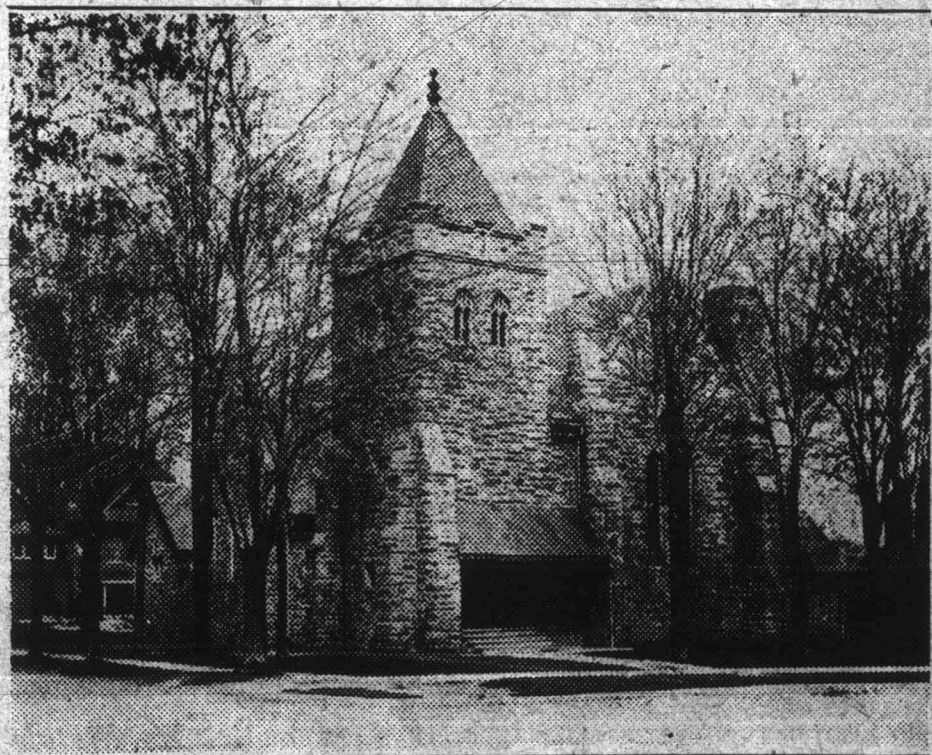
The committee in charge of preparations for the Mission of Healing, to be conducted by Mr. James Moore Hickson in St. James' Cathedral, Toronto, on June 24th and 25th, desire, with the utmost emphasis, to assure the general public and the members of the medical profession, that in the work of Mr. Hickson there is no thought of opposition to or interference with, the practice of medical science. On the contrary, Mr. Hickson desires to work sympathetically with medical men. Speaking in St. Peter's Church, Chicago, in November last, he said: "I do not fight the doctors. I believe in them. I believe that medicine is one of the ways that God and Christ have of healing, and whenever there is any serious condition in a patient, I work with doctors. Indeed, many doctors send patients to me and I have doctors themselves under treatment." (Reported "The Church Times," Milwaukee, Jan., 1920.) Again, in his book, "The Revival of the Gift of Healing," p. 29, Mr. Hickson says: "There must be co-operation between those who are attacking these evils (diseases) from the physical side and those who are attacking them on the spiritual side. Religion and science should be united in their efforts to overcome and root out disease and in-

(Continued on page 401.)

ground. In 1916 the entire exterior of the church was repaired; in 1919 a beautiful new basement was made, which greatly improved the property, and in the present year about \$1,600 was subscribed to the Anglican Forward Movement as well as the clearing of the debt.

The services were conducted by the Rev. Canon Howitt, M.A., Rector of St. George's Church, Hamilton, who is well known throughout Canada as an able preacher.

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diocese. Rev. H. W. Jeanes was Rector at the time, who afterwards returned to England. Since that time the parish has had a number of well-known ministers of the Anglican church as Rectors. Rev. W. H. Dunbar, the present Rector, who is a native of Belfast, Ireland, succeeded Rev. H. M. Langford in January, 1916, and has been in charge of the parish during the years of the Great War, and although the church, in common with other churches, suffered greatly in consequence of the war, the parish has steadily been gaining

in the ministry. His first charge was Holmesville and Middleton, where, notwithstanding the difficulty of the work, his splendid energy showed results and won for him many friends. He likewise left a good name behind him as a devoted clergyman with untiring zeal, when he moved from Thorndale to Listowel. It is indeed a pleasure for his many friends to have this privilege of congratulating him once again, and they will be quite justified in expecting many things worth special notice in the years to come.

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## FROM WEEK TO WEEK

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

THE appointment of an Editor of Religious Education publications, ought to be an important step forward in the development of Sunday School work. The Rev. D. B. Rogers, of Montreal, who has just assumed this new position, is capable of filling its requirements with credit to himself and usefulness to the constituency which he will serve. He is an independent thinker and not easily carried away by new and untried schemes that have a doubtful basis of wisdom and strength. With the inauguration of a new field of operation, the responsibility will rest upon Mr. Rogers for setting a standard and establishing a tradition that may have long-standing influence. He is, we presume, a free man to work out his own plans within his own sphere and ought to be given all necessary support until he has had a fair chance to establish himself. He will then have to submit to the judgment of his constituency as to whether his work be wise or otherwise. "Spectator" would venture to make a few general suggestions, which he thinks gives voice to the sentiments of a large and growing section of the Canadian Church. However, Mr. Rogers will have to be the judge of that. His first suggestion is that he be not overmuch enamoured of American teaching and educational methods. The wail that comes from out the Church of the United States regarding the decline of the Sunday School, which, by the way, is now designated "the Church School," is no convincing proof that they have found methods, and discovered principles, of religious education applicable to youth that necessarily impel us to follow in their footsteps. They have many "specialists," who are extremely clever in presenting some new thing in an attractive form, but the more attractive it appears, the more carefully should it be examined as to its soundness and its applicability to our Canadian needs. It is a good rule to insist upon some visible evidences of success before leaping into a trial of a widely advertised scheme which may have nothing but eloquence and catchy phrases behind it. "Spectator" would further advise Mr. Rogers to exercise the same care of enquiry into the content and spirit of the teaching that comes from that same quarter. The character of childhood and manhood that is generally developed there is not such as we hope to produce in this country, nor such as the best Americans are satisfied with. The writer would feign hope that our Sunday Schools have had some decisive part in the laying of the foundations of the Canadian character that is so manifestly appreciated in the U.S.A. In saying all this, "Spectator" is not unmindful of the great intellectual achievements of our friends and neighbours, nor does he for a moment seek to cast reproach upon their methods for themselves. He seeks to preserve for Canadian Churchmen the moulding of their own destiny and character and to check that growing tendency to look for wisdom from a quarter that hasn't proved its capacity to meet our needs. The Church in England may not be strong on methods of teaching, such as we have grown accustomed to, but it is a far more profitable place to look for enduring principles and sound learning.

The writer will go a step further in the consideration of the subject before him. He can do this now without seeming to cast the slightest reflection on the work of the new

editor, for he is just at the beginning and not in the midst of his career. The point to which "Spectator" wishes to call attention is the temptation that will be presented in the alluring plea of undenominational or inter-denominational co-operation in the issue of literature. "It can be produced more cheaply; it can be made more attractive by this plan," it will be said. So far as the writer is concerned, co-operation can be carried as far as you please, provided, the resultant issue is sound, wholesome and enduring. Anyone of the slightest experience knows very well, however, that in working with people of different outlook, different ideals and different modes of thought, it is impossible to be forever insisting upon points that seem small in themselves, but all go to create and to nurture an atmosphere and viewpoint that is vastly important in the end. Besides all this, in such co-operation, so many things have to be left unsaid, the Church and the children become losers thereby. The saving of a few dollars amounts to nothing unless the true purpose is achieved. It seemed quite evident in the reports of various assemblies and conferences recently held that our brethren of other communions are not so sure to-day of the efficacy of doctrines that were set forth a year ago with high hopes of winning a following. There is no real substitute for truth, integrity and honour. We have to keep faith with these things if we are to hand them on from age to age untarnished and glorified. With none should we be so scrupulously careful of our teaching as the young. They are unable to protect themselves against our errors.

The coal situation in Canada is such that one marvels that those in high places can carry on business with apparent composure of mind. What are the workpeople, the salaried people to do this winter? The outlay for fuel will be beyond all reason, and even if we have the funds to pay the price, how are we to be assured of getting it in sufficient quantities. It is admitted that coal deposits in abundance, an abundance far beyond our needs, are to be had within our own Dominion, but the transportation involved, makes it impossible to get the coal where it is needed. The simple fact is that something unusual, something that may not be commercially justified will have to be done. The Canadian climate will not await the good pleasure of commerce. It is far more important that our people should live than that our government should resist an unprofitable enterprise. We have heard much of the deepening of canals and waterways, so that ocean-going vessels may ship cargoes of grain from Fort William to the ports of the world. We would like to hear more of the assembling of a fleet of coal carriers, of every kind of tub capable of weathering the great lakes, that would start with their cargoes at the opening of navigation and stock every coal yard from Sydney to the Soo. We have paid bounties to develop steel plants, why not a bounty, if necessary, to develop our coal industries and secure the safety of our people and make us independent of a foreign country? The money would be spent in our own country by our own people. Under present circumstances, a word from a quarter over which we have no control whatever, would paralyze our industries and render desolate our homes.

"Spectator."

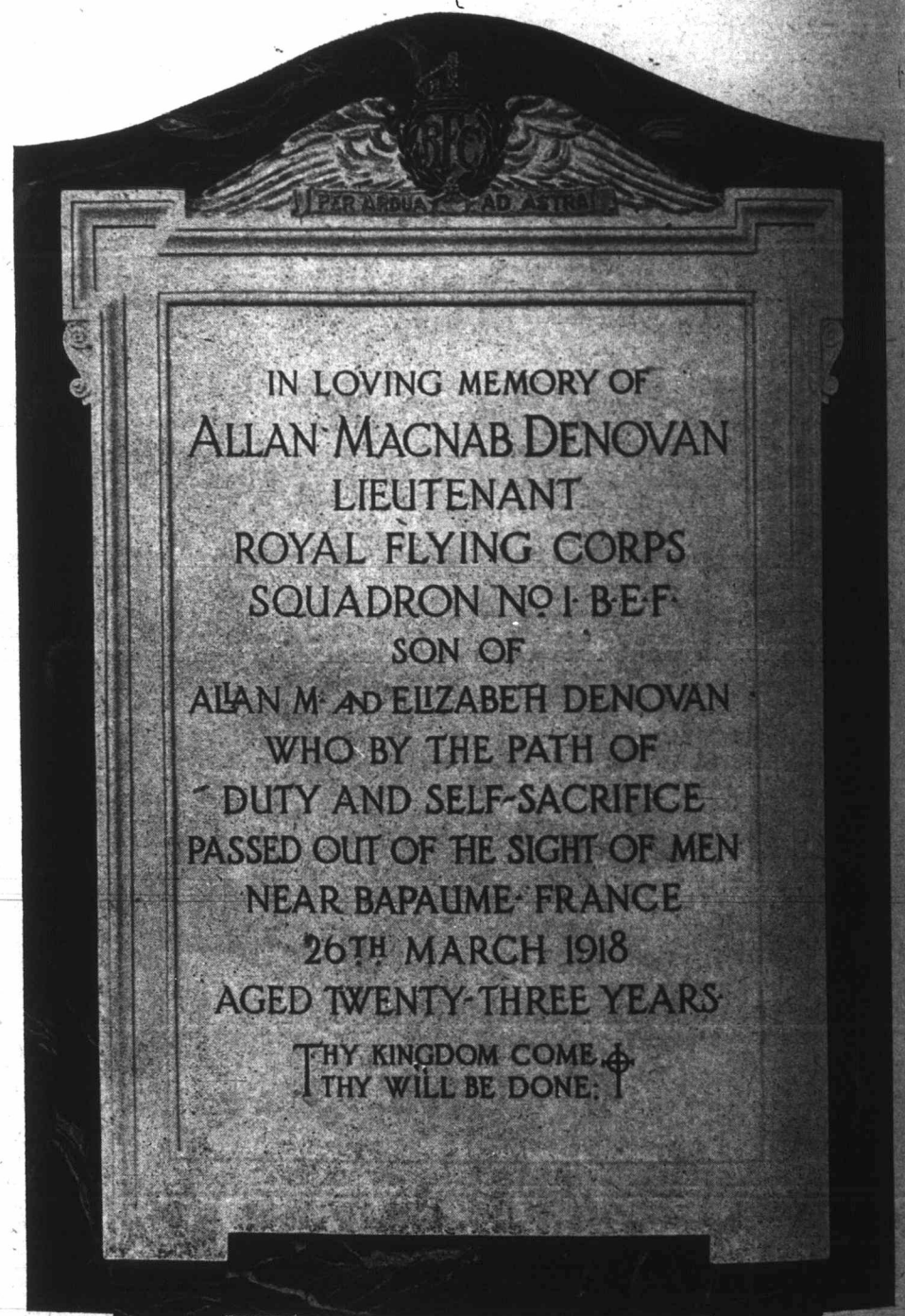
## A Word of Counsel

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# Canadian Churchman

Thursday, June 17th, 1920

## Editorial

**T**HUMBS in our waistcoat pockets is not the attitude to strike because some of our Synods have passed amendments increasing the stipends of the clergy. It was something to do and the first thing to do, but a long way from the last thing. We have a decided conviction that any Synod which placed the stipend at less than \$1,500 and a house has left a bit of legislation for next year.

To go to sleep with an easy conscience is just what our Church officials must beware of doing. How are the increases going to be obtained and when do they start? There is only one person who ought not to move in the matter and that is the parson. But he is the only person expected to move judging by some official somnolence.

In one western diocese when the stipend was raised from \$800 to \$1,000, a clergyman who had to spend \$325 a year on transportation was told by his official in answer to an enquiry, "You have a right to \$200 more. Go and get it." Such an answer was positively shameful, the "touch" of the parson with his laymen becomes a humiliating relationship. Here is the place where the action must come from anyone but the clergyman.

"Oh, some more ice cream socials, strawberry festivals, bazaars and picnics," one Rector said when asked how the increase would come. It meant that the Synod had given him the opportunity to work to get more money. Simply that. Such was not the intention of any Synod. But to get the practical working out of any matter you must follow it to the average parish and a little farther.

"When I leave, the salary will have to come up to the minimum," was the remark of another clergyman. We have heard of two clergymen changing parishes so that they mutually benefitted because both parishes had to come up to the minimum to get a man. *What an utter breakdown of diocesan machinery and spirit!* An infant could see that a parish that will put up for a new man will increase for the present Rector if the matter is properly presented. Of course, if they are trying to starve the man out, then the diocesan machinery has broken down at another point—the removal of an incapable or unsuitable man, which may be simply the old tale of a square peg and a round hole.

It is no earthly use—or heavenly either—passing canons unless they are enforced. It is a task which rightly lies at the door of the diocesan officials to communicate the necessity of raising the stipend. Bishop, Archdeacon, Canon, Rural Dean, or any other official becomes simply a piece of ecclesiastical furniture unless he does his part and sees other people do theirs in living up to the canons.

Another thing that humiliates beyond telling is arrears in clerical stipends. One parish within three days' ride of Toronto owes nearly three months salary to its clergyman and in that parish are wealthy parishioners. How does the clergyman get on? How does his wife get on? He has to go and ask his grocer, and butcher and baker to extend his credit until the Church pays. And the poor devil is supposed to go around the town as a leader and hold his head up as a man of God, when his Church does not give him the opportunity of the first duty of a Christian man—of paying his debts. The wardens can temporize with a parson singlehanded, but they ought to be made to realize that the whole diocese is behind the demand to pay up.

Some day there will be system of payment, from a central office in the diocese. And the

clergyman's stipend, not the Synod dues, nor the mission dues, will be the first charge on the parish funds. And the parish will pay interest on overdrafts for the stipend, as they should. Now it is the parson who pays financially and mentally. Some time before that comes? Oh yes. Some day we shall have business methods in handling the business things of the Church. In that happy day the parson would do the spiritual work because he would not have to bother about the financial.

**W**HAT about our missionary stipends. The cost of living in Japan has gone up 229%, so it is recommended by the General Synod of Japan that the salaries go up 100%. By higher mathematics and the integral calculus you might reckon not how you can have your cake and eat it, but how you can eat when there is no cake.

And what about our Indian missionaries? To live on six hundred dollars a year and have to credit all the gifts in kind as part of the six hundred dollars would give most of us an unsubstantial feeling somewhere. Yet, that is what some of our Indian missionaries have to endure. God bless them and God forgive us.

**E**VER since the word "returned soldier" was heard this journal has consistently taken the attitude that the ultimate factor in re-establishing our returned men will be the sympathetic patience of our people. It is difficult for a speed-crazy and money-crazy generation to slow down to let a disabled soldier get aboard. But it has simply got to be done. Any employer could find a place or make it for his own disabled son and a sympathetic eye and some Christian tact will find it for some other man's son who brought back a broken body to keep our skins whole. The concern which sets profits or dividends ahead of our obligation like that should be cast into Gehenna—and Gehenna was the garbage dump of Jerusalem.

### Prayer for the Christian Healing Mission

AT ST. JAMES' CATHEDRAL, TORONTO.

JUNE 24TH AND 25TH, 1920.

and at

ST. ALBAN'S CHURCH, OTTAWA.

JUNE 29TH AND 30TH.

All who are praying for the Mission are asked to unite daily in this prayer at noon, when possible.

**O** GOD our Heavenly Father, we pray for Thy blessing upon the Christian Healing Mission. Bless, protect and guide those who have gone forth in the name of Thy Son, our Saviour, Jesus Christ. May all that they do, be directed and governed by Thee. May they be so filled with the Spirit of Christ that they may be bearers of His Light to those that sit in darkness, for the setting at liberty of souls whom Satan hath bound, and for the healing of all who are sick and suffering in mind and body. And we ask that they and all who are linked with them in prayer at home may be ever united in Thy Love, and protected from every snare of the enemy; so that by Thy Grace Thy purposes may be fulfilled to the Glory of Thy Holy Name; for Jesus' Sake. Amen.

Will Churchmen throughout the Dominion join in these supplications for God's blessing on these missions.

### The Quiet Hour

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

"COME UP HITHER."

**W**ITH chapter IV. of the Revelation the scene changes with almost startling abruptness, and we are translated from earth to heaven. "After these things I saw, and behold, a door opened in heaven, and the first voice which I heard was as of a trumpet speaking with me, one saying—'Come up hither, and I will show thee the things which must come to pass hereafter.'" And the beloved Disciple cries—"Straightway I was in the spirit;" and through that open door he passes into heaven. All else in the Revelation he views as from the Council Chamber of the King of Kings. From no other viewpoint can any man living see "the things which must come to pass hereafter." The human race stands helpless and bewildered before the mystery of the future. To the inspired Word of God alone belongs the glory of the heavenly vision.

It has been nobly said, that the sacred Scriptures not only contain prophecy, but are in themselves one sustained prophecy. To instance but one notable example of this, the history of the people of Israel is an extraordinary history, but by far the most astonishing part of it lies in the fact that the Bible knows beforehand all about that history from the beginning to the end. In the Divine call given to Abram, as recorded in Genesis XII, we have an epitome of that history, which is worked out through all succeeding centuries, and even yet awaits its complete fulfilment. The Omniscient Jehovah said to Abram—"I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed."

As to the promise—"I will make thy name great," I heard Moody say long ago in his quaint way—"Isn't his name great? Would it be any greater if you called him Senator Abraham, or Emperor Abraham? Ah, I have heard the Arabs say with bated breath—*Abraham, the Friend of God.* I tell you when God says He will make a man's Name great, He does it."

All of us know, but too many forget, that Abraham's name is great among Jews, Moslems and Christians, widely differing from each other, but all agreeing that Abraham is the Father of the Faithful and the Friend of God.

We see the Scriptures unfolding before our very eyes in the victorious march of thousands of Jews through the streets of Toronto and New York, acclaiming Old England as their liberator, in once more opening to them the Land of Promise. For weal or woe England and the Jews now stand or fall together. We rejoice in their restoration to Palestine, according to the Scriptures. But neither the Jews nor the British Government realize that there can be no abiding rest for the "world's blind lamplighter" until his eyes are opened to our Jesus as his own Messiah. Sore tribulation awaits the Jew in the Holy Land, and it would seem that generous England is marching with him into the very valley of the shadow of death; but through the darkness shines from the other side "the light of the knowledge of the glory of God in the face of Jesus Christ." The Scriptures know well that "all Israel shall be saved," and they shall yet go in the spirit of the converted Saul of Tarsus, as God's witnesses to the ends of the earth.



## The Christ of the Bolsheviks

(In a magazine called "The Voice of Tolstoy, and Unity," the following sketch, translated by Mr. Lawrence Miller, appeared in the issue of June, 1918. It is significant as an intimate picture of Russian life. In 1918 the Bolshevik Government was fighting for its life. Yet this magazine could frankly call the Bolshevik murderers with "soiled, bloody hands." The magazine was not suppressed.)

A MUDDY Moscow street warmed by the rays of the March sun. Before the entrance of a store a long line of people stretches for several blocks. Near a letter-box is a wall covered with announcements, advertisements, decrees of all sorts; and those in line, not having anything else to do, are reading them. A lad of about nineteen, who looks neither like a militiaman nor like a Red Guard, reads aloud:—

"On Thursday, March so-and-so, in the Moscow Military Academy, there will be a lecture in the interests of the children of the proletariat, on the theme: 'The Christ of the Bolsheviks—the Christ that lost His patience—Christ the forgiving.'"

"Who is that?" pipes up a poorly dressed old woman, huddled together with the cold. "Who will their Christ be: Lenin or Trotzky?"

"What do you mean, old grandmother? This is about the real Christ."

"Oh, yes. So now you are getting after Christ! First you got after the Church—now it is Christ!"

"Everything is yours!" a modestly dressed woman breaks in bitterly.

"Well, is it yours?" retorts the youth, provoked. "I guess you're a disguised bourgeois."

"But what's that got to do with Christ?" other voices join in.

A voice is heard from the back of the crowd. "Well, that's simple. Christ is for us, therefore He's for the Bolshevik. 'Come unto me all ye that labor. Certainly He was for the proletariat. Christ is the workman's God, the peasant's, the God of everyone that toils."

All look around. The man who is talking wears a soldier's overcoat. His face is young, but it bears the marks of suffering and hard experience. He has on new overshoes, and his head is covered with a fur cap. Stirred by his words, everyone begins to talk at once, and for a moment there is confusion in which nothing can be heard distinctly.

Suddenly a housekeeper, appointing herself chairman of the impromptu meeting, calls:—

"Hold on! We won't get anywhere this way. Let's go at this thing in an orderly way. Now who wants to say something?"

The soldier is asked to stand closer to the wall. A woman steps out, her appearance indicating that she is a servant.

"How is Christ the God of the laborer? Just think about it. The law of Christ is for everyone. Christ told us to love and forgive. Could Christ have told us to go out and do harm to anyone, even a bourgeois? And what kind of a Christ is this? . . . It's plain anarchism."

"Wait a minute, Annitz," says the soldier. "Don't be in a hurry. In the first place, even Christ said He didn't come to bring peace on earth but a sword—that means struggle. Second, from what you say you ought to know that He chased the business men out of the Church. Now, do you see who He directed His sword against? Against the bourgeois. And he called unto Himself all those who were toiling."

"But how about this? According to you, Lenin and Trotzky are from Christ and for Christ—or perhaps Christ is for them. How about the Red Guard and all their slaughter, then? Is that from Christ, too? Did you ever read even one of Christ's teachings? He forbade us even to injure a fly. He forbade us to curse. He forbade killing. And yet you say, 'The Christ of the Bolshevik!' Just a little while ago I heard some-

one, an anarchist or else a Bolshevik, say that if Lev. Tolstoy were alive he'd be for you, too. And the man had a revolver in his hand and a gun on his shoulder! I asked him whether he knew anything about Tolstoy. . . . Who was Tolstoy? Tolstoy was on the side of Christ. He, too, loved all men. He even refused to eat meat; and you, you make chopped meat out of people. So now it's Christ that's a Bolshevik! . . . Yes, He's forgiving. He will even forgive you murderers, when you repent your deeds. But just now He's certainly not with you—you've gone far away from Him. You can't get near Christ with your killing in secret. You ought to look around and think things over. Then only could you understand Him. But now don't dare touch Him with your soiled, bloody hands!"

The crowd is silent. For a time a quiet thoughtfulness settles over everyone; then there is a murmur here and there, while some cross themselves.

The soldier tries to speak again, but they are all against him. . . .

"Shame!"

"Enough!"

"We don't care."

"Go to your Bolsheviks and leave Christ alone."

In confusion, the soldier moves back to the end of the line.

## Syrian Church of Malabar

The many friends of Bishop Abraham, of Travancore, India, will be interested in reading the following reference to him in an English newspaper, written by the Rev. Chas. Inwood, who is engaged at present in visiting the different Mission Stations in that part of our great Empire:—

"The Reformed Church numbers 100,000 members and the Jacobite 300,000. The relations between the two Churches have naturally been very strained, but I saw indications that a better spirit is appearing, and it was my joy to see Jacobite priests and people meeting in all the Conventions and taking part in them. An overflowing spiritual life in both Churches will unite them again. The Reformed or Mar Thoma Syrian Church is highly favoured in its leaders. The aged Metropolitan is a man of a kindly spirit, and deeply appreciates the sympathy and help derived from Keswick through the fruitful and fragrant ministry of the late Rev. Thos. Walker. The Suffragan Bishop, Bishop Abraham, is a rare gift of God to his Church. He is a born leader of men, deeply spiritual, first and foremost in every effort to lead his people into a deeper spiritual life, a wider outlook, and a real missionary passion. A distinguished graduate of Wycliffe College, Toronto, the degree of D.D., has just been conferred upon him by his college. He is a young man, one who has passed through the fire for loyalty to Christ, and will, if spared, lead the people he loves onward and upward in missionary endeavour and consecration to God. Not for many years have I met one who so utterly captured my heart."

## A Prayer

for the forthcoming Lambeth Conference issued by His Grace the Archbishop of Canterbury, to be used in all Churches within the Diocese from July 1st to August 8th, 1920, inclusive.

O Almighty God, pour forth, we beseech Thee, Thy Holy Spirit upon Thy servants who shall come together from many lands, for counsel and mutual help in the work of Thy Holy Church. Grant unto them and unto us abundance of wisdom, and of zeal, that we may both know Thy will and fulfil it with all our powers, to the advancement of Thy Kingdom, and the blessing of all mankind; through our Lord and Saviour, Jesus Christ. Amen.

## The Bible Lesson

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

Fourth Sunday After Trinity, June 27th, 1920.

Subject, Review.

IN this review we go back to the first Sunday in Lent. The subject for that day was Our Lord's Temptation, St. Luke 4:1-13, in which is shown how, in our humanity, our Lord bore temptation sustained by the same powers that are available for ourselves. He was tempted in all points like as we are, yet without sin.

The four lessons following are taken, consecutively, from the Gospel according to St. Luke. They deal with works and words of Jesus. The man sick with a palsy, St. Luke 5:17-26, is an example of our Lord's healing power, and also shows that Jesus regarded sin as the greatest of all human ills. Moreover, it clearly sets forth His power to forgive sins as well as to heal diseases. The Sermon on the Plain, St. Luke 6:27-38, is our Lord's exposition of the Gospel law of forgiveness with His commendation of the merciful and His warning against austere judgment of others. The Raising of the Widow's Son at Nain, St. Luke 7:11-17, shows our Lord's Divine Power even over Death. The Anointing of Jesus in the House of Simon, the Pharisee, St. Luke 7:36-50, is an illustration of the deep gratitude of one who had been forgiven and, also, furnishes us with further evidence of the tenderness of Jesus towards sinners.

Palm Sunday and Easter. The lessons for these days, St. Luke 19:29-44, 23:13-25, 33-36, and St. Luke 24:1-43 deal with subjects appropriate to the season. The triumphal entry indicates the Kingliness of Jesus, and the Resurrection of Jesus shows Him as the Triumphant King Who has overcome the last great enemy of man.

Five lessons follow, taking up again the sequence of St. Luke's narrative. The Stilling of the Tempest, St. Luke 8:22-25, and the Feeding of the Five Thousand, St. Luke 9:10-17, manifest the miraculous power of Jesus together with His sympathy and desire to help us in all our needs.

The Transfiguration, St. Luke 9:28-36, brought to the three apostles on the Holy Mount a revelation of the Majesty of their Lord, and prepared them for the trials which were to follow. The Mission of the Seventy, St. Luke 10:1-20, was an application of our Lord's teaching in the practical work which His disciples were sent out to do. The Good Samaritan, St. Luke 10:25-37, is a general lesson on the subject, who is my neighbour?

Ascension, Whitsuntide and Trinity Sunday. These festivals have their appropriate lessons, St. Luke 24:44-53; Acts 1:1-14; Acts 2:1-11, and St. John 14:1-24. The teaching of these great truths about Christ, the Holy Spirit and the Holy Trinity is quite strongly and properly emphasized in these lessons.

Prayer and Seeking is the theme of the three lessons at the end of the quarter. The Lord's Prayer, St. Luke 11:1-13 gives us in our Lord's own words His understanding of the meaning of prayer and the spirit in which our prayers should be offered. The lesson on the Publican and the Pharisee, St. Luke 18:9-14, shows the contrast between false and true ways of approaching God in prayer. The final lesson, St. Luke 19:1-10, is the story of another Publican who sought to see Jesus and who found that blessing which made him a better man and brought him into true fellowship with Jesus.

Hard speech between those who have loved is hideous in the memory, like the sight of greatness and beauty sunk into vice and rags.—GEORGE ELIOT.



Lesson

D. M.A.,

June 27th, 1920.

the first Sunday that day was our 4:1-13, in which our Lord bore same powers that He was tempted without sin.

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Four Great Bishops

Venerable Archdeacon N. I. PERRY, M.A. Hamilton, Ont.

BISHOP DIGGLE.

THE Bishop of Carlisle, the Right Rev. Dr. Diggle, died March 25th, 1920, aged 73 years. In recent years Dr. Diggle became noted as a writer and speaker on many important questions. In whatever form his views appeared they attracted wide-spread attention and they were extensively quoted in English papers. He was a most forcible and winning speaker. Gifted, as he was, with a great sense of humour, his public addresses were full of that fire and power and originality, which made him, whether in the pulpit or on the platform, a prophet of hope and a leader of the thoughts of men. One of the greatest addresses the writer ever heard was that delivered by the late Bishop of Carlisle at a conference of over one thousand clergy in February, 1914. The following extract from his Presidential address at the Barrow Church Congress will indicate something of the originality which he showed in his utterances, and the wide and hopeful outlook which he held in regard to the future of the Church:—

"Among my sweetest visions is that of a truly Catholic and Apostolic Church, a Church wide as the world and holy as the glorious Gospel of the blessed God. In this vision, I seem to see all the Churches slowly marching into the one flock of that one Church, with its one Lord, one Faith, one Baptism, one All-Father. In the van of the procession I see our own beloved Church of England with a vast train of young and old, rich and poor, learned and ignorant, sinful yet pardoned, carried in her arms, and holding on to her robes. Then I see the Nonconformist and other Reformed Churches following close behind; then the Greek and other Eastern Churches emancipated from their trammels and glowing with freedom; then the Roman Church purified as by fire; and, last of all, the hosts which no man can number, all washed in the Blood of the Lamb. Then I wake and find it all a vision; yet not a vision of the black, closing night, but of the red, opening dawn. That God will grant to this Congress the power to help forward, if only by a single step, the realization of this vision is my heart's most earnest prayer to-day."

ARCHBISHOP CROZIER.

The Primate of All Ireland and Archbishop of Armagh, the Most Rev. Dr. Crozier, died April 11th, 1920, in his 67th year. In April, 1914, the General Synod of the Church of Ireland met in Dublin. It was a wonderful gathering of men who had met under the shadow of a great cloud. Nationalist and Ulsterite soldiers could be seen drilling almost every evening. Civil war was imminent, delayed only, as we think, by the sudden calamity of the great war. Bishops, clergy and laity had foregathered from all parts of Ireland. The Primate presided over what we would call the upper and lower house. With them it was all one house. The great hall of Christ Church Cathedral was crowded. A clergyman from overseas was granted the privilege of a seat on the floor of the house. What a wonderful Chairman the Primate was! courteous to every one; quick in decision, sound in judgment, calm amid the controversies, fears and dangers of an historic Synod. His charge was one never to be forgotten. Tears were in many eyes as he quietly and solemnly spoke of the dire possibilities of the coming days when Churchmen would have their faith tested even to the extreme of sacrifice, for the glory of their Empire and the freedom of the Gospel. How black the cloud is again in 1920! When the great war came he was a warm supporter of Britain's policy. He was represented at the front by his two sons, Lieut.-Col. Crozier, D.S.O., of the Royal Artillery, and the Rev. J. W. Crozier, Chaplain in the 10th Division. The troubled Irish Church has lost a wise leader and a great human sympathetic heart.

BISHOP EDGAR JACOB.

The Bishop of St. Alban's, the Right Rev. Dr. Edgar Jacob, died March 24th, 1920, in his 76th year. To be Bishop of a Diocese which has St. Alban's Cathedral or Abbey as its centre is in itself a distinction. This great Cathedral which has the longest Gothic nave in the world, claims to have deposited within it the bones of the first English martyr, who in the persecution of Diocletian, suffered for his Christian faith. The great historian, J. A. Froude, tells us that the aboriginal British village was a military port in the time of the Emperor Nero and was called Verulam. Albanus, a citizen of Verulam, was called under the Diocletian persecution to give account for his apostasy from the religion of the masters of the world, and, preferring Christ to the Emperor, was sent to join his Lord by the sword of the executioner. Dr. Jacob had other claims to greatness than those of being Bishop of St. Alban's. As a scholar, an administrator and an expert on missionary work, he was indeed distinguished. He served for four years with Dr. Milman, Bishop of Calcutta, as Chaplain, thereby acquiring, a first hand knowledge of missionary work in India. He possessed splendid powers of administration and organization. The central board of missions placed great confidence in his judgment. As Chairman of the Pan-Anglican Congress Committee in 1908, and Vice-Chairman of the Archbishops' Finance Committee, he rendered splendid service.

He loved the old Abbey Churchyard, so quietly situated about 24 miles northwest of London, who that has seen it, and its great Cathedral, would not love it? The late Bishop, shortly before his death said, "If my body is brought when my call comes, to be laid in a spot very dear to me in the Abbey Churchyard, you will sometimes think of me, as of one who tried to serve you, but who can only now think of God's mercies and his imperfect service."

BISHOP HANDLEY MOULE.

The Bishop of Durham, the Right Rev. Dr. Handley C. G. Moule, died May 8th, 1920, in his 78th year. Some years ago, a young Canadian clergyman made his way to Ridley Hall, Cambridge, and, fortified with a letter of introduction, called on the reverend Principal, Dr. Handley Moule. The Principal was exceptionally busy that day, but with great kindness and courtesy, he promised an hour of his time. What a wonderful hour that was, in which the chief historical spots of the Cambridge Colleges, were so willingly and interestingly shown! Surely the late Bishop of Durham came as near to the ideal Christian, Scholarly, Gentlemanly Churchman as it was possible amid earthly surroundings. Whether it was your privilege to hear him in one of those wonderful addresses on the higher spiritual life, during the Keswick Convention, or preaching a missionary sermon, or amid the pomp and dignity of his own Cathedral, his message was the same great one about the Redeeming Christ. Not only did he belong to a distinguished family, but he nobly filled the distinguished place of great predecessors. How proud Durham must be of her three Bishops, Lightfoot, Westcott and Moule!

A great scholar, writer, teacher, preacher, Bishop, Christian, has passed to his reward. Abundantly he magnified his Risen and Glorified Lord. With his own poetic words we close:—

"When the watcher in the dark  
Turns his lenses to the skies  
Suddenly the starry spark  
Grows a world upon his eyes,  
Be my life a lens, that I  
So my Lord may magnify."

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"O you that still have rain and sun,  
Kisses of children and of wife,  
And the good earth to tread upon,  
And the mere sweetness that is life,  
Forget not us, who gave all these  
For something dearer, and for you.  
Think in what cause we crossed the seas!  
Remember, he who fails the challenge  
Fails us too."

—Mr. Binyou in "Valour and Vision,"—a War Anthology, by Miss J. Trotter.

Free Churchmen and the Lambeth Conference

[The following correspondence has passed between the Archbishop of Canterbury and the Rev. F. B. Meyer.]

Lambeth Palace, S.E.

May 15th, 1920.

Dear Dr. Meyer,—It occurs to me that it might be not unwelcome to members of the Free Churches in England that I should, as President of the forth-coming Lambeth Conference of Bishops, invite the prayers of fellow Christians outside the Church of England on behalf of the deliberations of the Conference.

Such a gathering of Bishops from all parts of the world cannot be a matter indifferent to those who have at heart the religious well-being of the whole Empire at home and overseas.

The Conference, which will sit at Lambeth throughout July and until August 8, will, so far as we can at present tell, include 107 Bishops from the dioceses in the Dominions and the mission field, 72 Bishops from the United States of America, and about 100 Bishops whose work lies in the British Isles.

Among the subjects to be discussed are the great questions of "Christianity and International Relations, especially the League of Nations"; the Christian Faith in Relation to Spiritualism, Christian Science, Theosophy; and a whole series of missionary problems. The position of women in the councils and ministrations of the Church will also be before us, as well as the opportunity and duty of the Church in regard to industrial and social questions.

We have also to deal with the very large question of the Church of England's relation to, and possible reunion with other Churches, episcopal and non-episcopal; and we shall also have before us problems of marriage and sexual morality. You will see, therefore, that we have a broad basis on which to invite the prayers and sympathy of fellow Christians of all denominations.

If you can, in some way, make known in Free Church circles generally that we should attach great value to the knowledge of such fellowship in thought and prayer outside our own borders, I shall myself be exceedingly grateful, and I am sure that what I say is in accordance with the feeling of the whole body of the Episcopate.—I am, Yours, very truly, RANDALL CANTUAR.

The Memorial Hall (National Free Church Council) London, E.C. 4, May 19th, 1920.

My Dear Archbishop,—Your letter of the 15th inst., in which you invite the prayers of your fellow-Christians, outside the Church of England, on behalf of the deliberations of the forthcoming Lambeth Conference of Bishops, will, I am sure, be welcomed with warm unanimity throughout the Free Churches.

Even if you had not expressed your own desire in this matter, there would have been throughout our Churches a spontaneous expression of profound sympathy and interest in this gathering of so many illustrious and devout servants of our Lord; but these feelings will find a new impulse and incentive in your courteous and cordial invitation.

Most of the questions you are considering are of common concern to us all, touching as they do the attitude of the Church to the outstanding problems of the age. Your discussions and conclusions, therefore, will be followed by our alert attention and interest; but probably to us the most vital part of your deliberations will be that in which you will consider the essential unity of the Church.

There is, your Grace, as we know you believe, a unity more profound than that of outward circumstance and condition, the unity of mutual love and sympathy and goodwill. In that spirit you have approached us, and in that spirit we shall respond.—With much regard and respect, yours very sincerely, F. B. MEYER.



# The Children's Fairyland

JESMOND DENE

HAVE you heard the rumour that some people, who are supposed to know all about children and their education, are thinking of a plan to shut the fairies out of the children's garden of Eden? But how could anyone ever really shut out these adored and adorable beings? Shakespeare is of them; Milton is for them; Keats, Shelley, are with them; we have all accompanied with them in our childhood, and if the world is not too much with us, we catch an occasional gleam of them as we journey through life, though it is true that they keep retiring into more and more secret haunts, before the march of the great monster whom we call civilization.

They are shy little creatures mostly. Noise makes them dumb; the chink of money frightens them away, for "the fairies have never a penny to spend," and there is no buying or selling in the land where they dwell. You own there just what you have spirit to enjoy, and there is no way to *get seizin*—to take possession of a thing than just by learning to love it. Then it belongs to you, without ceasing to belong just as much to all the other people who have qualified for property rights in fairy land. You cannot see the fairies, if you are the sort of person who wants to keep pushing ahead of others, to elbow them aside—even if it's only at the door of the street car, and put them out of your way, and if you stand on your rights, and just after acquiring things and owning them. Fairies do not like the high road, either, or the noon-day glare, while the dust stirred up by a motor-driving-generation is nearly fatal for them. Even their own flowering lanes and green hedgerows cease to know them when the motors have found them out. But they have such a kindness for sick children and wounded soldiers that, if the motors are carrying *them*, the fairies will lay aside their dislikes and smile from between the leaves and flowers.

Their dwelling is the light of setting suns, at the dip of the rainbow where that treasure is which all of us keep seeking till the trailing clouds of glory have been utterly lost in the light of common day. When the sap begins to flow, the young buds to swell, the leaves to uncurl; when nature is putting on her veils of green; when the sun's gold begins to shine behind and through the leaves' young greenness; when the trees are donning their varied liveries of grey and silver, of bronze and red, and all things are making magic in the spring sunshine—the fairies will not be far off. Just round the bend of the oak, hiding in the hollow where the dead leaves are stirring with the new life, and flowers, half hidden, are beginning to show their little faces, you may find traces of the fairies and their footsteps. Did you know that was why flowers bend their heads so in the shy way of spring? While the silver tips of elms and maples are the fairies' spears glancing in the sun as they come marching along to the aid of unfortunate humans who have lost their imaginations but would like to find them again. The little wind stirring in the trees is an echo of their voices; even in winter they do not quite forsake us, but some do hang out wonderful garlands of downy snow and glittering ice, which turn the bare trees all in a moment into an enchanted wood.

One of their greatest authorities tells us that "the wicked never see the fairies," and although the fairy world is a world of conflict, yet what a good world it is! They are not taken up with making money there, and for the same reason they are not taken in by appearances, even if it is the dazzle of gold. You can see how much wiser they are than we ourselves with all our learning. There you will learn that even the most worthy may be the victim of wicked enchantment; you will learn to see behind the ugly awkwardness of the hump-backed dwarf to his real self. Cinderella sitting in her rags among

the ashes does not deceive you. The real princess may be in disguise; concealed under an alien face or frame or condition; while the true prince may be hidden under the most unlikely fashion.

There is always some adventure brave and new—very likely just round the corner—waiting the generous heart; there is always a brave heart questing after the adventure; and while there are enemies—how else could there be a real adventure—yet there are good fairies at hand to help just when the odds become too heavy. Love accompanied by courage will always achieve the adventure, for

"Over the mountains and  
And over the waves,  
Under the fountains  
And under the graves;  
Under floods that are deepest,  
Which Neptune obey,  
Over rocks that are steepest,  
Love will find out the way. . . .

"If the earth it should part him,  
He would gallop it o'er,  
If the seas should o'er thwart him,  
He would swim to the shore . . . .  
And if once the message greet him,  
That his true love doth stay,  
If death should come and meet him,  
Love will find out the way."

The battle is not always to the strong in fairyland. The adventure is generally that of the younger son in his poverty and insignificance; the lowest underling in the palace may be the one to accomplish the quest; while the princess who does not know the value of a rose or a nightingale's song, will be found out for the impostor she is, and will lose the prince. So too, it is the girl in her faith and love and innocence who is able to overcome a multitude, for money is no use in fairyland, and your prayers are more availing than the multiplication table. The fairy world is good for all little weak things, fairies love birds and flowers; even a dead bird or a faded blossom is an object of their tender pity; the birds are their true friends, and they whisper little tender secrets into the cups of flowers, which may be the reason why flowers are able to carry so much sunshine to the sick.

They cannot live amid quarrelling or harshness; this makes them "flit," and the famous Dymchurch flit, told by one of their true lovers, came about because of men's strife and cruelty; this drove them away, yet they could not depart till "leave and goodwill from flesh and blood" had granted them a boat. The circle of their coming and going is narrowing, and to find even their traces, we must go deeper and deeper afield. There are some mortals to whom tulips and daffodils, for instance, are not fairy flowers, but only

"Tulips with their crimson glow  
Like incandescents row on row. . . .  
Are footlights for the daffodils  
That dance in yellow frocks and frills."

You cannot wonder that these have lost the password to the fairy world. Then too the golden touch is fatal, and we must seek that which can turn the gold-enchanted things back to earth and flesh and blood and to beauty and use, before we can find the lost way to fairy land.

Where are they? Perhaps they are the spirit of play in the city streets, where children are forever turning dust and ugliness into the true gold of play and dreams; they run to and fro in the wood, playing in its beechen green and shadows numberless; blowing horns of Elfland faintly through the songs of birds, their little laugh echoes in the stream purling its clear brown way over the pebbles, or in the creamy wavelets that break along the yellow sands,

they are just on the edge of the shadow that borders the moon's white radiance, and—The soldiers knew them, and saw their little faces smiling through the primroses that bloomed by the dug outs, or heard their voices in the larks that sang above the guns; fairies and fusiliers are good comrades, because the soldiers had laid aside quarrels and thrown away possessions, and were marching out on the great adventure, to break the enchantments which made men deceive themselves about the true purpose of life. Perhaps this is why in their blindness and disablement, the fairies still visit them, cheering them into laughter, keeping in their hearts the spirit of hope and the possibility of renewal.

Duty and service claim us everyone, and in obedience to their call we must seek the highway and the noontide, but let us keep a way open to the land of Hearts' Delight, where the fairies are, hidden away now

"In the world of leafage, murmurous and a  
twinkle,  
The green delicious plentitude of June,  
With its love and laughter and song,  
The blue day long,  
Going to the same glad golden tune."

Perhaps we never quite see them. If we could see them they would not be there, for always they are just beyond, and it is Midsummer Night's Dream. But they are there, nevertheless, in the land of Hearts' Delight.

## HYMN OF HUMANITY

Now to the Monarch, eternal, immortal, invisible,  
Now to the wise God be honour and glory for ever;  
We who breathe breath for a moment and pass to  
Infinity  
Fall at Thy feet in the darkness and offer Thee  
worship.

Whirlwinds of passion have caught us and swept  
us on helplessly,  
Rebels in heart have we been who were made in  
Thine image;  
Pity us victims of force that was fiercely untame-  
able  
Casting us back in the slime that our souls had  
emerged from.

Pity us, God, little atoms adrift on immensity.  
Now and anon we are dazzled with gleams of the  
sunrise,  
Now and anon we are lost in the billowy vast-  
nesses,  
Pity us, Thou who hast moulded our life out of  
nothing.

Kiss with Thy lightnings, Supreme One, the earth  
in her motherhood;  
Fill her and fill us with flames of Thine infinite  
splendour.  
Cast off the robes that conceal Thee; appear in  
Thy majesty;  
Rend the sky-veil from Thy face; make us blind  
with Thy beauty.

Humbly we render Thee homage who madest us  
infinite,  
Giving us wings of the Spirit to mount to Thy  
presence.  
Now to the Monarch, eternal, immortal, invisible,  
Honour and glory and worship for ever and ever.

FREDERICK GEORGE SCOTT.

## PSALM 4:8.

We sleep in peace in the arms of God, when  
we yield ourselves up to His providence, in a  
delightful consciousness of His tender mercies;  
no more restless uncertainties, no more anxious  
desires, no more impatience at the place we are  
in, for it is God who has put us there, and who  
holds us in His arms. Can we be unsafe where  
He has placed us?

FENELON.



# Around the World

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

## EDUCATIONAL OPPORTUNITY IN CHINA.

REV. Mr. Simmons, the acting Principal of St. Andrew's School in our Church Mission at Kaifeng, Honan, China, writes an interesting letter giving his impressions as the result of a recent visit to Boone College. This is an institution similar to St. Andrew's and under the American Protestant Episcopal Church. It is located in the adjoining Province of Hupeh, in the city of Wuchang, near Hankow, the Chicago of the Far East.

Mr. Simmons gives us his vision of St. Andrew's in the near future ranking with such splendid institutions as Boone College and its sister institution St. John's University in Shanghai. Anyone who is familiar with the situation knows that his large hopes are justified not only by reason of the success of these and other colleges in China, but also by the remarkable progress of St. Andrew's during its short history. Surely there are in Canada men and means, who will see in such institutions the opportunity to invest their life and influence through generous givings in order to equip them for larger service. In his letter Mr. Simmons writes:—

"I am in Hankow on business and while here accepted the Principal's invitation to spend Saturday afternoon and Sunday over at Boone and have suddenly had the 'Vision Splendid' for St. Andrew's.

"As I sat in their Chapel—a very fine piece of work, too, as you may remember, and not spoiled by the transept addition for the college boys—it was most assuredly an inspiring sight to see the 400 students in praise and prayer.

"And what a plant they have to cope with school problems! It is, of course, the work of years—line upon line and stone upon stone—but it is a fitting symbol of strong foundations for a Chinese Church. In the whole conception of the place there is a largeness and breadth that leads to big ideals. And it is just here that I see the St. Andrew's of the future. Were the Chinese Government in a position to cope with the problem of education in anything like adequacy, our opportunities might be more limited. But each year seems to see the Church more directly challenged by the Goliath of ignorance and superstition.

"The current history of the school bears out my contention of the expanding opportunity. Four years ago I found less than 50 boys in school on my return. The next year lack of finances forced us to sacrifice three classes and now in four years we have 130 boys crowded into our straightened quarters; apart from the residence there is accommodation for about 80 boys and even with the two residence wings added I have crowded in fully 15 more than we should receive.

"Nor is our success only in the numbers involved and in what such numbers may signify of intellectual or physical attainments. When Dr. Ih Hsing Lin came to us a few weeks ago as the Student Volunteer Secretary, twelve of our boys offered and signed the volunteer pledge cards. Every Sunday evangelistic bands go out into city streets and the villages

round about to preach Jesus as Saviour and China's only hope.

"These things are eloquent of our responsibility not neglected and our hope enlarged and growing larger as the years go on.

"You have often written me asking me to see things large and to write to you and to our Church people as I have seen them. Not only do I now see, but I hear a sound of a going in the tops of the mulberry trees, and I hear the words that David heard, 'Bestir thyself, for the Lord has gone out before thee to smite.' China is the land of the mulberry and the sounds of spiritual footsteps are heard from many quarters and in all high and holy places; and I believe that in these days the things that are but transient are being demolished that the immovable things may be made permanent.

"In this grand day of wonderful opportunity are there not men to say: 'Here am I, send me?' And are there not other men to say: 'Though I cannot go, here is my tithe and something more to represent me in God's service in China?'

"We need a new building now and must have it soon if further advance is to be made. This new building should be planned on the quod system like the middle school at Boone or like Wesley College, which I also inspected on Saturday. It should house our middle school which now contains nearly 60 boys and should have 90 next year. And such a building should be worthy of the Church of Christ at home, the Church that at the close of the most awful war of history can contribute more than three millions for God's service.

"This is not seeing too large, I know, even when all that such advance means in equipment and personnel is added."

The Annual Meeting of the Anglican Men's Association will be held in Calgary on June 14th when the following resolutions, which are the result of the discussions in the parochial branches throughout the year, will be submitted. A public meeting will be held at the close and will be addressed by J. T. Ross, Esq., deputy minister of Education, his subject being "Moral and Religious Instruction in Public Schools."

On Sunday, June 6th, the Bishop inducted the Rev. S. C. Ripper to the incumbency of St. Mary's Church, North Lethbridge, where Mr. Ripper has worked as a deacon for the past year.

# SYNOD OF MOOSONEE

THE first regular meeting of the Synod of the diocese of Moosonee was held at Timmins on May 19th and 20th. The following clerical and lay delegates were present: His Lordship the Bishop of Moosonee; the Ven. Archdeacon Woodall; Revs. J. N. Blodgett, B.A., Chapleau; G. Prewer, Chapleau; R. S. Cushing, B.A., Timmins; A. Marchant, L.Th., Iroquois Falls; H. G. King, M.A., Cochrane; S. N. Dixon, L.Th., Matheson. Lay delegates: Messrs. F. K. Ebbitt, F. Ratheram, C. B. Morgan, F. C. H. Simms, J. C. Joyner, J. A. Hough, F. Ivy, Boughton, Bryant, Major Pullen, V. Woodbury and two Indian delegates.

On the evening previous to the opening of the Synod there was a reception held in St. Matthew's Rectory for the delegates to the Synod and the Annual Meeting of the Woman's Auxiliary for the diocese. At this gathering the Bishop was presented with a set of Episcopal Robes and a travelling bag and a cheque for \$130 from the various parishes and missions in the diocese on the occasion of the tenth year of his consecration.

The Synod commenced on Wednesday morning with a celebration of the Holy Communion in St. Matthew's Church at 9.30 a.m. The Bishop of Moosonee was the Celebrant, assisted by the Rev. R. S. Cushing, B.A. There were about fifty communicants. After the service the delegates assembled in the Masonic Hall at 10.15. The Bishop took the chair and after the formal opening of the Synod the Ven. Archdeacon Woodall and Mr. F. K. Ebbitt were elected clerical and lay secretaries to the Synod. Messrs. F. Ratheram and F. C. H. Simms were elected auditors for the diocese.

The Bishop in his charge to the Synod referred to the importance of Christian character in the settling of the various social problems we are facing at the present time. He reminded the delegates of the Lambeth Conference to be held in July and that he hoped to be present at that important gathering. The Bishop referred to the financial success of the Forward Movement and said that a total of \$43,000 has been subscribed by the diocese.

The most important business of the Synod was the moving and adoption of the Canons for the Synod of the diocese and the Rules of Procedure of the Synod.

It was a great pleasure and interest to have one of the Indian delegates address the Synod particularly as this man was a returned soldier. He spoke in favour of granting the franchise to his own people. At the close of the session on Thursday morning the two Indian delegates gave the Bishop the sum of \$200 for the Forward Movement.

The question of increasing the stipends of the clergy of the diocese was considered and many of the lay delegates expressed their views on this matter. It was resolved to leave this matter in the hands of the Executive that they seek to raise the salaries to a minimum for married clergy \$1,500 and free house, and \$1,200 for unmarried.

The Executive Committee of the Synod consists in the following clerical and lay members: President—Rt. Rev. John G. Anderson, D.D.; Vice President and Secretary of Synod—Ven. Archdeacon Woodall; Chancellor of the diocese—J. M. Greer, Esq., Cochrane; Clergy—Rev. J. N. Blodgett, B.A., Rev. R. S. Cushing, B.A., Rev. H. J. King, M.A.; Laity—F. K. Ebbitt, Esq., J. A. Hough, Esq., Major Pullen.

## MOOSONEE DIOCESAN W.A.

Delegates from all over the Diocese of Moosonee gathered at Timmins on May 18th for the Annual Convention of the W.A. The sessions were presided over by Mrs. G. B. Nicholson of Chapleau. Delegates were present from Iroquois Falls, Timmins, Porquis Jct., Monteith, Matheson, Cochrane, Chapleau and Kapuskasing. Those from Iroquois Falls, included Mrs. A. Marchant, Mrs. F. K. Ebbitt, Mrs. J. Brown, Mrs. Walters, and Mrs. R. W. Morbey. Splendid addresses were delivered by Mrs. F. K. Ebbitt and Mrs. V. Woodbury.

Among the officers elected was Mrs. Walters of Iroquois Falls, who was made Secretary of Junior Branches. An amount of about \$26.00 was voted to the Iroquois Falls Rectory Fund. All reports were most encouraging, showing an increase in results over last year. The sessions were also addressed by Mrs. Cushing of Timmins, by Rev. J. N. Blodgett of Chapleau and Rev. Mr. Prewer, Principal, Indian Boarding School, Chapleau.

## ENTERTAINING ANGELS UNAWARES

If anybody with a big heart, living in the country, within a radius of sixty miles of Toronto, could take a couple of poor city youngsters (state age and sex preferred) for a fortnight's change, please write to Neighborhood Workers' Association, 189 Church St., Toronto.



Your holiday will be more enjoyable if you help to give such children as these a holiday.

## Recent Appointments

- Lummis, Rev. W. J. H., to be Rector of Lakefield.
- Taylor, Rev. W., to be Rector of New Glasgow.
- Baugh, Rev. C. W. P., to be Rector of Papineauville.
- Strowbridge, Rev. I., Rector of Campbell's Bay.
- Clapham, Rev. H., Rector of Leslie with Otter Lake.
- Lupton, Rev. A. H., Rector of Thorne with Charteris.
- Bennett, Rev. E. F., to be Curate of Grace Church, Montreal. (Diocese of Montreal.)
- Springett, Rev. E. J., to be Incumbent of Deloraine and Waskada, Man. (Diocese of Rupert's Land.)

An Ordination for priests was held in St. Paul's, N. Battleford, during Trinitytide, when three candidates were advanced to the priesthood. The Rev. Principal Trench preached.



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(Established 1871.)

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in Canada

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## LETTERS TO THE EDITOR

The Canadian Churchman office requires one copy of the issue of July 31st, to complete the file for 1919. Will some reader please favour us.

### SOME CRITICISM.

To The Editor, Canadian Churchman.

Sir,—To those who, like myself, are natural born critics and who believe that we should not "spare the rod" to ourselves any more than to those of tender years—it is always a relief and a pleasure to have an opportunity to commend. Therefore, please accept my congratulations on the greatly improved and virile tone of the *Canadian Churchman*, for its versatility and its encouragement to correspondents. Of course, I would much prefer not to have the Laundry, Baking Powder, Kidney Pills and Undertakers advertisements mixed up with articles of the hereafter.

I am very glad you are obtaining articles from a few of the Bishops and leading clergy, for in the past their contributions have been conspicuous by their absence, and to my mind they had forgotten or neglected a very suitable means of letting the rest of us know their views on important matters. They should be of value.

To keep this letter within proper length let me just thank you (I could say a great deal more) for your editorial on "The Mission of the Church" and "Young Men in the Councils of the Church." Yes, indeed, the Church and the whole world are starving for leadership and the stimulus of new blood. The Church is facing new conditions—but how? There never was any merit in sitting on the fence even when it is constructed of ecclesiastical timber.

Montreal.

Vir.

### CLERGY HOUSE OF REST.

To The Editor, Canadian Churchman.

Sir,—Will you kindly allow me a little space to call the attention of my clerical brethren to the Clergy House of Rest, at Cacouna. I hardly think it can be realized what a splendid work is being done by certain of our Churchwomen to afford to the clergy a quiet, restful time during July and August. One is perfectly free to spend his time as he wishes. There are no rules, as clergymen usually know how to govern themselves. I have before me the reports for the past two years. The ladies might well report the number of "guests," for the amount asked for is so trifling. Receipts for board 18 came to \$162.75, while the house expenses were \$342.55. This does not include service and fuel, etc. In 1919 receipts were \$272.75, while expenses were \$419.50. My brethren can therefore see that although the fare to Cacouna might be high, the "cost of living" is low, and makes the holiday not costly. Many acquaintances are made, some friendships are formed, and a knowledge of the Church's work in the different dioceses is gained.

It seems to me a pity that more do not avail themselves of the advantages afforded them by the splendid efforts of these ladies, done quietly and unostentatiously—so characteristic of our Church people.

N. A. F. Bourne,

All Saints' Rectory,  
Penetanguishene, Ont.

### A GIFT OF BOOKS.

To The Editor, Canadian Churchman.

Sir,—I have in my library Smith's "Dictionary of the Bible," three vols. in good leather binding, one Hebrew Grammar (Davidson) in good condition I am willing to give these to anyone who will pay the express, and shall be obliged if you will make this known through your paper.

(Rev.) C. P. Muirhead.

The Rector, Bowmanville.

### BAD POSTERS.

To The Editor, Canadian Churchman.

Sir,—Could you spare me a little space in your valuable paper concerning certain posters and other advertising matter put out in our cities, which give prominence to the Author of Evil in bold imagery. These same unsightly and abominable advertisements are a public menace, continually suggesting evil, through the Author of Evil, to old and young. Those who conceived and put forth such an objectionable advertisement cannot believe in the existence of a real Devil or they would not seek thus to increase his popularity. Satan to them is a myth. Those who believe and teach this are fond of quoting our Saviour's words addressed to Simon Peter, John 8: 33: "Get thee behind Me, Satan," and so argue that Satan is not a personality but only evil thought in man. They have overlooked the remainder of the above text, and also the fact that our Saviour said to this same Simon Peter in another place: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." Luke 22: 31. Can an evil thought desire to have a man? Can an evil thought be said to sift a man? There is no room for doubt as to the teaching of Jesus Christ, and the witness of the whole Bible as to the reality and personality of our Great Enemy; opposed to God; hating God and despising man whom he has sworn to destroy; man, who is indeed helpless if blind alike to the love of God and the hatred of Satan, but of whom, Satan and his host is powerless to either harm or destroy—those whom, I say, that Jesus Christ hath saved and made His own.

Sydney B. Holmes,

Rector of Trinity Church, Ottawa.

### FUNDAMENTALS.

To The Editor, Canadian Churchman.

Sir,—During the month of July, 1918, the Casualty Clearing Station to which I was attached as Chaplain was situated some 12 or 15 miles from the front in the Arras Sector. Amongst others the South Staffords had been in action and had suffered that most diabolical of all casualties—GAS. Between the hours of 9 a.m. and 5 p.m. we had received some 400 cases. About 11 p.m., as I was groping my way among the suffering men lying on stretchers in a marquee amidst the moans and groans I heard a thick voice muttering something on my left. Had it been clear daylight the sufferer could not have seen me, for gas besides depriving a man of his voice deprives him also of his sight. I approached his side and bending over his form, this is what I heard: "I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the

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body, and the life everlasting. Amen." In great pain and agony this man declared his belief. I offered a commendatory prayer and gave him the Church's Blessing. The following afternoon I officiated at a burial of eight bodies, this man's body included. In reply to my letter to his wife she expressed appreciation for my offices, telling me what a comfort it was for her to know how her husband had passed away. She also stated he had been a constant member of the choir in the parish church of their town.

W. H. Cassap,

Winnipeg, Man.



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### All Over the Dominion

Grace Church, Brantford, will erect as a memorial to members of the congregation who fell in battle, a cross on a large tiara on the open space between the parish hall and the church, facing on West St.

St. Patrick's parish, Winnipeg, has just completed the purchase of a rectory close to the church on Spruce St., the price being \$6,000. Arrangements are being made to meet the payments out of the current funds of the church. The residence has already been occupied by Rev. Gilbert Williams and his family.

Rev. W. L. Baynes-Reed, D.S.O., Rector of St. John's Church, Norway, Toronto, unveiled a memorial tablet to the memory of Percy Brooks, 75th Battalion, C.E.F., killed in action at Cambrai, in St. John's Church, Dixie, on June 6th. Rev. H. V. Thompson, Rector, assisted in the ceremony. The tablet is placed on the wall of the church and is of polished brass.

St. James' parish church, the oldest church in Winnipeg, celebrated the sixty-fifth anniversary of its opening on Sunday, June 6th. The church was filled to capacity at both services, chairs being placed in the aisle to provide seats for everybody. The sermon in the morning was preached by Rev. F. C. Ward-Waite, Rector of Lunenburg, N.S., and in the evening by Canon Matheson. Special music was rendered by the choir at both services.

At the closing exercises of the Junior Auxiliary of Trivitt Memorial Church, Exeter, Carrie Davis, daughter of Mr. and Mrs. Daniel Davis, was presented with the diocesan prize, consisting of a handsome book on missions. An examination had been set on "Our Work in India," and out of 80 candidates in the diocese Carrie came out on top with full marks for every question. Muriel Bissett also received the branch prize, consisting of a silver W. A. pin.

Under the terms of the will of the late Mr. John H. Timms, St. James' Church, St. Mary's, receives a bequest of \$500, the Diocesan Mission Fund of Huron, \$500, the Salvation Army \$500, the Muskoka Free Hospital, \$500, the Ministerial Association, \$200 to be used for the benefit of the poor of St. Mary's. Mr. Timms was a life-long member of the Church, and for years a helpless sufferer. Though his means were but moderate, increasing infirmity gave him an increasing appreciation of the value of the Church's ministrations and a broadening sympathy with all who are sick and suffering. Capt. Rev. C. K. Masters is the present Rector of St. James'.

The United Men's Societies of the Church of England held their first annual picnic on June 9th, at Exhibition Park, Toronto. Prominent amongst the churches represented at the gathering were St. Stephen's (whose ladies' guild helped to make the party a success), St. John's (the Garrison Church), St. Cyprian and Church of the Messiah. In the absence of the president, through his unfortunate continued illness, Mr. Geo. Garrett, of St. Stephen's, ably assisted by Mr. Melville, took charge of the arrangements. After an enjoyable repast the whole assembly adjourned for the purpose of taking part in a baseball game, in which the young ladies certainly excelled over the men.

St. Paul's Chinese Sunday School, Halifax, showed its appreciation of

faithful service on May 31st, when two presentations were made to Rev. Frederick Ellis, who for the past year has been closely associated with their work. A highly appreciative address was read by Archdeacon Armitage in behalf of the scholars, who presented Mr. Ellis with a lovely silk table cloth of pure white, beautifully worked. The address was signed on behalf of the class by the following: See Wing Dean, Wong Qwon, Wong Wing, Soo Hoo Chou, Lee Jue, On Took, Leong Kee. The teachers of the school presented Mr. Ellis with a splendid umbrella. This presentation was made in behalf of the teachers by Miss Helen L. Wright, who also signed the address. Mr. Ellis leaves shortly on a visit to his parents in England.

At the evening service on Trinity Sunday, May 30th at the Church of the Advent, Toronto, a bronze tablet, erected by the congregation and friends, in memory of the late Rev. F. J. Lynch was unveiled by his son, Mr. Joseph Lynch, and dedicated by Rev. Canon T. R. O'Meara, Principal of Wycliffe College. Preaching from St. John 12:3, Dr. O'Meara recalled the valuable and devoted work of Mr. Lynch, not only on behalf of the churches under his particular charge at different times, but for the cause of Christ throughout the whole Dominion. The Rector, Rev. R. Mac-Namara and Rev. A. Simpson also took part in the service, which was attended by a large congregation. The following is the inscription on the tablet: "To the Glory of God and in Grateful Remembrance of Rev. Francis John Lynch, Born 1860, Died 1919, during whose Incumbency the foundation of this Church was laid. 'Till He Come.' Erected by the congregation and friends."

The vestry of Holy Trinity, Edmonton, have granted the Rector, Rev. C. Carruthers six weeks' leave of absence in order that he may be free to visit the Diocese of Mackenzie River at the request of Bishop Lucas. The journey will extend right down to Fort McPherson, while on the way the different Missions and schools of the Diocese will be visited. Accompanying Mr. Carruthers will be Mr. and Mrs. Hoare who are returning to continue their work amongst the Eskimos in the Mackenzie Delta, also Mr. Jackson, who has recently come out from England and who is going in to assist Mr. Vale at the Hay River School. Mr. and Mrs. Pirie from Edmonton, are also going down with the party. Mr. Pirie having been engaged by the Bishop to superintend the erection of a new school near the mouth of the Mackenzie River. A farewell service and reception was tendered to the party by the Diocesan W. A. in Holy Trinity Parish Hall on June 7th, Archdeacon Howcroft presided and addresses were given by members of the party and also by Mrs. Pinkney, President of Diocesan W. A., and by Mrs. W. J. Melrose. During Mr. Carruthers' absence the Rev. W. Everard Edmonds, M.A., will be in charge of Holy Trinity Parish, assisted by the Rev. Dr. Langfeldt.

#### IN MEMORIAM.

The death occurred on June 4th, at his late home at Halifax, of Rev. Cuthbert Willis, at the advanced age of 88 years. In his early years he was an officer in Her Majesty's 15th Regiment, and at the time of the Fenian Raid in 1866, he was A.D.C.



to Sir Arthur Hamilton Gordon, and was sent as commandant to guard St. Andrews and Campobello, N.B. Mr. Willis was educated at Lincoln College, Oxford, and in 1869 and 1871 was ordained deacon and priest, respectively, by the Bishop of Fredericton. He was Rector of Petitcodiac, N.B., from 1869 to 1890. In 1893 he

came to Halifax and was appointed Chaplain of the V. G. Hospital. He retired in 1896. He never was in charge of a church in Halifax, but was always willing to assist at any Anglican church when requested to do so. He was highly esteemed by all who knew him. Mr. John Willis, Halifax, is a brother.

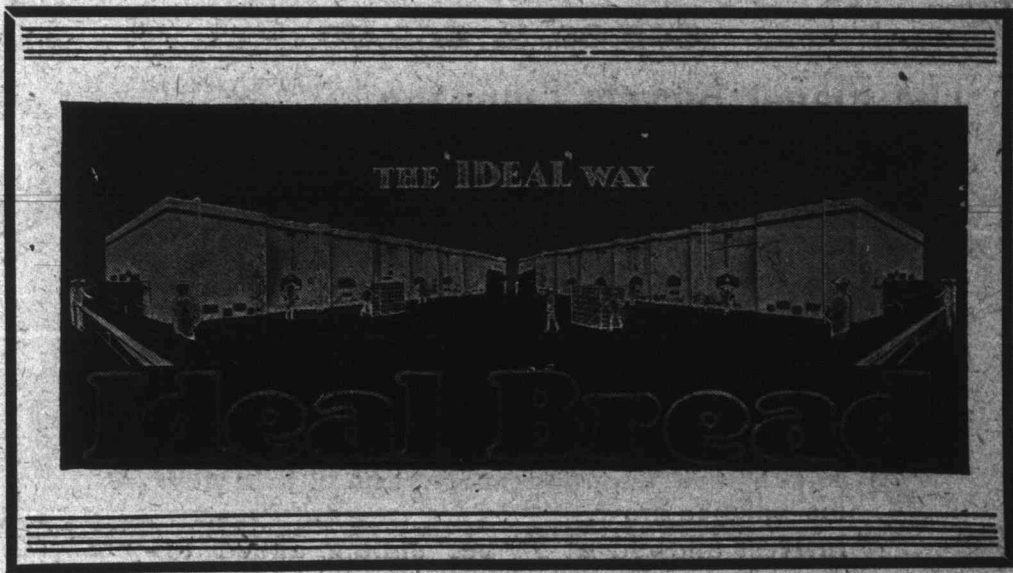
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TORONTO	- King Edward	June 28th.
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## HURON COLLEGE CONVOCATION

The Convocation of Huron College, London, Ont., was held on Monday, May 31st, under the presidency of the Right Rev. the Lord Bishop of Huron, and was very largely attended. Previous to the meeting a happy innovation had been introduced by the members of the council dining with the staff and students in the College Hall.

The report of the Principal, Rev. C. C. Waller, M.A., D.D., was most encouraging. A number of men who had been at the front, had returned during the year and had completed their theological courses. The average attendance for the past term had been 23. The Principal felt he could say that the work of the College had attained a higher standard of excellence than in any previous year since he had become Principal, not meaning by this that the graduates of the year were superior to those of former years, but that taking a survey of the different departments as a whole—the Preparatory Department, the men taking their Arts Course at Western University, those taking only a theological course—a very high quality of work had been done. He was able to report a number of gifts to the College, chief among them being the allocation of \$25,000 by the Synod of Huron from the Anglican Forward Movement, to increase the capital endowment of the College—the largest single gift which the College had received since its inception 57 years ago.

At the end of last year Rev. Prof. T. G. A. Wright, M.A., resigned, in order to become Rector of All Saints', Whitby. Prof. Wright had given eight years of devoted and painstaking service to the College. The Council had appointed as his successor, Rev. Frank Anderson, M.A., late

Scholar of Exeter College, Oxford, formerly Rector of Trinity Church, Waterford, who had previously spent 15 years in missionary work among the students of Bombay, India, and the Principal took the opportunity of extending him a public welcome to the College. Rev. C. W. Foreman, B.A., had been added to the tutorial staff, and the Principal paid a tribute to the devoted labours of the other two members of the staff, Rev. Canon Sage, D.D., and Rev. R. E. Charles, B.A.

The following then received at the hands of the Bishop the College Diploma (Licentiate in Theology): Revs. G. H. Vrooman, F. L. Lewin, W. H. Hendry, R. D. Mess, A. E. Garrett, A. E. Winnington-Ingram. The first four named had been ordained to the diaconate the previous day. The diploma was also given to Rev. C. W. Foreman and Rev. S. E. McKegney, M.C., who had fulfilled the conditions laid down by the Council, governing cases of men who had done war-service.

The Matthew Wilson Gold Medal for reading and speaking was awarded to Rev. Gordon Craig, and the Hensall Prize for reading to Rev. E. Hayes.

The greatest credit is due to the Principal for the most efficient manner in which he has conducted the affairs of the College during the trying times of the war, and there is every prospect that it will quickly revert to its former full complement of students.

Convocation then listened to a stirring address by Rev. Canon Carlisle, B.A., Rector of All Saints', Windsor, a graduate of the College, and after a few closing remarks by the Bishop the meeting closed with the Doxology.

## RURAL DEANERY MEETINGS

### SELKIRK DEANERY.

Over 100 ladies and the clergy of the six parishes included in the deanery were present at the meeting at St. Andrews, Man., on June 6th. A feature of the meeting was the appointing as life members of two ladies of the W.A., Mrs. J. A. Gray being appointed by the deanery and Miss Truthwaite by the Lockport W.A. and friends at St. Andrews.

The programme started with Holy Communion, the celebrant being the Rector, Rev. H. Hoodspith, assisted by Canon McElheran, of Winnipeg, and Rural Dean Baldock. A short address was given by Canon McElheran. At noon Mrs. Hoodspith welcomed the delegates to St. Andrews, to which Mrs. Roberts, of St. Clement's, replied. A lunch was served in the grounds of the old rectory, and at 2 p.m., a crowded meeting was held in one of the rooms of the old school, kindly arranged for by the Principal and staff. Several ladies took part in a discussion on "The Influence of the Forward Movement on the Work of the W.A." This was followed by a very interesting talk on China, given by Miss Millidge. The meeting was brought to a close with short addresses by the diocesan president and other diocesan officers. Mrs. Lyle was elected deanery secretary, in place of Mrs. Gray, resigned.

3. Among the clergy present were: Rev. S. Nash, Rural Dean, Snowflake; Rev. Chapman, Morden; Rev. F. Halliwell, Clearwater; and Rev. W. J. Morgan, Cartwright. Rev. Mr. Chapman took the chair while the Rural Dean submitted a paper on "The Basis of Reunion." The deanery loses the Rev. E. J. Springett, appointed to Deloraine, and welcomed the Rev. W. J. Morgan, late of Wycliffe College, Toronto. The next meeting of the chapter will be held at Morden on August 30 and September 1. A large number of delegates attended and were delighted with the reception accorded them. A social tea brought to a close a two-days' programme.

### PERTH DEANERY.

The spring meeting of Perth Rural Deanery and the annual meeting of Perth's W.A., were held in St. James' Church and Parish Hall, St. Mary's, on Wednesday, June 2nd. The meetings were largely attended and were very successful from every point of view. Mrs. Thompson presided over the W.A. meeting at the morning session, which was of a business character, while Rev. C. K. Masters, M.A., B.D., Rural Dean, presided at the meeting of the deanery. Excellent addresses were given during the day by Mr. R. E. Davis, Mrs. Sage, president of Huron W.A., Rev. Canon Sage, D.D., Rev. Prof. Anderson, Huron College, and Rev. H. A. Brackan, of Toronto. Over 100 delegates were present from the various parishes in the deanery. The ladies of St. James' parish provided a sumptuous dinner and tea, which was

### PEMBINA DEANERY AND W.A.

The joint annual meeting of the Pembina Deanery Chapter and W.A., diocese of Rupert's Land, were held at Cartwright, Man., on June 2 and



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heartily enjoyed by all present. The meeting will long be remembered as one of the most profitable held in the Deanery.

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#### OXFORD DEANERY W.A.

The annual meeting of the Oxford Deanery branch was held at Princeton, on June 3rd. The president, Mrs. Appleyard, presided. The sec-treas. reported all pledges paid, including \$20 for work among the child widows and orphans of India, \$35 for support of Bible women in Honan, and \$100 for educational work. It was decided that Oxford Deanery undertake the education of a missionary's child themselves. Very encouraging reports were read by the secretary of the several branches in the Deanery. Mrs. Appleyard was again elected president and Mrs. Kitchen sec-treas. At the afternoon meeting papers were given by Mrs. Appleyard and Mrs. Kitchen on parochial and deanery auxiliary work.

\*\*\*

#### WYOMING, ONT.

A gathering of a very unique character for the county of Lambton assembled on the beautiful church grounds at Wyoming, diocese of Huron, on Thursday afternoon, June 10. The occasion was one of special interest, the object being to extend a hearty welcome to the newly appointed Rector, Rev. Mr. Fry and Mrs. Fry, who have lately arrived from Herschel Island. Mr. Fry has been engaged in missionary work in the Arctic zone for many years, his health having broken down, he was obliged to come down to a more favoured clime. The congregations of the parish of Wyoming are to be congratulated upon having him as their spiritual guide. His broad vision of the obligations and needs of the heathen will no doubt prove an inspiration to his congregation. Among those present were the officers and representative members of the W.A. from St. George's and St. John's, Sarnia, Watford, Petrolia, Warwick and the church workers of Camlachie, Wanstead and Wyoming, numbering about a hundred, spent a delightful afternoon in social intercourse, while the ladies guild served a very enjoyable tea.

\*\*\*

#### MR. JAMES MOORE HICKSON AND THE MEDICAL PROFESSION

(Continued from page 391.)

firmity in mankind. God works from both sides—the physical and the spiritual—and He uses as His instruments every gift and talent bestowed upon man." Again, in "The Healing of Christ in His Church," p. 43, Mr. Hickson says: "When we speak of spiritual healing as the highest kind of healing, we do not want to do away with the means God has provided on the mental and physical planes. We whole-heartedly acknowledge these as gifts of God. . . . Think how terrible the result would be if we were to shut up the hospitals and do away with all medicine and stop the work of doctors." A public meeting, to be addressed by Mr. Hickson, will be held on Thursday evening, June 24th at 8.15 in University Convocation Hall. Members of other communions who desire admission to the healing services in St. James' Cathedral, or the public meeting in University Convocation Hall should apply to their nearest Anglican clergyman.

\*\*\*

The Rev. V. S. Bell has resigned the parish of Elkhorn and leaves for England on the 1st of July.

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College, Oxford, of Trinity Church, and previously spent primary work among Bombay, India, and the opportunity of public welcome to C. W. Foreman, ded to the tutorial principal paid a tribute hours of the other staff, Rev. Canon Rev. R. E. Charles,

en received at the up the College Dip- n Theology): Rev. L. Lewin, W. H. ss, A. E. Garrett, Ingram. The first en ordained to the evous day. The given to Rev. C. W. S. E. McKegney, illed the conditions Council, governing had done war-ser-

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listened to a stir- ev. Canon Carlisle, l Saints', Windsor, College, and after rks by the Bishop d with the Dox-

### TINGS

rgy present were: l Dean, Snowflake; den; Rev. F. Halli- and Rev. W. J. t. Rev. Mr. Chap- r while the Rural paper on "The The deanery loses ringett, appointed welcomed the Rev. s of Wycliffe Col- e next meeting of held at Morden on tember 1. A large tes attended and ith the reception social tea brought ays' programme.

### DEANERY.

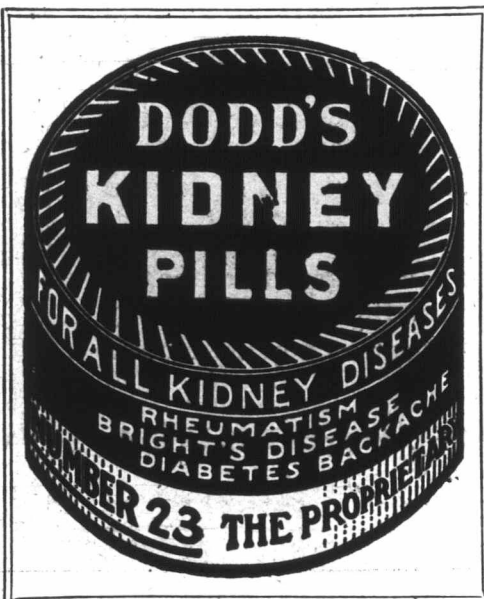
ng of Perth Rural annual meeting of held in St. James' Hall, St. Mary's, e 2nd. The meet- attended and were m every point of son presided over at the morning of a business char- K. Masters, M.A., presided at the anery. Excellent en during the day Mrs. Sage, presi- 7.A., Rev. Canon Prof. Anderson, nd Rev. H. A. o. Over 100 dele- from the various nery. The ladies provided a sump- tea, which was



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## ORDINATIONS

### DIOCESE OF NEWFOUNDLAND.

The Ordination service held on Trinity Sunday at St. John's, by the Bishop of Newfoundland in the Cathedral, was largely attended. The following occupied seats in the chancel: Rev. Canons Jeeves, Bolt, Field, Smart, Rev. J. T. Hiscock, W. J. Lockyer, Dr. N. S. Facey and J. Brinton, the latter being chaplain. The Rev. John Howard Marks, L.Th., of Durham University, was ordained priest and Mr. Ralph Fowling, a graduate of King's College, Windsor, N.S., was admitted to the diaconate. The pulpit was occupied by the Rev. N. S. Facey, LL.D., and Principal of Queen's College, who delivered an impressive discourse.

### DIOCESE OF HURON.

Three priests and eight deacons were ordained by Bishop David Williams, at the Church of St. John the Evangelist, London, at Trinitytide.

Rev. F. Anderson, professor at the Huron College, preached the sermon and gave the young ministers some valuable advice before commencing on their career. Mr. Anderson speaking to the members of the congregation urged them to offer prayer for the deacons, priests and Bishops, and added that it was very easy for members of churches to make their Bishop just what they would like him to be.

"It is not to be thus said the latest magazine or novel, but it must be thus said the Lord," added Rev. Mr. Anderson in his sermon.

Bishop Williams commended the candidates to the prayers of the congregation after they were presented by the Ven. Archdeacon J. B. Richardson.

Rev. C. Waller, D.D., Principal of Huron College, and Rev. W. J. Doherty, the Bishop's Chaplain, and Canon Young also assisted in the service. The candidates ordained as priests were: Revs. D. D. Douglas, L. C. Harrison and B. Robinson. The candidates ordained as deacons were: Messrs. G. H. Vrooman, R. D. Mess, M.M., W. Hendry, F. L. Lewin, E. Hayes, W. Gordon Craig, Evan Llewellyn Roberts and E. Hoath. The first six are graduates of the Huron College, London.

### DIOCESE OF SASKATCHEWAN.

On Sunday, May 9th, the Bishop ordained to the diaconate, seven candidates, Messrs. W. Greenwood, B.A., L.Th., J. E. Jeary, B.A., L.Th., P. C. Bays, L.Th., G. J. Waite, E. L. Hughes, T. H. Broughton and Henry Wallace. The ordination was held in St. John's Church, Saskatoon, the examining Chaplain, Archdeacon Dewdney, presenting the candidates, Rev. Canon Smith, Rector, taking the Litany, and the Rev. Principal Trench, M.A., and Rev. Prof. Hopkins, M.A., assisted in the Communion service. Rev. W. Greenwood was ordained for the Bishop of Qu'Appelle, Rev. J. E. Jeary has been licensed to Mervin, Rev. G. J. Waite to Maymont, Rev. E. L. Hughes to Halcro, Rev. P. C. Bays to Boro' Green, Rev. T. H. Broughton to Tisdale, and Rev. H. Wallace to assist Rev. J. E. Purdie, at St. James', Saskatoon.

### DIOCESE OF CALGARY.

On Trinity Sunday, the Bishop of Calgary held an ordination in the Church of St. John, Pincher Creek, when Mr. W. T. H. Cripps was admitted to the order of Deacons and the Rev. S. C. Ripper to the Priesthood. The Litany was sung by the Rev. A. W. MacMichael, Head of the Archbishops' Southern Alberta Mission, the Ven. Archdeacon Hayes being the preacher.

## TEACHER TRAINING RESULTS.

April, 1920, Examinations.

SEVENTY-SIX candidates wrote; forty-four obtained first-class standing; nineteen second class; thirteen pass standing.

The honour of obtaining first place in the various examinations of the First Standard Course belongs to the following:—

**One-Year Course.**—Muriel Moss, of the parish of St. Saviour's, Nelson, diocese of Kootenay, with an average of 97%.

**Two-Year Course.**—First Examination—Ethel Alexander, of the parish of St. Peter's, Oshweken, diocese of Huron, with an average of 85%.

Second Examination—Jennie Goldthorpe, of the parish of St. John's, Dixie, diocese of Toronto, with an average of 88%.

**Three-Year Course.**—First Examination—Rose Hewitt, of the parish of Christ Church Cathedral, Hamilton, diocese of Niagara, with an average of 97%.

Second Examination—Luella B. Daniels, of the parish of St. John's, Prescott, diocese of Ontario, with an average of 95%.

Third Examination—Winifred Lenard, of the parish of St. James', Dundas, diocese of Niagara, with an average of 93%.

As a result of these examinations, the total number of those who have completed the First Standard Course and who are entitled to the diploma of the Board of Religious Education, has been increased to 305.

In the Advanced Standard Course, the number of candidates was only eight. These, however, all passed satisfactorily.

It will be of interest to the various dioceses to know that the total number of applications for examination papers was 105, representing 15 dioceses and 35 parishes. These applications were distributed amongst the diocese as follows: Algoma, 6; Calgary, 1; Fredericton, 3; Huron, 8; Kootenay, 3; Montreal, 8; New Westminster, 2; Niagara, 30; Nova Scotia, 10; Ontario, 9; Ottawa, 3; Qu'Appelle, 6; Rupert's Land, 1; Saskatchewan, 7; Toronto, 8.

The marks of individual candidates have been sent to the incumbents of the parishes in which the candidates wrote. The standard of classification is as follows: First class, 75%; second class, 60%; third class, 40%.

### THE LATE REV. E. ROY.

One of God's good men was laid to rest on May 27th, in the person of the Rev. E. Roy, who passed away very suddenly at the Home for Aged Men, Halifax, where he had been staying for some time since his retirement from active work.

Mr. Roy was of French descent, but came into connection with the Church of England through the influence of the Sabrevois Mission in Montreal. He laboured for many years in this diocese, his last parish being that of Herring Cove. He was a man of simple and retiring life, but a most faithful pastor and earnest preacher and worker. He attended the Synod just recently closed.

The funeral was held at Trinity Church, Halifax, of which church Mr. Roy had been at times an assistant, and where his services were always appreciated.

Horton Hall, near Bradford, has been taken for the residence of the Bishop of Bradford, and Dr. Perowne has already taken possession of his new home. The house is most conveniently situated, and is in every way a most desirable residence.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER XIII.

Jack Crow's Story.

"MY home, as I have said, was on a beautiful little island in a great blue lake you couldnt see across, and unless your wings were good and strong you couldn't fly across it either. I had four little brothers, but alas! only one of them ever grew up, and we were separated for a long, long time. Our nest was in the top of a tall pine tree. We were happy together, and kept our mother busy feeding us.

"Our feathers were growing nicely, and mother had promised to begin the very next day to teach us to fly. But that awful night—Oh! I shall never, never forget it. The only wonder is that any of us lived to tell the tale.

"The evening before it was very warm. There wasn't a breath of wind to rock our cradle, and none of us felt sleepy. Mother sat beside the nest and we all watched the sun sink like a big ball of fire into the water. After it grew dark we went to sleep.

"We were awakened suddenly by a loud crashing noise and a long rumbling sound as if a whole lot of rocks were rolling down the big hill. There was a sudden blinding light, and that terrible noise kept right on. It was the first thunderstorm, and the worst, I have ever seen. The wind must have been furious about something, the way it shook our pine tree and tore at our nest.

"Mother was terrified. I knew by the way she trembled as she tried in vain to quiet us and keep our heads covered.

"At last the angry wind got its own way. Our nest was torn from the bough, and we found ourselves whirling dizzily through the air, while the whole world and the sky seemed to be on fire.

"Down, down we fell to the hard ground, where we lay, all dizzy and gasping for breath. Then the rain poured down in torrents and nearly drowned us. We shivered and cried in our thin clothing, and poor mother was nearly distracted trying to gather her scattered family together and shelter them. I thought that terrible night would never end.

"By morning three of my little brothers were dead. Only Sooty and mother and I saw the sun rise on our ruined home. As soon as it was light mother got us some breakfast, and we felt a little better.

"By and by the Boy Teacher came swinging along through the wet woods, whistling like a bobolink. We had never seen any person before, of course, and thought him a terrible monster.

He stopped when he saw us in such a pitiful plight. He picked up Sooty and me, and we thought that was the last of us for sure. Mother was terribly frightened, too, but she stayed close by and told us she would never leave us.

"The Teacher's hands were very soft and gentle, however, and his eyes and voice were kind. 'Poor little fellows!' he said. 'You've had a tough night of it, and no mistake. I've a good mind to adopt one of you.' 'So he left Sooty with mother. He would have liked to take us both, but he knew mother would fret if she were left without a single child to care for. He took me to his room, where he made me a nice comfortable

nest. It was a nice, bright room, with blossoming plants in the window, and all sorts of queer things around, and I felt at home there in no time. He didn't shut me up in a little prison like some boys do, but gave me plenty of room and let me do pretty much as I liked.

"He brought me lots of fish worms and other dainties, and he got Mattie, the fat girl who did the work, to feed me whenever he was away. He used to talk to me and play with me, and take me out on the lawn, and soon we were the best of friends. I never was the least bit afraid of him. I learned to fly before long, but mother and Sooty had disappeared, and I didn't want to leave my only friend.

"Every morning the Teacher went to school. Often I used to go with him, riding on his shoulder part of the way and making little excursions into the trees now and then; and I would always go to meet him after four o'clock, and we went home together.

"I used to sit in one of the shade trees near the school window sometimes and listen to my friend teaching the boys and girls. He was wonderfully wise. I learned a lot of interesting things, but he himself was more interesting to me than anything he talked about. The children all loved him—they couldn't help it—but they knew they had to mind him, and they did it without any fuss.

"He knew all about birds, and I've looked over his shoulder when he was reading a little book he called a 'Bird Key.' That's how I came to know there was one. He knew the flowers all by their names, too.

"There were a lot of men in the house where the Teacher and I boarded, but he was different from all the rest—as different as a blue-bell is from a thistle.

"I used to have a lot of fun there, playing tricks on them all. All sorts of things were left lying around indoors and out—spectacles, thimbles, spoons, spools, skeins of wool and silk, rings, brooches, handkerchiefs, and a hundred more odds and ends that people seem to need. I used to carry things off and hide them when the folks weren't looking, and laugh to see them hunt and fuss.

"One day all this came to a sudden end. I'd been having an extra good time. In the morning after Mattie had just put nice clean sheets on all the beds. I managed to upset an ink bottle on her table. So I dabbled my feet in it, and then, using them for a pen, did some beautiful writing on those white beds, just like the boys do in their copy books. I was really quite proud of myself, for the Teacher himself couldn't have done it any better.

"But for some reason, Mattie didn't approve, and she scolded at me till she was red in the face. I didn't care. I just sat up on an apple tree bough and made fun of her.

"A few days before this, a man they called Tom, that Mattie seemed very fond of, had given her a gold ring with a shiny stone in it. I saw him do it, and saw him kiss her, too; and she was as mad as anything because I laughed at them. She was proud of that little toy, I can tell you, and used to wear it on her finger all the time.

"That afternoon, however, she took it off to wash her hands, and I grabbed it. She saw me fly out of the window with it, and sent a hair

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brush after me—of course it didn't come near me. I flew up into the maple tree and hung the ring on a twig, where it glittered and sparkled beautifully in the sun, and looked much prettier than on Mattie's coarse red hands.

"Mattie flew into a temper and said things I wouldn't like to repeat. When Tom came in half an hour later she told him he'd have to catch that bird and wring its neck or she would have nothing more to do with him.

"I had gone into the pantry, where I was helping myself to a lemon tart and some huckleberry jam, and if that Tom didn't open the door and walk right in on me! I tried to get away, but it was no use. He caught me and carried me out behind the barn.

"I was good and scared by this time. I cried and begged him not to hurt me, but saw that he was determined to put an end to me. I can't describe to you how bad I felt. I



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was so young, and I wanted so much to live my life and be happy. I called for my dear Boy Teacher, my one and only friend, but he was nowhere near, for school wasn't out yet.

"Tom took me in his big rough hands—so different to the Teacher's soft, gentle ones—and as they tightened on my neck I began to gasp and choke. It was terrible!

"Suddenly he stopped and let me breathe again. 'Well, I'm blest if I can do it!' he said. 'The Boy would feel bad about it; and he's the de-centest chap on this island. For his sake I'm going to give you another chance, old fellow.'

"I was very much relieved, you may be sure, but my adventures were not yet over. Tom tied me up in a coarse sack where for an hour I nearly smothered. He carried me down to the water, put me into a boat, and rowed away.

"For a long time I heard nothing but the creak of the oars and the lapping of the water against the boat. At last, however, I felt it grind against the pebbles, and in a few more minutes I was once more breathing the blessed air and blinking in the sunshine.

"There, Jack,' said Tom. 'I've done the best I can for you, and you'll have to take care of yourself from now on. Goodbye, and good luck to you!'

"He rowed away over the wide blue water. I was sorry to see the last of him, for all he had come so near murdering me, but I was mighty glad to find myself alive and free.

"I was alone in a big, strange country. I never saw my own little island, nor my dear Boy Teacher again. I often think of him and wonder where he is.

"The next spring I met Sooty, and we came to the Merry Forest, where we have lived ever since. And now my story is ended, for you all know the rest."

How quiet it was there in the cedars as Jack finished his story! Not a breeze whispered, not a bird peeped. But they were loud now in their applause, for everyone had been greatly interested.

Dimple and Boy Blue thanked Jack for the story, and then, with many promises to come again, they very carefully climbed down from their high perch and went home.

OUR FRIEND, THE SNAKE.

There seems to be born into the average human being an aversion for the snake. Despite this fact, there is a movement on foot, almost world-wide in its scope, to stop the destruction of harmless snakes, because they feed on insects and their larvæ, moles, house and field mice, and other plant and vegetable enemies.

On this continent, California was the first to start in the movement. On the Pacific Coast the most destructive agent of the crops is the gopher, or ground squirrel. As soon as it was learned that the gopher snake lived solely on the gopher, a state-wide campaign was started to protect the snake. Then two or three of the eastern states were aroused to the fact that their agricultural interests were aided through the protection of native snakes.

The mole, which is such a menace to the lawn, garden and crops, can only be annihilated by the snake.

The rats, carriers of contagious diseases, terror of the poultry raiser and wholesale destroyer of all sorts of grain, are a delicacy to the snake.

The poisonous varieties of snakes can be detected often before being seen by the peculiar, nauseating, cucumber-like odor. As a rule, no snake will bite a human being unless first attacked. Comparatively few varieties of northern snakes are poisonous.—The Thrift Magazine.

Boys and Girls

Dear Cousins,—

I am really writing to you to-morrow, because, just as I was sitting down to it, to-day slipped round the corner, and I don't suppose I'll ever find it again! So some of you may guess what time it is! It is really a very beautiful time, late and quiet. Much too late for young cousins, but that is something for them to look forward to—staying up and watching the stars come out one by one—I saw a falling star to-night—listening for the quietness as the cars and motors gradually stop running, smelling the scent of the acacia-trees, and getting a few minutes of real peace and quiet in your heart.

It's a pity that in the city you can get it only so late, as a rule. That's why Sunday is really such a beautiful day always, whether it rains or not, because church is waiting for everybody then, and even if you can't possibly follow the sermon—and it is hard on hot days, isn't it? You can sit still, and be quiet, and rested. That's a hard thing for a good many cousins to understand, I know, but even if you don't quite see it now, remember it, and try it, and it will gradually dawn on you.

I am going to find lots of quiet places this summer, I hope, and so I may not be writing as regularly to you for a few weeks. Like a great many of you, I am going to be off to the lakes and mountains, and looking forward to hunting about for quiet spots where I can lie down and just soak in sunshine and the sight of beautiful places. I shall be thinking of all of you too, all kinds of thoughts I could never show you in a letter, but they'll reach you all the same. I have a special sort of "wireless" that operates between me and my special friends. So you'll know all right when I'm thinking about you. I wonder if, in the end, that "wireless" will make you do what I want you to do, and be what I want you to be—the very best you know how! We'll see.

Well, I must just give you my love and very best wishes for beautiful holidays, and then stop; it's nearly the day after to-morrow now!

Your affectionate,  
Cousin Mike.

HE KNEW THE CAUSE.

At an engineer's shop the proprietor had one man upon whom he could rely for being punctual to his time. Just recently he had fallen from this habit, and on several occasions had been late. He was behind time a few mornings ago, and the proprietor called him into his office. "Can't you manage to get here at your old time, James, as you used to do?" he said. "I can't sleep nights now, sir, and it makes me late sometimes, but I will try and alter it," replied the man. "If it is sleeplessness you suffer from, James, why don't you consult a doctor and find out the cause?" "Oh, I know the cause, sir. It is six weeks old."

A DEAN'S "TIP."

The Dean of Lincoln, the Very Rev. Dr. Fry, in a recent speech at Nottingham said that many Lincoln race-goers always visited the Cathedral. On one occasion when he had shown a party of them around, a big Irishman from Liverpool, thinking that the Dean was a verger, insisted on giving him 6d. "I told him that I did not need it," said the Dean, "but he pressed it into my hand and whispered; 'well, buy yourself a drink and a cigar.'" "I am a teetotaler and a non-smoker," added the Dean.