

June 3, 1920.

*Vault*  
THE HEM OF HIS GARMENT—The Editor

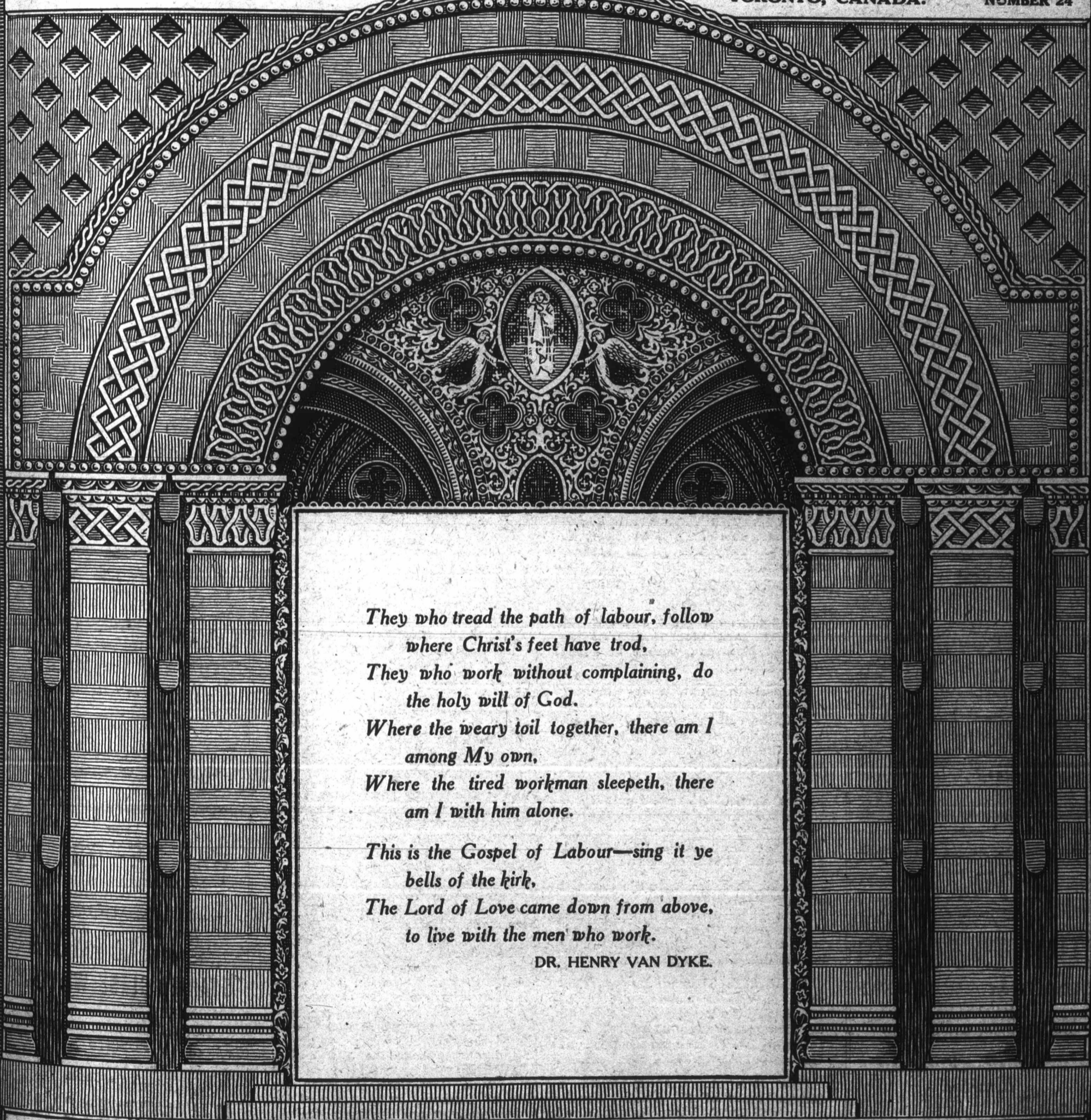
# Canadian Churchman

VOLUME 47.

JUNE 10th, 1920.

TORONTO, CANADA.

NUMBER 24



*They who tread the path of labour, follow  
 where Christ's feet have trod,  
 They who work without complaining, do  
 the holy will of God.  
 Where the weary toil together, there am I  
 among My own,  
 Where the tired workman sleepeth, there  
 am I with him alone.  
 This is the Gospel of Labour—sing it ye  
 bells of the kirk,  
 The Lord of Love came down from above,  
 to live with the men who work.*

DR. HENRY VAN DYKE.

A NATIONAL CHURCH OF ENGLAND WEEKLY

**LITTLE READER**  
 Canadian Churchman,  
 y House, Hull,  
 England.  
 very interested in  
 rds of the merry  
 thank you very  
 ly paper. I look  
 much because it  
 n of Canada. We  
 les where a little  
 right in the house  
 d eat crumbs. I  
 finished the story  
 will give another.  
 iendly,  
 Gordon Earp.  
 (age 9)

**Girls**  
 hink that Cousin  
 hasn't written to  
 it isn't laziness,  
 ness. I suppose  
 suffering from the  
 ese days. Last  
 into the country  
 d it was the same  
 d teams busy in  
 or rolling them;  
 ards full of busy  
 nd little chickens  
 ubbing about and  
 food they could;  
 —why, even the  
 at night! And  
 he city, it seemed  
 s had been busy  
 I come fully out,  
 them in flower!  
 d 10 days' good  
 everybody work.  
 u all been doing?  
 king those back-  
 nd tidy, and look-  
 tables and things  
 eeks back? It's  
 ded, for prices of  
 ery day, and un-  
 s, we shan't have  
 everybody. It's  
 at now the war's  
 ue all the same,  
 n Russia and in  
 to name only the  
 cannot get the  
 ed to work with  
 ven at this great  
 ve. And even  
 garden makes a

der what a pota-  
 d with its eye?  
 ou plant? Well,  
 at a little girl  
 the other day,  
 ough it would  
 and the worms,  
 everything else  
 strong stems and  
 sunlight. She  
 ation, that little  
 t it quite inter-  
 o. Do you?  
 ionate,  
 Cousin Mike.

**PLENTY.**  
 visit he received  
 ty, accompanied  
 e day after Mrs.  
 Cassidy had in-  
 difference of

ed to the recital  
 troubles the law-  
 damages, I sup-  
 ges!" came in  
 Mrs. Delehanty.  
 l, I've got dam-  
 I want is satis-



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## Personal and General

The Dean of Ontario, Dr. Starr, spent last week in Toronto. He motored back to Kingston on Saturday.

The Bishop of Toronto sailed for England on the 5th June and the Bishop of Montreal will follow a week later.

The Rev. Canon Bryan, late Rector of the Church of the Epiphany, Toronto, has returned to that city from a visit to Florida.

Dr. Orchard, Head Master of Trinity College School, Port Hope, and Mrs. Orchard, spent the week-end at Government House, Toronto.

Miss K. M. Ajonan is bracketed equal with Miss H. C. Kirkpatrick as a winner of the Squair French Prose Prize awarded by the University of Toronto.

The Rev. D. L. Ferris, Rector of Christ Church, Rochester, N.Y., has been elected Bishop-Suffragan of Western New York. Mr. Ferris was ordained in 1893.

The Right Rev. Mark Napier Trollope, the Bishop of Korea, was in Toronto for a short time on June 2nd on his way to the Lambeth Conference in England.

Prince Albert, the King's second son, has been created Duke of York, Earl of Inverness and Baron Killarney in the list of the King's Birthday honours just published.

Former students of Dalhousie University, N.S., to the number of 40, dined together at the King Edward Hotel, on June 4th. Professor Hallam, Wycliffe College, occupied the chair.

The Rev. Arthur Haire-Foster and Mrs. Foster are spending a few days this week with Mrs. Foster's parents, Mr. and Mrs. Kammerer, in Toronto. They will go on later to Muskoka.

Dr. Henry Coward, the well-known conductor of the Sheffield Choir, spent a day in Toronto last week on his way back from the Canadian West to Montreal, whence he sailed for England.

Archdeacon Fearson is resigning his residentiary Canonry in Winchester Cathedral this month and also the Archdeaconry of Winchester, to which he was appointed in 1906 and 1903, respectively.

The sum of £6,698 was remitted by the Tunbridge Wells Auxiliary of the C.M.S. to the parent Society recently, the congregations of Holy Trinity and St. John's contributing £2,875 and £1,014, respectively.

Mr. W. E. Fairclough, the organist of All Saints', Toronto, and Mrs. Fairclough sailed from Montreal last Saturday for three months in England which it is hoped will greatly benefit Mr. Fairclough's health.

Dr. Griffith Thomas, late of Toronto, is visiting Japan, China and Korea this summer, for the purpose of giving addresses at several conferences, which are to be held at various centres in those countries.

The Rev. A. Buxton, M.A., a former Vicar of All Saints', Southampton and the Vicar-designate of Shirley, Southampton, has been appointed Rector of All Souls', Langham Place, London, in succession to the late Prebendary Webster.

For two consecutive Sundays in May, Mr. G. A. King, Master of the Supreme Court, London, preached in Canterbury Cathedral, and in Leyton Parish Church, Essex, respectively. At Leyton, Mr. King preached both morning and evening.

Dr. Cody visited Ottawa during the past week and presented a felicitous message on the greetings of the Anglican Church to the members of the General Assembly of the Presbyterian Church lately assembled in session in that city.

Mr. N. A. Howard-Moore, president, United Men's Societies, Toronto, is confined to a bed in the General Hospital (Ward A) preparing for an operation. He has had to cancel all engagements until fall. He wishes to thank all kind enquirers.

The preacher at the service of Commemoration, which is to be held in Salisbury Cathedral on St. John the Baptist's Day, will be Bishop Brent, of Western New York. This service will be attended by a number of the Bishops from Overseas.

The discovery of the signature of William Shakespeare, scrawled 314 years ago on the wall of the "haunted gallery" of Hampton Court Palace, has just been made. Shakespearian authorities pronounce it to be authentic. The date 1606 and the rough sketch of a hand has also been disclosed.

Mr. A. H. Ireland, who has served for 50 years on the staff of the Canadian Bank of Commerce, Toronto, upon his resignation as Superintendent of branches of the Bank, was presented with a handsome solid silver tea service by the Bank's officials. Mr. Ireland is a member of St. George's, Toronto.

Rev. A. Perry Park and his wife have returned from India on furlough where Mr. Park has been doing such successful work as Student Secretary in Delhi. He is the representative of the University of Toronto Y.M.C.A. He served in German East Africa during the war as Secretary to the native troops.

Rev. W. H. Griffith Thomas, D.D., of Philadelphia, Mr. C. G. Trumbull, editor of the "Sunday School Times," and Mr. D. E. Hoste, General Director of the China Inland Mission, were the speakers on June 2nd at the second annual closing of the Vancouver Bible Training School, of which Rev. Walter Ellis, B.D., is the principal.

Rev. Frank Vipond has returned to Toronto after an absence of twelve months in England, where he was transferred to the retired list after undergoing treatment for disability received on active service. He has been discharged and hopes to receive a parish in the diocese of Toronto where he has served since 1903 holding the Rectorship of St. Barnabas', Chester and of Islington.

The funeral of Dr. Moule, the late Bishop of Durham, took place in the See City on Ascension Day. People from all parts of the County and from England generally were present at the service which was held in the Cathedral. The great Norman building was packed to overflowing. The Bishop's body was later on laid to rest in Bow Cemetery near the City of Durham, by the side of his wife, daughter and brother. On the following Sunday a memorial sermon was preached in the Cathedral by Dr. Woods, the Bishop of Peterborough.

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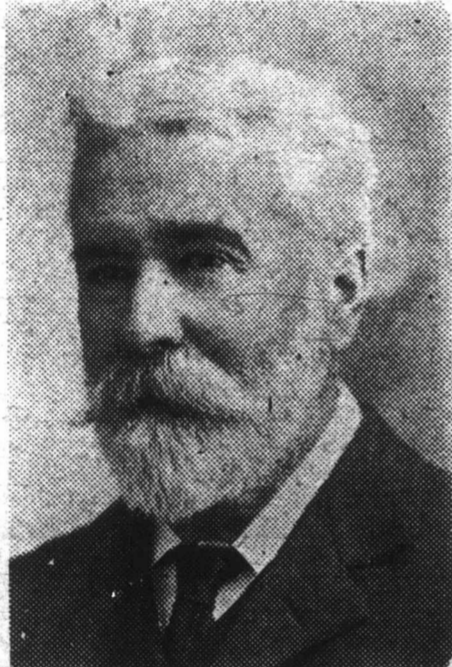
**The Late Verschoyle Cronyn**

[Archdeacon Richardson, one of the late Mr. Cronyn's oldest friends, has written the following for the "Canadian Churchman."]  
"Full of years and long life and peace."

**MR. VERSCHOYLE CRONYN**, of "Firleigh," London, Ont., passed on Tuesday, June 1st, from the rest of the earthly home to that of Paradise. He came of an honoured Irish parentage, lived a life of righteousness, and has left behind him the record of a faithful servant of his Divine Master.

Mr. Cronyn was the eldest son of the late Right Rev. Benjamin Cronyn, first resident Rector for more than thirty-two years of St. Paul's Church, London, and afterward, for fourteen years, first Bishop of Huron. He was born in London in 1823, spent his whole life there, and at the time of his death, in his 88th year, was the oldest native-born citizen of that city.

He was richly blessed by a gifted and godly wife who predeceased him over ten years, in the person of Sophia Blake, younger daughter of the late Hon. William Hume Blake, for many years Chancellor of Upper



**VERSCHOYLE CRONYN, K.C., LL.B.**, Chancellor of the Diocese of Huron, who died at his home in London, Ont., on June 1st, in his 88th year. His father was Rt. Rev. Benjamin Cronyn, first Bishop of Huron. Major Hume Cronyn, M.P., is a son.

Canada, and he was loved and comforted to the end by an unbroken circle of five worthy sons and two daughters—viz., Benjamin B., Hume, M.P., Verschoyle F., Edward, William H., M.D., Mrs. F. P. Betts, and Mrs. George T. Brown.

Mr. Cronyn graduated as LL.B. from Toronto University in 1860, and in the same year entered upon the practice of law as barrister in his native city. He became K.C. in 1902 and in the following year president of the Middlesex Bar Association. As a business man he was eminently successful and influential—the founder of the Huron and Erie Corporation, of which his son Hume, is now general manager, a chief promoter, in 1875, of the London Street Railway and an interested and active member of the several charitable and benevolent institutions within his reach. Throughout his busy professional life, Mr. Cronyn was a loyal supporter of the Church and a constant regular attendant at its services, and he held most tenaciously its distinctive Evangelical principles.

The Memorial Church, London, erected in 1873 to the memory of his revered father, was largely the fruit of his zeal for the extension of the Kingdom of God and the promotion of missionary enterprise. Every Dio-

cesan institution, formed by the first Bishop, was especially dear to him. He has been the first and only Chancellor of the diocese, and Huron College, established by Bishop Cronyn as a Diocesan Divinity School, received a large share of his attention and support. He was a member of Huron College Council and secretary for a number of years, and did much toward its advancement.

Mr. Cronyn's whole life has been benediction to many, because of its sterling Christian integrity, and this will continue and increase long after his removal to the glorified state. He has left, too, an example of nobility in life which many may and will follow.

**Brotherhood**

Throughout the Dominion there is a growing conviction that the Forward Movement amongst men can be continued best by means of the Brotherhood of St. Andrew. Its rules of prayer and service give it a spiritual foundation without which no Church organization can stand.

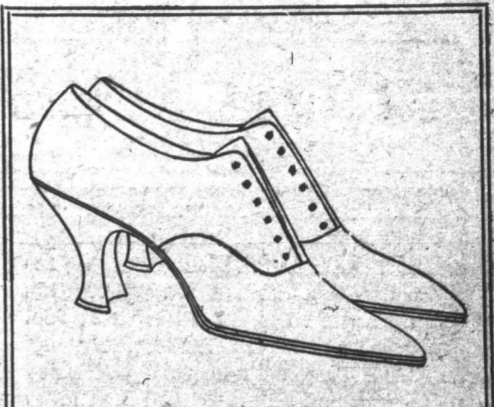
Mr. Evelyn Macrae, during his Western tour as A.F.M. Commissioner, met the men of most of the dioceses, and there was a strong demand for the revival of the Brotherhood. At Winnipeg and Vancouver the following resolutions were unanimously passed:—

Winnipeg, May 11th, 1920.—"Whereas, the aftermath of the Great War has intensified the clear need of the men and boys of this generation for the Gospel of Jesus Christ, and whereas, the wholehearted response of the laymen in giving their time, energy and money for the Forward Movement indicates a strong tendency towards such work by the laity. Be it resolved by this fully representative meeting of Brotherhood men of Winnipeg, that in our opinion the time is ripe for the leaders of the Church to attract and win for the Master the thousands of laymen who have plainly shown their readiness for work; and that wherever possible the Brotherhood of St. Andrew, which by its constitution and practice has carried out in the past this very work, be used as the medium of organization."

Vancouver.—"Be it resolved, that this gathering of laymen of the city of Vancouver, Diocese of New Westminster, meeting on May 3rd, 1920, is of the opinion that the time is ripe for some definite action on the part of the leaders of the Church to reach and win for the Master the thousands of men and boys who are out of touch, or only loosely attached to His Church

Hospital Work in Toronto.—The Brotherhood has always commended its members to hospital work, and Mr. Walter Burd, the general secretary, found splendid work being done at his recent visitations to the General Hospital, the Hospital for Incurables and the Oddfellows' Home. There are thriving Brotherhood Chapters at the two former places, and by ministering to the sick in every way, and bringing them to the services, the members are doing work which is not excelled elsewhere. At the Hospital for Incurables every member of the Chapter is a patient. At the Oddfellows' Home, services have been conducted every other Sunday by Mr. W. C. Watt, a member of St. James' Chapter, and now, at the request of Archdeacon Ingles, the Brotherhood is providing for the services on the alternate Sundays.

Local Assembly.—All Toronto members of the Brotherhood are expected to be at St. Aidan's schoolhouse at 3 p.m., on Saturday, June 12th, and all other men who are interested in the Forward Movement are invited.



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## FROM WEEK TO WEEK

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

MR. R. A. STAPPELLS asks "Spectator" a series of questions and marvels at his ignorance. As a matter of fact, "Spectator" doesn't like to give away to the public all he doesn't know and he feels it a little cruel on the part of Mr. Stapells to force him to acknowledge even a small portion of his ignorance. Mr. Stapells will remember some of his comments on the position of men of substance who, for the sake of convenience, are called capitalists. He asked if these men in their corporate capacity as the Canadian Manufacturers' Association, the Canadian Bankers' Association, the Transportation Association and kindred organizations were promoting the welfare of the community as a whole and the welfare of employees and workpeople in particular? He was quite aware that individual employers and financial institutions had done much for those with whom they were directly concerned, but he had the impression that capital, in its organized capacity, had done little in this direction. His primary purpose was not to make out a case against capital to condemn it, but to appeal to it to take its full share—and a powerful share it would be—in the promotion of the humanities of life. That was his first thought. If, however, he should be mistaken, and it is shown to be a fact that this is the very thing that capital is interested in, he implored the leaders of these organizations not to hide their light under a bushel. Let the public know exactly what is being done and nothing, in his judgment, would silence the wild outcry of labour against the tyranny and indifference of capital to its needs and the needs of the country as a whole. Further, if capital desires to retain the support of that large body of opinion that is committed to the special interests, neither of labour or capital, but is anxious to have the right thing, the just thing, done, it is essential to keep these people informed of their works of public well-doing. The class of which we speak is largely made up of men and women of high intellectual gifts and demand the real thing and no fanciful imitation thereof. It is a class that still wields a powerful influence of leadership, no matter what may be said to the contrary. It is ready to give a fair hearing to any reasonable claims for consideration and is capable of forming a just judgment. These are the people that "Spectator," in his ignorance, feels are entitled to know just what is the corporate stand of our capitalists on subjects that touch at a vital point the lives of the great mass of our people. Ignore them and you dispose them to the position of standing aside and allowing capital to take its chances in the swelling tide of labour discontent. The Canadian Manufacturers' Association is at the present time in session in Vancouver. No one would be more delighted than the class of whom we speak to learn of a broad, humane policy for the welfare of toilers backed by the power of that great organization.

Referring to the series of questions asked of "Spectator" by Mr. Stapells, let us try to reach an understanding. Mr. Stapells must know that "Spectator" writes for a purpose, and that purpose is not to create confusion, but to promote order and progress. He discussed this very subject with a prominent manufacturer, a director and general manager of an important company and so far from resenting

the ideas set forth, this gentleman expressed a desire that the writer should lay his views before the public in a medium that would more largely reach the people concerned. "Spectator" has offered criticism and advice to labour when capital and the press and other interests have been disposed to speak softly and uncertainly. He believes that there is manhood enough in the hearts of his fellow citizens to appreciate and to welcome a discussion of public questions in a straightforward manner, a manner that assumes the good faith of his neighbours, whether they agree with him or not. How else can we make progress towards a final solution? Reverting to the questions directed to "Spectator," while aware of most of the facts set forth in these questions, he is quite frankly unaware that these blessings have all to be laid at the feet of capital. Does Mr. Stapells assure the readers of the "Canadian Churchman," that it was the manufacturers that saw the necessity, conceived the factory inspection act and pressed it through the legislature? Was it they who, out of consideration of the hardships suffered by workmen, who are injured in the performance of their duty, called upon the Government to levy upon themselves, so that these men may be sustained during the period of recovery? Was it they who agitated for the increase of compensation during the past session? Has it really been the employers after all who first grasped the necessity of adequate pay for their employees and proceeded to insist upon justice being done to them? If these things be so, and there is no point to Mr. Stapells' queries unless they are so, then "Spectator" humbly confesses his ignorance, and he is perfectly sure that the workpeople, too, are ignorant of their true benefactors. Modesty under certain circumstances may be a virtue, but under such circumstances as here indicated, it is little short of a crime. If public agitators are allowed to foment hatred and the spirit of rebellion against a class of men who have been moving in all directions to surround workpeople with safety, health, light, learning, comfortable homes, adequate remuneration and all the blessings they enjoy and aspire to, "Spectator" would say, in the name of commonsense, in the interests of public safety, let your light so shine before men that they may see your good works.

"Spectator."

\*\*\*

A curious bequest to a church in England was mentioned in the Chancery Division recently. The testatrix by her will gave to the benefice of Stoke Goldington, Bucks, the sum of £600 in memory of the Rev. William Bates Price and his wife, to be used for the repair and beautifying of the church or for the poor of the parish at their discretion, "so long as they keep and maintain the services to the true time of the sun," and if ever they departed from it then the £600 was to go to the C. and C.C.S.

### BIRTHS

DOUGLAS—At St. Paul's Rectory, Dungannon, on Monday, May 31st, 1920, to the Rev. D. D. and Mrs. Douglas, a son (Donald Dufferin). x  
GIBSON—At the Women's Cottage Hospital, Toronto, on May 30th, to the Rev. and Mrs. J. B. Gibson, a daughter (Charlotte Ruth). x



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# Canadian Churchman

Thursday, June 10th, 1920

## The Hem of His Garment

SUMMERTIME is God's time. Yet some people lose God in the summertime. Their religion is so artificial and restrained that they are not aware of the presence of God except within the walls of a church. The sound of an organ, the orderly progress of a service, the presence of a crowd, these are the governing elements in their conception of religion.

A soul must be small indeed that can stand unmoved in forest or field. The trees are more noble than pillars and springing arches, the interlacing boughs more delicate than vaulted tracery, and the blue sky and green sward make a colour scheme infinitely pleasing.

But there are some souls who cannot grasp the sense of a greater Presence. They are used to a building whose details can be easily comprehended. They miss the meaning of God's summertime because they cannot feel the whole in the part. The scheme of nature is too vast. If only they had the discerning eye for the little things they could not escape the majesty of the whole. The perfection and infinite variety of the tiny flower, the symmetry and structure of even a blade of grass, the uprush of spring and the sudden clothing of the trees all speak of what St. PAUL, saw long ago, "His everlasting power and Divine being."

Blind souls in a prison of the senses would describe the state of some people. They have missed the miracle of growth. They have lost the wonder of a little child. The green mist on the distant trees carries no message, and the shadows of the wind across a green field mean nothing for them.

A commercial eye has destroyed their sight. A walk in the woods means so many million feet of timber. The sown fields with varying shades of green means so many bushels of grain. The expanse of pasture means so many head of cattle. We all work for shelter, food, and clothing, but the way God gives us our necessities is a sacrament of His Presence. God pity the man who has put the dollar sign as the radiating centre of his universe.

Thirty-five miles an hour is the speed we travel at, and the younger ones say that is too slow. We have no time to see anything. You cannot see God in the fields that are forever rushing by, and in the trees which whirl their way to the devoured distance behind you. Nature does not yield her secrets to the man who is in a hurry. Holy ground is all about you, but you will never know it unless you have the mind to take off your shoes. We have heard trite remarks by intruders in mountain or forest that sound like the chatter of an idiot in the hush of a Beethoven symphony.

The Hem of His Garment is nature, and if we have the mind to touch it, we can learn its secret. Nothing is more needed for the modern cliff-dwellers in our own towns and cities than the refreshing influences of growing things. Such a relief it is to have trees for companions after the warped and anxious personalities which get in one another's way. God's out-of-doors brings a sense of His healing Presence. Our strident self is revealed in its likeness, and God's spaces swallow our narrowness.

A man who carries the secret of God's Presence in his breast can never lose God in the summer-

time. The heavens will tell His wonders and the earth her worship. He will not be one of the blind, frivolous crowd who disport themselves in the wealth and profusion of His bounty and forget that it is the Hem of His Garment.

THE coming of Mr. JAMES MOORE HICKSON to Toronto on June 24th and 25th is arousing deep interest. For many months Mr. Hickson has been holding missions for healing in various cities in both the eastern and the western States. Cripples and invalids crowded the churches and thronged the chancel where they might receive a touch from the hand and a prayer from the lips of Mr. Hickson. Every creed has been represented, Methodists, Baptists, Jews and Lutherans, although Mr. Hickson is an Anglican, and works only in Anglican churches.

Not at all of ascetic or even clerical appearance, Mr. Hickson rather reminds one of an English business man. He makes no promise to heal. He is convinced that disease is no more the will of God for man than sin is. He insists that everyone who hopes to receive blessing from his ministry must have complete faith in God, and must be entirely willing to conform their lives to Christ's teaching. They are to leave themselves entirely in God's hands. Mr. Hickson discourages the expectation of instantaneous cures. Gradual ones he has seen many of. The sane and sober appeal which he makes to those who seek to be healed should bear fruit in the lives of his hearers, even though their physical maladies be not removed. The sense of God's nearness and providence which becomes a spiritual refreshment to those who have faith in Him is his constant theme.

"That's a lie," said the Italian woman whose little child had been killed on a level railway crossing, when the deaconess said, "God took your little girl." Too frequently we leave at God's door the results of our own carelessness and injustice. If Mr. Hickson can impress on the Church the fact that God's plan for us is for the best, and that many of our crosses are of our own making he will do a needed service. If getting away from God's plan be the cause of our sicknesses, then the way to soundness must surely be to get back to God's plan.

One always feels that there is some degree of suffering in the world which is not connected with an individual's own error. Take, for example, a syphilitic child-tainted blood by the sin of its parents. Consider the martyrdom of good Christians, the result of their imperfect and sinful environment. Physical or moral departure from the will of God is bound to bring its train of consequences on more than the sinner. Here the healing and comforting of the mind is a ministry that the Church can do. No one can reach their fullest life without faith in God. Indeed there can be no LIFE apart from faith in Him.

FOR some time we have felt that, although this journal is the *Canadian Churchman*, we should enlarge our horizon and get into view some of the things which are happening in the maelstrom of Europe. We are glad to be able to say PROF. DUCKWORTH, who is the Dean of Arts in Trinity College, has promised to write every fortnight on some aspect of political things in the other hemisphere. He lived for a time in Malta as well as England, and so has a viewpoint which some Canadians lack. Our laymen particularly will appreciate this new feature of our journal.

## The Quiet Hour

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

"I WOULD THOU WERT COLD OR HOT."

THESE are the words of our Lord Jesus Christ to a nominally Christian Church, so rich and fashionable that it feels itself in need of nothing; while all the time Christ is not even in the Church, but standing "outside the fast-closed door," knocking and pleading for admission. This is an appalling fact to contemplate. In writing to the Church in Smyrna our Lord had said, "I know thy poverty, but thou art rich." How stern is the contrast in His letter to Laodicea:—

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth. Because thou sayest, 'I am rich and increased with goods, and have need of nothing'; and knowest not that thou art the wretched one, and miserable and poor and blind and naked: I counsel thee to buy of Me gold refined by fire that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten; be zealous, therefore, and repent."

This charge rings with the severity of, "Woe unto you, Scribes and Pharisees, hypocrites"; but even as that "Woe" ended in the sob of wounded love, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"; even so it is here. It is love, unutterable love, that inspires this marvellous appeal to self-satisfied and perishing Laodicea. To our glorious Lord lukewarmness is absolutely sickening and unendurable. He Who gave ALL, in utter self-abandonment, for us, rightly demands our all in return. He would far rather have us honest, out-and-out enemies than lukewarm friends. Of what use was a lukewarm soldier in the great war? Which of us values a lukewarm friend? What joy can a husband have in a lukewarm wife, or a wife in a lukewarm husband?

Did you ever stop to think why our Lord set His mighty love on Saul of Tarsus, the ruthless and bloody persecutor? Surely it was because in Saul there was at least no lukewarmness. Our Lord knew that once Saul's eyes were opened he would be as wholly for Him as in his blindness he was wholly against Him. "I would thou wert cold or hot." Are you and I free from the guilt of lukewarmness? Let us face the question as on our knees.

It is love that passeth knowledge that closes the letter with the most sublime appeal in all literature. The neglected and forgotten Redeemer still pleads to the uttermost with the lukewarm heart:—

"Behold, I stand at the door and knock. If any man hear My Voice, and open the door, I will come in to Him, and will sup with him, and he with Me. He that overcometh, I will give to him to sit down with Me in My throne, even as I also overcame, and sat down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith to the Churches."

"O Lord, with shame and sorrow  
We open now the door;  
Dear Saviour, enter, enter,  
And leave us nevermore."



## Spiritism and Divorce

Most Rev. George Thorne, D.D.  
Archbishop of Algoma and  
Metropolitan of Ontario

Part of the charge delivered at the Synod of Algoma

ONE phase of the unrest of the world is the revival of occultism. There is in most human beings an eager outreaching towards the unseen. It is part of our spiritual constitution that we are conscious of kinship with beings beyond the range of mortal vision, and outside the experiences of material existence. The appeal of the Bible is made to an inborn instinct which recognizes the existence of God and the reality of the spiritual world. But this instinct is held in check by material conditions. It is the business of Christ's religion to develop it along safe and legitimate lines.

There is always a tendency in this inner life of the spirit to burst forth into unauthorized flights, and to explore unwarranted bypaths. Occultism has been a snare from the earliest days of history. The Bible is full of references to its practice, and of warnings against its perils. Its appeals are usually directed with a method and effectiveness which suggests the action of some subtle intelligence beyond mortal ken.

Of late, largely as a result of war experiences, a tidal wave of occultism has been sweeping over English-speaking Christendom; and, in the persons of certain of its prominent members, the well-known Society for Psychical Research, for investigating the phenomena of mind or soul, has been caught in its swirl.

Psychical Research is by no means the same as Spiritualism, or Spiritism as it is now sometimes called; but, since its enquiries lie in the same field, it lends itself readily to spiritualistic purposes, especially when hearts are yearning for "the touch of a vanished hand." Under such conditions men of distinguished standing in the world of science and of letters have lent the weight of their personality and reputation to the movement. It is no wonder, therefore, that the multitude is taking it up. It has been said with truth that "Ouija boards are as plentiful as family Bibles, and far more often used; while mediums, seances, clairvoyances, clairaudience, psychic this and psychic that," are subjects of common interest and conversation in all grades of society. I have no doubt the outbreak will run its course like other fanciful cults and practices. But in the meanwhile it may do untold harm. It is as plausible as it is misleading. People, impressed by the wonder of the thing, do not ask for guarantees. They take it for granted that the spirit supposed to be communicating with them is really the spirit of their lost one. Convinced that there is no fraud being practiced upon them at the moment by the medium, they do not think of reminding themselves that there may be fraud in the spirit world.

If only they would stop to think they should remember that all they need is provided for them on safe and sane lines in the religion of Jesus Christ, which teaches that the dead in Christ live, and are at rest in His nearer presence; that through Him we have communion with them here and now; that it is expedient for us to lose for a season their bodily presence, that it may in due course be given back on a higher plane, spiritualized and glorified; and that, till the great Day of Resurrection and transformation, we must trust Him, and wait in patience for something better than spectral visits and mystical messages, possessing neither power of comfort nor fulness of knowledge; but only a transient, spurious and hysterical gratification of the natural man.

Because of the Christian religion alone can produce sane citizenship which will build up the nation on enduring foundations all fanciful appeals, like those of Spiritualism, tending to false excitement and disturbance of the nervous balance, should be discouraged as alike a menace to the State and a peril to the soul.

## THE MARRIAGE BOND.

Holy Marriage, founded in the time of man's innocence, the union of one man and one woman, "for better, for worse," in a lifelong bond not to be broken, was made by Christ a chief foundation stone of Christian morality. From the beginning the Church, true to her Lord's teaching, has enforced His enactments. To this day, as is clear from her marriage service, the Church of England knows nothing of divorce in the sense of the dissolution of the marriage tie. The Canons of 1603 do indeed provide for a legal separation in extreme cases; but that separation is not absolute divorce, the parties being forbidden to remarry during each other's lifetime. The only legislation enacted in the Canadian Church on the subject of divorce is Canon V. of our General Synod, which forbids any clergyman of the Church in Canada to marry a divorced person during the life of the partner, thus recognizing the law of the old Church. The first breaking away from that old Church law on the part of the State was the English Divorce Act of 1857, which allowed divorce for adultery, and granted the right to remarry.

Since the Divorce Act was passed, public opinion has been advancing in the direction of laxity. And now that the war is over, leaving its sad aftermath of unhappy marriages, the cry for the breaking down of old restrictions has become insistent. In England legislation has been proposed which shocks the Christian sense, providing as it does that three years' continuous separation, though it be by mutual consent, shall justify divorce. This has been well characterized as a return to paganism. Canadian legislation so far has been content to facilitate and cheapen divorce, making it accessible to rich and poor alike. Yet the movement is in favour of wider liberty.

It is well in such a state of things for Christian people to pause and ask whither we are tending. Deliberately to set at nought the judgment of Christ is surely a perilous thing. What that judgment was the Gospels tell us in plain language, as does also St. Paul. St. Mark puts it thus: "Whosoever shall put away his wife and marry another committeth adultery against her. And if a woman put away her husband and be married to another, she committeth adultery," St. Mark 10: 11, 12. Without exception and without condition, Christ's ruling is here set forth in unmistakable terms. Marriage is indissoluble. And with this agree St. Luke 16: 18, and St. Paul 1 Cor. 7: 10,—the latter using the words, "I command, yet not I but the Lord." The only mention of any exception is in St. Matthew's Gospel, and the reference is so notable as to demand consideration. The words are as follows: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery," St. Matt. 5: 32. With this absolutely agrees a later passage in the same Gospel, St. Matt. 19: 9.

Now the words, "saving for the cause of fornication," or "except it be for fornication," are notable, because the Greek (*porneia*) used for "fornication" usually signifies pre-nuptial sin,—morally nullifying the marriage and justifying the putting away of the woman. The words are also notable because they follow immediately after the words, "Whosoever shall put away his wife,"—as though they refer solely to that act, and not to the remarriage which is mentioned afterwards. The words are also noteworthy because doubts have been entertained as to their being part of the original Gospel. But of this there is not satisfactory evidence. It is sufficient to say that many scholars,—Bishop Gore, for example—doubt whether our Lord intended to make any exception at all; and if He did it was only for the gross sin of fornication, and did not justify remarriage.

Such then is our Lord's rule, rigid indeed, and unbending to a degree. No wonder the disciples, used to a laxer regime, said: "If the case of the man be so with his wife, it is not good to marry." And now in the fever of unrest which is sweeping over the world, men and women are going back to that old view, and asking for what is not marriage at all in the Christian sense, but more

(Continued on page 379.)

## The Bible Lesson

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

Third Sunday After Trinity, June 20th, 1920.

Our Lord and Zacchaeus, St. Luke 19: 1-10.

ANOTHER Publican is brought to our notice in the lesson for to-day. We have already seen how these men were hated by the Jews. Yet among the publicans were men in whom our Lord found much good. Matthew, the publican, became an apostle, and Zacchaeus became one of our Lord's friends. Jesus never judged men in any class spirit, but always in regard to their personal worth.

1. Zacchaeus Seeking to See. We do not know what moved this man to be so anxious to see Jesus. Perhaps he had heard that Jesus was not only a great prophet, but also kind to tax-gatherers and sinners. Zacchaeus had become prominent in his position and wealth, and this, no doubt, added to the hatred with which the Jews regarded him. He must have been a lonely one who was eager to see Jesus Who was reported to be the Friend of the rejected and the despised. How consistently our Lord maintained that attitude! We love to think of Him as the Friend and Helper of those who were hated of others. The joy of even seeing such a Friend stirred the eager heart of Zacchaeus. It is hard to say how his action was regarded by others. In our day it would be thought preposterous that a prominent, wealthy citizen should so forget his dignity as to climb a tree like an eager boy to see any great man pass by. It is very likely, however, that their standards in matters of this kind were very different from ours. This is the only case of the kind recorded in the New Testament. The action of Zacchaeus must have caused mild surprise, but it showed his eagerness and his indifference to the opinions of the crowd.

2. The Response of Jesus. More interesting than the attitude of Zacchaeus towards Jesus is the attitude of Jesus towards him. There need be nothing surprising in Jesus calling him by name. The name of Zacchaeus was well known in the town and, perhaps, had been spoken by some in the crowd who saw what he had done. What must have caused surprise in that crowded street was the gracious frankness of our Lord's first salutation and the courage with which He brushed aside the popular prejudice, as He announced Himself the Guest of the man most hated in the city. We see in this, as in so many cases, how Jesus finds the good in men and calls forth the best of which they are capable. It does not follow that Jesus approved everything in the life or conduct of Zacchaeus. But by appealing to the best in him Jesus led him to acknowledge his faults and to resolve to amend his life.

3. Zacchaeus, a Grateful Penitent. Haste and joy marked the manner in which Zacchaeus received our Lord as his guest. His heart was touched by the kindness of Jesus, in which he found real sympathy and understanding. It resulted in a great resolve. This wealthy man decided to part with half of his fortune for the benefit of the poor. Wealth must have meant much to him, but that was all the greater on that account. Besides that, he confessed his wrongful deeds and declared his purpose to make fourfold restoration in any cases in which he wrongfully exacted from others. Practical lessons arising from this are obvious. The spirit of hopefulness and love which breathes in our Lord's whole attitude are wonderfully justified by the hearty response of this publican to the appeal of the Lord's gracious presence.

Salvation came and found a spiritual as well as a lineal son of Abraham.

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Great abundance of riches cannot by any man be both gathered and kept without sin.—ERASMUS.

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## Changing Conditions in Japan

Rev. R. M. MILLMAN, M.A., Japan.

HAVING been asked to write an article on present conditions in Japan, I shall make use of a letter received in February from a Japanese school teacher. The letter was written in English, but in rewriting it I have taken the liberty to alter a few idioms in order to bring out clearly the meaning intended.

"The waves of the war, dashing against Japan, have flowed over the whole land, even to the most interior hamlet. The people are awakening to the dawning of a new era. Especially is this true of the young men, students of all ages, and labouring men, both young and old. New ideas have arisen in Japan, and these ideas are gaining ground rapidly. Some people think that the changes which Japan passed through last year (1919) are as great as those which took place during the forty years previous to this time. To describe the conditions adequately is quite beyond my pen. The labour question is becoming very acute. People have become bolder and wiser, and are agitating for more rights and greater freedom. In place of the famous rice-riots which occurred the year before last, we now have numerous strikes, and even sabotage is becoming of frequent occurrence. In the colleges there is a furious conflict between the new ideas and the old. The voice of democracy is very loud, and the way that the middle and lower classes have responded to the new awakening is really wonderful. Young peers and nobles are not blind to the changing conditions. "Give us the vote," "Withdraw the seventeenth article of the Peace Regulations," are heard on all sides. The authorities seem to be very nervous of Bolshevism, but we cannot see many signs of it yet in Japan.

"There has been an enormous advance in the price of commodities. The upper classes do not seem to be suffering, and some of the workingmen are glad, because they can easily procure employment. It is the middle classes who are really miserable. At the same time, it is a curious fact that luxury is becoming common, even in the villages. This is not a healthy condition of affairs, and many people are lifting up their voice in warning, saying that Japan is in great peril from both the material and spiritual sides. It is not an exaggeration to say that Japan is in chaos.

"Even before the death of Marshal Terauchi, the people had begun to dislike militarism and bureaucracy. The present Hara Cabinet, which is the first example of real party government in this country, was loudly welcomed and very popular at first. The Cabinet is now subjected to a fair amount of criticism, but they have a majority in the House of Representatives. The Hara Cabinet seems to be much better than the Cabinet which preceded it, but the people in their democratic tendencies are much more radical than the Government.

"The most burning demand is for universal suffrage. It remains to be seen whether the Government will yield to the voice of the people. The labour envoys at the Council in Washington are not popular. Next to the suffrage question, the subject which claims most attention is the seventeenth article of the Peace Regulations. They want this article abolished. So long as it stands, it is utterly useless to try to establish labour unions; and the workingmen claim that now they are at the mercy of the capitalists.

### TWO GREAT MEN.

"The two lions of the political world are Mr. Yukio Ozaki and Baron Shimpei Goto. Both of these men have frequently held Cabinet positions. Mr. Ozaki is popular with the people, and Baron Goto favours the bureaucrats. The latter is not saying much these days. He is a silent lion, waiting to see which side is going to win; then he will declare himself. Mr. Ozaki, on the other hand, is out-and-out in his stand for universal

suffrage, and is willing to head demonstrative processions. He is the roaring lion. Prince Marshal Yamagata, though up in years, still exerts a wonderful influence. Marquis Okuma, the Sage of Waseda, is not taking any active part in political affairs, and Marquis Saionji, honourable envoy to the Peace Conference in Paris, seems to be enjoying nature at his villa. He is a philosopher and a man of letters. Admiral Togo is still active in performing his naval duties, and is at the same time President of the Tutors, who instruct His Imperial Highness the Crown Prince. The admiral stands apart from politics. He is beloved and honoured by everyone; he is always great. It is not too much to say that he is a unique gem in Japan.

"Admiral Saito, the present Governor-General of Korea, treats the Koreans, both high and low, much better than his predecessor did.

As regards the industries of the country, new companies are being formed and new factories are springing up like mushrooms. The farmers, who, up to the present, have hardly known what stocks are, now are investing their money freely. Japan is developing remarkably along industrial lines.

"The farmers are looking for a good cocoon market and hope the price of silk will be high. Prices of everything except postcards and stamps have advanced by leaps and bounds. Wood is high; cotton very dear; sugar too precious to taste. Add to this the ravages caused by the 'flu' epidemic . . ."

It looks as if conditions in Japan resemble in many ways conditions in Canada. There is one way in which Japan does not resemble our country. Over there about forty millions of people, two-thirds of the population, have not heard the Gospel message. They have not yet been given the opportunity to hear and to understand. We of the Church of England in Canada are not responsible for the evangelization of all these people, but we do stand committed to the task of giving the vital message to the people in our district.

### DOOR OFF ITS HINGES.

Changing conditions mean an open door, a new opportunity. Indeed, it looks as if God had taken the door off its hinges. And yet these conditions have only an indirect bearing on the main issue. Before the war the people in our diocese of Mid-Japan who had not heard were waiting to hear the Gospel; and it is exactly the same to-day. Before the war we held the Gospel in trust, and we still hold it in trust; it is ours to deliver.

Perhaps there is too much *thinking at a tangent* about this question. One man, when spoken to about Japan, at once wades into a criticism of the political situation, and has much to say about the mean way that Japan has treated China, and more still to say about conditions in Korea. Of course, there is nothing wrong in this so long as the settled conviction in the back of his head is a clear understanding of the missionary situation and of his responsibility in the matter.

Again, one hears criticism of missionary work in Japan because it has not been as productive of as large results as may be seen in some other lands. But what has this to do with the question? As long as there are thousands of people in our district who have not heard, we dare not refuse to go forward. Or what about the Christians who lapse? Even if there were as large a proportion of backsliders in Mid-Japan as in our own land, this is no argument against missionary work. Those who have not heard must be given a chance. I know two men who think that Japan has had a fair chance to accept Christianity and has refused. I submit that this is an astounding assertion when placed side by side with the fact that two-thirds of the people do not know the Gospel message. Another favourite tangent might be labelled, "The Heathen at Home." There

are the heathen here in Canada, both in a real and in a metaphorical sense, but this condition of affairs will never excuse us for not evangelizing the people in *our* overseas fields. What we want is that every man should be given this life-saving message, that everyone should have an opportunity of knowing Christ. There will be thousands left to preach Christ in Canada after we have sent a few score more over the sea.

The Forward Movement, in its continuation, proposes to accomplish this work of evangelization. Now, if any of us are thinking at a tangent, we shall only be casting stumbling-blocks in the path of progress. What we need is simply to visualize the actual conditions and see this multitude overseas waiting for a message which the reader has been charged to deliver either in person or by proxy. Jesus said, "In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our leaders in the Forward Movement have given us the same vision. There is the home parish of Jerusalem just as a starting-point. In this commission of Christ's you find the country Missions in our own land: the Indian, half-breed and the Eskimo. They are all there, as well as the people in Kangra, Honan and Mid-Japan. Many of us reproach ourselves now for doubts we had two years ago. Just place yourself, in thought, ten years forward from now. As you look back then upon ten years of God's grace manifested in bringing the "impossible" to pass, will you have to reproach yourself again for smallness of vision and lack of faith?

### SPIRITISM AND DIVORCE.

(Continued from page 378.)

like pagan free love. Wearying of one another, their affection turning to mutual contempt or even hatred, the parties to unhappy marriages put forward pleas which sound plausible and win no small measure of approval. "Why," they say, "should two persons who find their marriage a grievous mistake be doomed to life-long misery?" And again they ask, "Why should not they who are separated seek in a second marriage the happiness they failed to find in the first?"

We must not be too readily carried away by such piteous appeals. Undoubtedly, there are many—far more than there ought to be—of these sad exceptions to the prevailing rule of happy marriage. And some of these exceptions are unquestionably terrible beyond words. But we must remember that while legislation must do its best to give relief to every suffering individual, its primal purpose is the best and highest good of all. It is just here we are tempted to go astray. In our eagerness to relieve the case of extreme suffering we lose sight of the fact that we have the best of reasons for believing that any relaxation of the Christian rule of marriage will tell disastrously against the moral welfare of society.

It should suffice that Christ our Saviour, the Divine Teacher, more loving than any mere man, who never demands of us anything not necessary for our happiness, enjoins this rigid law upon us.

Add to this the demands of home life, the heritage of woe entailed on children of divorcees, the pitfalls of hasty marriage into which so many are precipitated when divorce is easy, the fostering of ill relations ending in unhappiness when divorce provides a convenient gateway of escape; and consider that now under existing law judicial separation, with adequate protection, is always available to afford relief when no other course is possible—the only thing withheld being the privilege of remarriage, the gratification of desire, the penalty of living in solitary blessedness—and who shall say we are justified in scrapping the Divine institution of Christian marriage, or attempting to improve upon the legislation of Jesus Christ? Let us never forget that Christ does not ask us to endure the cross without accepting it Himself. Those who are the victims of matrimonial failure should recognize their call to suffer with Him for others.

(The Synod by special resolution unanimously concurred in the above statement regarding marriage and divorce.)



## Olivet and Zion Some Remarks on the Jewish Question

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

IN anticipation of the establishment of a Jewish Commonwealth in Palestine, arrangements are already being made for the erection of a great "House of Learning" upon the Mount of Olives. This will not be a "House of Learning" in the ordinary Jewish sense of the phrase. It may include a synagogue; it will certainly include structures devoted to purposes other than those for which synagogues are used. The learning taught within its walls will not be Biblical or Talmudical learning alone. Moses may be read there every Sabbath Day; Einstein will be heard, and possibly questioned, on other days of the week. The Mount of Olives is not very frequently mentioned in the Bible, and for us it is associated much more with the New Testament than with the Old. In the latest of the Old Testament passages in which there is mention made of it, viz., Zechariah 14:4, it is represented as a feature in the surroundings of Jerusalem, which is destined ultimately to disappear in "the Day of the Lord." Its removal and disappearance may also be implied in Ezekiel 47:8. Those, therefore, who selected its summit as the site for a great "House of Learning" must be of the opinion that the "Day of the Lord," the "consummation of the age," is as yet far distant in the future.

The names "Olivet" and "The Mount of Olives" are associated with events which make the height a sacred place in the eyes of Christians, and of Moslems also\*, but are of no importance for Jews. Two Christian churches and a Mohammedan "kubbeh," or oratory, occupy its summit. The Mohammedan sanctuary covers the site of the Church of the Ascension built by the Emperor Constantine and his mother, Helena. These buildings, it is to be expected, will be demolished in order to make room for the habitation of the University of Jerusalem.

In the ancient world the eyes of all Jewry were turned to Jerusalem because of the House of the Lord of Hosts upon Mount Zion. In the new world, inaugurated with bloodshed and burning, the eyes of all Jewry are to be turned to Jerusalem because of a House of Wisdom upon the Mount of Olives. There is great fitness in the choice of this mount as the seat of wisdom, whereunto all the tribes shall go up. Wisdom enlightens the mind; olive oil maketh a man's face to shine, and is good for the feeding of lamps to give light in dark places. It is not quite certain, however, whether the wisdom, in the pursuit of which the collegians of Olivet are to scorn delights and live laborious days, would be recognized as wisdom by them of old time. Koheleth, if he could be consulted in the matter of an inscription to be set up over the gates of the new House of Learning, might propose, "Much study is a weariness of the flesh." In the view of old-traditional Jewry—which now, indeed, is being "minished and brought low"—much, if not all, of the wisdom and learning of Olivet will be "Epicurism," the idolatry of Epicurus, and the House of Learning will be as one of the "high places" set up by Solomon (in despite of the true wisdom) on the side of that very mountain. To censures of this kind those who resort to that "high place" may make reply in the words of the Roman poet, giving praise to Epicurus: "Nos exaequat victoria coelo." The way of that ascent, indeed, was opened by the victory of one greater than Epicurus. Possibly, "Quia non brit impossibile apud Deum omne verbum," that truth may at long last be recognized by Israel in the place where the sign of the victory was given.

For the complete establishment of a Jewish Commonwealth in the land given to Abraham, Isaac and Jacob, the recovery of the Hill of Zion for Judah would seem to be indispensable. So long, however, as the question of the possession of Zion and the site of the Temple of Jehovah depends upon the decision of British authorities,

\* See Sale's Koran, p. 39. Note y, in the "Chandos" edition.

the Moslems may count with a very fair degree of assurance on being left undisturbed. Were they to be expelled from their "Haram-esh-Sherif" ("The Noble Sanctuary"), which occupies the place of the Jewish Temple and its courts, a very formidable tumult would be stirred up against Britain throughout the Moslem world, which already has given indubitable signs of the existence of a vigorous Britannophobe agitation. Quite apart from that consideration, however, there are others which would suffice to make up a respectable case for leaving the Moslems in possession of Zion. The Haram-esh-Sherif has been a holy place in exclusive possession of Islam for a longer time than the Temple of the Lord was a holy place of the Jews and in exclusively Jewish possession. The time of the Mohammedan possession falls into two periods, viz., a first period of 462 years, from the conquest of Jerusalem by the Khalif Omar in A.D. 637 to the conquest of the city by the Crusaders in A.D. 1099; and a second period, not yet closed, extending by now to 733 years, dating from the Mohammedan reconquest under Saladin, A.D. 1187. The total of these two periods, then, up to date, is 1195 years. Now, from the capture of Jebus by David to the destruction of the Temple by Titus, one cannot, even on the most generous estimate of the antiquity of David, reckon more than 1118 years, and from that number certain deductions have to be made, amounting, in all, to over 70 years.\* Furthermore, at the time of the first Moslem conquest (A.D. 637), the site of the inner sanctuary of the Jewish Temple appears to have been laid desecrated for a long time. The Temple of Jupiter, erected by Hadrian over the site of the Holy Place and Holy of Holies, disappeared in the fourth century, but its place was not taken by a Christian church. The holiest part of the "Mountain of the House" was allowed to become a place for the depositing of garbage and rubbish, and this was the condition in which Omar found it. To him, therefore, belongs the honour of having rescued it from degradation and pollution. All these things being considered, the expulsion of the Moslems from possession of the Haram-esh-Sherif would be an act of harshness, and none the less censurable, even if there was no reason to take into account the feelings of sixty-two millions of Indian Moslems.

Supposing that the Moslems could have been, and had been, deprived of the Haram-esh-Sherif, to what religion or sect could that sanctuary have been made over by British authorities? To which, if any, among the multitude of Christian Churches and denominations? If the place was not to become a Christian sanctuary, could the authorities of a professedly Christian nation have consistently handed it over to the Jews without some reliable assurance being given that the Temple and its system of sacrifices were not to be restored? What an irony, if the rulers of a nation, which counts the Epistle to the Hebrews among its sacred books, had facilitated the reinstatement of sacrifices which, for all their repetition, "can never take away sin!" Very possibly, however, the Jews could have given undertaking that the sacrifices of the Old Covenant were not to be offered again. Would it, then, have been decent to allow the place which, for over twenty-eight centuries, had been a sanctuary, to be appropriated for any other than religious purposes? The Jews might have refused to give any undertaking on this point. They might have been willing to give notice that they did not contemplate rebuilding the Temple, but they might also have positively declined to undertake the building of a synagogue. This, indeed, is very probable, for Judaism, in this generation, appears to be, by way of fast becoming less and less of a religion and more and more of a mere nationality, a political, not a religious, classification. The necessity of propitiating the Moslems of India

\* See the note at the end.

has saved the Imperial Government from some perplexing problems.

NOTE.—Some authorities place the beginning of David's reign as far back as 1055 B.C. David reigned 7½ years in Hebron and 33 in Jerusalem (2 Sam. 4:4, 5). The removal of the seat of his kingdom, therefore, from Hebron to Jerusalem would be dated 1048 B.C. From that date to the destruction of Jerusalem and the Temple by Titus in A.D. 70 is a space of not more than 1118 full years. The first Temple was destroyed by the Babylonians in 586 B.C., and the second Temple was not dedicated until 516 B.C. (2 Kings 25:8, 9; Ezra 6:15, 16). This "latter house" was usurped for the service of Zeus Olympios, or left desolate, from 168 to 165 B.C. (1 Macc. 1:57, 4:52). Seventy-three years, then, must be deducted from 1118 for the desolation of the first and of the second Temple. In addition, some allowance has to be made for the interval between the capture of Jebus and the bringing of the Ark of the Covenant into the "City of David," which lay on the Hill of Zion. From the arrival of the Ark in the "City of David" one may date the Jewish consecration of Zion, though the dedication of the Temple did not take place until the twelfth year of Solomon.

It must be remembered that 1055 B.C. is not really an ascertained date for the beginning of David's reign. The probability is that it is too early, and that a date fifty, or even sixty, years later would be nearer the truth.

The so-called "Mosque of Omar" was erected, not by Omar, but by Abd-el-Melik; it was completed in A.D. 691. Mohammedans call it by the name "Kubbet-es-Sakhrah," which means, "The Dome of the Rock." The true "Mosque of Omar" is described, though not under that name, by the pilgrim Arculf, who visited Jerusalem in A.D. 670 or 680, as an enclosure constructed of timber, and capable of containing an assembly of 3,000 or 4,000 worshippers.

## The Lambeth Conference

[Bishop Hall, of Vermont, when an undergraduate at Oxford, was present at the concluding service of the first Lambeth Conference in 1867. He is to sail next month for Lambeth, and gives the following interesting details.]

From the first in 1867 the Lambeth Conferences have been held at intervals of about ten years (in 1878, 1888, 1897, 1908), the one to be held this year having been postponed from 1918 on account of the war. Beginning with an attendance of seventy-six Bishops, the number has gradually increased, until this year nearly three hundred are expected to be present. This will be the first time that the same Archbishop of Canterbury has presided over a second conference. Dr. Longley, Dr. Tait, Dr. Benson, Dr. Temple, each presided at one; this will be Dr. Davidson's second. The influence of the Conference is very great, and the assembled Bishops should have the aid of the constant and earnest prayers of clergy and people, throughout our communion.

Among the subjects to be considered by the approaching Conference, are: Christianity and International Relations; The Christian Faith in Relation to Spiritualism, Christian Science, Theosophy; Our Relation to and Reunion with Other Churches; Missionary Problems; The Position of Women in the Councils and Ministrations of the Church; The Opportunity and Duty of the Church in Regard to Industrial and Social Problems; Problems of Marriage, etc.

There will be a Devotional Day for the Bishops at Fulham (the Bishop of London's residence) on July 2, conducted by Bishop Gore. The next day the Archbishop formally receives the Bishops in Canterbury Cathedral and on Sunday, July 4, there will be a solemn opening service in Westminster Abbey.

The first week of July will be devoted to the presentation of the various subjects; the next fortnight to their consideration by the several committees to which they are referred; then will follow another fortnight of consideration by the Conference of the reports of the various committees with the resolutions they recommend for adoption. On Sunday, August 8 there will be a concluding service in St. Paul's Cathedral.

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### Chats With Women

**A**RE you hovering anywhere around the middle age period of forty? If so, you can get many excellent pointers on how to order your life anew, by reading Dr. Lowery's "The Woman of Forty," published by Forbes and Company. In regard to the appearance, Dr. Lowery says that you simply must sit up and take notice of yourself when you approach that age.

"Look around and see who are the women that retain their good looks and keep young looking. They are not the women who are seeking an elusive fountain of youth at the bath and massage parlours, but they are the women who are mentally active in community welfare work. An active mind lights up the face and keeps the young light in the eyes."

"Plenty of sleep is imperative and yet so many neglect this great restorer of the nervous system. Never take any sleeping powders except upon the advice of a physician."

The woman of forty should remember that dignity is her strong point. Do not try to be kittenish, for you only make yourself ridiculous and reveal that you have never developed mentally beyond the childhood stage. Do not dye your hair. The woman who dyes her hair a henna red thinking to have drowned ten years in the dye pot has only advertised her age." Plenty of fresh air, physical exercise, as well as proper diet will give a woman the proportions and appearance of youth and health. Dr. Lowery outlines a menu which she insists, if carried out will make the woman of forty slim and healthy. "Did you ever have to sit down on the curbing and pull off your shoe because of a terrible cramp in the foot? Get proper shoes and the cramp will not return."

"Look around your community and see just what work seems to come nearest to your ability to do, and then get busy. In your own home, let the younger members share the pleasures and responsibilities. In one chapter on the general health, Dr. Lowery gives some practical, definite suggestions, which, if carried out either by city or country women, will almost certainly ensure freedom from those exhausting troubles which always threaten the woman of forty."

Speaking of appearances, what spirit is it that animates young and old, rich and poor among the female sex, to plaster their faces, particularly their noses, to blacken their eye-lashes, eye-brows and other parts of the face? They only impress upon every one who looks at them the fact that they need a good wash.

Take the nose, for instance, that particularly obtrusive feature, and consider whether a whitewash is going to improve it, be it long or short, large or small. In one of our local papers, an opinion by a man has been expressed thus: "It stands out from the rest of your face unnatural and ghastly, and no wholesome man wants to take to his bosom a woman with a nose that suggests, graves, worms and epitaphs."

How can some of our splendid men who are pleading in public places for reality, sincerity, for the doing away of shams, how can they admire or respect their wife or any woman who is the essence of sham, as far as her appearance is concerned. How can women get up before young girls and speak on most serious subjects, when they are "gotten up" from their dyed hair, and whitewashed face, to their feet tortured by corns but beautifully covered over with shoes of the long toe, and high heel. Can we expect anything but silliness from the school girl, shop or factory girl, when they have the embodiment of sham and vanity in the aged spinster and mature matron?

The nineteenth annual Report of the Canadian Association for the

Prevention of Tuberculosis is full of practical information for people who wish to help in this good work.

Reports from every Sanatorium in Canada give the same simple methods of living for patients, young and old. Dr. Haines, in his address says that children should be told about this disease, and that the rules which govern tuberculosis are simply the rules of decent and right living. Tuberculosis is a reportable disease, and local health boards are responsible for neglect of this in many cases. Education not legislation as to habits of cleanliness and decent living is what is needed in our country—fresh air, rest, and plenty of simple food, such as bread, milk, butter, eggs, fish, meats, fruit and vegetables. With this wholesome diet, invariably the patients gain in weight and strength. It has been suggested that clergymen throughout the country should be asked to interest them-

selves in this anti-tuberculosis war, for they have access to every home, and they can be a powerful aid. But where can we find such badly-ventilated places as the churches in our midst. Some of them smell as if the air had never been changed through the whole week. Is there any wonder that people faint, go to sleep, and get bad throats, when they are forced to breathe the breaths of several hundred people, some of them perhaps suffering from tuberculosis, and with the windows literally sealed up. Why are people afraid of fresh air?

One branch reported that in their district tuberculosis had been brought on in many families by storm windows.

This Association is doing splendid work from East to West, and is only restricted in its work by limited means.

JEANNE ACADIENNE.

## Memorial Windows

Unveiled in St. James', St. Mary's, Ont.

**S**UNDAY was a great day in the history of St. James' Church, St. Mary's. Not only was it marked by the unveiling of a beautiful memorial window in honour of the late Rector and his beloved wife—the crowning evidence of the affection of parishioners, but a similar memorial of unique design had also been placed on the opposite side of the church in public acknowledgement of the debt owed the men who had fallen during the great war.

The church had been specially decorated for the occasion and was a bower of flowers. The church was well filled in the morning, and in the evening crowded to the doors. In the morning Dean L. N. Tucker, D.C.L., of St. Paul's Cathedral, London, gave a comprehensive, simple and directly applicable sermon from the text in St. John's Gospel, 14th chapter, 12th verse:—"Verily, verily I say unto you, he that believeth in me, the works that I do, shall he do also; and greater works than these shall he do because I go unto my Father." He spoke of Christ's coming to sanctify and glorify all human life; of the fulfillment of the promise, the Church of to-day being more solid than at any previous time in her history. Of the "greater" things come to pass he spoke of the conquering of the world to Christianity and the marvel of modern missions. He dwelt on the wonderful opportunities knocking at our very door, hundreds and thousands in foreign lands now clamouring for admission to the Church, a remarkable transformation, indeed, during the past few score years.

Great things are accomplished through the ministry of men overruled by the power of God for the extension of his kingdom. Such a messenger had come to St. Mary's thirty years ago in the person of the late Rector, the Rev. W. J. Taylor, who ministered in the parish for twenty-seven years. His loving hands had set to work to beautify the edifice of God with the magnificent equipment of church buildings and clothed the naked rock and earth, making it the most beautiful church lot in the Diocese of Huron, while his only son, as a child, had been presented for life service to Him who loved little children. In honour of this ministry which had been exercised in the midst of this parish, the beautiful picture window of the angel messenger of God proclaiming the love of the Saviour to the devoted souls—the three women at the grave—had been erected. The window bears the following inscription:—

"He is not here, but is Risen."— Luke 6: 25. "To the glory of God

and in loving memory of Reverend William James Taylor, for twenty-seven years Rector of this parish, and his wife, Alice Edington Taylor. Erected by the congregation, 1920."

It was particularly fitting that the actual unveiling was done by little Miss Alice Vice, grand-daughter of Mr. and Mrs. Taylor, and daughter of Mr. and Mrs. D. G. Vice of this town. The funds for this window were raised entirely by voluntary subscriptions from devoted members of St. James' congregation, who desired to pay tribute to the revered memory of the noble couple.



"THE RESURRECTION."

A beautiful stained glass window erected by the congregation in St. James', St. Mary's, in memory of Rev. W. J. Taylor and his wife. Designed and executed by N. T. Lyon Glass Co., Toronto.

Rev. W. E. Taylor, M.A., Ph.D., son of the late Rector, and whose frequent visits to his old home church are always enjoyed, was present for the evening service. He spoke from the text, part of which is used on the soldiers' memorial window: "Put on the whole armour of God," and further, "Speak unto the people that they go forth." He paid splendid tribute to the valour of the men who had heroically gone forth at the call

(Continued on page 386.)

### Resurrection of the Body

To The Editor, Canadian Churchman.

Sir,—With regard to the doctrine of the Resurrection, permit me to make a few observations.

1. When we speak of the resurrection we mean, "All men shall rise again with their bodies" (Athanasian Creed). The resurrection is of the body and not of the soul. Any other application of the word is simply confusing. According to Catholic doctrine the soul does not die nor even sleep and need to be awakened. If anything else is implied other than bodily reanimation it should not be called a resurrection.

2. The Lord Himself and the disciples after Him taught a bodily resurrection. "Now that the dead (souls or spirits do not die) are raised even Moses showed," etc. (St. Luke 20: 37). "They taught the people and preached through Jesus the resurrection from the dead" (Acts 4: 2). St. Paul met objectors—the philosophers at Mars Hill, who mocked at the idea of the resurrection (Acts 17: 32), and certain Modernists who said that the resurrection was already past (2 Tim. 2: 18).

3. The chief objections to the resurrection are based not on theological but on physical grounds. To-day, no one takes very seriously the difficulty of reassembling the physical particles of which the body was composed. "The life of the individual preserves its identity though the body which it controls is never, for two minutes together, composed of exactly the same molecules" (Prof. Searle, Cambridge).

4. There are other problems, however, for which up to the present modern science has furnished no solution.

(a) Immortality, which is assumed by all Modernists, cannot be proved on physical grounds. What happens to life on the death of an organism is a question for which neither physical nor chemical science has any answer; nor has scientific psychological research been able to furnish an assured pronouncement that the life of the individual continues beyond the grave, Sir Oliver Lodge *et al* to the contrary. That there can be life at all apart from matter is purely in the region of faith or of speculation.

(b) There is a much graver problem than the regrouping of the particles of the physical body. Physical science has not yet determined whether it is possible or impossible for matter to become spirit. "It is sown a natural body; it is raised a spiritual body." Bergson's creative evolution is founded upon the assumption that spirit becomes matter (C.E., p. 270). The vital impetus ascends as spirit and falls back as matter. How or why the transformation takes place he does not say. The New Realists have accepted and built upon this doctrine. Bergson has not declared that matter is changed into spirit, but it ought to be equally feasible. Here philosophy has outstripped the assured results of science and is acting purely upon faith, but science itself is often obliged to take this course. In the light of philosophy it is not difficult to believe that the body can be transformed into that which is non-atomic and spiritual. Thus there shall be fashioned "anew the body of our humiliation" (Phil. 3: 20).

5. Thinking men to-day can see no greater objection to the resurrection than to immortality upon scientific grounds. Both belong to the realm of revelation and are accepted by faith. So far as I can see Modernism has given no reason for restating or rejecting any of the credal pronouncements regarding the resurrection.

G. B. Sage.



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## LETTERS TO THE EDITOR

### TRACTS FOR THE TIMES.

To The Editor, Canadian Churchman.

Sir,—I was very pleased and interested to read the letter of "W.F.W.," suggesting that the Church should undertake to issue short tracts on the various perplexing questions of the day, such as Christian Science, Spiritualism, etc. The idea is an admirable one, and I may say that it has already been considered, and I am in hopes will be acted upon later.

There is no question that the "Tract" still has its uses, and may be made a very potent means of disseminating knowledge and instruction.

Allow me to add that if "W.F.W." would like to see some specimens of the Oxford Tracts for the Times, I shall be very glad to let him have them, if he will let me have his name and address.

H. Michell.

McMaster University, Toronto,  
Ont., May 29, 1920.

### CONSTRUCTIVE MODERNISM.

To The Editor, Canadian Churchman.

Sir,—The last words of Dr. Cayley's article on the above subject in your issue of the 3rd June contains a true assertion in regard to this matter, going to the root of the question—"The alleged facts of history are either true or false.—Those who love the truth will observe this distinction.—I believe them to be true."

As Gwatkin observes—"If an alleged revelation professes to rest on historical facts, and to be made through them, there seems nothing unreasonable in a further declaration that its full benefits cannot at present be given to others than believers in those facts. Some will raise here an outcry about dogma; but I think with very little reason. . . Now it may be granted that eternal truth cannot depend upon facts of time, but why should it not be manifested by such facts? How else can it be manifested? Were God to speak to our hearts, he must do so at such a date, if he spoke through the order of nature, we could say when the message reached us, and even if he spoke straight from heaven, that too would be a fact of time. . . If objection be further made, as it often is, that a Church has no right to make a test of historical facts the answer is simple. If men are at liberty to form associations as they think fit for the promotion of particular opinions on politics, history or philosophy there cannot be anything wrong *per se* in such associations as are formed by the adherents of the historical religions for the promotion of such opinions as follow from the truth of their alleged facts. The right to associate for that purpose carries the right to exclude any who do not believe the facts. A demand to have them made an open question is a demand for the suppression of the Society as constituted for its present purpose."

Dr. Cayley sees this point clearly and his concluding words are clear and assuring. This question is put quite clearly by a writer who cannot be suspected of any prejudice in favour of supernatural Christianity by Whittaker on the Neoplatonists, "When a religion is proclaimed to have been revealed under given circumstances of time and place, it cannot allow its historical tradition to be indefinitely vaporized without ceasing to exist. All religions of this

type, have to bend themselves by a Creed of more or less precision into a Church of more or less exclusiveness." Over and over again attempts have been made to substitute an altruistic, utilitarian, morality veneered with religionism, for the faith once delivered to the Saints.

Wm. Bevan,

Niagara Falls.

### THE CHURCH IN IRELAND.

To The Editor, Canadian Churchman.

Sir,—In your issue of May 20th, page 338, in giving a report of Huron Synod, you state that, "Canon Ardill read a resolution of sympathy with the members of the Church of Ireland, which Church, he stated, was nearing dissolution." The resolution which I proposed was as follows:—

"That his Lordship the Bishop be requested to appoint a committee to draw up a resolution expressing the sympathy of the members of the Synod with our brethren of the Church of Ireland in the crisis through which they are passing, and that a copy of this resolution be forwarded to the proper channel for presentation."

I did not use the word "dissolution" respecting the Church of Ireland, for the simple reason that I do not believe that any such thing can take place. Since the days of St. Patrick, the Church in Ireland has kept her light burning. She has passed through many ordeals, but has survived them all. It was hoped by those who desired her light to go out, that disestablishment and disendowment would accomplish this, but under God it is still shining with a steady glow, and the grand old Church is nobly doing her part in spreading the truth of the Gospel of glad tidings to all men.

I shall be much obliged if you will kindly make the correction.

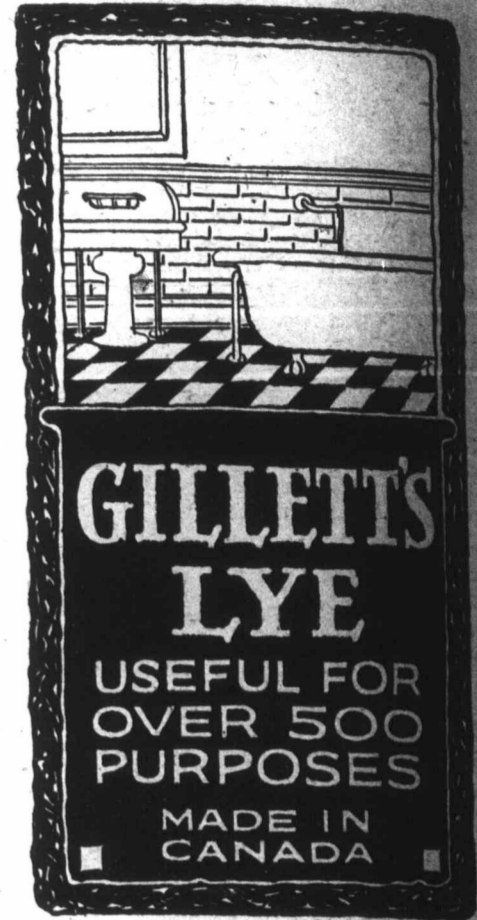
J. Ardill.

Owen Sound, June 2nd, 1920.

### THE LATE MR. GIRLING AND THE FUR TRADE.

To The Editor, Canadian Churchman.

Sir,—It is a satisfaction to note the profound respect in which the late Mr. Girling was held throughout the Canadian Church. May I pass on the following incident, which seems to me to illustrate in a very striking way, the spirit in which he served. Mr. Girling spent a day in Winnipeg last year, on his way out from the frozen north. I had the pleasure of talking with him for several hours during that day. Among other interesting things, he told of the advantage that had been gained by the Fur Traders of the north during the previous year owing to the greatly advanced prices they were obtaining for furs. In particular he mentioned that an unusually large number of white foxes had been trapped in the district in which he had been working, and he mentioned the sum that had been realized for these skins. I asked him if he had taken advantage of the situation in any way in his own interests. It would have been such an easy thing for him to secure a number of fox skins to make up for the very small salary he was receiving. His reply I shall never forget. He said that many suggestions had been made to him along this line, and that he had seen the opportunity of making a lot of money in this way. He had declined to participate in that



business, however, because he felt that if he was once looked upon as a fur trader his prestige among the people would be gone. They knew he was there for something higher than the making of money, and he did not wish in any way to give them a suspicion that his devotion to the work was not entirely whole-hearted and unselfish. Not a bad principle for any clergyman to adopt.

"Nor'wester."

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The Canadian Churchman.

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# All Over the Dominion

At a service for men only, which is to be held in Salisbury Cathedral on June 25th, Dr. de Pencier, the Bishop of New Westminster, is to be the preacher.

The cadets of the public schools of Hamilton, 700 in number, attended a service at the Church of the Ascension, on May 23rd, when the Rector, the Rev. Dr. R. Renison, preached.

Mrs. H. D. Warren was elected president of the Toronto Association of the Canadian Girl Guides at their annual meeting held last week and Mrs. L. A. Hamilton, convenor of the Patriotic Committee.

The Girl Guides of Ottawa held their annual church parade to Christ Church Cathedral, Ottawa, on May 30th. Nine companies were represented and about one hundred and fifty Guides were in attendance.

The Army and Navy Veterans of Toronto attended their annual church parade, which took place at the Church of St. John the Evangelist on May 30th, in large numbers. Rev. J. Russell Maclean, the Rector, preached from the text: "I am amongst you as He that serveth."

Archbishop Du Vernet has appointed Rev. Geo. J. Gray to take charge of the Anglican Mission of the Nechaco and Stuart Valleys, B.C. His headquarters will be at Chilco, about 12 miles north-east of Vanderhoof, where there is a church and parsonage. He is a returned soldier and a brother of Rev. Walter Gray, of Ocean Falls.

The A.Y.P.A. of the Church of the Resurrection held a very successful banquet on May 24th, at 6 p.m., when 28 sat down to an excellent repast. Toasts to the King and Toronto A.Y.'s by the Rector, responded to by Pres. H. J. Gibson, and installation of officers took place. A very pleasant evening of games, etc., followed, which was brought to a close at 10.30 p.m. by the singing of "Auld Lang Syne" and Benediction.

St. Matthew's A.Y.P.A. members, on the morning of the 24th of May, arranged a camera hike through Rosedale Ravine, this being the opening event for the summer season. At a special meeting held recently the members decided to form an A.Y.P.A. tennis club, in order to join the A.Y.P.A. league now arranging tournaments between the branches. Mr. G. Lockwood is convener of the tennis club and Miss Irene Cotton, 130 De Grassi St., secretary-treasurer.

A Cambridge debate was held in the basement of St. John's Church, Elgin, on May 18th, and proved to be both instructive and interesting. The subject was: "That the world is growing better." In the course of the debate the Church, Religion, Crime, Labour, Poetry, Architecture, War, Feminism, Education, Prohibition, etc., were touched upon. The decision was given in favour of the affirmative by a very narrow margin.

The Primate of All Canada, Archbishop Matheson, was the preacher at the service of thanksgiving which was held in Westminster Abbey on June 8th, in connection with the closing of the Archbishops' Western Canada Fund. A large number of Bishops attended the service. So far about \$150,000 has been subscribed out of the \$200,000 which it is hoped may be handed over to the Canadian Church to be used in connection with the Missions in Western Canada.

Supporters of Highfield House School, Hamilton, met on June 4th, to consider the offer of W. J. and

Mrs. Southam to give their fine residence to the school. They favoured accepting the offer if \$15,000 can be secured to buy suitable playgrounds. It was also agreed that Rev. C. A. Heaven, the master of the school, who had bought the home of the late Dr. Russell for the school before he knew of Mr. and Mrs. Southam's offer, should be protected as far as possible.

Rev. Marcus H. Jackson, Rector of St. George's Church, has been elected as permanent chairman of the United Soldiers' Council of Vancouver, the newly organized merger of returned soldier organizations. It intends to work on behalf of the veterans and dependants in the city. Mr. Jackson proceeded overseas as a private with the reinforcing platoon of the 196th Battalion. On reaching England he was appointed Chaplain with the Canadian Chaplain Service, and on proceeding to France was attached to the 87th Battalion, with which unit he served with distinction during the last year of the war.

A special Dismissal service for eight out-going missionaries was held on May 21st at St. Barnabas' Church, Danforth Avenue, Toronto, the sermon being preached by the Rev. Canon Gould, and the commentary prayers and benediction said by the Right Rev. the Bishop of Mackenzie River. At the close of the service, during the singing of the hymn, the eight missionaries went up to kneel before the Holy Table, while the closing prayers were said by the Bishop. They were: Miss Naftel, appointed to take charge of a new school of half-breed children in the diocese of the Yukon; Mr. Jackson and Miss Booy, the latter a trained nurse, both to go to Hay River diocese; Miss McLenaghan, Carcross, Yukon; Miss Gilmour, Le Pas, north east Saskatchewan; Miss Reynolds, Moose Fort; Mr. Percy Smith, Herschell Island, and Hiss Hawkins to Japan.

A splendid tribute to the value and the efficiency of St. Faith's Home, Toronto, has just been paid by the city of Toronto, which has requested St. Faith's to look after detention cases for them. St. Faith's Home, 220 Beverley Street, was opened in March, 1916, for the purpose of providing a home for wayward girls who are in danger of sinking into sin and of becoming a menace to society. The aim is to strengthen them mentally, morally and physically and thus enable them with God's help to withstand temptation. These girls are sent to the home from the Juvenile Court, the Women's Court and from the hospitals. The girls are taught all kinds of house work, knitting and sewing. They are provided with physical instruction in the gymnasium of the Y.W.C.A., the girls themselves earning the money to pay for an instructress.

### CALEDONIA NOTES.


On May 6th, Rev. J. Snowdon Brayfield arrived at Telkwa, from North Dakota, to take charge of the Missions of Telkwa, Hubert and Houston in the Bulkley Valley, which is receiving this spring a large influx of settlers. Mr. Brayfield came originally from the north of England and is glad to be back again under the British flag.

On May 11th, Rev. Walter Leveridge, who has been two and a-half years in charge of Christ Church, Anyox, left the diocese to take charge of Cumberland, in the diocese of Columbia. The change was made because of his son's health.

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 H.M.S. 'INDICTIVE' SUNK BY HER OWN CREW IN ORDER TO  
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 ACTION—HE WAS TWENTY-FOUR YEARS OF AGE + + +  
 Greater love hath no man than this, that a man lay down his life for his friends.

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Appointed to study make recommendations regarding the use of the Church, was in their homes their children, while aid by granting the innovation would be would later lead the to reach the pulpit airs of Archdeacon With one or two delegates, including Price, strongly in favour of the motion. Mr. Bigg, and finally Dean Shreve had speech in favour of report, a vote was in favour of the men, as delegates in carried by a large the Synod took re-

ports. ents to the canons including a recom- hancellor Campbell shop and the Chan- ed to act with re- the Synod of the eal in taking such found necessary to the Church of Eng- ince its rights with g dispensation or ing without bans. he Executive Com- ynod was adopted ussion, and follow- ment that the Lord ived a cheque for from the \$600,000 eed Fund provided Forward Movement, o the sum in ques- o the Bishop Dunn a Fund, the first be in behalf of St. Labrador. Committee recom- e balance of the o the diocese from to the Anglican ent Fund be dis- ws: \$30,000 to the \$20,000 to the sal- sors of the Faculty hop's College, Len- to the Bishopric 1; \$10,000 to the owment Fund, or amount in accord- ounts received. All t with the hearty Central Diocesan Anglican Forward

edford-Jones, M.A., op's College, Len- report on the condi- ge-University, and yielded. He also l of the Faculty of the Diocesan Sun- ittee was read and also the report of oard of Missions, by the Venerable ur and showed the been most success- ncouraged by the f the Lord Bishop, sed the stipend of ests from \$1,000 to 1, which would call the revenue of the \$8,000 per annum. ial thanks that the able to point to a orth to be known Thankoffering Fund ounted to \$154,- \$94,000, has been e of this fund was management of the

Church Society, and designed by the donors, in major part, to augment the stipends of the clergy, and in a lesser degree, the Clergy's Pension Fund and the Widow and Orphans' Fund. The report also dealt with the missionary work on the Labrador Coast, and the need of suitable habitation for the missionary at Mutton Bay; the self-sacrifice of the missionaries, and the fact that the Mission Fund is the only source whence means can be looked for to maintain and extend all missionary work, and the duty of all to support it to the utmost.

Mr. J. C. Sutherland read a report from the committee on Social Service. A supplement to the annual report of the Council for Social Service of the Church of England in Canada to the Diocesan Synods was also submitted and distributed to the delegates, which is crowded with valuable suggestions and information in regard to Social Service work in the Church.

After further discussion on the financial part of the Pension Fund, the question of term of retirement on pension was discussed, when it was explained that a minister could retire and receive his full pension after forty years in the service, and should he retire from ill-health after twenty years he could do so on a pro-rata basis of pension in accordance with the term of service. It was suggested and discussed that an age limit shall be fixed for retirement and this was carried. The report was retained and will be reconsidered in accordance with instructions received from the Synod.

Final Session.

After recess and the finish of business, a vote of thanks was carried thanking the Lord Bishop for the able and important manner in which he presided over the Synod, which his Lordship graciously acknowledged and at the same time complimented the delegates for the dignified manner and Christian spirit in which they had conducted the business of the Synod, that made his duties as presiding officer easy and pleasant.

Votes of thanks were also moved and adopted for the courteous hospitality extended to the delegates by the Quebec members of the Church and their families; also to the Mayor and Corporation of the City of Quebec, as well as the clerical and lay secretaries and treasurers of the Synod for their courtesy and assistance to the delegates.

The Synod adjourned at 4 o'clock *sine die*, when quite a number of the delegates attended the Garden Party at Spencer Wood, given in honour of the King's birthday by his Honour the Lieutenant-Governor and Lady Fitzpatrick.

RECENT APPOINTMENTS.

Copeland, Rev. C. E., B.A., Incumbent of Poplar Point, to be Incumbent of McGregor, Man.

Edwards, Rev. H. A., to be superintending clergyman for the Vermillion District, with headquarters at Vermillion. (Diocese of Saskatchewan.)

Hill, Rev. J. H., B.A., formerly of Grandview, Man., to be Curate of St. Alban's, Fort Rouge, Winnipeg.

Wallace, Rev. W. A., of Winnipeg, to be Rector of Gilbert Plains, Man.

After the Ordination service on Trinity Sunday in St. Alban's Cathedral, Toronto, the Bishop of the diocese, licensed the newly-ordained deacons as follows: The Rev. C. W. Lea, to St. Anne's, Toronto; the Rev. C. F. Pashler to St. Bartholomew's, Toronto; the Rev. H. P. Charters to St. John the Baptist, Norway, Toronto, and the Rev. J. H. Pogson, to the charge of St. John's, Port Whitby.

Synod of Algoma

THE sixth session of the Synod of the Diocese of Algoma met at Sault Ste. Marie on Wednesday the 2nd June. A goodly number of clergy and lay delegates were in attendance. The annual meeting of the Woman's Auxiliary of the Diocese was held at the same time.

The proceedings began with a celebration of the Holy Communion in St. Luke's Pro-Cathedral on Wednesday morning, at which both members of Synod and W. A. delegates attended. Capt. the Rev. C. W. Hedley, M.A., C.F., delivered a stirring message on "Bearing Witness." (St. John 15: 27.)

In the afternoon the Synod assembled in the Parish Hall for the purpose of hearing the Archbishop's charge, the members of the W.A. also being in attendance. Extracts from the charge will be found in another column.

An important feature of the session was the adoption of a much higher scale of stipends for missionaries than that previously in force. The new scale provides for a salary of \$900 per annum for a deacon; \$1,000 for a priest during the first five years of his service, \$1,200 for the second five years, and \$1,500 after ten years service. It was recognized that this change, necessary and inevitable as it was, would involve greatly increased effort throughout the Diocese; and for the purpose of making it possible a resolution was introduced by Mr. W. J. Thompson looking to the formation of a strong central committee of laymen at Sault Ste. Marie, who, acting in conjunction with the executive officers of the Diocese, will secure the organization of lay committees in the various rural deaneries, and it is hoped make the new scheme successful.

The Synod accepted the new Revised Canadian Prayer Book; placing on record, however, a protest against the new rubric respecting the use of the Athanasian Creed.

The amendment to the Canon respecting Vestries, passed at the last session of Synod, held in 1917, allowing to women a seat and vote in the vestry, came up for confirmation, and was unanimously endorsed. The amendment thus becomes operative.

A resolution was presented requesting the Synod to urge the Dominion Government to omit the enfranchisement clauses of the Indian Bill now before Parliament; but the Synod declined to follow this line of action.

A most pleasing event was the presentation to the Archbishop by the laymen of the Diocese of a cheque for \$850, to be used in connection with his visit to the Lambeth Conference. The presentation was made by the Chancellor, Dr. A. C. Boyce, in a short but eloquent address; and His Grace very feelingly acknowledged the generous gift. Previously the congregation of Trinity Church, Parry Sound, had presented the Archbishop with a beautiful robe case and a cheque for \$100 for the same purpose; and before closing their annual meeting the W. A. added \$150 to the fund.

The Synod was a most happy and harmonious one throughout. The strong feeling of devotion to the Archbishop and the spirit of brotherhood among both clergy and laity were in evidence throughout the proceedings. The session closed on Saturday morning.

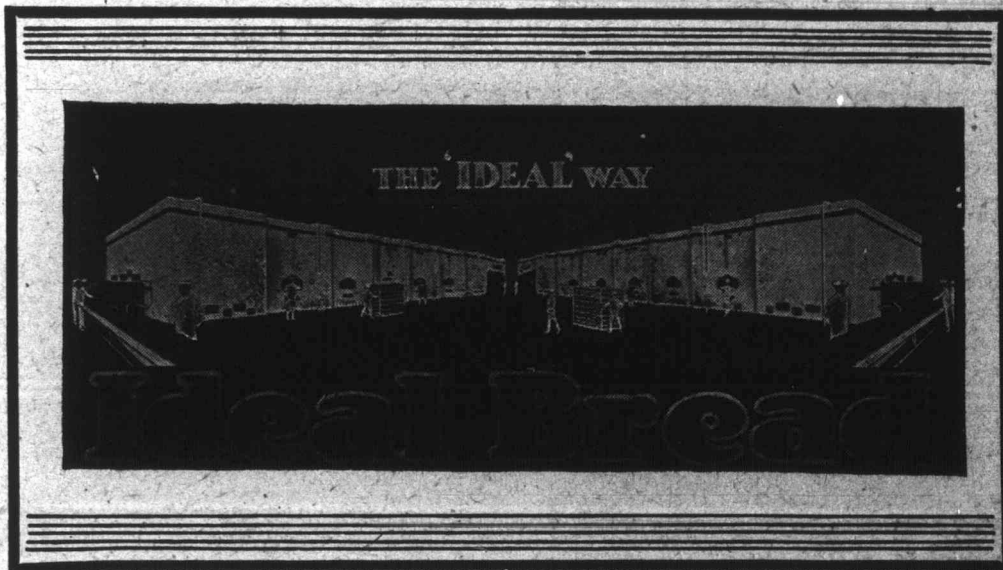
On Wednesday and Thursday luncheon was served in St. Luke's Hall by the W. A. of the Pro-Cathedral, assisted by the ladies of St. Peter's, St. Stephen's, and other nearby missions; and on Friday the ladies of St. John's entertained the delegates at luncheon in their newly completed War Memorial Hall.

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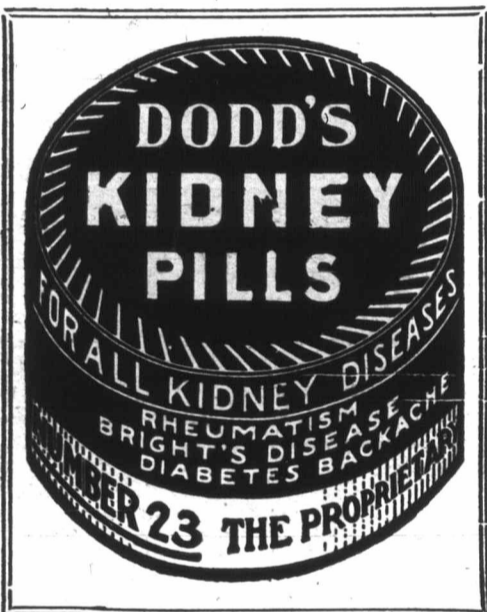
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**ORDINATION AT ST. ALBAN'S, TORONTO.**

On Trinity Sunday, at St. Alban's Cathedral, Toronto, a general ordination service was held by the Bishop of Toronto, five deacons and one priest being ordained. The clergy taking part in the service were: The Ven. Archdeacon Ingles, Rev. Canon O'Meara, Rev. H. T. F. Duckworth, Rev. Robert Gay, Rev. E. A. McIntyre, who preached the sermon, and Rev. Canon Macnab.

Taking as his text part of the 21st verse of the 20th Chapter of St. John, "As My Father hath sent Me, even so send I you," Professor McIntyre showed the parallel between the work and life of Christ, and the work and life of his followers. The first point is that we are to be what He is, and the second that we are to do as He does. Christ is here living in spirit for the life of the world today.

The following were those who were ordained: Priest, Rev. Robert Samuel Ferguson, L.Th. Deacons, Messrs. Henry Pierson Charters, L.Th., Clarence William Lea, Charles Frederick Pashler, Joseph Henry Pogson and Walter S. Dunlop of Nova Scotia. The latter gentleman was ordained by Letters Commendatory from the Archbishop of Nova Scotia. The Rev. J. H. Pogson, one of the newly ordained deacons and a graduate of Wycliffe College, Toronto, read the Gospel.

**Summer School**

During the last five years there have gathered at the Ontario Agriculture College, Guelph, anywhere from 50 to 150 clergymen, Women's Institute officers and others interested in the economic, Educational, Social, Religious, Recreational and other problems of Rural Communities.

This year the Summer School for Rural Leadership opens on Monday, July 26th and closes on Friday, August 6th. President J. B. Reynolds, of Manitoba Agricultural College, Winnipeg, is to be the principal lecturer. He is to give a course of ten lectures on Rural Problems. Other subjects to be discussed include, Consolidation of Rural Schools, the Church's programme of Boys' Work and Community Recreation, County Y.M.C.A. Work, Mental Hygiene, Appreciation of Music, etc. Some time during the School, the Hon. Manning Doherty and Hon. R. H. Grant will speak on the work of the Department of Agriculture and Education. Mr. J. J. Morrison will speak on the U.F.O. its aims and objects.

Further information regarding the School may be secured by writing the President, Ontario Agricultural College, Guelph.

**ST. MATTHIAS' S.S. HONOURS REV. C. G. HEPBURN, B.D.**

Although the Rev. C. G. Hepburn has only been associated with St. Matthias' parish (Westmount, Que.) since last September, he has endeared himself to both the congregation and Sunday School. Taking charge of the latter he quickened the interest from the commencement and now leaves behind him a very enthusiastic working force for his successor in the fall. Before leaving for his new sphere of work in Ottawa, having received the preferment of Rector of All Saints' parish in the capital city, the officers and teachers of the Sunday School, being desirous of giving expression to their esteem and affection for Mr. Hepburn, tendered him a farewell banquet on Friday evening, May 29th, in the parish hall. Mr. E. G. Parker was spokesman on behalf of his fellow teachers, stating: "That

the officers and teachers desired to manifest their affection for Mr. Hepburn and at the same time to wish both him and Mrs. Hepburn 'God speed' in their new scene of service in Ottawa."

Mr. Parker then called on the following, one and all testifying to the many good qualities possessed by Mr. Hepburn, all happily phrasing the sentiments of those present: The Rector, Rev. Edward Bushell, M.A., Rev. J. Ereaux, Miss Jackson—who has been on the teaching staff for twenty-six years—Messrs. John Barrett, Alfred H. Jenkins and John Barry. Rev. C. G. Hepburn, in responding, said how much he had enjoyed his work in St. Matthias' S.S., expressed his deep regret at leaving and thanked the officers and teachers for their expression of affection and interest, and the speakers for their kind words.

**MEMORIAL WINDOWS ST. JAMES', ST. MARY'S, ONT.**

(Continued from page 381.)

of King and country, and especially those who had made the supreme sacrifice and to whom the window was particularly dedicated. He referred to the present Forward Movement of the churches, in which he is Memorial unveiled at St. James', St. Mary's, Ont. Handset heading so deeply interested, and made a plea that all continue to carry on and go forward together, the financial part which had been so successfully met, being but the beginning of the beginning.

To Charlie Robson, son of Councilor Walter Robson, whose brother fell in France, was given the honour of unveiling the window. The Rector, Rev. Captain Masters, who also served in France, impressively dedicated



"THE ARMING OF THE CHRISTIAN KNIGHT."

"In proud and loving memory of the men of the parish who gave their lives in the Great War." Designed by Lyon Glass Co., Toronto.

it to the Glory of God and the fallen comrades, and called upon Bugler Rule to sound "The Last Post."

Members of the St. Marys Branch of the Great War Veterans' Association were present in the seats of honour. The window is inscribed as follows:—

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER XII.

Up in the Cedar Tree.

"I WONDER if Jack Crow has finished building his new house yet," said Boy Blue as he and Dimple sat resting under a cedar tree by the Winding River. It was a lovely May morning, and the woods were very sweet and beautiful—opening leaves on every tree and bush, flowers over every hill and valley, and birds chirping and singing and nest-building everywhere.

"Oh, he must surely have finished by now," said Dimple. "He's so big and strong, and he began early. I hope he'll have time to talk to us soon, for I'm anxious to hear more about that far-away island, aren't you?"

"Yes, and the Boy Teacher," added Boy Blue.

"Caw, caw, caw," laughed a well-known voice overhead, and Jack Crow's black wings swooped slowly down to the tip of a baby hemlock, where he perched and laughed some more.

"You two Bluebirds are the blindest I ever came across," he said, "for all you've got an extra pair of eyes between you."

"O Jack!" cried Boy Blue joyfully. "I do believe your nest is somewhere near. Where is it?"

Without waiting for an answer the twins ran out to a little open space and looked eagerly up into the tree tops. Yes, sure enough, there was something that looked like a big bundle of sticks, away up in the branches of the tree under which they had been sitting.

Boy Blue had the field glass focussed on it in a minute. "Yes siree!" he cried. "It's a nest all right, but I can't see it very well because of the branches. You look now, Dimple."

Dimple held the glass in her eager hands and looked steadily. "O Boy Blue!" she cried. "What do you think I see? There's another crow in that nest. I can just see its head."

"Who is it that's in with you, Jack?" Boy Blue asked. "Who is it! Why, Mrs. Jack, of course. Who else do you suppose?"

"Oh!" said Boy Blue. "I didn't know there was a Mrs. Jack." "Neither did I," said Dimple. "You didn't!" exclaimed Jack loudly. "Well, you're bright! Did you suppose I was building a house all by myself and for myself? Thought me an old bachelor, did you? Not for me—not by a long shot! Caw, caw, caw!"

"Well, I'm glad you're not an old bachelor, Jack," laughed Boy Blue. "So am I," said Dimple. "I'm glad there's a Mrs. Jack; it's so much more interesting."

Just here there was a call from the nest in the tree-top, which Jack obeyed instantly. Mrs. Jack tried to speak low, but her voice was meant for calling over hills and valleys, and the children heard her say very distinctly: "Tell them to come up and visit me and see our nest, and what's in it."

Jack delivered the message, but they received the gracious invitation rather gravely.

"If we only had wings," sighed Dimple, "there's nothing we'd like better; but how in the world can we get up there?"

Jack laughed scornfully. "I wish

the Boy Teacher over on my island was here. He'd soon show you."

"I 'spect he'd climb, wouldn't he?" asked Boy Blue quickly.

"Course he would, and be lively about it, too. There wasn't much he would stick at. He was the lad for me, I'll tell you! He was the lad for me!"

"I guess he must have been bigger and stronger than we are," suggested Dimple.

"He didn't wait till he was big," cried Jack. "He could climb like a squirrel before he was half as old as you. But then, he never was afraid of anything."

"I'm not afraid, either," declared Boy Blue, "and I'm going up."

"O Boy Blue!" cried Dimple in alarm, "don't you ever try it. You've never learned to climb, and you'd be sure to fall. This tree leans right over the river, and if you fell in, how would I ever get you out?"

"Don't you worry, Dimple," returned Boy Blue. "I'm not going to fall. There's branches all the way up this tree just like stairs. Of course I've got to learn to climb some day, and now is a good time to begin."

"That's the way to talk!" encouraged Jack with an approving flap of his wings. "Take your time; don't be in a hurry, and you'll get there all right."

Dimple stood at the foot of the cedar tree and anxiously watched her brother pull himself up from limb to limb. As soon as he had reached a point above her head she began to climb too. She was afraid to do it—dreadfully afraid—but she felt that she must be near her brother so as to catch him if he slipped.

Boy Blue didn't know she was following him, or he would have tried to coax her to go back; for he had only enough courage for one, and not a mite to spare. Jack gave her an approving wink whenever he caught her eye, but was wise enough not to give her away.

"I've heard the Boy Teacher say," Jack remarked to Boy Blue, "that when you are up on a high place you should always look up, never down, and then you won't get dizzy. Of course, we birds never get dizzy, don't even know what it means; but if the advice is any good to you, you're welcome to make use of it."

"I will," said the boy. "It's perfectly good advice, I know."

Up and up and up went the two brave little climbers.

"Can you see me, Dimple?" called Boy Blue at the top of his voice. Dimple was near enough to have heard a whisper, and it seemed to her so funny to be shouted to, that though she had been trying to be as quiet as a mouse she suddenly laughed right out.

Boy Blue looked down at her in surprise. "Dimple!" he cried. "You up here, too! Well, if that doesn't beat the monkeys!"

"I was scared at first," she confessed, "but I'm not a bit now. We must be nearly up to the nest, aren't we?"

"Yes, I can almost reach it with my hand. But do be careful, Dimple. I never thought of you coming. Climbing is a boy's job."

"Well, it's a girl's job too this time. You needn't think you're ever going to leave me far behind, Boy Blue. Now let's get farther up; then we can rest and talk."

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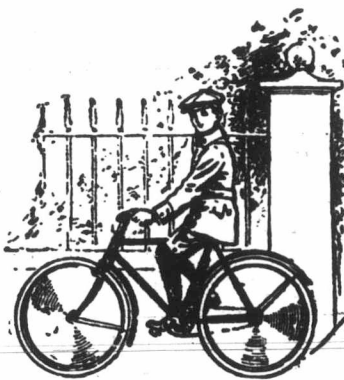
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They each found a good solid resting place on a big bough, and at last ventured to take a good look around.

The nest claimed their first attention. They were surprised to find how large it was; but then, of course, it had to be, for the birds were more than a foot and a half long. In the strong cradle of sticks and twigs there were five beautiful green eggs. Not much wonder the two birds were as proud as peacocks!

Mrs. Jack hopped off for just half a minute to show her treasures, then she went back to her place and spread her dusky wings over the eggs to keep them warm.

"Do you have to sit on them all the time till they are hatched?" asked Dimple.

"Yes, all the time," Mrs. Jack replied. "I have to get a drink once in a while, and then Jack takes my place, and he brings my meals to me too."

"Oh! He's a pretty kind Jack, isn't he?" said Boy Blue.

"Yes," she assented, "I've nothing to complain of; but then, he's just as proud and glad as I am."

When the nest and the green eggs had been sufficiently admired and praised the children began to look around them. They had never been so high up in the world before, and it gave them such a proud and happy feeling that they could hardly find words to express their delight. Up here in the tree-tops with just the birds and the winds for company, the blue sky with its fleecy white flocks of clouds leaning so near, it was the next best thing to being in Heaven—so Dimple said.

"I think you birds must have the happiest times of anything living," said Boy Blue. "I wish we were birds, don't you, Dimple?"

"No," answered Dimple slowly and thoughtfully, "because then we'd never get the chance of being angels, and I guess the angels are happier and beautifuller even than birds."

"What are angels?" asked Jack.

"People who live in Heaven," Dimple explained. "Heaven is a lovelier country than anybody can ever imagine; it's where good people go when they die."

"Aren't there any birds there?" asked Jack.

Dimple hesitated. "Why, there must be," she decided after a moment. "It would be a funny country without any birds. What do you think, Boy Blue?"

"I'm sure there's birds in Heaven," he answered quite decidedly. "We know there's flowers, and why shouldn't there be birds too? You remember what the hymn says—"

"There everlasting spring abides,  
And never-withering flowers."

"Sing that hymn for us, won't you?" begged Mrs. Jack.

"Yes, do sing it," Jack urged.

The children consented readily. "When we've sung it, won't you please tell us about your adventures on the far-away island?" Boy Blue asked.

"All right," Jack agreed, and they began at once to sing.

Never had that sweet hymn of the heavenly springtime seemed so lovely, and afterwards whenever the children sang or heard it they recalled the scene. The soft West Wind, which had been listening around the corner all the time, swayed their tree-top gently to and fro; beneath them, sparkling through the green boughs, the silver river rippled and murmured its own low song; the golden sun shone warmly down upon their wind-blown curls; and they could see all down the green valley and count the bilberry and cherry trees all white with fragrant bloom.

No sooner had the first sweet notes rippled out across the valley than there was a rustling sound of wings all around, and by the time they had

come to the last line a whole company of birds had assembled in the tree-tops near by. All their friends, old and new, seemed to be there, and several whose names they had not yet learned.

The bird audience and the children were equally delighted with each other. But as soon as he could make himself heard, Jack asked rather severely: "Who invited all you birds over here?"

"The West Wind! the West Wind!" they cried all together.

"Oh, indeed!" was the reply.

Now Jack himself was very fond of the West Wind, so he couldn't very well be cross. He knew quite well they were all eager to hear the children sing, and he knew too that they wanted to hear his story, for he had teased them with hints and boastsings many a time. He had always meant some day to gratify their curiosity and his own vanity, and now was as good a time as any. So, perched on the tip-top\* of the cedar tree, he began his story.

### A TRAGEDY OF THE ZOO.

The shaggy old Tibetan yak at the Boston "Zoo" died some while ago and a new yak occupied his shed and enclosure.

Recently a visitor stood watching the yak munching at a truss of hay in his manger. He called the yak and it took no notice. Then, having read Hooker's "Himalayan Journals," he remembered the calls of the Tibetan maidens when they bring the yak home at sunset.

The visitor uttered the call. The yak dropped a mouthful of hay, gave a deep grunt, and came shambling to the bars of its stable. The visitor patted and fondled it and grunted yak language, and it licked his hand, and when he left the yak house it ran out of its shed and followed him round its large barred enclosure.

He returned later and found the yak still restless. It had deserted its meal; it paced the enclosure and made plaintive noises. The visitor gave the Tibetan girl's call again, and again the yak ran to him. "Good heavens!" cried a stranger, "how do you tame 'Zoo' animals like that?" He was told the secret.

"Poor old yak, poor old fellow," said the stranger. "How can we guess what chords you have touched—what memories of snow and ice, and praying-wheel sand idols, of Tibetan girls with turquoise ornaments in their braided hair? Look how troubled the old yak is—it isn't fair to give homesickness to prisoners at the 'Zoo!'—The Daily Mail.

### AN IRISH COOK.

A ship was lying in the harbor at a town in the north of England, when an Irish emigrant went on board and thus addressed the cook, who was also Irish: "Are you the cook?"

"No," said the cook; "but Oi'm the man as boils the mate."

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