

WHAT ABOUT A GENERAL MISSION NEXT ADVENT?

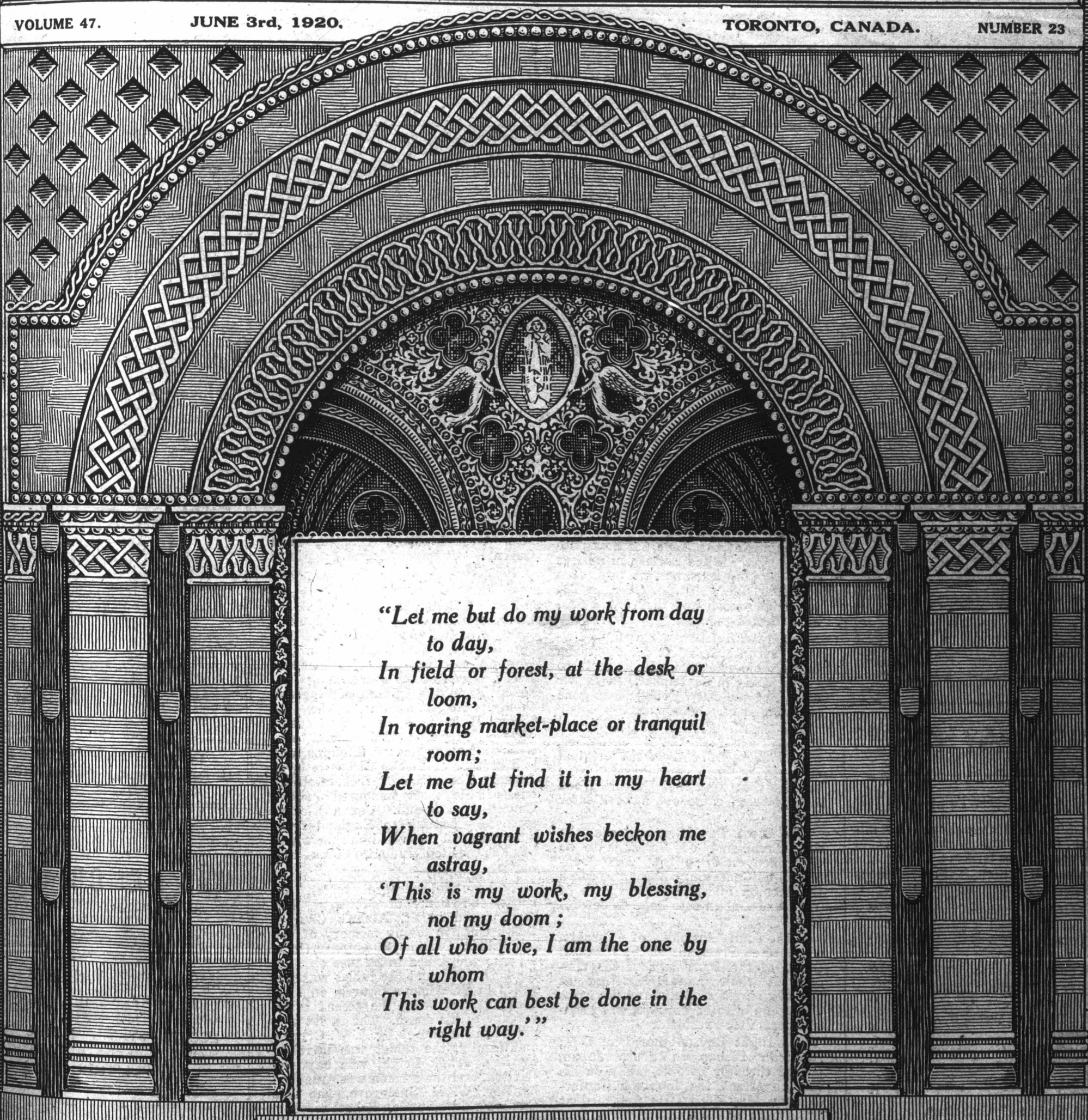
Canadian Churchman

VOLUME 47.

JUNE 3rd, 1920.

TORONTO, CANADA.

NUMBER 23



*"Let me but do my work from day
to day,
In field or forest, at the desk or
loom,
In roaring market-place or tranquil
room;
Let me but find it in my heart
to say,
When vagrant wishes beckon me
astray,
'This is my work, my blessing,
not my doom;
Of all who live, I am the one by
whom
This work can best be done in the
right way.'"*

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Personal and General

On June 20th next, Prebendary and Mrs. Carlile will, D.V., celebrate their golden wedding.

The Bishop of Toronto and Mrs. Sweeney will sail for England on June 5th.

The grand total of the amount received so far in connection with the Anglican Forward Movement is \$3,387,690.57.

Professor Cosgrave, of Trinity College, Toronto, left last week for England, where he will spend the summer months in a special line of study.

The pupils of St. Mildred's College, Toronto, gave an excellent exhibition of physical culture at the rooms of the Y.W.C.A. on May 27th.

The Rev. J. Stephen Barrass, the Rector of the Church of St. Lawrence Jewry, in the City of London, a well-known author and cleric, died last week in London.

Amongst other bequests the late Mr. Howard Morley, Grosvenor St., London, W., left the sum of £20,000 to the Bishop of Chelmsford's London Over-the-Border Fund.

Miss Clara Butt (Madame Kennerley Rumford) the well-known contralto soloist, has been appointed by the King a Dame Commander in the Order of the British Empire.

The total cost of the world war in lives has reached 35,380,000, according to final estimates made by the Copenhagen Society for the Study of the Consequences of War.

Mr. Joseph Rank, a leading member of the Wesleyan Methodist Church in Wales, has sent a contribution of £1,000 to the Million Pound Fund for the Church in Wales.

Of the necessary extra half million pounds needed by the missionary societies of both Anglican and Free Churches in Great Britain, at least £450,000 has been raised during the past year.

Portions of the Bible are now published by the Bible Society in no less than 528 languages and dialects. The complete Bible is published in 134 forms of speech and the New Testament in 124 more.

Professor Pilcher, of Wycliffe College, Toronto, has left for Australia to visit his relatives. He expects to return early in September. Professor Mowl, of the same College, has gone to England for the summer.

The South African contingent in Europe suffered 15,000 casualties, nearly 300 per cent. of the original strength of that contingent. One brigade that went into Delville Wood 3,000 strong, came out a week later with 143.

The Most Rev. Dr. Edwards, the first Archbishop of Wales, is to be enthroned on June 1st. The Archbishop of Canterbury hopes to preach the sermon and the Archbishops of York and Dublin also hope to be present.

Miss Joan Arnoldi, of Toronto, was elected President of the Imperial Order of the Daughters of the Empire at their annual meeting at Calgary on May 29th. Mrs. Grahame Thompson, also of Toronto, was elected First Vice-President.

The Right Rev. Arthur Lea, D.D., Anglican Bishop in South Japan, passed through Toronto lately on his way to attend the Lambeth Conference on May 23rd. He preached at St. Anne's and St. Mary the Virgin, morning and evening, respectively.

Mr. Evelyn Macrae, the Dominion Commissioner for the Anglican Forward Movement, left Toronto on May 29th for a visit to the Dioceses of

Ontario, Montreal, Quebec, Fredericton and Nova Scotia. He will be away for a couple of weeks.

All Foreign Missionaries from Canada who are on furlough, retired or under appointment are cordially invited to attend the thirty-seventh annual meeting of the International Missionary Union at Clifton Springs, New York, as the guests of the sanitarium and village, from the evening of June 9th to the morning of the 14th, 1920.

Beginning May 11th, the cycle of combined deanery and woman's auxiliary meetings will be held at different points in the diocese of Rupert's Land. In the absence of Deaconess Miss Milledge, who is now engaged in the city in immigration work, arrangements have been made whereby the different gatherings will be visited by Mrs. R. McGinn, Dorcas secretary for the Anglican Women's auxiliary.

Actual military deaths totalled 9,829,000, according to a report. Each European nation involved lost the equivalent of 8.8 per cent. of its population from all causes. Each nation's actual killed equalled 2.5 per cent. of its population. Serbia was the heaviest sufferer. She lost 35 per cent. of her total population, while her actual killed equalled 14.8 per cent.

The graduation of the class of 1920 of St. John's Hospital, Toronto, took place on May 26th in the hospital chapel. The Right Rev. Bishop Reeve gave an impressive address to the nurses and presented the diplomas and pins while Rev. Prof. Morris, of Trinity College, Toronto, the Chaplain of the hospital, took charge of the service. After the ceremony a reception was held on the lawn adjoining the hospital. The graduating nurses were: Miss Gertrude Wright, Toronto; Miss Gladys Rigley, Toronto; Miss Anne Lindsay, Toronto; Miss Queenie Turpin, Cobourg; Miss Nancy Thorpe, Hamilton, and Miss Lucy Coster, St. John, N.B.

Rev. Canon Bickersteth, D.D., Canon of Canterbury Cathedral, England, preached at St. Paul's, Toronto, Sunday, May 16th. Canon Bickersteth, who was formerly Vicar of Leeds, is one of the outstanding personalities in the Church of England to-day. He is a son of the late Bishop Bickersteth, of Exeter, editor of the "Hymnal Companion," and author of many beautiful hymns, and is a brother of Bishop Bickersteth, of Japan. The name of Bickersteth is one of the most honoured in the Church of England. Canon Bickersteth is returning to England from a tour around the world, during which he has visited India, China and Japan.

A beautiful bronze tablet, by Birks and Sons, of Montreal, has been placed in St. Alban's Church, Delhi, Ont., in loving memory of the late Lieut. Carlton A. Crysler, R.A.F., who was killed in France on May 20th 1918, and the tablet was unveiled in St. Alban's Church, on May 20th 1920, it being the second anniversary of his death. The tablet was placed in the church by A. W. Crysler and family, the tablet was unveiled by Rev. Frank Leigh, who baptized Carlton, and the sermon was preached by Rev. W. H. Snelgrove, who was Carlton's first Sunday School teacher, the flag was lifted by Lieut. A. B. Wilson a companion in the R.A.F. and the last post was sounded by another companion, Bugler T. E. Giggell. The Rector, Rev. H. J. Condell, had charge of the service.

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THE SYNOD OF NOVA SCOTIA

THE annual Synod of the diocese of Nova Scotia met in Halifax on May 19th. The Synod service was held in the Cathedral of All Saints'. The church and lay delegates marched in procession. The service was conducted by Dean Llwyd and the sermon preached by Rev. Chas. S. Cummings, Rector of Christ Church, Sydney, upon the theme, "The Rediscovery of Prayer in the New Era." The Archbishop pronounced the Benediction.

The outstanding feature of the business this year was the all important problem of the rebuilding of King's College. Chief Justice Harris moved a resolution to the effect that the Synod lend its full support in the rebuilding of King's College, at Windsor. Dr. Boyle stated that he was glad to have opportunity to make a statement to Synod in this connection. On bringing his splendid pension fund movement in the States to a triumphal conclusion and addressing a banquet given in his honour, Bishop Lawrence, of Massachusetts, had said that there are three things necessary to success of any campaign: (1) A cause; (2) careful organization; (3) money. There had been very good cause—but entirely inadequate organization. Those connected with the campaign were above reproach—every cent of the money had been applied to the purpose for which it was given. In the new campaign there must be three things: One office; one responsible man; one channel of collection. Dr. Boyle explained all the difficulties in the way, speaking with utmost frankness, and showing how manifold and various have been his duties—far too many and varied for one man.

Rev. W. W. Judd expressed the opinion that there was no other way by which the old Church College can now be saved than to act in accordance with the terms of the Chief Justice's resolution. The arguments for confederation and for building at Windsor have been fully aired. Yet it be remembered that the statement of the Chief Justice was that of one who was himself open to conviction. He hoped for an unanimous vote. But one word as to the Collegiate School—they had failed thus far to get things from the governors which were needed. But this Synod must assume the responsibility for the future of the Collegiate School, if it endorsed a policy which seems to exclude the school from any share in the campaign. It faces unprecedented difficulties.

Dean Llwyd followed, speaking to three points: Federation; relation between an arts and a divinity course; concrete action.

"I want a residential arts course," said the Dean, "an arts course whose substratum is character." He presented a splendid plea for concerted action by the Synod, explaining the reason for his personal position on the question of King's.

After much debate at the final session, Dr. J. W. Allison moved the resolution in the absence of Chief Justice Harris, who was slightly indisposed, seconded by the Rev. R. Romans:—

"Resolved that this Synod endorses the campaign on behalf of King's College, and pledges its support to the Archbishop in his leadership of this great movement, on condition that the teaching of controversial subjects in the College be based on equal representation of the two existing schools of thought in the Church, and that the government, as far as possible, of the College, be based on the same principle."

The Synod passed this unanimously amidst great applause and then rose to its feet and sang the Doxology.

The report of the Executive Committee of the Synod, recommending an increase of salary to the clerical secretary and his assistant, met with hearty concurrence. A living wage for the clergy as one of the endeavours of the Diocesan Mission Board during the past year, and it met with a gratifying response from the parishes.

The Widows' and Orphans' and Superannuation Funds were shown to be in a healthy condition, though the pensions were very low. It was felt that it would be well if the budget system could be adopted by all parishes for their contribution to the beneficiary funds. The sum of \$500 was voted to the Archbishop towards his expenses at the Lambeth Conference. Memorials were read concerning the late Rev. Dr. Bambrick, W. H. Wiswell and Judge Savary.

In the matter of the possibility of the Archbishop's removal to Bermuda, the committee expressed itself as convinced that the sole desire of every church in the diocese is that he remain in charge of the diocese of Nova Scotia. Rev. G. M. Ambrose suggested that some more definite step be taken in regard to keeping the Archbishop in Nova Scotia than had been suggested by the committee. Judge Forbes supported Mr. Ambrose most heartily, and suggested the possibility of a Coadjutor to assist the Archbishop. His Grace rose to say that he still felt able to carry on the work of the diocese and that he did not need a Coadjutor. He felt that a stenographer should provide all the assistance that he needed. A committee was appointed to consider the matter.

Rev. E. B. Spurr presented the report on the Anglican Forward Movement, which showed that the diocese had exceeded its financial objective of \$180,000 by \$20,000, and that a new spirit of giving had developed as a result of the Forward Movement.

Rev. R. A. Hiltz, formerly of St. Matthias' Church, Halifax, now General Secretary of the General Board of Religious Education, addressed the Synod on work of G.B.R.E. "The whole future success of the life of the State depends upon religious training of the young," said Mr. Hiltz, and he reported that by next Advent the Board would issue for the first time an official series of Sunday School lessons. This will make for unity throughout the whole Canadian Church, and is a definite step forward in the life of the Sunday Schools. Upon motion of F. C. Ward-Whate, it was decided to make a survey of the diocese in regard to Sunday School work.

Canon Vernon in report on Social Service made a ringing speech, dwelling, first on the Maritime Home for Girls, which he visited on Tuesday, and which he regarded as "one of the most important pieces of constructive Social Service in the Dominion. He had gone all over the institution and regarded conditions as simply ideal and the results accomplished even thus far as splendid. He made a fine plea for the girlhood of the country, emphasizing its preciousness and its claim upon all who call themselves Christians. Canon Vernon stated that he had just attended a conference in Moncton, at which a provisional committee was appointed to take up the matter of establishing another home for older girls and young women—an institution which our chiefs of police as well as all in touch with the sorrowful records of the courts know to be a crying need. He suggested that the Synod take this matter under careful consideration.

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FROM WEEK TO WEEK

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

WHEN the Foreign Relations Committee makes a recommendation to the Senate of the United States calling upon England to do this and so for Ireland, it is treading on extremely delicate ground, and someone ought to tell the people of that country so in plain, forceful English. These things have hitherto been excused in England and in Canada on the ground that it was all mere "politics." A presidential election is approaching and, therefore, it is assumed that we may expect all kinds of nonsense from all kinds of official and unofficial high quarters in America, but it doesn't matter. "Spectator" cannot believe that the real, downright American majority have any use for this kind of international meddling and international unfriendliness. But what can that majority do? There is no evidence of resentment from without. The politicians say we must be elected and to insure success we must please the Irish, and the Germans, and all the other voters that live and move and have their being in hating the British and planning the destruction of our Empire. Why play the fool and let our opponents have these perfectly good votes, when a little jollying will bring them our way? The English won't make any trouble, they are too anxious to be on friendly terms with us. Smite them on the one cheek and they will turn the other also. Of course, we don't intend to carry it any further—unless we have to—but we simply must win the election. Behind this resolution now before the Senate stand many things. There stands a long and astute Irish propaganda. There has been a series of public and ostentatious receptions and the bestowal of public and civic honours upon the so-called head of the Irish Republic. Mayors, governors and certain influential citizens have vied with each other in showering tokens of approval on this man and conversely disapproval of British authority within the British realm. Millions of dollars have been subscribed to promote the effort to disrupt the Empire. In short, a large element of the citizens of the United States have publically committed themselves to this unfriendly act. City corporations, state legislatures have placed the seal of their approval upon it. And now there comes before the government of the whole country a resolution which, if passed, will officially commit it to the policy of censoring the acts of a friendly sovereign state. That is a policy that even the tolerant and long suffering Briton cannot ignore. An official word spoken in London, before it is too late, would, in the writer's opinion, give that sober-minded, common-sense American element, which really predominates, the justification for resisting this dangerous folly. Politicians that support and lead movements in order to be elected cannot shake themselves free when success has crowned their efforts. They are pushed on by the forces that placed them in power. Election or no election, politics or no politics, it should be quite definitely set forth that the British Empire, so long as she can defend herself, will be governed from within and not from without the realm.

Mr. Heaton introduced a very useful resolution in the Synod of Toronto a few days ago, when he asked that politics and social problems be banned as subjects for sermons in the Anglican Church. Its usefulness lay, not in its acceptance or rejection, but in providing an opportunity for laity

and clergy to discuss what is the vital purpose of the pulpit and how that purpose can be safeguarded and developed. It was to attain this object that the resolution was presented. It is perfectly evident that the great body of Church opinion is sound and sensible on this point, as the discussion revealed it. The position of the Bishop was well taken, for while the purpose of preaching may be definitely set forth, it is quite another matter to say that under no circumstances may a priest discuss a certain subject in church. "Spectator" has been warning the Church against putting its trust in the redemptive appeal of secondary matters. He is not, however, foolish enough to deny that secondary appeals have their place. There were in his judgment evidences of a tendency to exalt secondary things to a place to which they did not belong, and it was only a question of time until those for whom they were specially intended, would weary of them. When that came about, it could only be with shame and humiliation that we could return to the paths that never should have been forsaken. It would be a good thing, if men who advocate a new movement in the Church, no matter how vociferous the demand seems to be, would sit down and think the thing out to the end. They who stand for the exposition of eternal truth cannot afford to enter in haste and withdraw at leisure from a course that appears at first full of promise, but ends in disappointment. There was wisdom in the Apostolic words: "The things which are seen are temporal, but the things that are not seen are eternal."

A press despatch from the United States informs us that the Presbyterian Church of that country has withdrawn from the World Brotherhood Movement. The cause given is that one man and one communion pre-empted too much of the guiding influence of the movement. It appears that a British Chaplain has been in Canada in the interests of this organization and, no doubt, the Anglican Church will be invited to join in promoting its development. The time to thoroughly consider such a step is at the very beginning and not after we have been committed to something of high ideals, but possessed of no solid foundation on which to build. Any "world" movement, other than the preaching of Christ to all nations should be very carefully scanned before entering upon it. There are many minds to-day that seem immensely attracted by anything before which the word "world" is prefixed. They appear to assume that all the diverse inhabitants of this planet can be bound together as one great family and ruled and guided by one master mind. History negatives this idea—but what of that? The ideal of world peace is a noble sentiment, but its appeal was only effective where it was least needed. While some nations were rejoicing in their love of peace, others were making haste to destroy them, peace and all. A World Brotherhood Movement may have the same effect if it is preached in the wrong place. It is well to look very carefully into such a movement from all angles, and especially to consider where it is likely to lead us, five, ten or twenty years hence.

The Rev. Philip Cook, D.D., Rector of St. Michael and All Angels, Baltimore, has been elected Bishop of Delaware.

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Canadian Churchman

Thursday, June 3rd, 1920

A General Mission?

OF prime significance is the suggestion of three of our Bishops in their recent Synods that a general mission for the deepening of spiritual life should be held *next Advent*. In every way this would be a good thing. There were some who felt that a mission should have followed immediately on the close of the financial canvass this spring. But our workers would have really been too weary to respond to any appeal in a signal way. The whole Church felt the exhaustion of such an unusual concentration of energy.

"Why, that's over long ago," said the member of one congregation to his Rector when a few weeks ago he used the Forward Movement Litany. "It is only just beginning," replied the Rector. The psychological effect of the occasional use of that litany is an excellent thing. It starts people thinking and is the best protest against the idea that the financial side was the only side of the Movement.

A testimony to the world would such a mission be throughout the entire Canadian Church, even more striking in its effect on the general public than the soliciting and securing of funds. If the men of the Church were to organize and advertise and canvass and follow in the same way the members of all congregations there is no doubt that it would mean increased life to many a languishing soul.

Gasoline has a sharper appeal to-day than spirituality. Indifference is the deadly foe of the spiritual life, because it is the most subtle. A man's conscience is soothed because he believes in paying one hundred cents on the dollar and that is all religion is anyway. He has not heard of the obligation of every man to pay one hundred and one cents on the dollar. He thinks of the religious life as only a moral life. Has the preaching in our churches helped him to distinguish between morality and Christianity. A Christian must always be moral, but Christianity is several flights up from mere morality.

We do need some plain talking in our churches about Christianity and Christ. Some of our members see no further than the institution, the parish church itself. They have not realized that the *Church is the body of Christ*, that each individual Christian with every other makes up the body through which Christ and His Spirit function.

The spirit of solidarity would be another result of a general mission. We got a bit of that feeling last spring in the financial campaign. Infinitely greater would be the definite results of such a mission in impressing upon us all the unity of purpose and the singleness of life in a common seeking together the things of God.

There would be no stereotyped form of effort we hope. Each congregation or group of congregations ought to be free to express its life in its own way. There would be published special litanies and prayers and perhaps there might be written one or two *good* hymns.

The supreme object of the mission would be to create or renew devotion and loyalty to our Lord Jesus Christ. Only where He is supreme can there be power and full blessing. Each member of the Church should become a disciple of Jesus or the mission would fail. A real experience of Christ must be the ground of vital relationship with Him.

But unless the Church has a message and feels its mission to those who count themselves as outside such an effort will fail. It must be for more than the deepening of the spiritual life of the faithful. The attempt to get into sympathetic touch with those who have no particular use for Christianity would be an exercise helpful to all. It would be a great benefit to some whose idea of Christianity is hazy and lazy to gird up the loins of their mind to try to state in reasonable and definite terms which Christ and the Church means to them.

We devoutly hope that our Church throughout the entire Dominion will give this most effective testimony to the strength and dominance of spiritual things.

IT is a matter of common remark that there is no organization among the men of the Church at all comparable to the Women's Auxiliary. The unity and efficiency of the W.A. are the logical results of the common purpose which binds the women of the Church together and the common spirit of service which animates them. There is one society for the men of the Church which works exclusively among men and has Prayer and Service as its watchwords. It has affiliated movements in England, Scotland, Australia and U.S.A. It has as its basic principle loyalty to the Church and her services. In fact one of the promises that a member makes is that he will try to bring one man each Sunday to the services. It has the fellowship idea. Its members are supposed to visit any men of the congregation who are ill. Anything in the shape of work the Rector is supposed to be able to turn over to the organization. Regular meetings for prayer and study are to be held.

A complaint often heard is that there is no special work to put men at. Here in the Brotherhood of St. Andrew is an organization which is in every way a ready instrument for enlisting the services of men. Why, then, has not the organization covered the Church in Canada with a network of branches? One of the reasons is that the conditions of membership are so high. They are Prayer and Service. If it were merely a social organization with definite Church work on the side its membership would be larger no doubt. But to solemnly pledge yourself to work for and pray for the extension of the Kingdom of God among men—well that must be thought over.

The men of the Church would naturally resent any suggestion that the women were more willingly to follow the gleam than they. Yet the objects of the W.A. are Prayer and Service too. Is it true, after all, that women are more willing to work for definite religious objects than men are? Men will work at finances, canvasses, bricks and mortar, dollars and cents. But isn't it true that they shy at personal testimony or solicitation of their fellows on behalf of Christ, the Church, the services, etc.? They think that is the parson's job.

Of course, it is an entirely wrong idea. No life can flourish without functioning. And witnessing is one of the prime functions of the Christian life. Witness is by deed as well as by word. There is nothing unmanly or abnormal about a straight word to a man about coming to Church.

We could wish there was a strong chapter of the Brotherhood in every parish, or some group doing the work of the Brotherhood. It could be taken as the spiritual barometer of some parishes. *Espirit de corps* ought to be a by-product of its work. Nothing but good can result for definitely living up on its programme.

The Quiet Hour

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

"I WILL MAKE HIM A PILLAR."

SUCH is the ennobling promise given by our glorious Lord to the Overcomer in the Church of Philadelphia. As a city, Philadelphia had been sorely tried by earthquakes, an urgent reminder of the instability of "the things that are seen." The Christians in that city were encouraged to stake their all upon the things that are not seen but eternal. Like Moses of old they were to endure "as seeing Him Who is invisible." Receiving a Kingdom that cannot be shaken, they were not to be afraid though all things else were shaken to their foundation. They were passing through much tribulation, and the earthly future was dark and threatening. But though they had "little power," yet they had been enabled to keep Christ's word, and not to deny His Name. Great was their reward even here below. "Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole inhabited earth, to try them that dwell upon the earth." And He adds for us as really as for them—"I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the sanctuary of My God, and he shall go out thence no more; and I will write upon him the Name of My God, and the name of the city of My God, and Mine own new name."

What joyous strength lies hidden in the promise—"I will make him a pillar in the sanctuary of My God." Here is a picture of the true "pillar of the Church"—the man who is strengthened to stand erect, fearless, alone, if need be, against the world.

"He that hath felt the spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one Voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

I have just been strikingly reminded that such a pillar was Abraham Lincoln. On my way back from Jamaica, I witnessed in New York the noble historic presentation of Lincoln in John Drinkwater's already famous play. I shall never forget it while memory lasts. What a hero Lincoln was! The best friend of North and South, in the face of the bitterest opposition and most cruel misunderstanding, he stood like a pillar in the sanctuary of God, the Divine grace sufficient for him, the Divine strength made perfect in his weakness. Truly Lincoln now "belongs to the ages." In giving freedom to the slaves, he "assured freedom to the free." In preserving the Union of North and South he surely pledged the integrity of that wider union of the English speaking peoples, which is the only human deliverance from that world-wide Revolution now threatening us as from the very darkness of the pit. There is no more deadly mischief than that which would stir up enmity between England and the United States. "Where the Spirit of the Lord is, there—and there alone—is liberty." Stand fast, therefore!

It is preaching the Gospel, not serving tables, that is the supreme need of the hour.

DR. CAMPBELL MORGAN.

Discuss what is the vital pulpit and how that safeguarded and desired to attain this solution was presently evident that the Church opinion is on this point, as revealed it. The position was well taken, purpose of preaching set forth, it is quite to say that under no ay a priest discuss in church. "Spec- warning the Church its trust in the re- of secondary mat- ot, however, foolish that secondary ap- place. There were evidences of a ten- secondary things to a hey did not belong, a question of time whom they were d., would weary of at came about, it h shame and humil- could return to the should have been ld be a good thing, ocate a new move- ch, no matter how emand seems to be, and think the thing They who stand for eternal truth cannot haste and withdraw course that appears romise, but ends in There was wisdom words: "The things re temporal, but the ot seen are eternal." ch from the United is that the Presby- f that country has the World Brother- The cause given is nd one communion uch of the guiding movement. It ap- itish Chaplain has in the interests of and, no doubt, the will be invited to g its development- oughly consider such very beginning and ve been committed igh ideals, but pos- foundation on which "world" movement, reaching of Christ ould be very care- fore entering upon y minds to-day that attracted by any- the word "world" appear to assume rse inhabitants of bound together as y and ruled and ster mind. History —but what of that? ld peace is a noble s appeal was only was least needed. s were rejoicing in e, others were mak- oy them, peace and therhood Movement me effect if it is wrong place. It is carefully into such all angles, and es- r where it is likely en or twenty years "Spectator."

Cook, D.D., Rector of All Angels', Balti- elected Bishop of

The King, God Bless Him

JESMOND DENE

"THE king of all the people,"—so King Edward once described himself; and the phrase leaps to our mind as we realize how, during these years of war, we of the Britains have been learning to know the King, his son; how we have watched him in the midst of us his people, entering into sympathy with us at every point, with our duties and anxieties, with our griefs and triumphs.

How could any such place as his be made or filled by any Chief Magistrate, owing his position, as he must do, to a majority vote; coming into it on the flow of a tide which will soon ebb and carry him with it. The tumult and the shouting of elections rage and die away; ministers and cabinets come and go; governments change; new groups arise; old groups are dissolved; party catchwords replace each other in the moving picture of political life; but the King abides, and in our hereditary kingship, it is the King and the King alone who is able to represent all of us, every part of the Empire, every one of us ourselves,—a fact which is absolutely unique in its value as a political influence.

"Full of a strength unbroken shewed his face,
And his brow calm with youth's unclouded dawn,

But round his lips were lines of tenderest grace
Such as no hand but Time's hath ever drawn.
O man that serveth men by right of birth,
Our hearts' content thy heart shall rightly keep,
Thou too with us shalt one day lay thee down
In our dear native earth,

Full sure the King of England while we sleep,
Forever rides abroad in London Town."

And through the Dominions of the Empire, no less.

This is a birthday greeting; yet we cannot salute the King aright without making our act of remembrance, to realize the gift and inheritance which we of the Britains possess in our Royal House and its members, with their age-long story, their gradual growth in political wisdom and obligation, through an experience not only personal but inherited and cumulative,—to serve men by right of birth. Think of it! "Born to the purple" is not a popular phrase today, but translated into facts as we know them, it means born into the burden of great responsibilities, fulfilled "in unreserved exacting service, in a rich power of self-forgetting sympathy, of simplicity of spirit, of godly fear."

The *Trimmer*, writing in a less happy day more than two centuries ago, and setting forth his ideals in the midst of facts which seemed to contradict them, might well rejoice to see their fulfilment, for "he thinketh that the King and Kingdom ought to be one creature, not to be separated in their political capacity. . . . The figure of a King is so comprehensive and exalted a thing that it is a kind of degradation of him to lodge that power separately in his own person, which can never be safely or naturally great but where the people are so united to him as to be flesh of his flesh, bone of his bone. When he is reduced to the single figure of a man, he sinketh into so low a character that it is a temptation upon men's allegiance; whereas a prince is so joined to his people that they seem to be his limbs, rather than his subjects, clothed with mercy and justice rightly applied in their several places, his throne supported by love as well as by power, and the warm wishes of his devoted subjects, like never-failing incense still ascending towards him." Well, in a later vernacular

"When King and People understand each other
past a doubt,
It takes a foe and more than a foe to knock that
country out;
For the one will do what the other one asks
as soon as the need is known,

And hand in hand they can make a stand which
neither could make alone!"

And so in one vivid scene after another the King and Queen together move amongst us,—through scenes of sorrow, of triumph, of pomp, of splendour, of homely simplicity and toil. Here is a charming picture drawn by a wounded Canadian for the one will do what the other one asks "an officer in uniform" who "sat by my bed and asked all sorts of questions about Canada and France. He said he was not a Canadian, but he tried to be a good subject of the Empire. I wish I were a younger man," he said, "and not so full of engagements in London, as I really have a lot to do. Two of my boys are at the front, one in the Army, one in the Navy, both youngsters, but I am told they are trying to do their bit. They keep me posted in the news, and I often think a week in the trenches and a few hard night fatigues would do me more good than my morning ride at half past seven."

The "officer" was afterwards learned to have been the King. Another and most moving experience is recorded by a New Zealander, describing the Anzac commemoration of 1916 in Westminster Abbey,—"Kneeling with them, with them in heart and thought was their King, whose call summoned them across the world, and at whose bidding will come many others until the great fight is won. Many a pageant has the Abbey seen, but never before have 3,000 men from the outskirts of the Empire worshipped with their King. . . . As the notes of the National Anthem echoed through the Abbey, they turned their eyes towards the simple khaki-clad figure of the only man in the Empire who does not stand for the National Anthem, and wondered what he thought. Surely he saw, as they did, that every man in whose company he worshipped would lay down his life to uphold his sovereignty. . . . And on us all in that short half-hour had fallen the mantle of our fathers, baron or serf, whosoever they were; we have inherited this fair land and for such an heritage will we gladly give our all."

"Father of armies, builder of ships,
Father of nations, on whose lips
The words, *My people*, shining forth,
Set in one battle, south and north,
In a glory of steel, with East and West,
To march and starve with a desperate zest,
And die in our boots,—so they pull things
through,—
Here's to our Empire,—you, Sir, you!"

One more. "The King,—God bless him!" that sacrament of the Mess which never grows old, never ceases to bring a lump into the throat of the listener wherever he is, by sea or land. No one but an officer can tell what the toast means; and in the gorgeous pageant of the Victory March through London, the climax came—so Bartimeus tells us—"when the step quickened; all eyes turned towards the beloved familiar figure, standing in the pavilion of green and gold; hands went up in salute, and the Flag Lieutenant found his dry lips shaping the words that brought every evening of his life to a close,—"The King,—God bless him!"

In that fierce hero-worship of his, which was so noble too, Carlyle built a theory on the supposed etymology of "king,"—the *Könning*, the man who can, the Ableman. "Find me the true Ableman, and he has a divine right over me,"—a good doctrine, too, in face of some modern theories, yet by a too easy *descensus Averno* passing into the idea of the superman, who gets his own way, good or evil, by sheer will to power, imposing himself on circumstances, bending bodies and even souls to fit his ambitions. But not so is kingship as we of the Britains know it. "King" is *Cyning*; the man of kin, of fellowship; head of the race, "King of all the people"; one with them, sharing with them the will to service, which is at once the will to peace and the way thither. The King is he *who serveth men by right of birth*.

And so on November 19, 1918, appealing to the "vivified public spirit" and calling it to the task of "making a better Britain," the King asks us his people

"In what spirit shall we approach these great problems, how shall we achieve the victories of

The Bible Lesson

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

1. The Pharisee.—Our Lord pictures this man as a type quite common in the class to which he belonged. We are quite mistaken about the Pharisees if we think that they were men who pretended to live good and virtuous lives, but did not do so. As a rule, they were men of very strict and well-disciplined life. They were, in fact, the Puritans of their day. St. Paul's description of the life of a Pharisee in which he was brought up indicates the rigour and strictness of their life. There was no pretense about that. They lived according to rule. The Pharisees of this parable shows that in the words of his prayer. The fault in him was that it was all so external—rules, forms, ordinances of various kinds made up his life. Over it all was cast the showy mantle of Pride. He was so self-satisfied that he imagined there was nothing lacking in him, and he was so exalted in his sense of his own goodness that he despised others.

2. The Nature of His Prayer.—It cannot properly be called prayer. His bearing might be described as self-righteous posing, and his words were simply a boast of his own good conduct. What he said about himself was perfectly true, but saying these things was not of the nature of prayer. When he compared himself with the Publican he knew not what he said. He judged the other man according to his own standard of external values. He knew nothing of the other's humility, penitence and desire for pardoning mercy. He knew nothing of the value of a contrite heart. All was well with him in his own judgment of himself. Therefore, he uttered a boast rather than a prayer.

3. The Publican.—The words and bearing of the Pharisee show the error of generalization. He judged this Publican according to the reputation popularly held concerning Publicans. In that he was wrong, even if it be admitted that the Publicans generally were unworthy. The Publicans were the tax-gatherers. They were mostly Jews, who were employed by the hated Roman Government to collect from their own people the taxes demanded by Rome. The system was bad, and open to all kinds of injustice and extortion. Generally speaking, a levy was made upon a district or province, but the collectors were often able to extort more than was required. Among the Publicans there were, no doubt, many men who deserved the general condemnation of the Jews. There must have been some good men among them. Our Lord did not sweepingly condemn them. He was accused of being their friend. This Publican in the temple showed himself to be a man of contrite heart.

4. The Publican's Prayer.—It differed from the Pharisee's in that there was no boasting in it. It was very brief, but covered all the ground of his need. "God be merciful to me, the sinner." This, together with his humble attitude and the deep sincerity of his cry, constituted an appeal to God which could not go unanswered.

Our Lord said that he went down to his house justified rather than the other. Moreover, our Lord indicates the general ground of acceptable prayer: "He that humbleth himself shall be exalted."

peace? can we do better than strive to remember the lessons which the years of war have taught us and to retain the spirit which they have instilled? In these years Britain and her traditions have come to mean more to us than they had ever meant before. It became a privilege to serve her in whatever way we could, and we were all drawn by the sacredness of the cause into a comradeship which fired our zeal and nerved our efforts. This is the spirit we must try to preserve.

Service; fellowship; faith.

"Here's to our Empire,—you, Sir, you!"
God save the King!

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Fellowship and Force

Rt. Rev. Wm. Clark, D.D. Lord Bishop of
Niagara

Part of the Charge delivered at the last Session of the
Niagara Diocesan Synod.

THE Church should be made more efficient in Fellowship. I am convinced that Fellowship is the missing link between the Church and the outsider. Fellowship is too often conspicuous by its absence. It is most essential if we are to evangelize. The spectacle of a Church full of human sympathy and fellowship will recommend the Gospel.

The Good Samaritan carried his rescued man to the Inn. Christ founded the Church for a like situation. I ask, are not many of our Churches exclusive rather than inclusive? We shall never convince the world that Christ is in His Church, nor make Disciples of the masses till the Church exhibits His Spirit. "By this shall all men know that ye are my disciples, if ye have love one for another."

The age is asking for Christ and it is asking for brotherhood, for fellowship, for sympathy. It needs greatly this touch, the touch of the Spirit of Christ. Fellowship, brotherhood, are words which were practised in the trenches. They are being whispered, but not yet put into practice between employer and employed. There is much need for them at the present moment. If they were practised we should hear no more of strikes. When Church life becomes like family life many a stranger will come out of the cold to enjoy it, and not least willingly amongst them the sons of labor, who for years past have had to find in trades unions and friendly societies the ideal relationship which ought to have been displayed in the Home of the Church.

CHECK SOCIAL DISEASES.

Let us bring our influence to bear in checking the sins and social diseases so prevalent everywhere.

We can surely lessen to some degree that intense greed of gain; that pitiable spectacle of men whose hands instead of being stretched upward in prayer are stretched outward for more and more profits, or for higher and higher wages. The very life of the clergy is being crushed out between these two classes. Stipends are to a great extent fixed, while prices for the very necessities of life are weekly increasing.

We have seen the beneficial effects of the closing of the bars in every town, city and village. Homes that were disorderly and slovenly and poverty stricken have been cleaned up and made happy and prosperous. What proved to be a blessing in time of war can scarcely be considered a curse in time of peace. Let us aim at finding substitutes for the bar and bar-room. Amusements wholesome and healthful should be provided in every community. Often the young are led astray because no wholesome recreation is provided for them. The Church must be wide awake to its possibilities, as a social force, but specially in small parishes. Jesus in the first part of His ministry emphasized personal religion, later on He added social service work.

He went about every day doing good. It is the duty of Church people to endeavour to improve social conditions, and by this means to lessen crime in the community in which they live.

Again, the gauntlet flung a few years ago at the feet of our men is flung to-day at the feet of our women. Will they take up the gauntlet? Will they build in purity a new land—a land of God-fearing people? Nothing in the Church, in the State, nothing on earth can take the place of the home. We need good mothers, we need pure homes. Many forces are tending to disintegrate our homes. Homes are being wrecked and lives are being ruined by vice. Doctors warn, the Church teaches and admonishes and endeavours to build up, the State legislates, and yet this wickedness goes on. Sex is a sacred trust we must not permit prostitution to become a safe amusement, and marriage a sterile amusement. It is simply trying to dodge God's laws.

Nor can we, as a Church, permit the views that are being set forth in the press and popular

literature, in regard to marriage and family life, to go unanswered.

The House of Commons, Ottawa, has under consideration a proposed Act which has come down to it from the Senate for dealing with applications for divorce. This court is intended to relieve the Senate of the Dominion Parliament of this department of its work. The causes which make it possible for a man or woman to obtain a legal divorce are very much the same. They are thirteen in number. While the Act does not practically alter causes, yet the facility and cheapness with which they may be obtained will soon be apparent and suggestive. The result, I believe, of such a measure will be most disastrous in its effects. I gather from the press that in one town alone there are already in preparation at least two hundred applications for divorce, and that in another city one solicitor has charge of over one hundred cases. One would suppose that in the face of this great evil in the United States, that our Legislative Bodies would make the law more stringent rather than encourage and foster loose notions in regard to marriage and divorce. That there are, and always will be, hard cases under the marriage law, may readily be admitted. But the remedy is not to be found in any relaxation of the essential conditions; rather must it be sought in so educating the minds of the people, that, recognizing the sanctity of marriage, they will endeavour to live according to its Divine ideal.

The first thing that the world of to-day needs to learn is that marriage is a Divine and not a human institution; the civil courts have no more authority to break its bonds than they have to annul the law of gravitation. The late Mr. Roosevelt described the divorce law of the United States as one of the most unpleasant and dangerous features of American life.

An American writer a few years ago, referring to the divorce system in the United States said: "Among the social hypocrisies which always flourish luxuriously in the soil of an artificial civilization, there are none more destructive to domestic purity than those by which the young are permitted to believe that marriage is simply a stepping stone to wealth, or worldly position, and to regard vows spoken at the altar, and sealed with benediction, as no more sacred than promises made in the Stock Exchange."

The evils of divorce are fed by our popular literature, by the social novel, by many of the moving pictures, by the daily press with its frequent descriptions of domestic scandals, and by the very character of our Western civilization which feels the impulse of two dominant passions, viz.: the pursuit of self indulgence and the pursuit of wealth.

Could there be a plainer challenge than a Divorce Court of the authority of our Lord's inhibition: "What God hath joined together, let not man put asunder." And what has been the result of opening the door of legal escape from the sacred obligations of the marriage state in the United States? The ratio of divorce to marriages in some American States is not less than one to ten. And when we consider that no restraint is put upon the remarriage of either party to the divorce, it becomes evident that it is an evil which is proving destructive of the most precious social and moral foundations.

The family is constituted by marriage, and marriage demands sympathy, unity and indissolubility. Divorce is against the very nature of marriage. Marriage is established in the inner sanctuary of minds and hearts with God as the heart of the compact.

Divorce takes no thought of the child, while the chief object of Christian marriage is proper rearing of children. This cannot be properly attained without the permanence of the family. Divorce breaks up the family more effectually than death. Fully one million deserted firesides and millions of abandoned children, is, we are told, the history of divorce in the United States. This tells the story of what comes from tampering with the Divine law.

No one of ordinary intelligence can read our beautiful marriage service without realizing that the voice of our Church has unmistakably proclaimed that by "God's Ordinance" the holy estate of matrimony shall subsist between the man and woman who have entered into it, until "death them do part."

Constructive Modernism

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

(Continued from last week.)

II.

WHAT then is the practical upshot of all this for the Church? What is the part of wisdom? I believe that a frank acknowledgment of the symbolic character of the Creed—where the Creed is dealing with transcendent realities—will go far to allay the distress that is felt in some quarters. We cannot move hastily. The Creed may not express perfectly the realities of eternal things. But it is adequate to our needs. It may, if rightly understood, prove adequate always.

God reveals himself to mankind in divine impact upon human life in various ways, through nature, and Conscience, above all through Christ and the Spirit. We reflect on our experience of this divine impact and we must attempt to express the inexpressible in the best terms we can find. Christ used imaginative symbolism, the Church logical symbolism. And both in their respective provinces have preserved for the oncoming generations a sufficiently clear understanding of the substance of that which it behoves us to believe unless we would lose the ground of our hopes, and of the spiritual sources of Christian faith and life.

Meantime to assail the terminology of the Creed, without remembering that while it may be inadequate it is not therefore for practical purposes insufficient, is to imperil the sacred treasure by shattering the earthen vessel before we have anything better wherein to preserve and hand on that for which the Creed exists. When all is said and done, the figurative language of the apocalyptic vision and the more prosaic language of the Creed, are not badly suited for setting forth the truths which man needs to know and remember in the practical conduct of the Christian life.

To attempt to coin a new symbolism is a difficult matter. The symbolism must not be private. It must become current coinage. For it has to express the spiritual experience not of one but of many if it is to be anything more than the expression of a singular experience or of an idiosyncratic judgment. Moreover, to attempt to permanently embody the essential meaning of the apocalyptic imagery or of the Christian Creed in other forms is to run the risk of changing the meaning or altering the balance of the original essence. The original meaning of Christ and the essential experience of the disciples and saints of the faith must be preserved. The classical symbolism of the Church dates back to the earliest times and has run the gauntlet of the ages. To reinterpret this symbolism, to bring home to each age its essential meaning, is the unending task of the Church.

To freely adapt the words of a great writer: The language of religion is approximate merely while men imagine it to be adequate. But the moment one perceives that the religious language of the human race is in truth symbolic, one cannot make it an objection to this language that it is concrete. That it has long moved and deeply engaged the affections of men, that the Christian generations before us have all passed this way, adds immensely to its worth as symbolism. As the Catholic architecture, so the Catholic worship is likely to survive and prevail as the general worship of Christians because, in a sphere where symbolism is permissible and natural, it unites most of the elements of a true and suggestive symbolism. It would be difficult, if not impossible, to suggest a more effective approximation to the truth. Everything turns on its being at realities that this worship and its language are aimed. Time, the great arbiter, seems to have set the hall-mark of approval on the language of the Creed as expressing sufficiently, and not very inadequately, the spiritual realities that underlie the religious experience of the Church.

"In the history of philosophy we watch, above

all, the ever renewed effort of a reflexion which endeavours to remove difficulties, to resolve contradictions, to measure with always increasing approximation, a reality that is in fact incommensurable with our thought." So writes Henri Bergson. Such is also, *mutatis mutandis* the aim of the true Modernist. To preserve the force of the spiritual impact of Christ upon the soul, to express it, to hand it on unimpaired, this is, and must ever be, the aim of the Church.

By preserving that view of Christ which the Apostles and the early Christians as the result of their experience felt driven to take, the Creed has preserved that which alone explains and accounts for that experience. What that experience was, what the impact of Christ upon them meant can hardly be put into words. It was not only that the precepts of Christ guided their lives to heights of moral elevation, but that He became a "forceful, living, self-communicating spirit entering into their souls, possessing them and shaping them to His own image and likeness," and though no longer *with* them as a teacher in the flesh, He was *in* them as the Spirit in their souls. A liberal Protestant Modernism whose primary interest is in modernity rather than in the fulness of Christian experience may strive to reduce Christ to the level of a Prophet of the Fatherhood of God, but, a constructive Modernism insists that the reality of Christ is more than this—that He has always been and still is the mystical life of the members of His Body, the fruitful vine which bears the branches, the chief corner stone of a living temple, and that His grace and truth are the very life and illumination of God himself.

This conclusion of Christian thought is not a logical deduction from a general principle. It is a reasoned inference from a real experience. We are all Pragmatists to-day. Conceptual philosophizing it at a discount. Experience is the test of reality, this being so a Modernism which does justice to the fulness of Christian experience is likely to be the only Modernism which will prevail and survive. The real strength of the Creed lies in the fact that it is an attempt to express that which alone seems adequate to explain and account for the fulness of Christian experience. I do not think we can be sure that the distinctions of ecclesiastical dogma are expressed exactly as they would be expressed by an Infinite Intelligence, though they may be expressed as He would have us express them. They may not perfectly correspond with reality as viewed *sub specie aeternitatis* but they may be the nearest approximation to the truth of which the finite mind is capable. The great Fathers of the Faith were not unmindful of this. When applying the term "person" to God they apologized for their anthropomorphism. They could find no better term. And when the Arians urged that if God was a "Father" then there was a time when the "Son" was not and therefore He was a creature, the Catholics replied that the Arians were misusing the dogmatic terminology as if it were precise, scientific definitive language. No doubt Churchmen have often supposed that the dogmatic language of the Creed is metaphysically exact. But when called to account they must admit that this is not necessarily the case, the function of dogma is largely negative—to condemn error. In its positive aspect its language is approximate only, as near perhaps to the truth, however, as the human mind at present can reach.

By *Constructive Modernism*, then, I mean a Modernism which insists on the validity of *normal* Christian experience and admits that the theoretical attempt to explain such experience must not contradict the *established* results of historical, scientific, and metaphysical investigation. The faith which defies facts and the science which ignores facts are both alike destined to perish. Religion must recognize the truth of science. Science must recognize the truth of religion. Above all, a Constructive Modernist will not forget that any attempt of the finite mind to express transcendental truth has its limitations.

The terms "Father," "Son," "of one substance with," "only begotten," "eternal generation," are not, for human minds, the terms of an exact science. They are terms protective of a religious experience, rather than definitive terms of exact metaphysical knowledge. They are

aimed at a reality transcending finite knowledge. They are terms suitable for the human mind striving to give a theoretical account of a very wonderful spiritual experience. They have proven useful even when too literally taken. They may continue to be useful when their limitations are more widely recognized. We do not then look for a new Creed. What we need is a deeper understanding of the real nature of the Creed we have, and a remembrance that the Christian's faith rests back upon the revelation

of God given by Christ himself and an age long experience of the presence and power of the Spirit of Christ in the life of the Church. I need hardly add that the term "symbolical" is not properly applicable to those articles of the Creed which purport to deal with facts of history, but only to those articles which deal with the transcendent or supersensible. 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.

OUR SPIRITUAL ASSETS

Rt. Rev. JAMES FIELDING SWEENEY, Lord Bishop of Toronto

Part of the Charge delivered at the last Session of the Toronto Synod

THE Church finds herself now in the happy position of having more than she asked for as a result of the Forward Movement, and, better still, a fresh created force waiting to be used in the highest interests of the Kingdom of God, to Whom be all the praise. Being privileged to be so much in the Movement, and having delivered more than two score sermons and addresses in connection with it, I could not but catch its spirit, and as a result form some definite ideas in regard to its outcome. The following are, briefly, my conclusions, viz.:-

1. Out of the evil of the war there was born, thank God, a more generous spirit than that which had ever stirred mankind before in the history of this continent. Men learned to think in terms of thousands, and even of millions, and substituted this larger, grander scale for the smaller of hundreds and thousands to which they had been accustomed.

2. The giving results showed how much had been stored and hoarded by the rich and well-to-do, and how much also had been withheld from God for the purpose of His Kingdom by those who could have done so much better than facts evidenced they did in response to the calls of the Church of God upon them. I know no more grave reflection than this: How much further the Cause of God would have been advanced, both in this country and the Foreign Field, had those who thus proved themselves to be able to give in a larger measure done so more relatively to the measure of their ability in the past. From this time forth and onward a revived and *higher standard of Christian giving must be inaugurated* and maintained, and never again be lowered, a giving that shall take business cognizance of the wretched inadequacy of clerical stipends the whole Church over, and deal with and dispose of this question in a generous and whole-hearted fashion, a giving that shall take business cognizance of Church indebtedness, and consequent crippling of Church organizations and efforts as the result of such indebtedness, and shall proceed to remove this hindrance to the Church's growth. Forgetting, therefore, the niggardly giving of the past in the new, let our men of wealth lead in the larger appreciation of God's Kingdom in its ability to meet the needs of mankind; to solve the social and industrial problems of the world, and to calm and quiet its seething unrest.

3. Out of the campaign there arose a wider and deeper knowledge of missionary conditions, both at home and abroad, the result of the issuing of vast quantities of literature at stated intervals by the Central Executive. As a natural consequence there has sprung up more intelligent interest in the Church's work, and it is now the bounden and reasonable duty of both Churchmen and Churchwomen to advance to further knowledge, and to employ the obvious means of keeping themselves up to date by informing themselves through continuation Missionary Study Classes; by subscribing to and reading carefully Church publications, such as Church newspapers, missionary magazines, etc., and by taking both a congregational and personal interest in some one field, or some one individual in a given field, regarding him or her as their own personal repre-

sentative in the work, their proxy, in short, in the Mission Field of the world. The extension of this proposed principle would speedily result in the acceleration of the spread of the Kingdom of God in the world.

4. Out of the campaign there arose the appreciation of the value of the personal touch of the contact of individual upon individual, man upon man, woman upon woman, in promoting the King's business. The consciousness of the value of this personal touch must never be allowed to be lost sight of, now that the enthusiastic campaign is over. Nay, it should be the constant concern of both Priest and people in every congregation to continue the touch, and to extend the principle of parochial activity until all are included within its scope. It is a great satisfaction to know that in many instances clergy and congregation have recognized this, and are striving to keep alive this important aspect of personal service. How this is best to be done will be the prayerful question that should occupy the minds of every Parish Priest and devout layman in every parish and Mission in Canada, and will be one of the topics to be discussed at the Conference to be held Wednesday afternoon in connection with this whole matter in this Synod, for God's "Day of Visitation" has become our "Day of Opportunity."

DIVORCE.

This matter has been so much before the public, in recording in the press of the country the various views of Church leaders, Church Synods and Conferences, as well as those of laymen high in responsible positions, that it cannot possibly be overlooked, may I say that for the Branch of the Holy Catholic Apostolic Church to which we belong, the question of her stand in opposition to Divorce (save for the one cause allowed by her Divine Head) is plainly indicated by her legislation adopted in 1905, and entitled, "Canon V." of the General Synod on "Marriage and Divorce."

"No clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time."

Thus does she put herself on record as setting her face sternly against that which imperils the indissolubility of the marriage tie, and weakens her most unequivocal pronouncement when in the solemn Service of the Church her Priests join the right hands of the man and woman together, and say:-

"Those whom God hath joined together let no man put asunder."

Thus does she strengthen the Divinely appointed social order, safeguard the sanctity of the Home, and protect the issue of the union from the blight and scandal of parental separation. In this matter she is second to none.

There can be, then, no manner of doubt as to our position on this question. We must oppose by every legitimate means any legislation which seeks to enlarge the causes for which Divorce is to be granted.

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Bishop Moule of Durham An Appreciation

A GREAT Bishop, a great Anglican, a great Christian, passed in the passing of Bishop Handley Moule. He was without question one of the outstanding figures in the Christian world, and occupied a unique position in the 20th century history of the Church of England. Canadian Churchmen will remember what a wave of surprise swept over England when it was announced that Lord Salisbury had appointed Dr. Moule as Bishop of Durham. In one way it was a tremendous risk. Two of the greatest scholars England had ever known, the mighty Bishop Lightfoot and the great Bishop Westcott, had been his predecessors, and men wondered how on earth Handley Moule, the saintly recluse and teacher, could ever assume so weighty and important a responsibility as the diocese of Durham. But they forgot one thing. And that was that though up to that time he had been known chiefly as a somewhat pious and gentle Cambridge Don, he was beyond all controversy the equal in scholarship, if not of the giants that were before him in Durham, at least of the then outstanding scholars of modern Anglicanism. With what humility of spirit, with what grandeur of faith, with what simple and unpretentious misgivings, he assumed the burden of that famous Diocese is now well known, and he brought to it not only the sagaciousness of the scholar and the sympathy of the saint, but the earnestness and resolve of an almost Pauline fervor. But the maddening complexities of endless public activities and Diocesan organizations never seem to have touched the serenity of his beautiful spirit. He lived day by day in the heavenly places, and in spite of the wear and tear and the stress and strain of a modern Bishop's life, he maintained his gentleness, his benignity, and his marvellous spiritual self-control. His life was hidden with Christ in God, and from the beginning to the end of his great episcopal career, just, impartial, tolerant, earnest, the controlling factor of his life was that glorious simplicity of life and character that won for him the respect and love not only of the clergy and laity of his Diocese, but of a world that was almost as wide as the Church of the Empire.

Bishop Moule belonged to a distinguished family, and from the time he went up to Trinity College, Cambridge, with Lightfoot as his Tutor, he was recognized as one of the most brilliant scholars of the University. As a Fellow of Trinity, a master at Marlborough, the Dean of Trinity, and the Principal of Ridley College, he flung his colours to the mast, and in season and out of season as a valiant leader of the Church, his love of the Bible, his cheery and optimistic faith, his splendid and scholarly preaching of the Gospel, his exceptional brilliancy of scholarship, gave him an increasing power over men throughout the world. He slowly but surely forged his way up to the top of the Anglican leaders of the day, and in many respects became the foremost and strongest witness to the truth of the gospel and the Bible that England produced. English speaking Christians throughout the world looked up to him as a man that could always be relied upon for sound and Scriptural statement, and the clergy and teachers of every body of Christians read with delight and profit his expository writings. It is a rare thing now for a Bishop to produce anything of literary value. The episcopal life is a swirl of engagements, and most of them are half driven to death by committees. After becoming a Bishop, as was natural, Dr. Moule produced very little writing of literary value. His greatest works were produced during his Cambridge days, and his expositions of the Romans, the Ephesians, the Philippians, the Colossians in the Expositor's Bible will probably never be surpassed. It is a curious comment upon the modern mind that many of the clergy of the day prefer Sanday, Headlam, Plummer, and Robinson, and rarely cite Moule, as Eugene Stock says, through some strange and unworthy prejudice against the

most spiritual teacher of them all, although a scholar the equal of them all.

One would love to speak of Bishop Moule as a great spiritual force, and of the power that lay behind the throne of his influence so beautifully expressed in a majestic service in Durham Cathedral on the day of his enthronement: "He presents himself humbly before you, weak, unworthy, a redeemed sinner, annexed by Jesus Christ, his one conscious ambition being to serve you, to be your bondman, to live in lowliness and love and to be in some sort the evangelist and the Pastor among you." He was not what the world would call a great preacher, but he was a fine preacher, an interesting preacher, and all who heard him, Churchmen or Nonconformist, seem alike to have been impressed with his scholarly style and his earnestness of appeal. In fact, a prominent English Nonconformist, Dinsdale Young, said of him that he was an entrancing preacher and speaker, his lovely voice, his radiant smile, his love of his atoning, enthroned, returning Lord, all this, and more, made his speaking a delectation to sympathetic hearers. His gentleness, and kindness, and sympathy with the young clergy was notorious. The writer himself can never forget the numerous kindly and encouraging letters he has received from time to time inspiring and cheering him, and how the good Bishop was gracious enough to write the

preface to the first two of his works that were published in England on the Prayer Book and the History of the Church of England.

The Archbishop of York and the Dean of Durham (Bishop Welldon) in their eulogiums upon him both spoke of him as a great Christian, a great scholar, and a great Diocesan, ruling by the royalty of love and of sympathy and saintly grace. As a Churchman he was sound and true and faithful, and it might be said of him, the Prince-Bishop of glorious Durham, what he once said of his own father: "I would fain speak of his Church Doctrine; his unwavering and thoughtful love of the Church of England, the Church of the Prayer Book and the Articles, such love, that if I had ever heard a hint or thought of unrest in the Church of England, I should have expected next to see the rivers flow upward and the sun rise in the west."

And yet, also, how fully, how cordially, he recognized the Christian brotherhood of all of every name who loved our Lord Jesus Christ in sincerity. Is it too much to say in the words of a leading English journal, that no death in this generation has touched the real heart of the people of God in this land more deeply than the death of Dr. Handley Carr Glyn Moule, Bishop of Durham. A great man and a prince in God's realm has fallen, but his works will follow him.

DYSON HAGUE.

AROUND THE WORLD By the Educational Secretary, M.S.C.C.

The Anglican Continuation Forward Movement

The following manifesto, while addressed primarily to the clergy, is of interest to all members of the Church of England in Canada, and deserves careful attention.

MY DEAR BROTHERS:

You will receive a prayer for use at the public services of the Church, and also a Cycle of Prayer for public and private use. These have been carefully prepared under the direction of a Committee appointed by the General Synod Committee of the Anglican Forward Movement and approved by a Committee of the House of Bishops. As many of the Bishops are now in England I have been asked by the Committee to draw your attention to these prayers. We are convinced that the great success of the A.F.M. was due to God's answer to the many prayers which were daily offered, not only in the public services of the Church and at the Holy Communion, but also in family worship and at private devotions. The Church is now facing the greatest task with which she has been confronted since Apostolic times, when that little group attacked the stronghold of Paganism in the Roman Empire. If we are to be as successful as they were in bringing the Kingdom of the world to the submission of the Kingdom of Christ, then we must learn that "this sort cometh out by nothing but by prayer." The work of the Forward Movement has just begun, it cannot end until every phase of life in this Dominion is brought under the sway of Jesus, our Lord, and the

ideals, principles and Spirit of Christ shall prevail. To this end we must pray and work with the same enthusiasm and unity as was manifested in the financial preparation. The greater and more glorious part of our Movement lies before us. We were never out for dollars merely though to many it might so seem; now we are out to win and help the souls of men. To succeed in this we must first of all get our people to pray. It is our blessed privilege, my dear brothers, to inspire and lead our people to pray at every public service, at every parish meeting, at special services of intercession, as well as in family and private devotions. Our Committee feels strongly that this call to pray must precede and prepare for every work. Then we feel that we must be ready to follow as the Holy Spirit opens up the way before us. No Committee can lay down definite rules for work, nor can any stereotyped organization meet the needs. It is the spirit rather than the form that is required.

If those who have visited in the parishes for the purpose of soliciting subscriptions would now visit for the purpose of fellowship, and strive to create a truer spirit of Christian brotherhood among all classes of our people, it would be the natural outcome of our prayers, and would create a spiritual atmosphere in which the work of Christ would abound.

There is prevalent among our people a great desire to serve, and probably there was never a time when men and women were more ready to sacrifice themselves in useful work than to-day. The Church must foster this spirit of service, and direct it; otherwise our people will be led to use their energies in those social agencies which are apart from the spiritual ideals of Jesus Christ. We who believe that He alone can save men, will feel that no work which does not make Him its alpha and omega can permanently benefit. These agencies are calling our people. We in the Church must hold their allegiance and service by enthusiastically leading them in the better way, and by showing them that apart from Christ we can do nothing. Our Committee desires to urge that we should strengthen and foster the spirit of prayer and brotherhood. Our Committee will meet again in the autumn, and in the meantime would be grateful if you would suggest in what way we can best follow up the Forward Movement in the Church. Correspondence may be addressed to the Rev. Dr. Taylor, 131 Confederation Life Building, Toronto, the Secretary of the Committee.

Yours faithfully,

JOHN MONTREAL,

Chairman of the Continuation Committee.

Prayer for Use at All Church Services and Meetings

OUR FATHER IN HEAVEN, we thank Thee for Thy blessing upon our Forward Movement, and for the willing response of Thy people. Strengthen, we beseech Thee, the work of Thy Church in Canada. Grant to our leaders the Spirit of Wisdom and Courage; fill the hearts of all Thy people with love for Thee, and inspire us with greater devotion and sacrifice for the service of Thy Kingdom. Arouse the careless and the indifferent; convert the impenitent; and bring this whole Dominion under the rule of Thy dear Son. Unite, O Father, all Thy children in the one fold of Thy Church; through Jesus Christ, our Lord. Amen.

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(Established 1871.)

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LETTERS TO THE EDITOR

"SPECTATOR" AND THE CAPITALIST.

To The Editor, Canadian Churchman.

Sir,—As an Anglican, a Canadian, a constant reader of your paper, and a so-called representative of Capital (indicated, perhaps, by the fact that I am one of your shareholders), I would like to ask "Spectator" a few questions relative to the second paragraph of "From Week to Week" in your issue of May 20th.

Does "Spectator" not know of the Ontario Government's efficient department of Factory Inspection and the splendid work it has done and is doing in the interests of workpeople?

Does "Spectator" not know of the magnificent work done by our City and Provincial Medical Health Boards in the interests of workpeople?

Does "Spectator" not know of the Dental and Health Inspections conducted in our Public Schools under the supervision of the Board of Education in the interests of workpeople?

Does "Spectator" not know that the Toronto Fire Department has inspectors regularly visiting all kinds of buildings in order to safeguard the interests of workpeople and that it receives the enthusiastic co-operation of the so-called representatives of Capital?

Does "Spectator" not know of the Workmen's Compensation Board and its wonderful work in the interests of workpeople—paid for, by the way, out of the pockets of the so-called representatives of Capital?

Does "Spectator" not know of the activities of the Ontario Safety League in the interests of workpeople (as well as others of course) and that it is financed, managed and generally directed by the so-called representatives of Capital?

Does "Spectator" not know of the Toronto Housing Company's work in the interests of workpeople—a purely philanthropic organization, capitalized at hundreds of thousands of dollars by so-called representatives of Capital without thought of dividend returns?

Does "Spectator" not know that the wages of workpeople to-day are higher, relatively, than almost any other class in the country, not excluding, God knows, the clergymen?

Does "Spectator" not know that any slums existing in Toronto are to be found where foreigners abound who fight every effort made by the Medical Health departments and Civic authorities to improve their lot?

Does "Spectator" not know that the so-called representatives of Capital organized, financed and carried through to successful conclusions, more, perhaps, in the interests of the workpeople than any one else, the Salvation Army Campaigns, the Y.M.C.A. Campaigns, the Community Service Campaigns, and joined with all other classes in the country in all the Patriotic Campaigns as well as our own gloriously successful Anglican Forward Movement?

Where has "Spectator" been "Rip Van Winkling" during the past five years not to be fully cognizant of the fact that one of the great things that came out of the war was a fine Community Spirit. Rich and poor, black and white, Roman Catholic and Protestant, men and women, young and old, clergymen and the representatives of Capital, all worked enthusiastically together in the interests, not only of workpeople, but the community at large.

I am always sorry to read articles such as the one referred to, because I have a feeling that they keep alive a social unrest that leads sometimes to Bolshevism.

In the friendliest spirit, may I say to "Spectator" that if he will take the trouble to inform himself on the matters outlined above, I think he will not continue "Wearing himself out preaching the doctrine of sacredness of private property," because he will find a much more comprehensive text—one that will enable him through the medium of pen and pulpit to wield a far greater influence throughout the whole Province.

Yours truly,

R. A. Stapells.

Toronto.

BISHOP HANDLEY MOULE.

To The Editor, Canadian Churchman.

Sir,—In your editorial of May 13th, re the late Bishop of Durham, you spoke of "the charm of his personality," and I was reminded of a somewhat similar testimony many years ago, by a dear friend, a cousin of Bishop Moule's, the late Miss Sophia Bland, well known through her life-long missionary work at Agra. I had been speaking with grateful appreciation of his books, and she said: "Yes; and if you lived in the house with him you would not be a bit disappointed. His home life is exactly like his writings—strong, gentle, holy, restful."

Janie Langford.

Windsor, N.S.

A TRIBUTE TO THE W.A.

To The Editor, Canadian Churchman.

Sir,—"And it shall come to pass in those days that I will pour out My Spirit upon all flesh."

A remarkable service at the opening of the annual meeting of the Woman's Auxiliary of the Diocese of Ottawa, was the celebration of the Holy Communion in Christ Church Cathedral. Over 300 women from all parts of the Diocese met together to make their annual thankoffering. The whole service gave one the impression of growth and strength, and that all previous calculations as to what might take place were far too narrow. Time after time the bread and wine were consecrated, yet still the line held; the collection plates were far inadequate to hold the offering, the sidesmen having to grasp the overflow with their disengaged hand and with difficulty brought it to be presented at the altar.

One felt that there was a readiness to apologize for the difficulty in handling the situation. Yet surely there is no need to apologize for a

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manifestation that the Holy Spirit has begun to work mightily in our midst.

One could not help making comparisons between this great gathering of women, united to forward one great branch of the Church's work, and the sparsely attended opening celebration of the Synod of the Diocese of men to forward all branches of the Church's work.

(Continued on page 370.)

TO THE CLERGY

WHY were the Canadians at the front, man for man, superior to the Germans?

A Clergyman recently gave this explanation:

"The Germans were a perfect war machine, lacking but one thing—A Righteous Cause. The Canadians lacked everything as a perfect war machine, but were rich in the possession of a cause that was just."

"In general they represented homes of Christian Teaching and went forth to defend those very principles."

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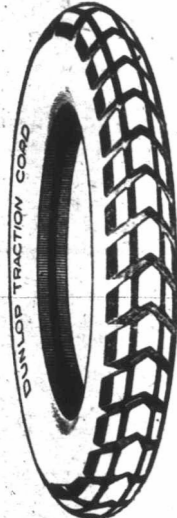
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All Over the Dominion

A new Anglican Mission in the Elm Creek and Oakville District, Man., was recently opened by Rev. H. L. Roy.

The church at Hammond River, King's Co., N.S., was destroyed by fire on May 18th together with the parsonage.

The young people of Holy Trinity, Upper Hamilton, gave a pleasing entertainment on May 20th in the Parish Hall in aid of the Church Building Fund.

The colours of Company No. 39 of the Girl Guides, of Holy Trinity, Toronto, were dedicated in that Church on Trinity Sunday by the Rector, the Rev. L. Ralph Sherman.

The Army and Navy Veterans of Montreal, held their annual Church parade to Trinity Church on May 23rd. The preacher was Col. the Rev. Canon J. M. Almond, C.M.G., C.B.E.

The adjourned annual vestry meeting of St. Stephen's, Britannia Bay, near Ottawa, was held lately. Col. the Rev. R. H. Steacy, C.M.G., the Rector, presided. All the reports presented were of a satisfactory character.

The funeral of the late G. G. S. Lindsey took place on May 29th, at the Necropolis Cemetery, Toronto. A service was previously conducted at the residence by Canon Skey, Rector of St. Anne's, Toronto. There was a large attendance at the funeral.

The Rev. F. Leigh, the Rector of Hespeler, visited Delhi on May 20th and unveiled a tablet which has been placed in St. Alban's, Delhi, in memory of the late Lieut. Carlton Crysler, who was killed while in action with an aeroplane in France two years ago. The Rev. F. Leigh baptized Lieut. Crysler at Delhi 23 years ago.

The Bishop of Niagara held Confirmation in St. John's Church, Cayuga, on Whitsunday when the Rector, Rev. J. Hirst Ross, presented a class of twenty-one, eighteen of whom were adult and three youths. The Bishop's address was most helpful and instructive and was listened to by a large congregation. In the afternoon Dr. Clark was motored over to Caledonia where another class largely composed of adults was confirmed at the evening service.

At a dedication service held in All Saints' Church, Cannington, Ont., recently, a beautiful memorial window and tablet, erected by Mr. and Mrs. Jos. Kift, of Cannington, were unveiled to the memory of their sons, Lieut. Wm. K. Kift and Sergeant Horace O. Kift, who gave their lives in service of their country. The window was unveiled by General Sir Sam Hughes, who spoke briefly of the heroism of the Canadian soldier. Col. C. F. Bick unveiled the tablet. The service was largely attended, the Veterans and Boy Scouts being present in a body.

Complete arrangements have now been made for the carrying out of the Anglican services in eight summer fields, according to a recent announcement made at the Synod Office, Winnipeg. Most of those appointed are already at work at posts assigned to them. The following plans have been made: Holmfield—Rev. W. J. Morgan, of Wycliffe College. Miniota—Rev. T. B. Butler, of Wycliffe College. Pierson—R. C. Capper, of Huron College, London. Fisherton—P. J. E. Haslam, of Wycliffe College.

Amaranth—J. H. Young, lay reader. Fork River—W. Eldridge, lay reader. Oak Point—G. R. Calvert, of Wycliffe College.

Ascension Day in St. James' Church, Hamilton (Rev. W. L. Archer, Rector), was marked by two celebrations of the Holy Communion. The first, at 5.45 a.m. was attended by a number of men on their way to work, who were afterwards supplied with a substantial breakfast in the Sunday School rooms. At 10 o'clock, members of the Women's Guild carried on a "Day Nursery" and advantage of this was taken by many mothers, who with a good number of others, took part in the service. This parish has just lost a faithful member, Mrs. M. Spencer, who, after being in St. James' congregation, since its beginning, has returned to England.

Christ Church, Huntingford, one of the old historic Churches of Huron Diocese marked the completion of 75 years of service on Sunday last. Special services were held morning and evening conducted by the Rector, Rev. Wm. B. Moulton, L.Th., while Ven. Archdeacon Richardson, M.A., D.C.L., London, was the special preacher for the day, delivering two very forceful and appropriate sermons. The choir rendered suitable music, while Mr. Hilton King sang at the morning service in excellent voice. The offertory, which was the largest in the history of Christ Church amounted to almost one hundred dollars. A large and appreciative congregation greeted the Archdeacon at both services in spite of the inclemency of the weather.

St. Andrew's Church, Centre Island, Toronto, was opened for the season on Trinity Sunday by Bishop Reeve who is again in charge. The attendance in the morning was much larger than usual, and there was also a larger number of communicants. Next Sunday there will be the unveiling and dedicating of a stained glass window erected as a thankoffering to Almighty God. The Rev. Provost Macklem of Trinity College will be the preacher in the morning, and the Rev. Dr. McIntyre of Wycliffe College in the evening. The subject of the window is St. Andrew with a Cross in the background and Evangelia in the right hand with the left hand held in the act of Salutation and the face directed upwards to the figure of our Lord on the Cross. The window is from the studios of the Lyons Glass Co., Toronto.

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Ordinations

ST. PAUL'S, VANCOUVER.

NEARLY half the clergy of the diocese were present at St. Paul's Church, Ascension Day morning—i.e. (34 or 35) at ordination services. Three were made priests and three made deacons. Special interest centered on Rev. Geo. Lem Yuen, a student at Latimer Hall several years ago. The examination papers were set by the Chaplain of the Bishop of Canton, China. Mr. Lem Yuen read under direction of Rev. N. L. Ward, Superintendent of Chinese Missions in British Columbia, and secured 80 per cent. average.

In the evening a most enthusiastic reception was given him at the Chinese Mission Hall, where large numbers of Chinese Christians had gathered to do honour to their countryman and express their pleasure at his elevation to the priesthood. The Bishop was on the platform with a number of the clergy and laymen, a Chinese business man ably filled the office of chairman. The Chinese Consul was on the platform and cordially congratulated his fellow countryman, and expressed his appreciation of the honour done him.

The Chinese presented Mr. Lem Yuen with several bouquets of flowers, and a large framed address, illuminated, and made several speeches of congratulation, in Cantonese. The Bishop presented Mr. Lem Yuen with a stole. The W.A. Board gave a surplice and the W.A. of Christ Church, where he formerly attended services, presented him with a Prayer Book.

Short addresses were made by Bishop De Pencier, Principal Vance, Archdeacon Heathcote, Mr. Schiltsy, chairman of the Board of Oriental Missions of New Westminster Diocese, and Rev. G. H. Wilson, who, also, on behalf of the clergy of Vancouver, presented the Rev. Geo. Lem Yuen, the first Chinaman to be admitted to the priesthood of the Anglican Church in B.C., with a purse of gold.

After a short programme of music, refreshments were served to all by the Chinese Christians.

HOLY TRINITY, EDMONTON.

On the Second Sunday after Easter, the Bishop of Edmonton ordained to the priesthood, the Rev. G. Roe, formerly a student of Bishop's University, Lennoxville. The ordination service was held in the parish church of Holy Trinity, Edmonton; there was a large congregation. The candidate was presented by the Ven. the Archdeacon of Edmonton and the special preacher was the Rev. C. Caruthers, M.A.

The Rev. G. Roe was inducted as incumbent of St. Paul's Church, Leduc, Alberta, on Sunday, May 9th, by the Bishop of the diocese. Since his return from overseas service last year Mr. Roe has been deacon-in-charge of St. Paul's, Leduc.

ST. THOMAS', ST. CATHARINES.

On Trinity Sunday the Bishop of Niagara held an ordination at St. Thomas' Church, St. Catharines, when Rev. H. Hamilton, of Jordan, was advanced to the priesthood, and Messrs. Denny Bright, W. Barlow and E. O. Twiss were ordained deacons. Principal Miller, of Ridley College, acted as Bishop's Chaplain. Rev. A. H. Howitt, the Rector, and Rev. A. H. Walker assisted in the service. Rev. Dr. Hallam preached the ordination sermon.

What Should Follow Forward Movement?

ARCHDEACON PERRY

IT was indeed a happy idea of the Bishop of Niagara to call a conference on the Tuesday preceding Synod. The many delegates who assembled at the School House of the Cathedral, Hamilton, that afternoon, felt that the time was well spent indeed, as the freedom of a conference gave the greatest frankness and the widest scope to the discussion. "What Should Follow the Forward Movement?" was the subject discussed. Those who expected some things to be said worth saying by those who had made the Movement a success as leaders and organizers, were not disappointed. Among these the words of Archdeacon Perry, in his address on the topic, from the viewpoint of the city, giving us, as it does, a picture of the ideal Church of the future, seem well worth passing on. He stated that something supplementary to ordinary church work must be introduced into the cities—something radical and aggressive, such as street corner, summer resort and outdoor preaching, as has been done in England, to bring in the great mass of people outside the Church.

He questioned if there were not often too many prayers and not enough time allowed for sincerity of concentration—too much freak worship and not enough of tears and joy and love in the worship. He suggested concurrent missions of a teaching character, wherever such could be carried out. Many of the clergy became terrifically tied by the circumstances of their particular parishes. Changes of parishes would also help to obviate this condition.

Spiritual Therapeutics.

"Spiritual Therapeutics," should be considered, as the world was horribly sick in body, mind and spirit.

A new spirit and a stronger advocacy of world evangelism was another urgent need, and more frequent sermons of a world-wide swing were to be desired. Less emphasis on apportionment and mechanical devices for raising money and a Church which would speak out fearlessly were recommendations made.

The value of specialization, so that certain men with certain gifts would be given work fitted to them, was emphasized as a means of progress.

Fellowship, instead of isolation, was another big need, and the speaker stated that in inter-church meetings the Anglican clergy were usually the ones to "pour oil," Archdeacon Perry declaring that he had been much impressed with the conciliatory attitude of the clergy of his Church. There should also be a much greater sympathy and tenderness on the part of the Mother Church to those without.

The establishment of properly equipped community centres to Canadianize aliens, a church house for the carrying out of Synodical work were other proposals.

Greater emphasis on fundamentals and less on incidentals was urged, more positive preaching being cited as an important feature.

"Hitherto we have known how to shear the sheep. Now I think it is time to feed them," remarked the Archdeacon.

"Divine Fatherhood" was to be put before human brotherhood. Much was heard of the latter these days, but too little of Divine Fatherhood.

Rev. F. W. C. Kennedy, superintendent of Japanese Missions in British Columbia, lately inspected the St. Andrew's Japanese Mission of Prince Rupert, and was pleased with the progress made.

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THE SYNOD OF TORONTO

THE annual Synod of the diocese of Toronto assembled on Tuesday, the 25th of May. There was a celebration of the Holy Communion in St. James' Cathedral at 10.30 o'clock and the Rev. Canon Cody, D.D., gave the address. The Bishop took the chair at 12 (noon) at St. James' Parish House, and the business sessions began with the opening prayers appointed for the occasion. After the routine business of the opening proceedings, the Synod adjourned at 1 p.m., re-assembling at 2.30 p.m. The Bishop's Charge, delivered at the afternoon session, besides diocesan affairs, dealt with Divorce, the Forward Movement and the visit of His Royal Highness the Prince of Wales.

The report of the diocesan representative on the Board of Management of the M.S.C.C., Rev. Pro. vost T. C. S. Macklem, showed an increase of \$27,000 in the missionary givings for the past year, while the reserve and trust funds, he stated, show a steady increase. The exchange situation was one of their worst problems, he stated, and during the past year, had hit them hard, particularly in their work in China and Japan.

Following the reading of the report Rev. J. R. MacLean, M.A., rose from the floor of the house and made a strong appeal for the home missions, declaring at the same time that he did not think that the Church was alive to the situation in this respect. Pointing out that there were a foreign population of 60,000 in Toronto, exclusive of Hebrews, who numbered 40,000, the speaker stated that crime and immorality appeared principally among the foreign element and predicted that "if the Church did not missionarize these people, they would eventually demoralize the life of the city."

The special Synod service was held in St. Alban's Cathedral, on Tuesday evening at 8 o'clock, when Rev. Canon Scott, M.A., D.C.L., C.M.G., preached an impressive sermon.

Canon Scott pointed out that Christ's statement: "Apart from Me ye can do nothing," which was his text, applied just as definitely to modern life as it did to that of the period when it was uttered. The lesson the world needs to-day is that without Christ we can do nothing. The big business of the Church to-day is to fill all hearts with Jesus Christ and with a love of Him. To-day our problem is how to bring Christ back into the world; how we are going to bring back the old enthusiasm for Him. That is the problem of the world to-day and that is the problem of the Church.

The clergy and laity meeting in separate conferences devoted the whole of Wednesday afternoon to discussion of the Forward Movement. Reports of the findings and recommendations of both meetings were presented at the evening meeting.

The report of the laymen's conference, as presented by their chairman, Mr. R. W. Allin, recommends that a committee of the Synod be appointed for the purpose of conserving and developing the spirit called forth by the Forward Movement, by promoting a clearer conception of the character and purpose of the Church. They also recommended that a committee be appointed in every congregation for the purpose of securing more interest in the work of the Church among laymen. Principal among these proposals were that a clergyman be appointed to devote his whole time for a period of two years to a definite programme of education as to the undertakings of the Church, that an Anglican Forward League be formed for the purpose of enlisting more effectively the services

of the laity, and that as soon as possible the clergy of the diocese be assembled by his Lordship the Bishop in a spiritual conference.

Forward Movement Surplus.

The discussion, which occupied the greater part of Thursday afternoon, centered around a clause in the recommendations brought in by the Executive Committee, which advised that of the balance of the money after certain disbursements had been made a sum not exceeding \$50,000 be used in making loans for the purchase of site and the erection of church and parish buildings.

Rev. C. P. Muirhead, who agreed with Mr. Wilkinson, thought that the greatest service would be rendered if the residue of the money were devoted to the superannuation of the clergy and to increasing the pensions of the widows and orphans. Rev. J. R. S. Boyd was of the same opinion. If that were done, he stated, it would relieve the various parishes from the necessity of raising moneys for this purpose and enable them to devote more to increasing the "miserably inadequate salaries of many ministers."

Rev. Canon C. A. Seager was in favour of applying it to the salaries of the clergy wherever needed, as the impression had been created throughout the country, he said, that part of the money subscribed in the Forward Movement was to go to this purpose. The matter was only finally settled by passing a resolution that the clause in question be referred back to the Executive Committee for further consideration.

The resolution in regard to Clerical Stipends read as follows: "That the minimum stipend of a clergyman in a self-supporting parish shall be \$1,200 in his first year of orders, and shall be advanced \$100 a year until the sum of \$1,500 is reached as a minimum. In addition, there shall be paid an allowance of up to \$150 per year for transportation when engaged in pastoral work within the parish, and where there is no free house provided, allowance shall be made to cover the cost of rent.

Social Service Work.

The report of the Social Service Council of the Church of England in Canada was presented by its general secretary, Rev. Canon C. W. Vernon. It contained a review of the activities of the Council during the past year along many lines and in presenting it Canon Vernon remarked that the committee was tremendously fortunate in having at its command the services of Professor Mitchell, of Toronto. He commended to the attention of the Synod the splendid work carried out by Miss Charles, one of the field secretaries of the Social Service Council of the Church. "I believe, if we are to progress in this great work as we should," said the speaker in his inspired address, "that we shall need not merely the \$50,000 residue from the Anglican Forward Movement, but we shall need \$500,000. There is no doubt about the matter, however. It is imperative that in this work we put the emphasis on the do rather than on the don't. It is not enough for us merely to preach brotherhood; we must show it, prove it."

The meeting passed the following resolution with respect to the divorce question: "That this Synod hereby records its recognition of the solemn duty of the Church to uphold the sanctity of the marriage tie and declares its fixed determination to protest against and oppose with all its powers any attempt to extend or enlarge the grounds on which divorce may be obtained and that the Provincial Synod be respectfully requested to carefully consider all legislation dealing with the granting of

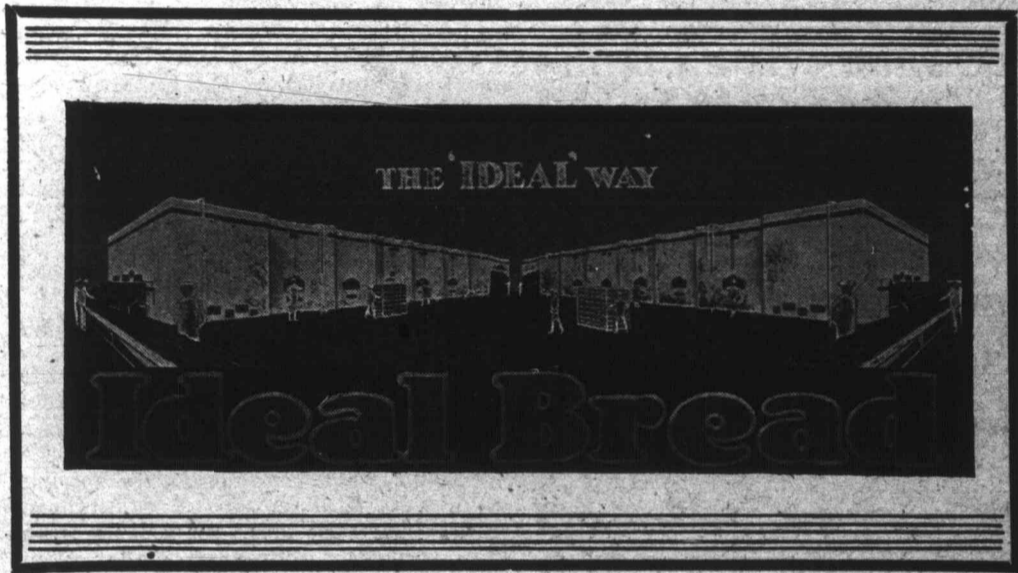
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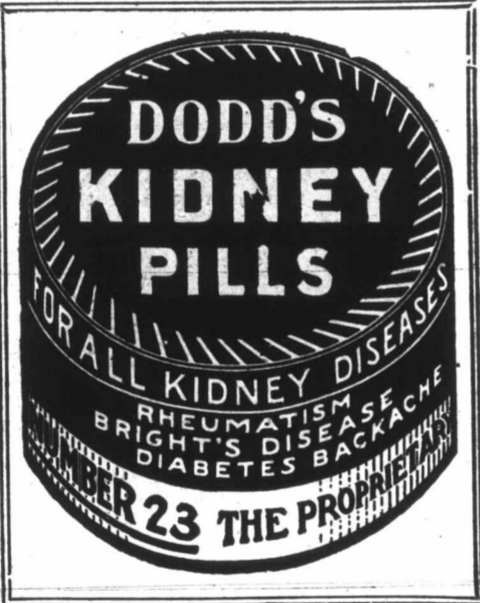
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divorce in this Province and take all steps which may be necessary to implement the declaration hereby made."

A motion by Rev. T. G. Wallace that the Diocesan Council for Social Service be instructed to urge upon the Government that the age at which persons could be married without securing the consent of their parents or guardians be raised from 18 years to 21 years, was referred to the Diocesan Council with power to act. Mr. Wallace thought the present limit too low and he felt that the consent of parents or guardians should be required from all under 21 years.

The report of the Diocesan Council for Social Service presented by Archdeacon Ingles emphasized the need of greatly enlarged home accommodation for working girls. Efforts to provide residences in which lodging could be provided under homelike and Christian influences are to be undertaken.

Rev. Canon Seager, Rev. Canon Skey, Rev. H. A. Bracken, Rev. G. S. Despard and Rev. C. P. Muirhead were named as clerical members of the committee to prepare plans for keeping alive the spirit aroused in the Forward Movement. The lay members chosen were Messrs. J. Y. Ormsby, L. A. Hamilton, J. A. Hetherington, William Downie and R. A. Allin.

Reports from the many Diocesan organizations of the Church were presented. These reports, while in the most part too lengthy for reproduction here, should be carefully read, to gain an adequate idea of the Church's work in the diocese during the year, and extracts from these will be inserted later, as well as from the splendid addresses made from time to time at this most important session of the annual Synod.

WEST MIDDLESEX DEANERY.

The Deanery of West Middlesex met in St. James' Church, Parkhill, on May 19th, and the sessions, attended by about 150 delegates, were among the most successful in its history. The visitors were hospitably entertained by the ladies of the parish of Parkhill and Greenway, of which Rev. A. S. H. Cree is Rector. Holy Communion was celebrated at 10.30 Wednesday morning, with 89 communicants, and Rev. Kenneth McGoun, of Lucan, was the preacher. The Deanery Chapter, meeting afterwards, nominated Rev. Arthur Shore, of Hdernton, as rural dean of West Middlesex, subject to approval by the Bishop of Huron. The W. A. meeting held the same day was addressed by Mrs. Anderson, wife of Prof. Anderson, of Huron College. All the Officers were re-elected, except that Mrs. DeGex, of Kerwood, was named vice-president.

ST. JOHN'S, PORT ARTHUR.

"No building surely to cost less than \$250,000 would be worthy of the magnificent site upon the hill, which compares with the best, most beautiful and most spectacular sites in the whole Dominion of Canada," said Archbishop Thorneloe at the Confirmation service in St. John's Church, Port Arthur, recently. He also commended the excellent work that was being carried on there under the guidance and careful supervision of Mr. Jull.

On the Sunday after Ascension Day Archbishop Du Vernet held an ordination service in Christ Church, Anyox, when Mr. Edwin Moss, L.Th., of the Anglican Theological College of B.C., was made deacon and was appointed temporarily by the Bishop to fill the vacancy caused by Mr. Leversedge's removal.

In Memoriam

Mrs. A. W. Cooke, widow of the late Canon Cooke, passed quietly away at her son's house, "The Rectory," Barriefield, Kingston, on May 27th. Mrs. Cooke was born at Halifax, 1837, and was connected, both on her mother's and father's side, with the early naval history of that port. She was a descendant of the old Lecain family on her mother's side, and her father, Félix King, was a naval officer in the Admiralty Dock Yards.

Mr. G. G. S. Lindsay, K.C., of Toronto, a well-known lawyer and politician, died on May 27th, aged 60. He was a staunch Anglican, and a member of St. Mark's, Parkdale. He was specially interested in cricket and in 1887 he organized and took over to England a team known as "The Gentlemen of Canada." For some years he served as Alderman in Toronto. Mr. Lindsay is survived by his wife, a daughter of the late James Bethune, Q.C., and two sons.

One of the two officers killed in a collision of two airplanes near Cologne is Flying Officer J. D. De Pencier, son of Bishop De Pencier, New Westminster, formerly of Toronto. He himself served as a Chaplain with the Canadian forces in France, and has been mentioned in despatches. He actually joined up before his two boys, who were then under age. The deceased officer spent the greater part of several years flying in France and was wounded in December, 1917. At one time he took his own father for a flight over London. His brother was an artillery officer during the war.

By the death of Slater Cheetham on April 27th, there passed to the life beyond a staunch member of St. Mark's Church, Valleyfield. He had been identified with the life of St. Mark's from its commencement in 1894, when the first services were held at the residence of William Kitchen on Dufferin road. The epithet "thorough" might be applied to all that he did, whether at home, in church, or in the cotton mill. When death took him after a long and trying illness, he was the incumbent's warden and a delegate to the Diocesan Synod.

Preferments and Appointments.

Shore, Rev. Arthur, Rector of Idernton, to be Rural Dean of West Middlesex. (Diocese of Huron.)
Lansbury, Rev. W. G., missionary at Augusta, near Brockville, to be Rector of Wellington and Hellier. (Diocese of Ontario)

A TRIBUTE TO THE W.A.

(Continued from page 366.)

O woman! woman! great is thy power! Yet be not exalted overmuch since the secret of thy strength is in humility: For the Lord hath put down the mighty from their seat, and hath exalted the humble and meek.

How long did God wait so that He might find a woman sufficiently humble to give birth to the Lord of Glory! Let Mary's song be but the song of every true woman's heart and then too, shall the world call thee Blessed.

My soul doth magnify the Lord
And my spirit hath rejoiced in God my Saviour:
For He hath regarded the lowliness of His handmaiden:
For behold from henceforth all generations shall call me blessed.

A Returned Soldier.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER XI.

Two Little Bluebirds.

At last there dawned a long-to-be-remembered day—the birthday of the twins. It was a perfectly lovely morning, all sunshine and sweetness and music, and the children awoke very early.

"Oh!" cried Boy Blue the moment his eyes were open; and "Oh!" echoed Dimple.

"Don't say a word, Dimple," called Boy Blue. "Hurry and dress. I want to see what kind of a bird you're going to be."

Dimple's happy silvery laugh floated out of the window where a gay little group of birds were singing their birthday greetings and waiting for a glimpse of their little friends.

Very soon there was a rush of eager feet to Boy Blue's window, and at sight of each other they clapped their hands and laughed.

"We're both Bluebirds!" cried Dimple. "Isn't that lovely?"

This was the secret—at least one secret—the Bluebirds had sung about. Through the open window they had seen Mother sewing at two little birthday outfits just the colour of their own lovely suits. Dimple dress and Boy Blue's suit had each a bow of old rose to match the birds' rosy breasts, and they each had a hat made of the same strong material beautifully stitched, Dimple's with a wide shady brim and a bewitching bow of rose tied under her chin.

The twins were delighted, and so were the birds when they showed themselves at the window.

"Let's hurry down and show Mother and thank her," said Boy Blue when they had admired each other and talked to the Bluebirds and Robins and Sparrows a while.

"We haven't said our prayers yet," Dimple reminded him.

"So we haven't. Let's say them here by the window."

"Suppose we just sing them like the birds do," suggested Dimple.

Boy Blue agreed, and kneeling by the window with clasped hands they sang softly their morning hymn of praise and prayer, to the sweetly warbled accompaniment of the birds' orchestra.

Then with waving arms and dancing feet they went singing downstairs to the breakfast room. Loving birthday greetings awaited them there—but that wasn't all. They hadn't thought of any more presents, yet on each plate was discovered a brown paper parcel, marked "For two little Bluebirds, from Daddy." This showed that the gifts were to be shared by both.

"Open yours first, Dimple," said Boy Blue excitedly.

Inside the wrappings Dimple found a little brown book with a picture of a bird on the cover. She opened it eagerly, and lo! on every page was a bird in all its lovely colours, with its name and some brief, interesting facts about it.

"It's the Bird Key!" cried Boy Blue, with a whoop of joy.

"That's just what it is!" replied Dimple. "Now we can find out the names of the birds, and they'll all talk to us. Won't it be lovely?"

In sheer joyousness of heart they caught each other's hands and danced around the room, while Mother and Daddy laughed with pleasure at the sight of their happiness. But pre-

sently Mother said: "You are forgetting Daddy's other gift, aren't you, son?"

In an instant Boy Blue seized upon the other package, which was considerably larger, and hastily removed the wrappers. Inside was a black leather case, and inside the case—what? Dimple didn't know, neither did Boy Blue. It was a funny looking object with two big glass eyes at one end and two smaller ones at the other.

"What is it, Daddy?" Boy Blue asked.

Daddy laughed. "I'll tell you; it's a pair of eyes to work in partnership with your own. They are called field glasses. Let me show you how to use them."

He took the glasses, screwed up the lens, and beckoned the children to the open door. "Look," he said: "Can you see a bird away over there on the line fence?"

They both saw the bird, and also heard his clear, piping song ringing across the fields, but could not tell what kind of bird it was.

Daddy put the little instrument up to his eyes and in a few moments handed it to Boy Blue, telling him to do the same and have a look at the bird.

The boy did so, and then exclaimed excitedly: "O Daddy! O Dimple! I can see it as plain as plain, and it looks so near. I can see its mouth opening as it sings."

"What does it look like?" asked Dimple.

"It's quite a big bird, bigger than a Robin. It has a bright yellow breast, with a wide black V-shaped collar. Oh! There's another just flew up close to it. This one is facing the other way and I can see its back and wings and tail better; they are a sort of streaky brownish colour. You look now, Dimple."

Dimple took the glass eagerly, and in a moment or two she, too, was exclaiming over the wonderful new birds. "I've heard that lovely song lots of times," she said, "but never could get near enough to have a good look at the bird. Do you know its name, Daddy?"

"Suppose you find out," he answered, with a twinkle of his eyes.

"The key! the key!" they cried. Dimple hastily placed the glass in her mother's hands and ran back into the room. For a few minutes the brown head and the golden were bent together over the little book.

"There it is! There it is!" cried Boy Blue.

"The very one!" replied Dimple.

"What's its name?"

"Meadowlark," Boy Blue read on the page. "Isn't that lovely?"

Dimple clapped her hands and went dancing around the room again. "Now," she said, "we'll be able to find out all the new birds' names, and we'll learn their songs, and they'll talk to us. They'll soon all get to know the two big Bluebirds without wings, and we'll learn all the secrets of the Merry Forest. O Mumsie! There's so much happiness inside of me I can't hold it in."

She flew into her mother's outstretched arms, while Daddy perched Boy Blue on his shoulder and went skipping like a big boy down the garden path.

"Don't keep your happiness in, darling," Mother whispered. "Let it overflow like the Meadowlark's song. There's lost of sadness in the world, but a happy thought and a loving

word and a cheery laugh or song, have little spirit wings and they fly—no one knows how far, and only the angels know the joy they carry."

"That's beautiful, Mother-My-Love," replied Dimple nestling her glowing, wild-rose face against her mother's cheek. "I'll always try to remember."

"The Bluebird is a symbol, or sign, of happiness," Mrs. Marlowe went on, "and I want you both to be my true little Bluebirds, and remember that the best and only way to keep happiness is to give it away to others."

Dimple laughed softly. "That sounds funny, but I know it's true. Will you tell Boy Blue what you told me, Mumsie?"

"Of course I will. And now, my love, run and call those two runaways in to breakfast."

The twins were too excited to eat much, and Mother said with a twinkle in her eyes: "I plainly foresee a raid on biscuits and milk about the middle of the morning. Run away now and come back again when you've found your appetites."

The children were glad of the permission. There was so much to do that it seemed a pity to lose a minute.

"First of all," said Boy Blue as they carried their treasures off to their own little domain, "let's find out about the bird with the golden crown, and those others that wouldn't talk to us."

The key unlocked the secret for them very easily and quickly.

"There it is," said Dimple, "that's the very one."



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"A Kinglet," Boy Blue read, "Golden-crowned Kinglet. Why, we might almost have guessed that. The golden crown shows he's a king, doesn't it? And kinglet means little king—just as streamlet means a little stream and lakelet means a little lake and leaflet means a little leaf. You remember Miss Miller explained that to us."

"Yes, isn't it interesting? I'm so glad we know. Now let's look for the others."

After some searching they found the tree-tapping bird, and his name was Sapsucker. There was no mistaking his brilliant black and white and red and yellow plumage.

The two "Greybirds" were not quite so easy, because there were so many birds of the Sparrow family. To make sure they put on their pretty blue hats—it was so delightfully warm they had no need of coats—and went out into the meadow. Dimple carried the precious little book, and the glass, secure in its case, Boy Blue slung over his shoulder.

Sure enough, the same bird with the two white tail feathers flew across the field and perched on the same tall mullen. Down on a big stone the children sat and eagerly turned the pages of the book. "That's it, the Vesper Sparrow," said Boy Blue. "We'll see now if he'll answer to his proper name."

"Good morning, Vesper Sparrow," called Dimple. "Are you going to talk to us to-day?"

The bird flapped his wings and nodded its head. "Good morning, Twin Bluebirds," he said. "Many happy returns!"

They were delighted. "Oh! how did you know it was our birthday?" Boy Blue asked.

The bird laughed. "Oh, somebody told me."

"Why are you called Vesper Sparrow?" Dimple asked.

"Because I like so much to sing in the evening."

"Oh! Does vesper mean evening? You see, we haven't been to school very much yet, and there are lots of words we don't know."

"Teaching isn't much in my line," the bird replied. "I'm not much of a scholar myself, but seems to me 'evening song' just about explains it."

"What a lovely meaning!" said Dimple. "Don't you ever sing in the day time?"

"Oh yes, between meals; but I'm hungry now. Goodbye." And away he flew.

The children walked on, and were delighted to find the little brown songster in the same hazel bush, singing his own rippling melody.

The key was consulted in silence, for they didn't want to interrupt the music. They soon found a picture which corresponded exactly with the bird in the bush—brown back and wings, striped crown, speckled breast, with a dark spot in the centre. They nodded to each other and drew near the singer, who paused in his song to look at them.

"We like your song, little Song Sparrow," said Boy Blue. "Won't you sing it again?"

"As often as you like, Twin Bluebirds," the bird replied. "I like to sing. Many happy returns of your birthday!"

In this delightful way the long, lovely hours of the morning passed. In the woods they found the Sapsucker and the Golden-crowned Kinglet, who talked to them like old friends. All the birds they had known admired their blue suits and listened to their story about the bird key found at last, and the wonderful pair of eyes.

By and by they began to feel very hungry, and the thought of Mother's cream biscuits and milk induced them to leave the Merry Forest and all its wonders behind. At the close of the day they agreed that it had been the very happiest day of all their lives.

LETTER FROM A LITTLE READER

*To The Editor, Canadian Churchman,
 Clergy House, Hull,
 England.*

Dear Sir,—I am very interested in the story of the birds of the merry forest. I want to thank you very much for your weekly paper. I look forward to it very much because it reminds me so much of Canada. We were staying in Wales where a little robbin would come right in the house and on the table and eat crumbs. I hope when you have finished the story about the birds you will give another.

Yours friendly,
 Gordon Earp.
 (age 9)

Boys and Girls

Dear Cousins,—

You might well think that Cousin Mike is lazy, as he hasn't written to you for a month, but it isn't laziness, it's just plain busy-ness. I suppose everybody else is suffering from the same complaint these days. Last week, I went down into the country for a day or two, and it was the same thing there. Men and teams busy in the fields, harrowing or rolling them; mills and lumber yards full of busy people; little pigs and little chickens very busy indeed grubbing about and picking up all the food they could; birds busy singing—why, even the frogs began to sing at night! And when I got back to the city, it seemed to me that the trees had been busy too, for they had all come fully out, and now we have them in flower! All because we had 10 days' good sunshine that made everybody work.

And what have you all been doing? Working too? Making those backyard gardens neat and tidy, and looking after your vegetables and things you sowed a few weeks back? It's all needed, badly needed, for prices of things go higher every day, and unless everybody works, we shan't have enough food to reach everybody. It's queer to think of that now the war's all over, but it's true all the same, because the people in Russia and in Poland and Austria, to name only the biggest countries, cannot get the machinery or the seed to work with, so unless we help, even at this great distance, they'll starve. And even the potato in your garden makes a difference.

Did you ever wonder what a potato sees in the ground with its eye? You know, the part you plant? Well, I was reading what a little girl thought about that, the other day, and she said she thought it would see the mole-people, and the worms, and all the roots of everything else that was sending up strong stems and green leaves to the sunlight. She had a great imagination, that little girl, and she thought it quite interesting to be a potato. Do you?

Your affectionate,
 Cousin Mike.

DAMAGES APLENTY.

A lawyer tells of a visit he received from a Mrs. Delehanty, accompanied by Mr. Delehanty, the day after Mrs. Delehanty and a Mrs. Cassidy had indulged in a little difference of opinion.

When he had listened to the recital of Mrs. Delehanty's troubles the lawyer said:—

"You want to get damages, I suppose?"

"Damages! Damages!" came in shrill tones from Mrs. Delehanty. "Damages! No, indeed, I've got damages enough. What I want is satisfaction."