

# Canadian Churchman

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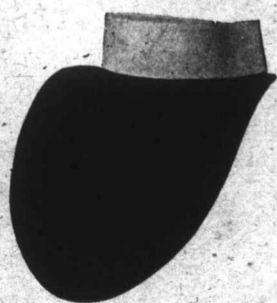
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## Personal & General

The Archbishop of Nova Scotia and Mrs. Worrell left Halifax last week for Bermuda.

The Rev. T. H. Perry has been elected president of the Halifax branch of the Bible Society.

The Bishop of Ontario was the preacher in St. James' Cathedral, Toronto, at both services on March 7th.

Mrs. Philip J. Dykes, her little daughter and her mother, Mrs. J. R. McGregor, are leaving this week on a visit to Bermuda.

The parish of Hampton, N.B., of which the Rev. C. Gordon Lawrence is Rector, with an objective of \$1,980, has raised \$3,027.50 for the A.F.M.

The Rev. R. Y. Overing, Rural Dean of Montreal East and Rector of St. Mary's, Hochelaga, preached in St. James', Hull, Que., at both services on February 29th.

The appointment of Sir Auckland Geddes as British ambassador to the United States has been officially announced. He has resigned the principalship of McGill University.

The Bishop of Huron and Mrs. David Williams have left London for Florida, whither they have gone to pay a visit to Mr. and Mrs. Harry Cockshutt, of Brantford.

The Prince of Wales' trip to Australia has been postponed for a week on account of an outbreak of influenza on board of the battle cruiser "Renown."

The Duke of Devonshire is sailing for England on March 13th in order to be present at the wedding of his daughter, the Lady Dorothy Cavendish, to Captain MacMillan, D.S.O.

Rev. W. G. Walton gave an address on "Game Life" in his missionary district, Hudson Bay East, at the American Game Conference on March 2nd in Waldorf Astoria Hotel, New York.

In the large drawing room of Georgina House, Toronto, a handsome oil portrait of Mrs. Georgina Broughall, wife of the late Canon Broughall and founder of Georgina House was unveiled on February 16th.

A cable has been received from Yokohama that Rev. G. Napier Smith, M.A., and Mrs. Smith, with their little one, have safely arrived after a passage with only one day's storm. Mr. Smith goes directly to the school at Kaifeng.

There passed away recently in Toronto the Rev. T. J. Latornell, formerly incumbent of the church at Solsgirth, Man. Mr. Latornell was a graduate of St. John's College, Winnipeg, and enlisted for overseas service early in the war.

At Bowmanville, Ont., on March 6th, there passed away W. J. Jones, formerly manager of the local branch of the Standard Bank, and well known in financial circles there. For many years he was warden of St. John's Church, Bowmanville.

The death occurred last week from pneumonia of Henry Acton Fleming, youngest son of Mr. and Mrs. Charles Fleming, of Toronto. Mr. Fleming was an active member of Grace Church. Deepest sympathy is felt for his parents, his wife and two children.

The second of a special series of Lenten services for the children was held in St. James' Church, Kingston, on March 2nd, when Rev. T. W. Savary followed up his series of talks on the Bible-Zoo, taking as his subject, "The Bear." A number of very interesting lantern slides were shown, and the entertainment was much enjoyed by the children.

Lady Liverpool, wife of the Governor-General of New Zealand, who will be the Prince of Wales' hostess

on his visit to that Dominion this year, is a granddaughter of the fourth Viscount Monck, who was Canada's first Governor-General after Confederation.

There passed away in Ottawa recently William F. Shore. Mr. Shore was a veteran of the Fenian Raids, and was well known in Ottawa, where he has resided for thirty years. He is survived by three sons and four daughters. One daughter, Miss Lillian, has been a missionary in China for a number of years.

There died at his home in Toronto on March 5th, Robert Heber Bowes, K.C., Registrar of West Toronto, and a prominent member of the legal profession. He became identified with the firm of Clarke, Bowes and Swabey, and throughout his long life he retained his connection with this firm. He was a member of the Church of the Redeemer, Toronto.

Special services are being held in St. James' Cathedral each Friday during Lent at 5 p.m. Canon Carlisle, Dr. Cody and the Bishop of Ontario were the preachers on the first three Fridays. The preachers at the remaining services will be: March 12th, Dr. Cosgrave; March 19th, Dean Owen; March 26th, Dr. Cayley.

News has been received at Government House, Ottawa, that the Lady Blanche Cobbold, second daughter of their Excellencies the Duke and Duchess of Devonshire, and wife of Captain Ivan Cobbold, has given birth to a daughter. This is the fourth grandchild of the Governor-General to be born since he left England. None of his family was married at the time he came to Canada.

Major the Rev. W. E. Kidd, M.C., the new Curate of St. George's Cathedral, Kingston, Ont., served with the 21st Battalion in France from 1914 to 1919, and was several times wounded. He returned to Canada on demobilization, and has since been in charge of his former parish at Napanee. He was ordained to the priesthood in 1905, and served at Coehill and in other rural missions before his present charge.

After two years work as a teacher at St. Stephen's College, Hong Kong, China, Rev. J. S. Harrington, L.Th., has been appointed as Rector of Campbellton, N.B., by the Bishop of Fredericton. On his graduation from Wycliffe College he was ordained as curate for St. Aidan's, Toronto, where he did over two years' excellent work. At the last meeting the vestry of Campbellton raised the salary of the Rector and determined to build a new rectory.

The Rector of Prescott, Ont., Diocese (Canon Patton) reports the local A.F.M. canvass as most successful. Almost "every member" responded to the Church's appeal, and the objective of \$2,500 was passed by \$3,100. The total subscribed exceeded \$5,600. This wonderful result (under God) was due to the willingness of the givers, the zeal of the canvassers, and the energetic work of the chairman of the Parish Committee (T. H. Pringle, Royal Bank manager).

Trinity Church, on St. Denis Street, at Place Viger Square, after serving for many years as one of the historic Anglican churches of Montreal, has been sold to the Franciscan Fathers for \$125,000, and will be continued by them as a place of worship for the Roman Catholic faith after the necessary alterations have been made. The motion to dispose of the church in this manner was adopted unanimously by an almost complete vestry meeting, which expressed a deep feeling of gratitude that the building would continue in existence as a church and not be put to commercial uses. It was stated that work on the new Trinity Memorial Church will probably be proceeded with in the spring of 1921.

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# Canadian Churchman

Thursday, March 11th, 1920

## Missionary Furloughs

IT is a great relief to draw attention to the statement in Canon Gould's letter in this issue that it is a regulation of the M.S.C.C. that every missionary should have one-third of his furlough time for rest, and that the M.S.C.C. aims to leave every missionary free for the last two months at home. The careful observance of these will not only send our missionaries back to their fields in good condition, but will redouble the effect which they produce in their work at home because they will have the physical force of good health, generally speaking.

As the result of observations of fifteen or twenty years there are some things we should like to urge on the question of furloughs.

1. That the first furlough should come after four years instead of five. It is well to have our missionaries keep open the lines of communication between the home land and their field, and the sight and voice of a new worker impresses itself. Regarding our inaccessible northern missions the furloughs should be more frequent. Long absences from settled condition are neither desirable nor beneficial for the work or the worker.

2. The furlough should include not only Rest and Deputation Work, but also a definite period for STUDY. We admire the regulation of the International Y.M.C.A. Committee for their foreign workers: one-third for rest, one-third for study, and one-third for work. When a missionary is following the work of his field there is not time for the deep study of many collateral subjects.

3. The work at home should definitely include instruction given in our theological colleges. Our students of Comparative Religion, or the History of Religion, as it is now called, would then have not only text-books and professors, but also living witnesses direct from the lands concerned, speaking of modern developments.

4. It would be more economical in time and energy, and more effective if in our cities large meetings were arranged to hear those of our missionaries who would address them when they return. It would be far better than having a man or woman give the same three or four times to about thirty people each time in the same city. The same centralization could be planned to some extent in the country. The inspiration of a combined meeting, we have learned from the Forward Movement, increases the sense of privilege and the *esprit de corps*.

5. When the boys came home how we cheered, and if we didn't cheer it was because our throats suddenly went dry and our eyes filled. They had been in the front line. It should be the same for our missionaries. Let us remember that they are not machines. Let us put heart into their welcome home. They have done what some had not chance to do and some, not the the nerve to do. All honour to them.

At the Des Moines Convention last January, the students thought that they should hear less from the missionary experts and orators and more from the veterans of a thousand fields, who formed the background of the platform. And they said so, too.

No eloquent period can equal the simple recital of the tale of days spent in the service of the Master, bringing the Light of the Gospel to the hearts in darkness.

6. The co-operation of three groups is necessary for the actual carrying-out of the M.S.C.C. regulation, (1) the M.S.C.C., (2) the W.A., (3) local churches and W.A. branches. It is easy to see that the officials of the M.S.C.C. may plan

rest for a missionary which may be broken by the plea of a church or branch. It is not right that our missionaries should be left under the pain of refusing an apparent duty during a rest period, and they should be saved from a too great willingness to serve even at the expense of the length and value of service.

Let us remember, that our missionaries are workers whom it has taken years to train, and whom it takes years to replace, and value them accordingly.

NEXT Sunday has been appointed a Day of Thanksgiving for the Forward Movement by the Primate. To nothing will our hearts more readily respond. Not unto us, but unto God be the glory for putting it into the hearts of our people to give of their money for the extension of God's work.

For the continuance of the Forward Movement, too, shall we pray. God has set before us an open door. Only our slackness can keep us from the great things He has for us.

The pressing problem of the Forward Movement is how are the dioceses going to spend the funds collected for the LOCAL DIOCESAN NEEDS. Our laymen have been aroused to the necessity of doing something for the clergy, whose parishes cannot raise a living wage. There is only one place that relief can come from, and that is the Local Diocesan Need funds.

Unless something be done to remove the shame of under-paying our clergy, many subscribers will be disappointed.

DR. G. B. ARCHER who is taking up his new work at Ranaghat, India, in writing to a Toronto friend, said:—

*What I wish to tell you as more remarkable than the voyage, was the baptism in the Saloon after the Morning Service, of an adult Japanese (youth) by the Japanese (Presbyterian) Padre from Seattle. Nearly every one remained, and it was very impressive.*

*After the Service the Japanese clergyman told me the boy's story. His father left Japan sixteen years ago for America and had not written to his wife or family since. His son, then aged seven, this year in his 23rd year, decided to come to America to find his father. He got to Seattle by working his way across and worked there in a restaurant. While there, the Japanese clergyman met him. The young man sought his advice about his father. He had studied in a Mission Sunday School in Japan. The Padre promised to write to friends in California to see if they knew anything of the boy's father. He also impressed on him the need of faith and prayer and to give his heart to God.*

*Three days later, even before he wrote, a Japanese came to see the Padre in Seattle, and told him his story—of not having written home for 16 years and now he wished to return to Japan to seek his family. Although he lived in California, he had been prevented from sailing from San Francisco and had felt constrained to come to Seattle to see the Japanese Clergyman of whom he had heard.*

*This man was the father of the young man. And so impressed was he (the young man), that he was converted, and I understand is a very bright believer, and baptized to-day. The father who was present is returning to Japan with the son.*

## The Quiet Hour

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

### THE REJECTED KING.

MANY years ago I was indebted to a sermon, preached by Rev. De Witt Talmage for a suggestion which has borne much fruit in my study of the Scriptures. He was speaking of the rejection of the Theocracy in the days of Samuel. The people of Israel had become dissatisfied with their invisible King. They wanted a King whom they could see, who would lead them forth to battle after the manner of the kings of the nations round about them. Samuel was greatly distressed at this proposal, and cried to the Lord about it. The Lord commanded him, however, to grant the people their heart's desire, with the solemn reminder that it was not Samuel whom they were rejecting but Jehovah Himself. Speaking with reverence, the Lord in effect said to Israel, and through Israel to the world,—

"You have rejected ME; now then you are at liberty to try every form of Government that human wit can devise, until after bitter experience you will be thankful to come back to Mine."

Long centuries afterwards Jehovah offered them a visible King in the person of His own Incarnate Son, but with an awful aggravation of their guilt the perverse people not only rejected Him, but hounded Him to the bitter Cross, crying—"Away with Him! Away with Him! We have no King but Caesar. We will not have this man to reign over us."

In the crucifixion of the Son of God both Jews and Gentiles had their guilty share. In rejecting Him they little realized that they were casting out both righteousness and peace. When Christ became Incarnate righteousness and peace had kissed each other. He is our Melchizedek, which, as the writer of the Epistle to the Hebrews reminds us, signifies King of Righteousness. He is also King of Salem, that is King of Peace. Nearly nineteen hundred years have passed away and He is still rejected. In majestic patience He is waiting for the Throne, which is His by right. But even in our own day the ancient cry is still ascending—"We will not have this Man to reign over us." Not one single nation, as a nation, wants the Rejected King to come back. Is it any wonder that we seek in vain to establish righteousness and peace? We have suffered the agony of the most awful war in history in order to make the world safe for Democracy. Now we seem to be striving helplessly to make Democracy safe for the world. It is certain from the Scriptures that the one and only way for man or nation back to righteousness and peace lies in the enthronement of the long rejected King. It is written—"I will overturn, overturn, overturn, until He come, whose right it is; and I will give it Him." We may rest assured that there can be neither righteousness nor enduring peace until the kingdoms of the world become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever. "Even so, come, Lord Jesus."

\*\*\*

Every man can seek acquaintance, but friends happen.—Anon.

My motto has been to be kinder to everybody than anybody can be to me, and to do it first.

Remember to be not dismayed by appearances. You are a child of God, and your loving Father will surely comfort you and prosper you if you will but ask Him and believe in His power.

## A Litany

**A**LMIGHTY God, who hast taught us in Thy Holy Word to make prayers and supplications and to give thanks for all men:

We pray Thee for the Nations of the World; that the barriers of envy and ill-will may be broken down, and that every effort towards unity and peace may be blessed and prospered;

*We beseech Thee to hear us, good Lord.*

For the King; that his throne may be established in righteousness, and that he may rule in Thy faith and fear;

*We beseech Thee to hear us, good Lord.*

For all who hold positions of trust and authority; that by their means political purity may be maintained, and that men of integrity and honour, not counting the cost, may be ever ready to bear the burdens of responsibility;

*We beseech Thee to hear us, good Lord.*

For the ministers of Thy Church; that girt about with truth and having on the breastplate of righteousness, they may promote Thy glory and set forward the salvation of all men;

*We beseech Thee to hear us, good Lord.*

For all who heal and minister to the sick, and for those who seek to stay the ravages of disease; that the blessing of the Great Physician may rest abundantly upon all their labours;

*We beseech Thee to hear us, good Lord.*

For the teachers in our schools and colleges, and in all places of useful learning; that being themselves taught of Thee they may lead others in the paths of uprightness and true knowledge;

*We beseech Thee to hear us, good Lord.*

For those who guide the thought of the people, for writers, journalists, artists, poets, dramatists, and musicians; that pure ideals may inspire us, and that beauty may crown our common life;

*We beseech Thee to hear us, good Lord.*

For social workers, and for those who administer the public institutions of our land; that they may be had in honour of all men, and helped forward in the tasks Thou hast given them to do;

*We beseech Thee to hear us, good Lord.*

For those in business and for all who carry on the commerce of the world; that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely and of good report, they may think on these things;

*We beseech Thee to hear us, good Lord.*

For parents and children; that purity and love may dwell in our homes, and that duty and affection may be the bonds of family life;

*We beseech Thee to hear us, good Lord.*

For the rich, that they may remember their stewardship; for the gifted, that they may employ their talents in Thy service; for all men, that Christ may be glorified in their lives;

*We beseech Thee to hear us, good Lord.*

For the weak in body or in mind, that they may be strengthened and restored to health; for those depressed or in pain, that they may be cheered and comforted; for the dying, that they may have Thy light and peace;

*We beseech Thee to hear us, good Lord.*

For our friends and loved ones, for those at home and those absent; that they and we, protected and purified by Thy grace on earth, may hereafter see Thy face together, and render unto Thee a more perfect service; through Jesus Christ our Lord. Amen.

To these our prayers we would add, O Heavenly Father, our humble thanks for all Thy goodness to us. For life and health, for home and friends, for peace and safety; for power to work and leisure to rest; for all that enriches thought or ennobles character; for all that is beautiful in art, or in creation, or in the lives of men, we praise and magnify Thy Holy Name. Above all, we thank Thee for our spiritual mercies in Christ Jesus our Lord, for the gift of Thy Holy Spirit, for the means of grace and for the hope of Glory. Fill our hearts with all joy

## Mental Healing

MOST REV. F. H. DU VERNET, D.D.,  
Archbishop of Caledonia.

**I**T is estimated that nearly three quarters of the ailments which afflict mankind have a mental cause. This should indicate at once the importance of a mental remedy.

The first principle to firmly grasp is the close inter-relationship of the mind and body. What influences the mind affects the body, and what affects the body influences the mind.

A suggestion in the mind, which is something purely mental becomes an impression upon the brain, which is something partly physical, and this impression upon the brain at the centre of the nervous system is quickly spread through a net-work of nerves throughout the whole body to its remotest parts.

The second principle to firmly grasp is the intimate connection between physical vitality and spiritual life. Divine energy flowing into the human soul has a quickening power.

### FUNDAMENTAL PRINCIPLES GO TOGETHER.

These two fundamental principles must be taken together. The laws of the human mind are the laws of God. Spiritual healing is through a mental process and a psychic channel. It is reasonable because human, powerful because divine.

A suggestion is given to a man as he eats his dinner which throws him into a violent fit of anger. This upsets his nervous system, spoils his digestion, and consequently poisons his blood.

When we say that this man's ailment has a mental cause we do not mean that the ailment only exists in his mind. Far from it. His mind has, undoubtedly, affected his body, and it is probably true that some physical remedy which will assist nature may be of some benefit to him in getting rid of his indigestion. We do not advocate the doing away with all medicine. Such has a secondary place to fill, but no medicine can impart the spirit of life. If any ailment has had a mental cause it is unscientific not to go to the root of the matter.

### MENTAL REMEDY FOR MENTAL AILMENT.

There are a vast number of ailments caused by worry, which is a mental cause. For such it is absurd to take only physical pills. Why not try a mental remedy; "casting all your anxiety upon God for He cares for you?" The mind that is stayed upon God will be kept in perfect peace. The peace of God in the soul of man is the most powerful prophylactic known to medical science.

It is well understood, that many distressing cases of chronic infirmity are caused by a persistent idea which has dropped into the subconscious region of the mind of the afflicted, and from this secret recess affects the whole nervous system. It is useless to simply argue with such a patient, and harp like a parrot upon the words—"You are not ill." What is required is careful treatment by one specially trained in psychology and religion, a skilled physician or a sympathetic clergyman, who will first win the confidence of the patient and by quiet questioning discover the hidden idea which is the cause of all the trouble, and then gently eradicate this tyrannical idea by using a counter-suggestion, a divine idea, which will take its place and become the inspiration of a new life. The Spirit of Life in Christ Jesus has still its quickening power. "Arise and walk, thy faith has made thee whole."

We need to-day not the bungling attempts of novices, but the scientific application of the principles of psychotherapy, with a full recognition of the healing power of the life of God in the soul of man.

and peace in believing, and help us to show forth Thy praise, not only with our lips but in our lives; through Jesus Christ our Lord. Amen.

The Grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

This Litany is being used at the Friday afternoon service in Lent at the St. James' Cathedral, Toronto.

## The Bible Lesson

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

Fifth Sunday in Lent, March 21st, 1920.

Subject: The Anointing of Jesus in the House of Simon, the Pharisee, St. Luke 7: 36-50.

1. Jesus as a guest. One might make an interesting study of the recorded instances in the New Testament which show how our Lord was received in various homes. The wedding in Cana, the houses of Matthew, Zaccheus, Simon the leper, and the well-known home of Lazarus and his sisters in Bethany, are familiar examples of entertainment offered to our Lord and accepted by Him. In this was seen the contrast between the ministry of Jesus and that of John the Baptist. It led to the criticism of Jesus that He came "eating and drinking," and that He mingled with publicans and sinners. To us it brings no thought of criticism, but rather we love to dwell upon the thought of His entering into friendly association with those whom He came to help and bless. It is helpful to think of Him as the "unseen Guest" in all our homes. Such a realization will help to sanctify our homes and make them what they ought to be.

2. The entrance of the woman. She, of course, was not invited as a guest. Simon, the proud and righteous Pharisee, would not have welcomed her. But, according to the custom of the time, his house was open when he entertained, and those who wished might enter in and see the guests. It must have astonished Simon to see this woman weeping over the feet of Jesus and anointing them with the costly perfume which she brought in an alabaster vase. It astonished him still more when he observed that his Guest received her homage without resentment or rebuke. Simon would have repelled her with indignant scorn, but Jesus knew her penitence and received her as a repentant sinner. "Ah," thought Simon, "this scene shows that Jesus is not a prophet, for if He were He would know who, and what kind of character this person is."

3. "Jesus heard the Pharisee thinking," says St. Augustine. Simon was not able to estimate the more than prophetic knowledge of his Guest. Not only did Jesus know the woman's penitent heart, but He also read the scornful heart of Simon as well, and spoke to him the little parable of the two debtors. Simon was a debtor, too, who needed pardon, but he knew it not. He apparently did not perceive that this was implied in the illustration of the two debtors. Not until Jesus made the application of the parable did Simon know that he was one of these debtors who in a less degree than the other needed pardon. The reality of his need had never occurred to him, and he had not thought of himself as one who required forgiveness.

4. The attitude of other guests. Like Simon they were critical. Jesus received the homage of a sinful woman, and claimed to forgive her sins. This claim of the power of forgiveness was the most surprising of all the strange things which they discovered at that banquet. It was the prerogative of God only to forgive sins, yet Jesus calmly and authoritatively declared to the woman, "Thy sins are forgiven." Either Jesus was a blasphemous or He had Divine power. That was the alternative they had to face.

5. Love was the result of forgiveness. Simon the cold and somewhat ungracious host had no realization of his need of forgiveness, and had, therefore, no love for Jesus, while the woman, who felt that she was forgiven, experienced a deep gratitude, which only the forgiven can know. "We love Him because He first loved us."

What about our attitude to the Lord Jesus? When forgiveness comes there is faith and love and hope. "Thy faith hath saved thee." Those to whom much is forgiven experience the larger love and the hope of a new life opens before them. Thus this trinity of grace is ever present with the forgiven—Faith, Hope and Love—the strong powers of our Christian life.

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# The Sleeper—A Dream of Possibilities

Rev. H. A. WEST, L.Th., St. Catharines, Ont.

(With Apologies to H. G. Wells.)

THE Archdeacon was weary, tired in body and mind. He had spent three very arduous months canvassing for the new cathedral, and now he would rest. Here at a quiet little summer resort, he would put aside all worries and thoughts of duties and simply rest. But to-day it was so hot—the sun poured its burning rays over the country and man and beast sought relief in every shaded spot.

The Archdeacon had tried to read. He had restlessly moved from seat to seat on the great verandah, but could not find coolness. He looked down at the distant water, perhaps a stroll along the beach might bring relief; at least he could try. He walked slowly down the broad walk and then along the sandy beach. It seemed to get hotter and hotter. A haze rested over the country side and looking about him the Archdeacon saw no living creature moving; the July heat had driven all to seek shelter. Wiping his face and fanning himself with his handkerchief, he turned to retrace his steps to the hotel, when he noticed for the first time, a small grove of trees, a wild spot overgrown with tangled black-berry bushes. He walked over and forced his way through the undergrowth to the shade of the trees—the next moment he stood at the mouth of a small cave. As he felt the sudden coolness, he entered and seating himself on a large rock leaned back with a sigh of relief—this was excellent—why he had found just the place, quiet, cool, nothing to disturb him, he would often come here and read. He closed his eyes, the sudden coolness, the sense of rest and peacefulness, the soft wash of the distant water soothed him greatly. He sat in utter relaxation. How quiet it was! Presently he fell asleep.

When the Archdeacon awakened it was dark in the cave. He sat a few moments wondering where he was. Suddenly he remembered! Well, well! He must have slept all afternoon and now it was night. He struck a match and looked at his watch; it had stopped. Strange, he must have forgotten to wind it. He felt his way to the entrance of the cave, but to his astonishment found it entirely blocked with a tangle of vines and bushes. Puzzled to account for such a rapid growth in a few hours, he tore away roots and labored until he was able to make an opening and then he crawled out into the bright sunshine of a summer's day.

It was not nearly so hot, the weather must have changed greatly the few hours he had slept. He turned to look at the cave and stood with mouth open, he was positive there had only been two or three trees in the afternoon, but, good gracious! Here was a small forest! Most amazing! He walked along the beach but his astonishment increased as he could not find the hotel. Instead, on the hilltop where the hotel had stood, was the strangest lot of buildings he had ever seen. He certainly must still be asleep and dreaming.

As he stood wondering and amazed, puzzled as to whether he was awake or dreaming, he heard a loud hullo and turning saw a young man approaching—but—gracious goodness! what a peculiar dress, short knee breeches, a sleeveless tunic, sandals—and long curls. There must be a moving picture party in the neighbourhood. However, he would ask the way to the hotel. The young man drew near then stopped and smiling said:—

"Pardon my asking you, sir, but where did you manage to get that costume?"

"Eh, what," said the startled Archdeacon, "peculiar dress, young man, what do you mean by asking me such a question?"

"It is one of the best specimens of ancient costumes I have seen and as I am a student in such matters, I am able to speak, but pardon me, I must introduce myself, I am Dr. Oman Klee. It is my interest in such matters made me speak to you, but frankly, except in the Government

Museum at Laketon, I have never seen such a fine costume of the Ancient Period."

The Archdeacon began to get angry. "Ancient period; strange costume; Dr. Klee." He would soon let this young reprobate know, that he was not to be jested with. It must be the gaiters, he had not meant to wear them on his holiday, but so many of the younger clergy were becoming so radical in matters of clerical dress, he had felt it necessary to always wear his archidiaconal dress. He turned angrily to the young stranger, saying:—

"Sir, this jesting is unseemly. I am a priest of the Anglican Church, from Toronto, and am not in the custom of being made a mockery of by impudent young rascals."

"Sir!" The stranger's face had turned red. "I had no intention of seeming impertinent and I am not jesting."

By this time a number of men and women had gathered about the two and the Archdeacon rubbed his eyes then pinched himself. He must be dreaming. Everyone was dressed as the young man, at least the men were, the women, he noticed, wore sandals and loose, flowing robes, something like the Old Greeks had worn. He turned to the crowd. "Will someone be good enough to direct me to the Lakeview Hotel?"

The crowd about him began to whisper to one another and presently some one spoke out. "We never heard of such a place."

"Never heard of such a place! Merciful goodness, this was carrying a joke too far. He would not stop here longer to be made the object of stupid jesting by a party of escaped lunatics or moving picture people. He started to walk away, and the crowd, which was increasing in size every minute, fell in behind and followed him.

The Archdeacon stopped. This was ridiculous! He, a respectable clergyman to be made the object of so much public attention. It must be the gaiters. The people had never acted like this before. Besides he was puzzled. Where on earth was the hotel, and why was there not at least one sane, decently dressed person in sight? There must be hundreds of people gathering and all dressed in the same peculiar manner, and then—the buildings—he had never seen such a strange thing. He must be dreaming; or, had he died and was this the next world? No, it was the heat, and he was dreaming!

The young stranger again approached him and bowing said:—

"Believe me, Sir, I am not meaning to be rude. You seem to be lost. If I can be of any assistance I will gladly help you."

The Archdeacon looked at him. He had a nice face and did not act as if making a jest of him, besides, what could he do? The hotel seemed to have disappeared from the face of the earth. The Archdeacon spoke to him:—

"I thank you. I am, as I said, a priest from Toronto, stopping at the Lakeview Hotel. I went to sleep this afternoon in a small cave on the shore, and now I cannot find my way back to the hotel. It was foolish of me to lose my way, but these July days have been so hot and the heat is always trying to me."

"July days," said the stranger, "but this is only June."

"Only June!" The Archdeacon was too surprised to say more for a moment; then continued: "Young man, do you mean to tell me this is not the fifteenth day of July, Nineteen Hundred and Twenty?"

There was a sudden murmur from the crowd and the stranger answered:—

"I do not understand you. This is the twenty-first of June, Three thousand nine hundred and fifty-three (3953)." He drew a small book from his pocket and opening it showed the Archdeacon the date printed within.

The poor Archdeacon stood speechless, he looked at the stranger, the crowd about him, the

buildings near and then everything grew black as he fell forward and was caught in the arms of the young man.

When the Archdeacon recovered consciousness, he was lying on a low couch in a large, bright room that seemed to be all windows. "Alright now my friend," he heard a voice saying, and sitting up found the stranger and several others standing by his cot. He was in a long room filled with great windows, a few simple pieces of furniture were scattered about and everything seemed to be made of some bright metal. "Where am I?" he asked.

"You fainted and I had you brought to my home," Dr. Klee answered him. "As soon as you are feeling better I will take you to the Bishop as you say you are a priest; he may be able to help you straighten things out."

The Archdeacon stood to his feet. "Please do, I am quite alright now, and would like to see the Bishop at once." He paused then spoke again. "From what you tell me I must have slept two thousand years. Why it's madness! I must be insane."

The doctor smiled. "Insanity has been unknown for centuries, my friend, our medical science has forever banished it." He drew a small, silver tube from his pocket and walking to a window placed it to his mouth and began to talk.

In a few minutes he returned to the Archdeacon's side: "The Bishop is at home and will see you now," he said.

The Archdeacon stared at him. "How did you get in touch with him, may I ask. What is that tube you used?"

"Oh! that's a aerophone, something like the telephone of the ancients, except that we do not need the clumsy poles and wires they used, and can talk from any place or at any time." He touched a bell near him and the next moment a long, boatlike car appeared to drop from the heavens and remain stationary outside one of the windows.

"Come," said the doctor, as he took the Archdeacon by the arm, "I will take you to the Bishop."

As soon as they were seated the airship rose and sailed over the city. Excited and dazed as the Archdeacon was, he could not but notice the scene beneath him. A great city, whose houses all seemed to be surrounded with lawns and gardens. No crowded districts appeared and every house stood by itself. He could see no roads, no cars or vehicles of any kind moved. There appeared to be only broad walks bordered by flower beds. The heavens were filled, however, with airships great and small. Before he could question his guide, the ship dropped, and he found himself stepping out on a broad platform and entering a room similar to the one he had just left. An old man was sitting writing at a small table. As the two men entered he rose and the doctor leading the Archdeacon forward said: "Bishop, this is the stranger of whom I spoke."

The Archdeacon gazed at the Bishop with open mouth. This man a bishop, wearing white knee breeches, a sleeveless tunic, sandals and a short cape. Except for a small silver cross worn on a white ribbon about his neck he was dressed as others of this strange people the Archdeacon had seen. Why this man, instead of a Bishop, appeared rather to be a character from the seventeenth century.

The old man held out his hand and then bade his visitors be seated, but as they took their seats the Archdeacon saw that the Bishop was keenly eyeing his archidiaconal dress.

"My friend the doctor tells me a strange story," he said. "Were it not for the costume you have, we might well have thought you were having a little fun at his expense. Will you please tell me who you are and where you come from?"

The Archdeacon answered: "My Lord, I am a priest from Toronto." He then told the story of what had happened to him.

A young man present in the rooms rubbed his hands together. "Toronto, Bishop. Was not that the name of a small city of the Ancients standing where Laketon now is?"

The Archdeacon sprang to his feet. "What do you mean. Where Toronto was. Is it not still there; is the wild story of this gentleman true?" He pointed to the doctor.

(To be continued.)

## About Women

IN Woodstock, Ontario, the women of the Local Council are going to make a serious effort to keep children off the streets at night. As well as using the curfew bell, they propose having women patrols. Of course, the first blame lies with the parents, and if homes are made attractive, children will not seek the streets. But when we read that in one city in Canada 200 girls under fourteen were convicted for smoking cigarettes, last year, we conclude that evil companions have also been at work.

The DAYLIGHT SAVING rule has had a most demoralizing effect on children and on homes generally where there are children. Young boys and girls have been seen gathered at street corners, at half-past ten and later, disturbing people in their homes, by their loud laughing and rough language. This Daylight Saving has caused more evil among boys and girls of tender age, in the cities, than any other influence in the summer. If those who enforce this law, had to look after three or four children at night, trying to get them to bed in the daylight, because nine o'clock is only eight, and then the next morning rousing them out of their sleep at six o'clock instead of seven, because school will not wait but has to conform to Daylight Saving time, it is believed that no more would be heard about this abomination. And what is hard in the city is far worse in the country. Mothers' and children's nerves are on the ragged edge before October comes.

Mrs. Sumner, widow of the late Bishop of Guildford, who founded the MOTHERS' UNION, has celebrated her ninety-first birthday. She deserves the gratitude of the whole Church for her great work. Branches have been formed in all parts of the British Empire, and much good has been accomplished in building up home life, and making parents realize how sacred is their task. The Church of England in Canada might support this splendid work much better than it does.

Lady Astor has had her first say, and it sounds good. Although she does not come out for prohibition, she is no Liberty Leaguer, and she spoke her mind about those who opposed the DRINK CONTROL BOARD during the war. Perhaps her strongest appeal was when she said: "I speak for the thousands of women and children who cannot speak for themselves."

A discovery has been made according to an English Professor, that a University for women existed some four thousand years ago at Birus, a Babylonian colony in Asia Minor—and records show that women had "equal rights with men" at that far away time!

Speaking of equal rights, we read a very good thing the other day. "It is not the human body, but the human soul which is the responsible being. It is, therefore, just as absurd to refuse legal and constitutional equality to the physically weaker sex as it would be to maintain that physically weak men should not have legal and constitutional equality with physically strong men and women. The male or female body is the mere temporary garment of the eternal soul."

We have just read that at Edinburgh recently, the Royal College of Surgeons has passed the resolution that women shall be admitted to fellowship in the college, with the same conditions and privileges as the men. In another paragraph we noted that Premier Lloyd George said it would be most unwise to put women in diplomatic posts. In Holland, Mrs. Smit, a Socialist, has been elected to the Upper House. She is the first woman member. In old Quebec, it has at last been settled by the men, that women who are over twenty-one and British subjects shall be allowed to vote. As one reads of the indifferent way in which the men toss around the question of the status of the women in the community, one would never think they were

talking about their own wives, mothers and sisters, those whose advice and work they value so highly, and whose company they constantly seek, but about some strange troublesome creatures that have to be reckoned with. Why this double personality? The Church is getting behind in this race. Canterbury has decided that women may not enter its pulpits. Many women there are, like Maude Royden, who are willing to consecrate their God-given talents, and yet the Church says, "just so far, and no farther." Women are being made "use of" for carrying out its schemes, but not being made "of use" for the great task, preaching the gospel from its pulpits. Why is the Church not consistent enough to follow out the Eastern customs of Bible times in other details? Women lawyers, physicians, magistrates, M.P.'s, etc., are being allowed, but not women preachers!

Those "nice crushy things" have begun again, those teas when guests pour in, shake hands, eat and depart. How one longs for real old-fashioned teas, served in drawing-rooms, where daintily-dressed girls flitted about, looking after the guests, and the hostess was able to chat with her friends. An up-to-date afternoon reception seems to be somewhat after the manner of one which we attended recently: We were announced, and shook hands with our hostess, then before we had time to realize that we were there, we were gently but firmly pushed from behind into the dining room, amongst a wriggling mass of humanity. Cups were rattling around on the saucers as elbows jostled, and we kept wondering when that cup of hot coffee was going to spill down our back. One did spill, not down the back, but soaked a pretty frock all down the front. Everybody seemed to be trying to get nearer the source of supplies—the table, but the front line remained intact throughout the whole performance. We looked back with longing into the drawing-room, empty save for the hostess, who stood there, wearing a weary but satisfied smile, and we wondered who had set this fashion of crowding a hundred women into a dining-room which could comfortably hold not more than twenty-five, where they could neither chat with their friends nor their hostess, but just hang on desperately to their cup and saucer, and swallow a bit of cake or sandwich before it was knocked out of their hand. And yet all this is quite the thing.

Mrs. Florence Kelley, Secretary of the National Consumers' League in U. S., is bringing down on her head the vengeance of the big packing companies, because of her fearless utterances in regard to their monopoly of meat, and other food products. But she is gaining the gratitude of many thousands of open-minded citizens who do not believe that such a thing should be allowed as "unrestricted pursuit of private gain." Mrs. Kelley is an aunt of Mrs. Sydney Small, of Toronto, who is connected with many kinds of good work, particularly the Big Sisters' Association.

Many are wondering if the National Education Commission which met in Ottawa recently, is proud of the action of the dame, who so "bravely" lighted up at the luncheon given to them by the Rotarians. By press reports she gained a hundred per cent. in popularity with the men of the club, but is her action one to be copied by the young of our land? Nova Scotia has always had in its schools, a text-book on hygiene, which puts down nicotine and alcohol as poisons, to be absolutely avoided, by our youth, yet we find those who have been chosen as representative educationists, permitting the public use of cigarettes by one of their company. Do they suppose the boys and girls do not read the newspapers? How can we tell our children it is harmful to smoke cigarettes, when this act of an "Educationist" is being reported in the papers throughout Canada as something rather clever?

JEANNE ACADIENNE.

What is done hastily is not likely to be done well. There is need, therefore, of holy deliberation; especially when we consider that the results of an eternity may depend on the movements of a single moment.—T. C. Upham.

## Our Boys and Girls— What of the Future?

Mrs. FLORA KING, Plumas, Man.

"It is ignorance that wastes; it is knowledge that saves," N. D. Hillis.

The peoples of the world to-day seem to be divided into two classes, one class seeking and striving for a more serious purpose in life, the other class seeking to become more saturated in the idle pleasures which accentuate the desires of the physical senses.

There is a special call to-day to the Church, Home and School. First let us consider the home influence. Is it not in the home that the child's first lessons are learned? Parents of this age do not seem to be able to influence or control the minds of their children. The idea obtains that the young people must be continually amused. While a certain amount of recreation and pleasure is absolutely necessary, yet many boys and girls of splendid physique and mental quality are not being developed into any special usefulness for the betterment of mankind.

Every cause has its effect. Why is there this ever increasing demand for excessive pleasure? Is it not, perhaps, a lack of the true conception of life in the parent's mind? When a child is born into a home, the parents thereby assume a spiritual responsibility, and from the cradle should commence spiritual influence. If the same loving care bestowed on the child's health and dress, were also put into training the mind and soul, Canada could look forward to a future generation of stalwart men and women.

Can we not revive the real home circle influences which were instrumental in producing such men as Lincoln, Dwight L. Moody, David Livingstone.

The family prayer and reading of the Bible daily, can never be forgotten in after years.

One of the greatest spurs to ambition is reading. Parents now have every facility to obtain literature at reasonable prices. At ten, David Livingstone went to work, and helped to support the family, and during his day's toil at the cotton factory, put his books on the spinning jenny, in the roar of machinery, spent hours of study at night until his mother would go and blow out the candle. He was just as fond of rollicking as other boys, but both sides of his nature were being developed by the pious example of his parents in a poor but happy Christian home.

Apart from the spiritual aspect, many boys and girls could improve their position in life by using evenings and spare moments reading books of education and inspiration, the lives and the works of our great poets, musicians, and men and women who have found out that true happiness consists in giving and doing, not getting. What is more pleasant than a family circle reading a good book, and discussing it together. A taste for reading and self-improvement can be created and cultivated. Another means of keeping the boy and girl at home is to encourage them in some useful hobby of an educational nature.

The Church must awaken to the fact that spiritual zeal is the needed factor to move the people to a right condition of living. Too often it depends upon organized efforts instead of the spirit of God. Jesus Christ said, "I, if I be lifted up, will draw all men unto Me." Jude, the apostle, exhorts us to "contend earnestly for the faith once for all delivered to the saints."

The Church is called not to pamper to the material desires of man's mind, but to enthuse its young people with the pioneer faith of the Martyrs to follow the Captain of their salvation, with strong and loving characters to minister to the great world's needs.

The Day School has a distinct advantage in the fact that it has the most impressionable years of a child's life in which to instill the principles of religion and a general foundation of sterling qualities. Its great need is men and women teachers of sound education and Christian character. May the Home, Church and School have a clear vision of the splendid present-day opportunity, and go forward accomplishing that which will last eternally.

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## Some Reflections on the State of the Church.

Rev. Canon H. P. PLUMPTRE, M.A., Toronto, Ont.

THOSE who are satisfied with the present condition of the Church, and see no need for change or reform, have some cause for congratulating themselves to-day. The Revision of the Prayer Book, on essentially conservative lines, has given us for an indefinite number of years a book of worship in which there has been "no change in doctrine or principle." We stand to-day where we did at the Reformation.

During the war a great deal was said and written about "Reconstruction" in the Church. Now, a year and half nearly after the signing of the armistice, nothing has taken place to justify these prophecies. "The wish was father to the thought," people are saying. The men have returned and they find the old Church unchanged.

And now, again, the Forward Movement has realized the utmost hopes of its promoters. "The success of the A.F.M.," it might well be said, "is a conclusive reply to the pessimists who told us that all was not well with our Zion."

We should not allow these facts, however, to blind our eyes to some very serious features of the present situation.

(1.) The outstanding fact of Church life to-day is the drift of the rising generation from the Church, and the difficulty in recruiting the ranks of the ministry. A book was recently reviewed in the "Canadian Churchman" entitled "The Home and Religion." The subject is so worn and thread bare, that few, it is to be feared, will procure and read the volume. And yet "The Army and Religion" is really, with relation to the whole subject, what a judge's summing up is in relation to all previous evidence. It is "the last word" upon the subject, delivered with authority. Thirty-one prominent men and women composed the Committee of investigation, half of them Anglicans, half Non-Conformists. A more representative or influential group could hardly be imagined, a fact which guarantees both the breadth of the enquiry and the sanity of the conclusions.

The verdict of the book is summed up in four pregnant words, "Complacency is an absurdity." For what are the facts? That not more than 15 per cent. approximately of the rising manhood of England "are in any vital touch with organized religion." Since the Church of England and Non-Conformity share about equally the Church population of the country, this means that about 7½ per cent. of England's young manhood are active, interested members of the Mother Church. In other words, in the birth-place and home itself of Anglican Christianity, in spite of all prestige and influence possessed by the National Church, 92½ per cent. of the population either do not belong to the Church of their fathers, or are merely nominal members.

Now when all allowances have been made for not all the blame assuredly rests with the Church, and when the misleading character of "mere statistics" has been fully recognized, the facts revealed and vouched for in this book, with two English Bishops on the Committee of investigation, must fill every thoughtful member of our Church with serious misgivings and alarm, to whatever branch of the Anglican Communion he may belong. Truly if there is any blame to be assigned, it rests, not with, these who propose changes, however, radical or revolutionary, but with those who are placidly content with things as they are.

The purpose of this article is to show that though on the surface—specially for us in Canada—there are few signs of change, yet taking a wider outlook there are "movements" afoot in the Anglican Church, in different parts of the world, which are already leaving or which are destined to leave their marks upon the Church's life.

There are, in fact, four "Movements" in the Church of England.

### I. THE SOCIAL SERVICE MOVEMENT.

A tremendous development has taken place in the interest shown by members of our Church in social and industrial problems, and in their desire that the Church, in its corporate capacity, should exercise its influence in promoting social reform. Practical evidence of this awakened interest is to be found in the creation of our

own "Council for Social Service" by the General Synod, with a fine record of work accomplished already to its credit, and in the publication of the report entitled "Christianity, and Industrial Problems" by the Archbishops' Fifth Committee of Enquiry in England. Both in the Church and outside that report has been hailed as a landmark defining with definiteness and courage the Church's attitude to social and industrial problems. The opposition to it has been the best evidence of its progressive character.

### II. THE CHURCH UNITY MOVEMENT.

In three branches of the Anglican Communion forward steps have been taken.

(1.) In England two Interim Reports have been issued by joint committees, preparatory to the World Conference on Faith and Order. These reports have been widely hailed as indicating a real advance towards a "Entente Cordiale" between the Established and Free Churches of England. Several unity manifestations have also been published signed sometimes by Bishops and other prominent Churchmen. In many churches, notably in Canterbury, Bristol and Durham Cathedrals, invitations have been extended to Non-conformists to preach. The Bishop of Norwich, speaking himself in a Baptist chapel, suggested that such proceedings should be "authorized," provided that preachers accepted the first three terms of the Lambeth Quadralateral. Several other Bishops have publicly endorsed the proposal. It should be added that a strong committee, with Bishop Gore as Chairman, has been appointed to negotiate with the Eastern Church.

(2.) In Africa, the famous Kikuyu controversy was brought to a close in 1918 by the adoption of a joint constitution, which embraced if not all that the Bishops of Uganda and Mombasa had originally asked for, yet a workable scheme of co-operation between the Church of England and the other Christian bodies in the missionary field.

(3.) In India, it is not too much to say that there is seething discontent with existing divisions. Every step towards national independence is also a step towards Christian unity. "The Indian sheep"—said a native Christian—"would soon be in the same fold, were it not for the watchfulness of the European shepherds." In the south of India definite and important steps have already been taken towards the creation of a United Church and the movement is spreading rapidly all over the country. In this development Anglican Bishops are taking a prominent and sympathetic part. ;

### III. THE FELLOWSHIP MOVEMENT.

An interesting experiment is being inaugurated in England, which is, in effect, a combination of the four movements here referred to.

Dr. Percy Dearmer and Miss Maude Royden, names "familiar as household words" among English Churchmen, have arranged to begin Sunday Fellowship Services on new lines in a London hall. Their joint letter to the Bishop of Kensington, who is on the Advisory Council, explains their purpose:—

"Among students and the younger generation specially there is an alarming number—and those often among the ablest and most religious—who are estranged from 'organized religion,' who have, as they say, 'no use' for the Churches. The effects in the next twenty years will be most serious, unless some people make efforts to draw in those who are not attracted by the parish Church. There is a crying need at the present time for experiments, in the creation of a more vivid sense of fellowship among Christian peoples; in the services which may be rendered by the laity; and by women, who have been even less valued by the Churches than laymen; in the revision of the Prayer Book, and in many other directions. We desire further, to bring into the service of religion all that is lovely in music and the other arts, and we especially hope to develop the Church music of our own country as the peculiar gift of the English Church. We hope to keep in close touch with the Church of England, with her life and work; but since we look forward to the day when reunion shall be an accomplished fact, we are asking a few sympathetic members of other Churches in this country to give us their sympathy and support. We hope to hear Free Churchmen and women,

as well as others, at our services and discussions. If such a beginning, however, humble, were made, we believe that there are many laymen and women of high devotion and ability, and not a few priests engaged during the week in other work as writers, teachers, or organizers, who would gladly break fresh ground in many places in the same way."

The Advisory Board of the Fellowship contains the names of three Bishops and of many prominent Churchmen. Of the movement as a whole we can only say, "If this council or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it." Let us be thankful that there is among the leaders of the Church to-day a willingness to make experiments and "break fresh ground" so different from the spirit of exclusiveness which drove the followers of Wesley into schism.

### IV. THE MODERNIST MOVEMENT.

"Modernism" is not a particular school of thought, still less a particular Creed within the Church; modernism is the spirit which seeks in every age to adopt the teaching of the Church to the new knowledge of the day. Only those whom Bishop Dowder has called "the dullest opponents of all change" can doubt that the religious development of the last 370 years has entailed, or will entail some change in the religious beliefs and formularies of our Church—a change which is inadequately registered by the removal of a few archaic words and phrases from our Prayer Book. Not only has modern science revolutionized our thinking about God and the universe, but the historical criticism of the Bible has modified—for most of us—our views of inspiration.

Christian doctrine cannot remain permanently unaffected, and modernism is the attempt to find a true synthesis between the permanent and the transient elements of our Faith. At present what were regarded as modernist views of the Old Testament a few years ago have now won general acceptance. With regard to the New Testament the storm-centre to-day, there is much greater reluctance to admit the demands of a criticism which seems to touch too closely upon the Person and work of Jesus Christ. We must possess our souls in patience, content to be guided, for the most part, by the riper scholarship and the more experienced theologians of the Motherland. We should rightly mistrust ourselves if we anticipated any movements in the Home Church; it is not likely that if modernism there compelled any change in the Church's teaching, that we in Canada should lag far behind. We may confidently believe that a Faith which has outlived the storms of nineteen centuries will remain, in all its essentials, the beaconlight of ages to come. That very confidence, nevertheless, should make us willing to subject that Faith to the freest and most untrammelled criticism, holding, with Archbishop Temple, that "if the conclusions are prescribed the study is precluded."

These four movements are undercurrents to-day, and their influence is comparatively small. But they are bound, in the opinion of the present writer, soon to rise more powerfully to the surface and to change in no small degree the tenour and direction of the Church's life. How great then is the need of the prayer to the Church's Divine Head, "Let thy continual pity cleanse and defend thy Church," and "Preserve it evermore by thy help and goodness."

### SOME THINGS ABOUT JAPAN.

Rev. Dr. Harrington, an American missionary, writes in "The Christian," as follows on the social, moral, and industrial condition of Japan:—

"Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions, and spend in vice twenty million dollars (\$4,000,000), and probably the clandestine houses could show even higher totals. By social vice, intemperance, and wretched industrial conditions, Japan is destroying her own physical and moral health. To supply the wastage of human life and health in the great factories, half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labour amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world."

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(Established 1871.)

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in Canada

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## Correspondence

### THE C.M.S.' DIFFICULTIES AND OUR FORWARD MOVEMENT.

To The Editor, Canadian Churchman.

Sir,—I am sure that all the members of the Canadian Church who have participated in any way in the Forward Movement are more than pleased with its financial results, which far exceed the expectations of all but the most sanguine. We ought to feel encouraged and thankful, and I trust we do.

Lest, however, we should be exalted above measure, instead of being humbled by the thought of the doubts and hesitation with which we began the Movement and the great things God has done for us in enlarging our vision and increasing our faith, may it not be well to recall the proposal made at the meeting of the Board of Missions in September, 1918, to which the A.F.M. owes its origin.

The proposal was that we attempt to raise an endowment fund of \$250,000 for the benefit of the Indian and Eskimo work, a large part of which, it was suggested, should be raised in England by a deputation from Canada. In addition, it was proposed to ask the C.M.S. to continue for the years 1921-5, inclusive, the sum of £2,000 as an annual block grant in aid of the work.

A good deal of opposition was offered to this scheme, especially by some of the lay members of the Board, and particularly in regard to the proposal to solicit aid from England, either by a deputation or otherwise. An amendment to add to the proposal these words, "That it be an instruction to the Board of Management to make every effort to raise the capital fund in Canada before going outside," did not carry, but the laymen succeeded in getting a committee appointed which a little later set before the Church an objective of \$2,500,000—just ten times as much as the original proposal—and which was to include much-needed help for

diocesan funds and foreign missions. However, the idea held by some of securing help from England was not entirely abandoned, and, finally, the C.M.S. promised a parting gift of £25,000.

Now, what do we hear about the splendid old C.M.S., which is responsible for more than half of the foreign missionary work of the whole Anglican Communion? The Society is so short of funds that missionaries in England on furlough are not being sent back, but are asked to seek remunerative employment at home. Missionaries in Japan have been asked to take positions as teachers in order to relieve the Society of part, or the whole, of their support, while a letter just received from Bishop Lea tells us that he has already dispensed with the services of some of the Japanese workers because of lack of funds to support them.

The home office of the C.M.S. has issued a statement that, owing to the increased cost of carrying on work in Eastern lands, a permanent increase of £200,000 annually must be secured or many important mission stations will have to be closed.

In view, therefore, of the financial success of the Anglican Forward Movement in Canada, and the serious straits to which the C.M.S. has been brought, would it not be the kind thing—the right thing—for the M.S.C.C. to ask the C.M.S. not to send us the £25,000 she so generously undertook to provide as a final token of the interest and affection she has always manifested towards Canada, and especially for the remnant of the aboriginal races in our midst? This I humbly, but earnestly, suggest should be done.

J. Cooper Robinson.

Toronto.

### THE ANGLICAN FORWARD MOVEMENT.

To The Editor, Canadian Churchman.

Sir,—The close of the present week sees the objective of the Anglican Church of \$3,000,000 practically guaranteed, and for this every loyal member of the Church should be unfeignedly thankful. And still the question arises, "Have we attained our objective?"

The Rev. Dr. John MacNeill, president of the Ontario-Quebec Baptist Association, sounds a note of warning that may well be laid to heart by Christians of every name which I venture to quote:—

"Leaders in all communions have recognized the peculiar dangers of the strictly financial side of the Forward Movement. Its chief danger lies in the fact that we may regard our Forward Movement ended and pronounce it a success when our financial objectives have been so gloriously achieved. It is that danger we have feared most.

That so many of our people are anxious at this point will minimize the peril. The peril is great if any Church shall not regard this week as the inauguration rather than the consummation of the Forward Movement. The peril is great if any pastor shall fail to lead and organize and inform and inspire his forces as earnestly and anxiously to win souls as to win dollars. The peril is great if any official or church member should now say: "I have done my part." The peril is great if we fail to vision the future possibilities in spiritual achievement which are now so evident. It is now we need to watch and pray lest we miss the road and wander into the desert of spiritual impotence and barrenness of soul."

This is a time for thankfulness but not for self-complacency. We have heard the command, "Speak unto the children of Israel, that they go forward." We need the reminder spoken

to Joshua by the Lord, "There remaineth yet very much land to be possessed."

W. O. Raymond.

### KING'S COLLEGE, WINDSOR.

To The Editor, Canadian Churchman.

Sir,—I am in hearty accord with Rev. H. Bedford-Jones' reply to Mr. H. Michell. The day of the small college is not past. Twenty years ago certain educationists talked in this strain. Since then the usefulness of the small college has been abundantly demonstrated. Down here in the maritime provinces we have a number of small colleges, every one of which is enjoying great prosperity and rapidly increasing its membership. At the time of the fire King's had the largest attendance in its history. It was practically clear of debt, and prospects were very bright for the near future. Small colleges, with their intensive work, their spirit of camaraderie, their discipline, and the close contact between the Faculty and students, are an educational asset which we cannot afford to lose. The larger universities are, of course, invaluable for specializing and post-graduate work, but for the laying of foundations and for the imparting of an education to the great multitude of those who have neither the time, money or inclination for specializing they are of great service. King's College will, I believe, be restored on its present foundation. The feeling down here in favour of doing this is running high among our Church people and all classes of the community, and I have no doubt will make itself effective.

A Priest of Nova Scotia.

### SHOULD THE CLERGY SMOKE?

To The Editor, Canadian Churchman.

Sir,—I am writing as a layman. I have never acquired the habit of smoking. Two or three times in my life I tried to learn, but the effort made me sick, which was in itself a sufficient reason for causing me to desist. The habit is surely contrary to nature, for nature revolts against it, sounding an alarm note as soon as one attempts to acquire the habit. It has been well said that if nature intended man to make a stove-pipe of his head a passage would have been provided by which the smoke could escape instead of its being expelled through the mouth.

I am always glad that I never acquired the smoking habit. Many an inveterate smoker has complimented me concerning my freedom from this form of slavery, and even some who tried to uphold it have conceded that I was "just as well off without it."

Not only is the habit contrary to nature; it is often very injurious to health. A friend of mine who had asthma was advised by his doctor to smoke. Soon after he acquired the habit he developed cancer of the lip and died in consequence. Another friend of mine—a clergyman, died of cancer of the stomach, said to have been contracted through smoking. Another acquaintance died of heart disease which was certainly due to smoking. We all know that the "tobacco heart" is a common complaint among smokers. Such observations have helped to convince me that the habit is far from desirable.

Another reason why I do not smoke is that I have no money to waste in this way, although I am much better off financially than many who are given to the habit. If smoking is not a sin, I am quite certain that waste is. I suppose very few smokers do not spend at least \$25 a year in tobacco, and the average smoker spends very much more. Think what good might be done with all the money wasted in this way! Of course, it may be said that a great deal of

money is wasted in other superfluities, but I am now concerned with the tobacco superfluity. As a Christian who must render an account of his stewardship, I cannot conscientiously use tobacco.

Many who are addicted to the smoking habit say that it is beneficial—that it has a soothing effect upon the nerves. That it has a soothing effect may be conceded, but that the effect is beneficial I deny. The people who talk about this soothing effect are at a terrible loss when they cannot obtain the weed—hence the habit is an unfortunate one.

Again, the men who talk about the soothing effect would never tolerate the habit as regards their wives or daughters. Yet women's nerves need to be soothed quite as much as men's, but it would never do for women to smoke! But, why not? Sauce that is good for the gander ought to be equally good for the goose. But as a matter of fact, women are daily acquiring the smoking habit and will continue to do so until men set a better example.

If the foregoing tells against the layman, it tells with far greater force against the clergy, who of all men ought to set a good example. Thousands of boys are ruining their health through the cigarette and other forms of the tobacco habit. The clergy who are addicted to this habit are quite incapable of helping them to overcome it, and it is surely the duty of the clergy to help the weak ones. But the clergyman who smokes sets a bad example to his flock. He may preach self-denial, but in act he denies it, for he is himself the slave of a wasteful and pernicious habit.

At the present moment I am thinking of a clergyman—a very good man—who is addicted to smoking. As a consequence, his power for good is greatly weakened, for he smells so strongly of tobacco that many refined people do not like to come into his presence.

It is perfectly true that some clergymen smokers have been very successful in the work of the ministry, but few would venture to say that their success was in any way due to the use of tobacco. They were successful in spite of the habit and would have been even more successful had they avoided it.

Practical Churchman.

### DEPUTATION WORK AND THE LATE REV. H. GIRLING.

To The Editor, Canadian Churchman.

Sir,—Your editorial, in the issue of February nineteenth, paying its well-deserved tribute to the heroic character and work of the late Rev. Herbert Girling, is open, as far as it relates to the M.S.C.C., to certain unfortunate and harmful inferences. Therefore, at the request of the Executive Committee, beg you to publish the following considerations:

1. Mr. Girling was not a missionary of the M.S.C.C. but of the diocese of Mackenzie River.

2. On Mr. Girling's arrival in Ontario, last summer, I consulted him with regard to the possibility of his undertaking some deputation work under the auspices of the M.S.C.C. He informed me (in writing) that it was his intention to proceed to England, in connection with the printing of his translations into Eskimo, and returning to Canada in the autumn to enter for a course of instruction in the Diocesan Theological College, Montreal.

3. Late in the autumn Mr. Girling wrote me saying that he had changed his plans, and enquired whether, upon his arrival in Canada, the M.S.C.C. could make use of his services in work on deputation? To this letter I replied in the affirmative.

4. On his arrival in Toronto I refrained from arranging a deputation tour for him under the M.S.C.C. leaving him free for such work as

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he might see fit to undertake, in and around the city of Toronto, in the interests of the Forward Movement.

5. I saw Mr. Girling and conversed with him after his discharge from the hospital following the successful performance of a minor operation. Neither by direct statement, or by way of suggestion, did he give me, or any one else in the M.S.C.C., the impression that he had left the hospital prematurely owing to inability to pay further expenses.

6. Though not a missionary of the M.S.C.C. I arranged that he should undergo a careful medical examination by the Society's physician, and was awaiting the latter's report when I heard that Mr. Girling was dangerously ill in Ottawa suffering from double pneumonia.

7. Mr. Girling went to Ottawa in response to an official request that he should appear before the Reindeer Commission of the Government.

8. When he left for Ottawa he was in the first stages of influenza with a temperature of one hundred and one degrees.

9. Mr. Girling took the journey to Ottawa from a compelling sense of duty, in spite of the earnest advice, to the contrary, of his host and hostess; in the face also of the repeated warnings, concerning the danger of such a course, published by the Toronto Medical Officer of Health and by other medical authorities.

10. Mr. Girling's death, therefore, was due to double pneumonia following upon exposure when he was suffering from a high temperature due to influenza. In this respect, unfortunately, he was but following the example set by too many medical men, who, responding to duty defied the grave first symptoms of influenza and fell victims to its fatal associate, double pneumonia.

The Society's physician referring to Mr. Girling's general health wrote, after his death, "he consulted me on February 2nd, and I found him in a fairly good physical condition."

I have set out these facts under the conviction that such a statement is due to the many friends and supporters of the M.S.C.C. who, we are given to understand, are gravely disturbed and troubled by the harmful impressions to which your editorial has given rise; in so far as it seemed to indicate that the M.S.C.C. does not pay sufficient regard to the health of its missionaries.

Needless to add we join wholeheartedly with you in your splendid tribute to the saintliness of Mr. Girling's life, the heroic character of his work, the enduring testimony and inspiration of his example.

The rule of the M.S.C.C. for missionaries on furlough reads:—

"Missionaries on furlough shall be allowed at least one-third of the period for rest" and "no missionary on furlough shall undertake any work during the last two months immediately preceding his (her) return to the field."

This wise and due provision for rest and recuperation the M.S.C.C. seeks, carefully, to observe.

S. GOULD, General Secretary, M.S.C.C. Toronto, Ont., February 27th, 1920.

HOW TO LIVE A HAPPY MARRIED LIFE.

- Worship in both church and home be careful to maintain. Energy exhibit, each in duty's true domain. Deference to each other's wants to pay do not disdain. Leisure once a year procure by steamboat, car or train. Openness allow to mark expenditure and gain. Cheerfulness display, although your sunshine yield to rain. Kindness ever manifest in sorrow or in pain.

P. L. S.

A Word From the Editor

There are, perhaps, some who imagine that an editor's work is simply that of a literary middleman, receiving manuscripts from anxious authors and printing them for eager readers. The following are all extracts from letters received at the office, and will give an idea that is somewhat different. We value the frank statement of opinion. Its diversity might be considered a difficulty, but its expression shows an interest which is the life of the journal.

"I hesitate to recommend the 'Canadian Churchman.' My parish is a country parish, and by reading articles and letters that sometimes appear, my parishioners get questions raised in their minds which are not good for them."

"The Churchman is reasonable, wide-awake, not mawkish, etc."

"We need the ventilation and discussion of up-to-date topics. Our laymen are thinking. Anything but frank discussion loses their confidence."

"Your correspondence page is nothing but a lot of wrangling by clergymen about things that don't interest us out here at all."

"I always turn to the Correspondence Columns as soon as I have read the personals. I am glad to see that it is getting more active lately."

"How is it your paper is \$2.00 a year and I can get the 'Farmer's Sun' for \$1.50 a year and it is bigger too?"

"I don't see how you manage to put out such a paper for the money. I wish your circulation might be increased so you would come out even anyway."

"If you don't put more Church teaching in, the faithful will have to stop their paper. It's Church money that runs the paper anyway."

"The strong positive note of the editorials always insisting on the things that matter most and the definite contribution Anglicans are able to make is a great satisfaction to me."

"Spectator's items are generally away above our head. We don't know much what he is driving at. Why doesn't he get down to something practical?"

"Whatever you do, keep Spectator on. I don't always agree with him but he generally digs up something worth while."

"Do you mind my saying that I think that a lot of the small paragraphs and tales you print at the back of your paper is only a waste of space."

"I am glad that you are finding room for some things that interest children. My little boy always brings me the Churchman and asks me to read to him."

"Dear Mr. —: Who are you anyway? It would be much more satisfaction to know whom I have to thank, etc., etc."

Nearly two years ago when the present editor undertook the work, the office stationery was printed in due form with the names of the Editor and Business Manager. Now they are included in the house ad. in response to such kind interest.

The church people of Bournemouth, Hampshire, has given the sum of £1,200 towards the building of a memorial church in the overseas Dominions in some place that had a worthy war record. Great satisfaction is felt in Australia that Gilgandra, an up-country town in New South Wales, has been chosen to receive this gift. This town is in the Diocese of Bathurst, whose Bishop did splendid work at the front, and who returned to Australia with the rank of Brigadier-General.

The Home and Religious Training

Rev. T. H. COTTON, D.D., Toronto

IS this not a mistake—the association of the Home with Religious Training? Isn't religious training the work of the Sunday School —of the Church? So we seem to think, or at least, we act as though we thought so. But no, a thousand times no! The home is the place where children most of all get their religion and here best of all religion can be taught. Sometimes the religious training of the home is good, sometimes it is bad, sometimes indifferent. But what does it matter? What is the object of it anyway? Let parents think of this for a moment. Religion is not a frill like the writing of a good hand. It is not a cultural luxury like a good musical education. Religion colours the whole circle of life from centre to circumference. A child's, as a man's religion, is the fundamental principle upon which the whole life is based. "There be gods many, and lords many" as St. Paul says, and if the household god is selfish and greedy that, in nine cases out of ten, will be the religion of the child. If the household god is envious, spiteful, jealous, that will be the religion of the child. If the household god is a liar, or a thief, or otherwise immoral that will be the religion of the child. If the household god is gold, or pleasure, or luxury, or fame, such will be the religion of the child. But if the household God is "The God and Father of our Lord Jesus Christ" "long suffering, plenteous in goodness and truth," holy, pure, loving, forgiving, and redeeming, such also will be the religion of the child. The child's religion is the religion of the atmosphere in which it draws its earliest breath, it drinks its religion with its mother's milk.

"As the twig is bent the tree is inclined." So runs a common proverb, and every honest person knows it is profoundly true—true for the great majority of mankind. Extraordinary experiences which are the means in God's hand of revolutionizing some lives, are after all, vouchsafed only to the few. The great mass lives true to the religion of the home of childhood. How heavy a responsibility then is laid upon us parents in that we lay for our children in the home, in the most commonplace looks and words and actions, in our conversation, our personal habits, our reading, our writing, our amusements, the fundamental principles upon which they shape their young lives. Therefore, for our own sakes, for our children's sakes, for the sake of the future of the race, we parents ought to live close to God, we ought to live ideally noble, pure and consecrated lives.

But while the consistent example which we set before our children is perhaps the greatest factor in the shaping of their religious and moral convictions, yet surely that example should be supplemented by more or less systematic training. The regular reading of the best portions of the Bible family prayer, instruction in the Sunday School Lesson, our attendance at Church services with our children, all these simple offices cannot but add greatly to the sum total of the effect of our own religious standards and convictions upon the lives of our children.

There are some words in the Report of the Archbishops' Committee on "The Teaching Office of the Church" which are well worth repeating here, and with these we close.

"An inquiry into the failure of the Teaching Office of the Church really involves the problem of renewing the

spiritual life of the home in all classes of society and of restoring the essential elements of a healthy environment for the young—viz., a godly example in their elders discipline, and a freedom from that distraction and that excitement which at the time prevail far and wide.

"Again even in homes where religious education is conscientiously undertaken, an idea of religion deeply rooted in popular Christianity, causes it to be introduced to children either as a meaningless excrescence on the moral life which they to some extent understand, or as a stern and repressive interference with their natural inclinations. Children grow up to conceive of Christianity as something divorced from such natural instincts as those of joy, sympathy, venturesomeness, chivalry and the sense of beauty.

"Hence not only are many children quite ignorant of sacred things when they come to school, but a large proportion of those who have had some teaching have imbibed with the teaching a deep though silent prejudice against religion."

THERE ARE SOME WARM HEARTS IN THE WORLD, AND HERE IS ONE.

On reading the article, "A Country Minister," by Miss Payne, in a recent issue, the wife of one of our far western clergy wrote to Miss Payne as follows:—

Dear Miss Payne:

Being the wife of an Indian missionary for twenty-three years, the mother of seven children, and all my life blessed with good health, one of God's richest blessings. We have never lacked any good thing, for God is gracious.

On hearing from you, I would like to help in the way of \$5 the invalids of the country minister you mention in the "Canadian Churchman."

ATTEND A SUMMER SCHOOL IN 1920.

The Summer School Committee is again planning to hold a series of Summer Schools throughout Canada under the joint auspices of the M.S.C.C., the General Board of Religious Education, and the Council for Social Service. At Lake Couchiching special attention will be given this year to the provision of special advanced as well as general courses in the various subjects: Bible Study, Mission Study, Teacher Training and Social Service. The dates of the school at Lake Couchiching are July 2nd to 9th; at Knowlton, June 28th to July 3rd. The dates of the other eastern schools and of the series to be held in Western Canada have not yet been decided. All Church workers, who can possibly manage it, will find it very distinctly worth while to attend one of these schools. Branches of the W.A., Sunday Schools, Social Service organizations, branches of the A.Y.P.A., Chapters of the Brotherhood of St. Andrew and other Church organizations should endeavour to send at least one representative to the nearest Summer School.

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**All Over the Dominion**

The Bishop of Toronto preached in St. Michael and All Angels', Wychwood, and at St. Olave's, Swansea, on March 7th.

The annual report of the parishes of Ludlow and Blissfield, N.B., of which Rev. Arthur J. Patstone is Rector, showed progress in every department.

In order to take a prolonged rest in the hope of regaining his health, Rev. A. S. Partington, Rector of the parish of Moore Park and Rapid City, left on February 25th for Victoria, B.C.

A week's mission at All Saints' Church, Toronto, was held last week by Prof. H. W. K. Mowll, of Toronto. Bible readings and children's services were a feature, besides the regular mission services.

The Commercial Club, of St. John, N.B., at an executive meeting decided to take steps to learn if King's College might be induced to locate in St. John instead of rebuilding the structure at Windsor recently destroyed by fire.

A meeting for the election of members for the Local Council of the Brotherhood of St. Andrew was held

bell Greenwood, who are leaving to make their home in Collingwood. Mrs. Greenwood is a life member of the W.A., and has always been an active and interested member. Mr. Greenwood has always been an active worker, warden for a great many years, and a member of the choir. The Rector bade them God-speed and made a presentation from the congregation.

The Venerable Archdeacon of York, the Rev. G. Warren, recently dedicated in Christ Church, Woodbridge, Ont., memorials to the late Rev. Wm. Evans, L.Th., of alms-basin and plates and a lectern Bible; also a tablet to the memory of Lieut. L. Wallace Wood, B.A., LL.B., who fell in the great war. At St. John's, Castlemore, he also dedicated brass vases and a handsome font in honour of the sacrifices and services of our men at the front. Rev. R. B. Patterson is the Rector.

The annual meeting of St. Andrew's parish, St. Andrew's, Man., was held last month. Very encouraging reports were received. It was noted that progress is being made with the memorial tower at St. Thomas', Lockport, and that this tower would pro-

**Anglican Forward Movement Results**

The total figures to date are \$3,103,177.72

**EVELYN McRAE, Commissioner**

in St. George's Schoolhouse, Toronto, March 2nd. Addresses were given by Lieut. Walter Burd, D.C.M., of Wycliffe College, and Mr. Evelyn Macrae.

The Parochial Mission at St. Luke's Church, Toronto, began with a service of preparation for Holy Communion last Saturday evening. The preachers on Sunday were the Missioners, the Rev. Father Frere and the Rev. Father King, M.C., of the Community of the Resurrection, Merfield, England.

In St. Mathias' Church, Halifax, the Rector, Rev. T. H. Perry, is preaching a course of Lenten sermons on Sunday mornings on the subject of "Immortality," and in the evenings on "The Verities of the Christian Faith." St. Mathias' has exceeded its apportionment for the A.F.M. by nearly 100 per cent.

At the seventeenth annual meeting of the Montreal Jewish Mission, held on March 2nd, Canon Gould gave an address. The annual report, presented by Rev. D. J. Neugevirtz, and the treasurer's report, presented by R. J. Buchanan, both showed an encouraging state of affairs. Bishop Farthing, presiding, announced Mr. Neugevirtz' retirement for a prolonged rest after seventeen years' missionary service.

A number of the members of Georgina parish met at the rectory, Sutton West, on Friday, February 27th, to bid farewell to Mr. and Mrs. Kir-

vide more accommodation for the Sunday School scholars. The debt on the rectory had been practically wiped out during 1919, principally owing to the efforts of the ladies. The proposed budget will call for subscriptions as follows: St. Andrew's, \$878; St. Thomas', \$646; St. Matthew's, Cloverdale, \$370.

The annual meeting of Georgina parish, Sutton West, Ont., was held recently. The accounts were presented, showing total receipts during the year of \$2,971.29, and a balance on hand of \$501.16. The amount raised for missions and beneficiary funds and special appeals, as Armenian Relief and Serbian Relief Funds, was \$596.43. The Forward Movement was discussed, and it was unanimously agreed to place a voluntary objective at \$800. Seven scholars of St. James' Sunday School were candidates in the annual examination conducted by the Board of Religious Education last November.

**Preferments and Appointments**

Harrington, Rev. J. S., L.Th., to be Rector of Campbellton, N.B. (Diocese of Fredericton.)

Painting, Rev. T. D., M.A., Rector of Deloraine, Man., to be Rector of Elgin, Man. (Diocese of Rupert's Land.)

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**Columbia Coast Mission**

ON February 24th the annual meeting of the Board of the Columbia Coast Mission Inc., was held in Victoria. A fairly good representation of the members, both from Victoria and Vancouver, was present.

The accounts as presented by Mr. T. F. Barton, Secretary-Treasurer, showed that though the cost of operating had gone up more than any year during the war, the income derived from the three hospitals operated by the Mission had decreased, owing to strikes and shut downs among the camps.

Rev. Mr. Houghton, Financial Agent for the Mission had made a splendid showing, having obtained over \$9,000.00 but not enough to overcome the great difference between income and expenditure, by some \$9,157.00.

The following is a resume of the Secretary-Treasurer's report:—

RECEIPTS.	
Hospital earnings .....	\$16,684.73
Government grants for hospital .....	4,760.43
Government grants for doctors .....	1,300.00
Government grants, special .....	1,500.00
Donations (including \$64 from W.A.) .....	146.55
<b>Total hospital receipts</b>	<b>\$24,391.71</b>

For Church Work:—	
Grant from Dio. of New Westminster .....	\$ 250.00
Grant from Dio. of British Columbia .....	524.94
Grant from M.S.C.C. ....	2,000.00
Grant from B.C. and Y. Church Aid Society ..	452.00
Grant from S.P.G. ....	40.30
Grant from St. Paul's Church, Toronto (for Mission Ship "Makehewi") ..	500.00
Grant from the Woman's Auxiliary .....	653.27
Grant from Girls Friendly Society .....	6.30
Collections at services, etc.	1,065.91
Sale of launch .....	200.00
<b>Total receipts</b> .....	<b>\$ 5,692.72</b>
General donations .....	7,709.80
<b>Grant total receipts</b> ..	<b>\$37,794.80</b>
Liabilities .....	9,157.40
<b>Total</b> .....	<b>\$46,951.63</b>

EXPENDITURES.	
Expenditure for hospital work .....	\$34,261.32
Expenditure for Church work .....	9,336.96
Purchase of Mission Ship "Makehewi" .....	3,353.35
<b>Total</b> .....	<b>\$46,951.63</b>

The Superintendent, Rev. J. Antle, read a report of the hospital and Church work during the year. The amount of hospital work done in Columbia Hospital, Van Anda, and St. Michaels, Rock Bay, had not been up to last year for the same reasons that the income of the hospitals was below normal. St. George's, Alert Bay, had increased its work enormously during the last quarter of the year, and at the present time was running to capacity.

The outlook outlined by the Superintendent was the most interesting part of his report and was endorsed by the Board with enthusiasm.

Investigation into the health of the Indians of the district around Alert Bay by the Mission doctor, Major G. H. Wilson, has brought some very startling facts to light, and the Board, following his urgent advice, has authorized the Superintendent to go at once into the matter with the Indian Department with a view to erecting a small building specially equipped to take care of all Indians who are afflicted with tuberculosis. Mr. Antle will in a few days go to Ottawa for this purpose. A residence for the doctor has just been completed in conjunction with St. George's, Alert Bay.

A further expansion of the Mission work will take the form of a small hospital in Drury Inlet. This hospital will be built, equipped and financed by a group of lumbermen operating in that locality, chief among whom are Messrs. Munn and Dempsey, the Mission giving the benefit of fifteen years experience to the prospect, and expectations are that in a very short while a small but well equipped emergency hospital will be ready for service at Carriden Bay, Drury Inlet. With this expansion in view, the Mission will have to inaugurate its own forward movement, and hopes to give some of those, who missed giving to the United Forward Movement of the Churches, an opportunity of helping an institution, which fifteen years ago made a very distinct forward movement into what was then an almost unknown country, to succor and help a class of men whose needs were ignored and their very existence almost forgotten by Church and State.

It is expected that the yearly grants to the Mission from the Government and the Church organizations will be increased this year and that the sum of \$25,000.00 will be collected from these and the public, to bring the hospital plant up to normal, after five years of over rigid economy and to take care of the expansion already outlined. To this must be added a continuance of an effort, already well begun, to increase the earning capacity of the hospitals and bring them nearer to a condition of self-support.

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Of the Church work supervised by the Rev. Alan D. Greene, assisted by Rev. H. M. Bolton, the Superintendent spoke very highly and hopefully. The new boat, "Makehewi," with Mr. Greene in charge had done excellent work about the centre of the district, Quathiaski Cove, Cortes Island, Rock Bay, and surrounding places. The money had been collected for a Church Hall at Whaletown, Cortes Island, and would soon be in course of erection. The Columbia, with Mr. Antle and Mr. Bolton on Board, had gone up and down from Van Anda to Kingcome Inlet holding services wherever possible and attending to the business of the hospitals. Altogether services had been held at twenty different places and many visits made by both boats to other places.

On the whole the encouragement is great, and the outlook is hopeful. The Board passed votes of thanks to the various organizations which had helped—The W.A., the M.S.C.C., the B.C. and Y. Church Aid Society, as well as the Provincial and Dominion Governments.

The question of the sale of the "Columbia" came up, and it was decided, that owing to certain changes in the situation, such as the necessity of crossing Queen Charlotte Sound, and the high cost of ship-building it would not be wise to dispose of the larger vessel. She will, therefore, be withdrawn from the market and put into commission again as soon as possible.

A hearty vote of thanks was moved by the Right Rev. Bishop de Pencier, to Mr. Antle, Mr. Houghton and Mr. Barton, for their zealous and efficient work for the Mission during the past year.

Much regret was expressed at losing the services of Dr. C. T. McCallum who is vacating the hospital at Rock Bay, to take up special X-ray work in Vancouver, and also those of Dr. H. H. Planche of Van Anda, who has decided to locate in Victoria. The Mission will need at once the services of two good doctors to fill these posts as well as for the new hospital to be opened at Drury Inlet.

JEWISH NOTES.

A Jewish newspaper states that "205 Hungarian Jews had themselves baptized between the October revolution and the setting up of the Communist rule, 903 during the dictatorship of Bela Kun, and 1,121 since the Friedrich régime was established. Of these persons, 32 are doctors, 77 lawyers, 102 engineers, 11 chemists, 16 professors, 121 manufacturers, 402 officials, 95 merchants, 41 farmers, 101 public officials, 12 soldiers, 12 authors and 31 artists."

A Montreal Jewish paper says: "We are spiritually poor in many respects, not the least of which is the fact that our synagogues are mere empty shells, housing a small number of indigent congregants. The vital essence of religion cannot be found in them. They have no drawing power, and play so small a part in the real life of the community as to be regarded as negligible."

The Jews in Poland are not yet safe from anti-Semitic attacks. Thus reports Sir S. Samuel. A rabbi in North Africa last fall said to Mr. Guiz, missionary: "I wish I could inflict upon you stoning, burning, decapitation and hanging."—P. L. S.

ARMDALE, HALIFAX.

The Rev. W. T. Townsend, M.A., B.D., has already presented twenty-five candidates for confirmation in his new parish. At the recent service, His Grace, the Archbishop, also dedicated a brass offertory plate, the gift of a member of the congregation.

ST. JOHN'S, PORT ARTHUR, NOTES.

Rev. John Leigh, for the past two years Rector of St. John's, Port Arthur, was given a very hearty send-off on Saturday morning, February 28th, when he and his family left for Vancouver, where he will assume charge of the parish of St. John's, Mapleridge.

On Friday evening Messrs. L. C. S. Hallam and A. P. Freed waited upon Mr. Leigh and presented him with an address and a purse of \$300. In addition to this, through the generosity of one member of the congregation, railway tickets for himself, Mrs. Leigh and two children from Port Arthur to Vancouver were presented to him, and drawing-room accommodation from Port Arthur to the Pacific coast. A few days ago the Board of Trade and Navy League combined in a joint luncheon to Mr. Leigh as a mark of the esteem of the citizens for the interest he has shown in civic affairs and in the work of the Navy League. Mr. Leigh was presented with a very handsome illuminated address, the work of F. Urry, president of the Board of Trade, who is a local architect. A week ago a few members of St. John's congregation gave a private dinner at the Prince Arthur Hotel for Mr. Leigh.

Rev. John Leigh's ministry at Port Arthur has been remarkable. We doubt if he has many superiors as a preacher in the Church of England in Canada. He has a very forceful personality, and possesses great driving power and personal magnetism, so much so that he has whipped up the congregation of St. John's Church into real life and filled them with enthusiasm. The marked success of the Anglican Forward Movement drive, which, with an objective of \$3,500, attained the almost record sum, pro rata, of over \$13,000, was due mainly to Mr. Leigh's efforts.

The address presented to him by the churchwardens admirably sums up his work, and read as follows:—

"We, the wardens of St. John's Church, desire to express our great appreciation of the services rendered by you as Rector during the past two and a-half years.

"Your splendid example and teaching has stimulated the congregation to greater and more consistent efforts in Church work, and has brought about a much greater spirit of giving and self-denial than has heretofore existed.

"Also, largely through your sustained efforts, the financial condition of the parish has been greatly improved.

"We wish you and your family happiness and success in your new sphere of work, and we now tender you our sincere regret at your departure from us."

A. P. Freed,  
People's Warden.  
L. C. S. Hallam,  
Rector's Warden.

The health of Mrs. Leigh and their two children was, it was ascertained, too delicate to stand the rigorous climate of northern Ontario, so they were obliged to move further west. Port Arthur people were loth to let them go. A large crowd of people attended at the C.P.R. depot to bid them God-speed, including Mayor Matthews, who, by the way, is not an Anglican; ex-Mayor Blaquier, ex-Mayor Col. S. W. Ray, and many of St. John's parishioners. Nearly everyone had a parcel, containing some little gift for the Rector, Mrs. Leigh or one of the children. Hasty good-byes were said, and many eyes were dim with tears as the train left the station.

In the meanwhile, until a new Rector is appointed, Rev. O. L. Jull, assistant Priest, will have charge of the parish.

DIOCESE OF

The sixth annual meeting of the Edmonton Diocese of the Church of England, held at the Hotel Block, St. James' Hotel, on Saturday, February 26th, was a very successful one. The Rev. J. T. Little, Rector of St. James' Church, presided. Letters of the day were read by the Rev. J. T. Little, Rector of St. James' Church, and the Rev. J. T. Little, Rector of St. James' Church. The Rev. J. T. Little, Rector of St. James' Church, presided. The Rev. J. T. Little, Rector of St. James' Church, presided. The Rev. J. T. Little, Rector of St. James' Church, presided.

SUNDAY

OF T. Every tea present next 15th, at the corner of Hampton Avenue. The Rev. J. T. Little, Rector of St. James' Church, presided. The Rev. J. T. Little, Rector of St. James' Church, presided. The Rev. J. T. Little, Rector of St. James' Church, presided.

DIocese of EDMONTON W.A.

The sixth annual meeting of the Edmonton Diocesan Board was held, February 26th and 27th, in the Cattle-Stock Block, Edmonton, where All Saints' has been holding church meetings since the fire. Mrs. W. Fane presided. Letters of greeting were read by the corresponding secretary, Mrs. Scott, and the address of welcome to the visiting delegates was read by Mr. J. T. Little, and replied to by Mrs. Maynard Rogers, of Jasper Park, after which came greetings from sister societies in the city. Mrs. D. G. McQueen spoke on behalf of the Presbyterian women, and Mrs. R. B. Walt for the Methodist women. Mrs. Bulyea was to have spoken for the Baptist Church, but was unable to be present. Mrs. Fane then gave her president's address, and expressing regret at the retirement of Mrs. F. A. Osborne from the office of recording secretary. Mrs. Pomfret gave the recording secretary's report. Corresponding secretary, Mrs. Scott, then announced progress, the formation of new branches, and stated that the membership was now 1,000. The treasurer's report was read by Mrs. Pinckney. Total receipts for year, including balance in bank, \$3,318.88, the net bank balance being \$624.51. Total disbursements, \$3,318.31, including balance, which was \$969.57. The Dorcas Society report was given by Mrs. Niven, and the summary of it was that the following dioceses had been helped to the amount of \$947.90: Edmonton, Mackenzie River, Athabasca, Little Pine Reserve, Kangra, India, and Miss Slade's salary. Literary treasurer's report was read by Mrs. Pierce-Goulding, who said that a good library was available, and that the list of books was in preparation for distribution. Miss Tims, teacher of the Indian school at Sarcee, addressed the meeting, telling of the difficulties and pleasures of work among the still primitive tribe-folk. Interesting photographs were passed around the audience to help illustrate the talk.

On the second day, the reading of reports of city and out-of-town branches was followed by an address by Rev. Captain Lang. Dr. Gray, Bishop of the diocese, addressed the meeting in the afternoon. He drew attention to the fact that some districts of the diocese were so lonely that a married clergyman could not be expected to go to them. Six to fifteen unmarried men could be used immediately if they could be procured. The Bishop also emphasized the need of every religious body to carry its influence among the students of the university. He said that he wanted \$250,000 for a residence to be built on the university campus. Mrs. Melrose was asked to take charge of an interesting ceremony for the Junior girls, when a banner of green, with the insignia of the W.A., was presented to St. Andrew's parish girls, who won the highest marks, for their work. St. Faith's came second, and St. George's, Fort Saskatchewan, third. The girls voted \$90 to be divided between Japanese kindergarten, Indian fund and the educational fund equally. Clever reports were read from each Junior branch, and crosses were awarded to Mary Simmonds and Dolly Cliff, also Edna Arnold, Ethel Quilley and Martha Barrington. Mrs. Pinckney was elected president for the ensuing year.

SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO.

Every teacher and officer should be present next Monday evening, March 15th, at the Association meeting to be held in St. Barnabas' Parish Hall, corner of Danforth Avenue and Hampton Avenue. The following programme has been arranged: 5.30 to

6 p.m., "The Growth of the General Board of Religious Education," Rev. R. A. Hiltz, M.A.; 6 to 6.45 p.m., tea served by the ladies of St. Barnabas'; 6.45 to 7 p.m., intermission; 7 to 7.30 p.m., Lesson for Sunday, March 21st, outlined: Junior—Rev. N. B. Lamonth, L.Th., of St. Matthew's Church; Senior—Rev. W. F. Wallace, M.A., B.D., of the Church of the Redeemer; 7.30 to 8.30 p.m., "Teacher Training," Rev. R. A. Hiltz, M.A.

BRITISH TEACHERS FOR WESTERN CANADA.

The twentieth party of teachers sent out by the Fellowship of the Maple Leaf, 13 Victoria Street, Westminster, sailed on February 13th by the C.P.O.S. "Grampian" from Liverpool. The party consisted of fifteen fully-trained and certificated teachers, who will go at once into the one-teacher schools on the prairies of the West. The majority of these teachers sent out by Rev. Dr. Lloyd go to Regina and spread out over the Province of Saskatchewan, but some go as far west as British Columbia. Already many of them are teaching in the foreign settlements wherever it is possible to get a proper boarding-place. The Government have sent over to England a series of slides dealing with the school work in some of the foreign settlements in the hope that married teachers may offer for this special work. Dr. Lloyd is using these slides to illustrate his lectures all over England, and the greatest interest is being taken in the work. The two latest Bishops to be appointed to the English bench are both members of the General Committee of the Fellowship of the Maple Leaf, the Bishops of Bradford and Lincoln.

The Rev. Donald Baker, Rector of St. George's, Hobart Town, Tasmania, a son of a former C.M.S. missionary who settled in New Zealand, has been appointed Bishop of Bendigo, Australia.

An appeal has been made for one million pounds for the recently disendowed Church in Wales, and amongst others who have responded to the appeal is Mr. Henry Radcliffe, the Cardiff shipowner and Calvinistic Methodist, who has contributed £5,000.

Church in the Motherland

On April 28th, the 700th anniversary of the laying of the cornerstone of Salisbury Cathedral, will be celebrated.

The Three Hours' Service on Good Friday, in St. Paul's Cathedral, London, this year will be conducted by Bishop Gore.

Arrangements for the next Church congress which is to be held at Southend-on-Sea, Essex, in the Diocese of Chelmsford in October, 1920, are proceeding.

At a notable service which was held lately in Great Oakley parish Church in the Diocese of Chelmsford, in connection with the unveiling of a war memorial the address was delivered by the Rev. G. Adcock, Superintendent of the Wesleyan Methodist Circuit.

The C.M.S., which is a great loser on account of the cost of the foreign exchange in India and China, is receiving gold and diamond rings, gold and silver watches costly Chinese and Japanese vases and cabinets, as well as silver plates, to turn into gold in order to meet the great deficiency.

Under the leadership of Mrs. Barrows, the wife of the Bishop of Sheffield, the scheme of founding a large central club for girls in the centre of Sheffield, has been fostered

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by the members of the Girl's Friendly Society of that city. It is to be named after Mrs. Blakeney, the widow of Archdeacon Blakeney, a former Vicar of Sheffield.

The Rev. Canon Cole, well known as Vicar of St. Mary's, Sheffield, has been appointed Vicar of the parish of Aston, near Birmingham, in succession to the late Canon Hodgson, lately killed in a motor-cycle accident. Aston is one of the three largest parishes in England, the other two being Great Yarmouth and Portsea. In each of these parishes there are more than 40,000 people.

Lady Katharine Coke died lately in England, aged 84. By her death the Queen loses one of her oldest and most devoted friends. Lady Coke was born in the reign of William IV. and she was a life long friend of the Queen's mother the Duchess of Teck, to whom she was Lady-in-Waiting. Lady Coke had at the time of her

death been Woman of the Bedchamber for nearly twenty years.

At a meeting of the National Church League, at the Y.W.C.A., Westgate St., London, on February 9th, an address was given by the Rev. C. E. Luce, B.D., on the subject of "A Piece of Charred Wood." On February 9th, 1555, Bishop Hooper was burnt to ashes in Gloucester—"not accepting deliverance"—by Queen Mary. The charred end of the stake was afterwards dug up from the spot, and is preserved to-day in the museum in Gloucester.

CONVOCATION OF CANTERBURY.

The Convocation of the Province of Canterbury opened February 10th in the Church House, following the customary celebration of Holy Communion in the Chapel of King Henry VII in Westminster Abbey. When the Upper House assembled, the President and Bishops proceeded to the

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### The "1919 Class" Called Upon

On February the 26th we issued an appeal to our subscribers who were more than one year in arrears.

This week we appeal to the "1919 class." Are you in it? If your address label shows your expiry date is "1 Dec., 19," for example, you are in arrears since that time. A few months in arrears may not seem much to you, but when you multiply them several times they soon mount up.

Don't live in the past. Join the "1920 class" to-day by please sending us your remittance, and very much oblige the "Canadian Churchman."

Great Hall, where His Grace addressed the two Houses on the subject of the Church in Wales and the formation of the National Assembly of the Church of England. The Archbishop of York was present as a guest.

When the President and Bishops returned to the Upper House, the subject of the Church in Wales and the formation of a Welsh Province was discussed.

In the Lower House, Dr. Temple introduced the report of the Joint Committee on the Ministry of Women, and moved the first resolution appended to the report:—

"That in view of the Apostolic teaching that women, equally with men, are members of One Body of Christ, and partakers of the Holy Spirit, and in order that fuller use may be made of the Church's service of the gifts and experience of women, this House make the following recommendation:—

"That under conditions laid down by the Bishop of the diocese it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings at services or meetings for prayer or instruction other than the regular and appointed services of the Church."

But it would seem that the statements of St. Paul and the uniform practice of the Church in the past were of greater importance to the majority of Proctors than the exigencies of the present, and after much discussion and several divisions the resolution was defeated by 46 votes to 45.

On February 11th, in the Upper House, the President introduced the subjects of Clerical Poverty and the Famine in Europe, which were discussed. The Bishop of Gloucester introduced reports Nos. 527 and 529 on drafting the proposal for the revision for the Book of Common Prayer.

### Church in the U.S.A.

Dr. Thomas, the missionary Bishop of Wyoming, has declined to accept his election to become Bishop of Delaware in succession to Bishop Kinsman.

The Rev. Alexander Gordon Bakewell, the oldest clergyman in New Orleans, died lately, aged 97. He has been Rector of Trinity Chapel in that city since 1884.

The Rev. Henry Bradford Washburn, Executive Secretary of the American Church War Commission, Massachusetts, has been elected Dean of the Episcopal Theological College, Cambridge, Mass.

One hundred American Bishops have sent to the Archbishops of Canterbury and York a cable message protesting against the "proposed retention of the Turks in Constantinople and the spoliation of Armenia."

Dean Fosbroke has declined the invitation of the Diocese of Southern California to become its Bishop-Coadjutor. He will remain at the General Theological Seminary in New York.

### WHY ORANGE BLOSSOMS ARE USED AT WEDDINGS.

HOW many curious customs and beliefs gather round the great event of marriage! One of the prettiest of our customs is that of adorning the bride with orange blossoms, and its origin is very interesting.

It is said that among the Romans a bride was not considered fully dressed for the marriage ceremony until a chaplet of flowers was placed upon her head. Among the Saxons, both bride and bridegroom were crowned with wreaths, the favourite flowers

used for this purpose being rosemary and myrtle. In some countries it is the custom to adorn the bride with a garland of prickles, and thus deliver her to her husband, in order that he may know that he has tied himself to a thorny pleasure!

How the orange blossom came to be so popular in our islands is not really known. The orange is the fruit of a Chinese tree that grows to a great height and is evergreen. From time immemorial the orange-tree has been considered in China the emblem of good fortune and lasting happiness and the following legend may account for its popularity:—

### THE LEGEND OF THE ORANGE TREE.

Once upon a time, long, long ago, there lived an Eastern king who was greatly interested in the growing of trees and flowers. He sent to many distant lands for rare and beautiful plants wherewith to adorn his garden. One day a celebrated botanist presented him with an orange-tree. His delight knew no bounds, for such a thing had never before been seen in his realm. He, therefore, guarded his new possession as carefully as he guarded his jewels and his gold.

He was determined that the tree should remain a rarity, the property of himself alone. Therefore, when an Ambassador from the West, greatly admiring the orange-tree, asked the king to sell him a cutting, which he might introduce into his own country, his request was sternly refused.

Now the head gardener at the Court had a fair young daughter, who often came to sit near the orange-tree. This was her favourite spot for thinking and dreaming, for her thoughts were mostly very sad ones. By her father's decree she was parted from her lover—a good and brave youth, whose only fault was his poverty. The king's gardener, who was a great and wealthy man, wished his beautiful daughter to wed some rich or noble person, and the girl, although she loved the poor youth dearly, would not disobey her father.

Fortune came to her by way of the orange-tree. The head-gardener always attended to this tree himself. One morning he accidentally broke off a spray of the blossom, which his daughter picked up and fastened to her dark hair. When, presently, she wandered out of the garden into the highway she met the Ambassador who had so greatly admired the orange-tree. At once he noticed the lovely flowers in the girl's hair.

"If you will give me that sprig of blossom," he said, "I shall give you a large dowry of gold." She promptly removed the sprig from her hair and gave it to the Ambassador, who in return gave her an immense sum of money. The exchange was quickly effected, to the satisfaction of both parties.

Of course, the girl sent all the gold to her lover, who showed it to the head-gardener, without, however, telling him where it had come from. Perhaps his daughter told him afterwards. On her wedding morning, at anyrate, she contrived somehow to secure another spray of orange blossom, which, in grateful remembrance of the good service tendered to her by the first, she wore in her hair, beneath the bridal veil.

And thereby that lovely Eastern bride set a fashion which seems destined never to die out in Western lands.—A. S. C., in "Scottish-American."

The Rev. C. T. Hovan, who for the past four years has been in charge of All Saints', Cairo, has been appointed by the Bishop in Jerusalem an honorary Canon of St. George's Collegiate Church, Jerusalem. Mr. Hovan has greatly endeared himself to the British residents in Cairo during his sojourn amongst them.

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### BIRTHS, MARRIAGES, DEATHS

Notices under this head will be inserted at the rate of 25 cents for each insertion.

### BIRTH

GREENE—To the Rev. Alan and Mrs. Greene, Columbia Coast Mission, B.C., a son, born Feb. 26, 1920.

### DEATH

COBB—On the 16th February, 1920, at 18 Westbourne Gardens, London, W., England, Francis Cobb, Barrister-at-law, third son of the late Rev. William Francis Cobb, Rector of Nettlesham, near Maidstone, Kent, for 40 years (1889-1902) Actuary to the Lower House of Convocation of the Province of Canterbury, in his 66th year.

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## Boys and Girls

Dear Cousins,—

Seems to me I shall have to hurry up and get this letter off, else Mr. Mailman won't wait for it any longer, and then one or two questions will be asked in the office. (Not in my office. Oh, no! All questions are asked in the editor's office, and don't you forget it.) Still, I can't help leaving it so late. What are you to do when Old Man Cold-in-the-Head, and his brother, Old Man Cough-on-the-Chest, come and visit you, and stay with you for a week? They've been visiting me now for a week, but I am glad to say they packed up and went off this morning, grumbling and sneezing as they went. (It's their fault, really, Mr. Printer, that my writing is so much worse than usual. They are guests who simply take up all your time, and allow you to write no letters at all while they are with you.)

Just before these two very unwelcome visitors arrived, I had two most welcome ones in the shape of letters from two more cousins, Leon and Gordon Bland. I am glad to find they have not forgotten me. They both have vigorous tales to tell of helping in the harvest last year, and I suppose by the time this letter gets into print, people will be beginning to think of this year's harvest. How the time does fly!

Last week, when I saw the sun shine and heard the icicles drip and the soft ice on the roads crunching under the cart-wheels, I said to myself, "Here comes Miss Spring at last. She wasn't sure whether she'd stay or not a fortnight ago, but here she comes all right now." And yesterday, they tell me it, was zero weather in the morning! What are you to do? I had heard Mrs. Cousin Mike murmur something about a spring hat, but she didn't seem to mention it yesterday, I noticed. Small wonder. I think a good, warm coat and fur cap are all I'll want for a while. Meantime, if you happen to see Miss Spring anywhere in the country, you might just let me know, will you? It was April last year before I found hepaticas.

Your Affectionate Cousin Mike.

### POLICEMAN BILLY.

Billy is a big, black Gordon setter dog, and is owned by a man and his wife, whom we will call Mr. and Mrs. May. Their home is a plain but neat three-room "shack" in a small ranch town in one of our new Western States. There are a number of dogs in the little village, but Billy takes first place in strength, while his size commands the respect of every other dog, although he is friendly with all of them, and on good terms so long as they conduct themselves as he thinks respectable dogs should.

As is generally customary, when a dog from one of the neighboring ranches followed his master to town, there was almost sure to be trouble unless Billy was around. But if he was in sight when the stranger appeared, he would immediately go to him, in some way expressing his feeling of friendliness and welcome, and together they would walk up and down the short street, or doze together in some sunny spot, Billy always ready to give any needed protection.

At night Billy slept on a mat just inside the door of Mr. and Mrs. May's bedroom, and in summer-time the outside door in the living-room was left wide open. It was one of the first

warm nights in June, when Mr. May was awakened by some unusual disturbance over on the main street. He soon discovered that a vigorous dog-fight was going on, and he smiled as he heard Billy get up and go quietly out. He was dimly conscious as he dropped off to sleep again that the tumult had ceased.

When he and Mrs. May arose the next morning and went out into their little sitting-room, where were gathered the few choice things which they had brought from their Eastern home, what was their surprise to find a most disreputable-looking yellow hound, covered with dirt and blood, lying in the centre of the only rug they possessed, while Billy was stretched across the opening on to the porch, safeguarding the poor brute whom he had rescued from his savage tormentors. The rug was almost ruined, but such a "good Samaritan" spirit shown by even a dumb beast could not call forth very vigorous criticism, and the dog was pardoned that time.

Billy shared his breakfast with the forlorn stranger, and then, as his guest limped away toward town to find his master, who had probably spent the night in some gambling den and among greater enemies than vicious dogs, Billy went before him, and stayed close by until he was safely out of town.—Journal and Messenger.

### WHAT A BOY COSTS.

SO you are twenty-one. And you stand up, clear-eyed, clear-minded, to look all the world squarely in the face. You are a man!

Did you ever think, son, how much it has cost to make a man out of you? Someone has figured up the cost in money of rearing a child. He says to bring up a young man to legal age, care for him and educate him, costs \$25,000, which is a lot of money to put into flesh and blood.

But that isn't all. You have cost your father many hard knocks and short dinners and gray streaks in his hair; and your mother—oh, boy! you will never know! You have cost her days and nights of anxiety, and wrinkles in her dear face, and heartaches and sacrifice.

It has been expensive to grow you, but—

If you are what we think you are, you are worth all your cost—and much, much more.

Be sure of this: While father does not say much, but "Hello, son," way down deep in his tough, staunch heart he thinks you are the finest ever; and as for the little mother, she simply cannot keep her love and pride for you out of her eyes. You are a man now.

And some time you must step into your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up! and already your mother is beginning to lean on you.

Doesn't that sober you, twenty-one? Your father has done fairly well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch boy!

The world will try you out. It will put to test every fibre in you; but you are made of good stuff. Once the load is fairly strapped on your young shoulders, you will carry it and scarcely feel it—if only there be the willing and cheerful mind. All hail you on the threshold!

## ROYAL YEAST CAKES

are now packed in square packages. Each package contains five cakes, which are equal in quantity to six round cakes. All dealers are authorized to guarantee that the quality of the round and square cakes are identical in every respect.

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**DISRESPECT TO PARENTS.**

By Lillie Rice Stahl.

I AM horrified at the unfeeling attitude shown parents by children. It was brought to my mind only recently. Billy Sunday's sermon on the text, "Honour thy father and thy mother," drove the truth into many homes. I was down street and called at one of our small retail stores. The merchant is but a boy, and was set up in business by his father. He had not a cent with which to embark in business, and the good parent was his "backing." He spoke of this generous man as "the old man." I gave him an inquiring look, but he was not a whit abashed at this rudeness.

A lad recently recovered from a serious illness. It meant months of suffering and a heavy doctor's bill. His father paid it, of course. He, too, calls his parent "our old man." I know two boys who invariably refer to their parent as "the gent"—rather flippant for a dignified, white-haired man, an elder in the church for years. A young lady, home from her work in a department store, alludes to her pater familias as "dad." She is a kind daughter and often sends her people pretty and useful gifts, but she has absorbed the flippancy of the age.

A young teacher wrote a social letter to my eldest son and inquired cordially as to many old friends. He concluded thus: "Charlie, how are the old folks?" Old folks, indeed! Am I an old woman, and must the fact be flung in my face by "young America?" This query concerning my good husband and myself sounded as if we were a couple of overgrown woodchucks and lived in a hole along the river bottom. It is saucy to call an elderly man "the governor." I was getting into my carriage lately at a near-by town when a package slipped on to the pavement, and a pimply-faced youth wearing a peanut cap snickered and reminded me of it. He said: "Hey, there, granny, you're losin' some of your traps." I assured him I was not his "granny," and if ever I had a rude grandson I hoped I might have strength enough to warm his jacket.—Ex.

**EATING HIS WAY.**

Freddie despised the multiplication table. It made you ache all over to say your tables, and you couldn't remember.

Mother went out of the room. When she came back, she had a glass jar of tiny coloured candies. She opened it, and poured a splendid heap on the tablecloth.

"Now," she said, brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly.  
"Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it!"  
"Oh!"

It was the most splendid way to learn your tables. Freddie went to work with a will, and, when the teacher—that is, mother—said, "School's out," he had learned his five table. He didn't eat it till after school.

The next day they went back and reviewed the two table, and the next day after the three, and the next day after that the four.

One day the next-door twins' teacher was making their mother a call. Freddie was making one on the next-door twins.

"Don't you go to school, little boy?" the teacher asked him.  
"Oh, yes'm," politely.  
"Oh, you do? Well, I suppose you think the multiplication table is per-

fectly dreadful, too," she asked, smilingly.

"Oh, no'm," eagerly. "I'm very fond of mine."

"Indeed! How far along are you?"  
"I've eaten only as far as seven times seven yet," said Freddie; and he went home, wondering why the next-door twins' teacher had opened her eyes so wide.—Annie H. Donnell, in Youth's Companion.

**LIFE ON THE OCEAN WAVE.**

It was Murphy's first trip across the Atlantic, and he felt unspeakably awful.

He failed to connect the fact of his being on the briny ocean for the first time with his agony. The doctor came to him as he tossed about in his berth.

"Cheer up, man," he said, heartily. "I know you're feeling bad, but you're not going to die."

Murphy opened horrified eyes. "Not going to die?" he wailed. "Faith, doctor, I thought I was! That was the only thing that kept me alive."

**A DRINK CURE.**

"Grogan," said the head of a large drapery establishment, eyeing him sharply, "you've stopped drinking, haven't you?" "Yes, sor," answered the red-headed Hibernian who worked in the packing department, "I haven't taken a dhrink av annything sthronger thin tay fr three months." "I am glad to hear it, Grogan. But how did you break yourself of the habit?" "Be hittin' me thumb-nail wid a hammer whin I was packin' a box o' goods." "I don't see how that could cure you." "Well, Mither Barker, it was this way. If I'd been sober, d'ye moind, I'd never have done it, but I wasn't. Whin I whacked me thumb instead av the nail I was thryin' to dhrive, it made a black spot at the root av me thumb nail and I says to meself: 'Grogan, I'll punish ye fr that. Ye shan't have a dhrink av ayther beer 'r whusky until that black spot has gone.' Well sor, it was two months before it had grown out to the end o' me thumb an' I cut it off, an' be that time I'd lost all me appetite fr beer an' whusky. Then I says to meself: 'Grogan, I'll reward ye fr that. Ye're a sober man now, an' ye'll stay sober.' That's the whole story, sor."

The company marched so poorly and went through their drill so badly that the captain, who was of somewhat an excitable nature, shouted indignantly at the soldiers:—

"You knock-kneed, big-footed idiots, you are not worthy of being drilled by a captain. What you want is a rhinoceros to drill you, you wretched lot of donkeys."

Then, sheathing his sword indignantly, he added, "Now, lieutenant, you take charge of them!"

One day an Irishman approached a sentry who was stationed at a magazine gate with strict orders to admit no one.

Sentry. "Halt!"  
Pat: "Faith, an' what am I to halt fur?"

"No one allowed in there."  
"But, bejabbers, an' I must go. I've a note fur his 'anner the kurnel."

"No one allowed to go in there without a pass."

"But I tell ye I must go in. Sure, Mr. Annerson himself sent me."

"Can't help who sent you; you can't go in."  
"Well, then, you gimme the gun, an you take the note, and we'll manage foinely!"

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