

April 8, 1920.

les. In the flight means continuously suspended and give itself sixteen hours.

Girls

use you didn't ask. Please, it's all; it was the ask me, he's... Would you a day and a get from my but that's what This week I'm ailman, and see (Good thing ne, else I might ail might be de-

LOCAL DIOCESAN NEEDS.—The Editor

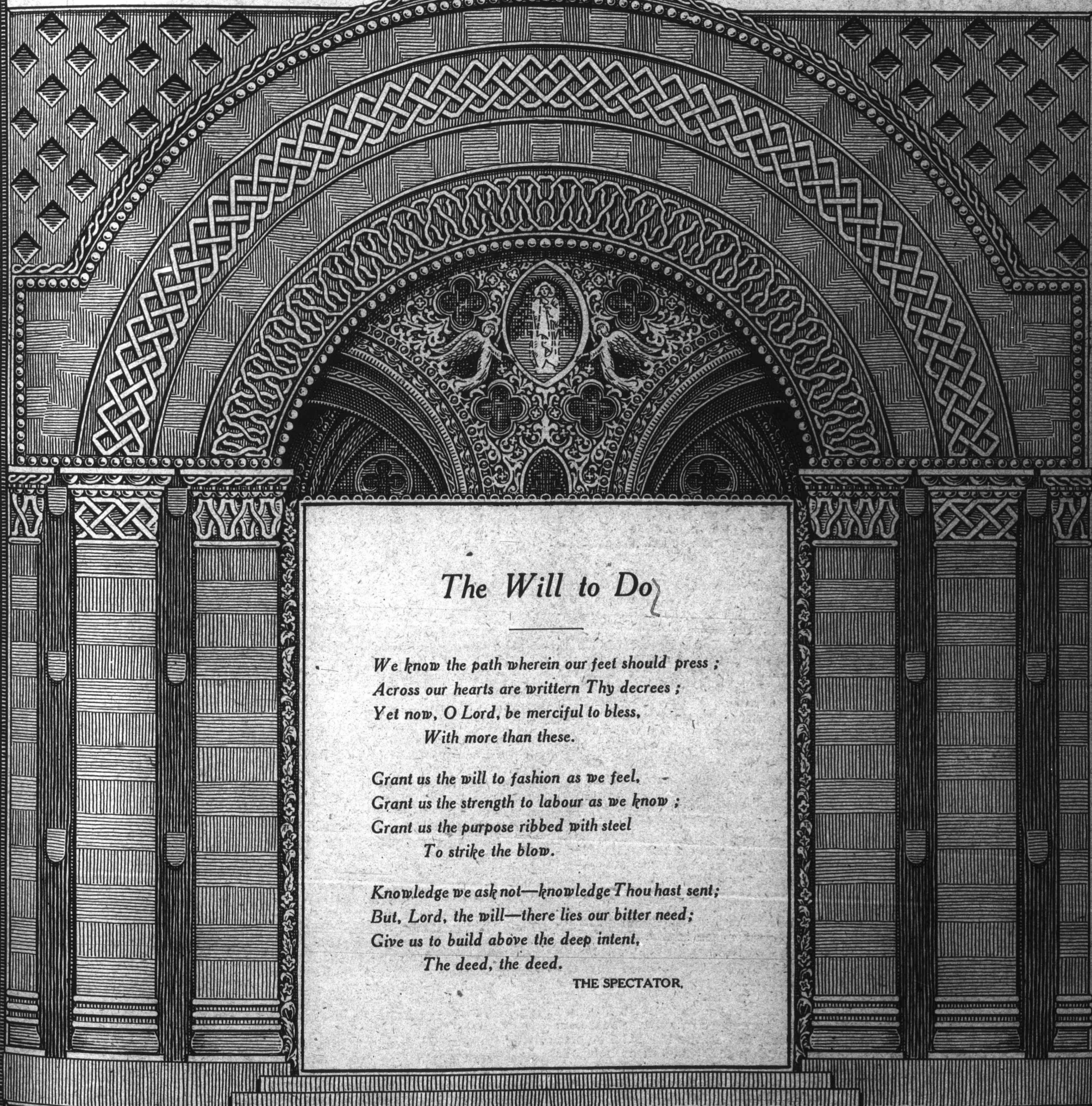
Canadian Churchman

VOLUME 47.

APRIL 15th, 1920.

TORONTO, CANADA.

NUMBER 16



The Will to Do

*We know the path wherein our feet should press ;
Across our hearts are writtern Thy decrees ;
Yet now, O Lord, be merciful to bless,
With more than these.*

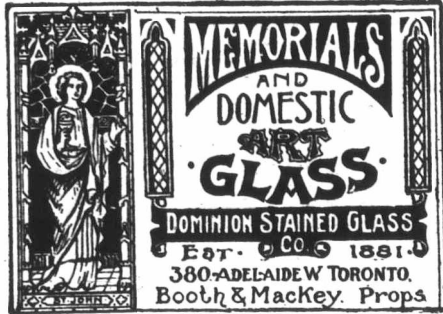
*Grant us the will to fashion as we feel,
Grant us the strength to labour as we know ;
Grant us the purpose ribbed with steel
To strike the blow.*

*Knowledge we ask not—knowledge Thou hast sent ;
But, Lord, the will—there lies our bitter need ;
Give us to build above the deep intent,
The deed, the deed.*

THE SPECTATOR.

A NATIONAL CHURCH OF ENGLAND WEEKLY

this letter it is and lightning runs outside—a day altogether. I should have nter hadn't left forgot his gloves way north and get them. That rather all right, out that special a pet wood of e I went for the ll. There it was a very friendly door was wide or words, part of down and I just crawling under eril of my over-scrambled about got into good, shoe-tops, and and had a beauti- fallen tree, and ning against an- minute or two, a d. Do you know, thing as I leaned lly! It was mov- y, just the way en you breathe? Then I saw for the wind was nted to sweep all e world away, and tree swing and could see the top out only feel the ew then that the trying to tell me nd how I knew; I ou go out into the messages like that ch truer messages laying around the all day, or go into d waste all your afternoons there. to a wood, go and the park; they're meet a friend, and just rub your hand gently on the bark ee! Tree! Listen to rattle its branches es in answer, and ever. Try it some- message, too. Even I found too long, ing out of the dead d when I scraped d lots of little live rough the ground, r the sunshine. I of their leaf-blau- n weather like this- ings still look dead n tell you, they are nderneath, getting rand spring flower- te feel as if I ought nd be tremendously ng or other—What you? uch love, affectionate Cousin Mike.



MONTREAL ART GLASS WORKS REG.

2614 St. Lawrence Blvd. - Montreal P.Q.

Late with

J. C. SPENCE & SONS

Artists in Stained Glass, Memorial Windows, Domestic and Heraldic Windows, Brass Memorial Plates, Leaded Glass of all kinds.

Designs and prices on application



FOR WAR MEMORIALS

SCULPTURE by ARTISTS of REPUTATION in

MARBLE, ALABASTER BRONZE and WOOD.

MEMORIAL TABLETS

STAINED GLASS WINDOWS

ECCLESIASTICAL METAL WORK, SCREENS, ALTARS, PULPITS

and all gifts which enrich and beautify the Church

H. H. MARTYN & CO., LTD.
CHELTENHAM, ENGLAND

Personal and General

Bishop White, of Honan, China, is expected to arrive in Toronto this week on his way to the Lambeth Conference.

The Rev. H. E. Moxon and Mrs. Moxon, of Sutton West, in Toronto Diocese, are sailing for England on the "Minnedosa" on April 23rd.

The Rev. Canon G. Osborne Troop, of the Church of the Messiah, Toronto, who has been spending some time in Jamaica, is expected in Toronto this week.

Rev. Canon J. R. De Wolfe Cowie of Fredericton, who is at present in the British West Indies on sick leave, intends to return home early in May. During his absence Rev. A. F. Bate has been Priest-in-charge.

Mr. Elias Rogers, of Toronto, died in that city on April 11th, aged sixty-nine. He was the honorary treasurer of the Canadian Bible Society, a vice-president of the British and Foreign Bible Society and a director of the China Inland Mission.

Rev. J. Colling, of Chilliwack, B.C., is leaving for Ireland the end of this month. Rev. Richard Ragg, of Trail, has accepted the rectorship of St. Thomas' Church, Chilliwack, and will commence his ministry there the first Sunday in May.

Hundreds of congratulations were received by Mr. Adam Brown, of the Church of the Ascension, Hamilton, on the occasion of his 94th birthday. He has always taken a great interest in Church affairs, and is at his office as Postmaster every day as usual.

Bishop dePencier recently met the church committee of St. Thomas', South Vancouver, and discussed with them the appointment of a successor to Rev. Lawrence C. Luckraft, who has asked for a year's leave of absence to visit England. Mr. Luckraft will leave shortly for the Old Land.

The Right Rev. H. J. Molony, D.D., Bishop of Che Kiang, China, and Mrs. Molony have been spending a few days in Toronto as the guests of the Rev. Canon and Mrs. O'Meara at Wycliffe College. They are on their way to England, where the Bishop will attend the Lambeth Conference.

Rev. L. A. Todd, Rector of Christ Church, Ayr, Ont., for the past year, has resigned, and will leave at the end of this month for his former field of labour at Lac du Bonnet, a parish situated about sixty miles north of Winnipeg. He will be also the Chaplain for the Winnipeg electric station.

"Another War—Recruits Wanted," is the striking title of a capital pamphlet Canon Hedley, C.F., has written for presenting the claims of the Church to soldiers. Through the kindness of a Churchwoman, he is able to send copies free on application for those whose work includes returned soldiers. Write him at D.S.C.R. Headquarters, 105 Spadina Avenue, Toronto. Include postage, ten cents a dozen copies.

The National Memorial to Nurse Edith Cavell was unveiled by the Queen-Mother on March 17th. It is the work of Sir George Frampton, R.A., and it is erected in St. Martin's Place, hard by Trafalgar Square, in London. The statue has been erected by Sir George Frampton as a labour of love. The Bishop of London, who was present at the ceremony, dedicated the memorial.

Mrs. William Ambrose, a highly-esteemed resident of Hamilton, died at her home in that city on March 30th, aged 88 years. The late Mrs.

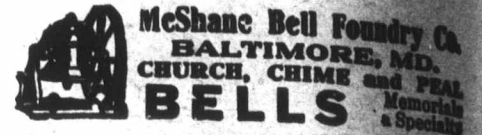
Ambrose was a member of Christ's Church Cathedral, and her death is sincerely regretted by her many friends. She leaves to mourn her death a son, Alexander, of the Mercantile Trust Co., and a daughter, Miss Margaret, organist of Christ's Church Cathedral. Her eldest son, John, predeceased her five years ago.

As the result of being knocked down by a motor, Mr. C. A. B. Brown, of Toronto, a member of St. James' Cathedral congregation, died last Saturday. Spending all his life in Toronto, he has been helpfully identified with many local interests. Since 1882 Mr. Brown has served on the School Board, and for the thirty-eight years has taken a keen interest in educational affairs. Such a public-spirited and unselfish citizen, both practical and sympathetic, leaves a place hard to fill. He is survived by his wife and one son, E. P. Brown, a barrister, in Toronto, who served overseas.

Alfred W. Morris, who died on April 10th at the residence of his daughter, Mrs. Frederick Rife, in Toronto, was born seventy-three years ago at Kingston, Jamaica, but had lived for more than thirty-eight years in Toronto. He was a member of St. Anne's Church, Toronto. He is survived by three daughters, Mrs. F. Rife, Mrs. S. Stewart and Mrs. W. Cambridge. Two sons were killed in the war, the younger, Charles, enlisting with the 35th Battalion, and the elder, William, with the 92nd.

In recognition of his faithful service to the congregation during nearly twenty years as Rector, the congregation of St. Peter's Church, Brockville, at the Easter vestry meeting, presented Rev. Canon H. H. Bedford-Jones, M.A., who leaves for Lennoxville to become Principal of the University of Bishop's College, with a handsome silver tea service. Judge McDonald read the address accompanying. The meeting was also the official opening of the parish hall, which has been under construction during the winter. The financial statement for the year was most satisfactory, and showed increased offerings for all purposes in spite of other large amounts which were raised. Canon Bedford-Jones officiated for the last time at the Easter Tuesday celebration of the Holy Communion.

Rev. John Francis Henwell Allnatt, D.D., D.C.L., Canon of Quebec Cathedral, and vice-principal and Dean of the Faculty of Divinity of Bishop's College, Lennoxville, Que., passed away last Saturday at Harold Lodge, Lennoxville. Born in Clapham, near London, England, he was in his eightieth year, and had resided in this country for nearly sixty years. He was incumbent of Drummondville for twenty years. He spent two years in missionary work in Labrador. In 1879 he took up the appointment as Inspector of Academies, which he relinquished in 1885 to take the chair of Pastoral Theology in Bishop's College. In 1892 he was promoted to the Harold Professorship of Divinity and became Dean of that faculty, as well as vice-principal. Canon Allnatt married in 1874 Jane, daughter of the late Lieut.-Col. Robin, and widow of I. Gill, M.L.A., who predeceased him about two years ago. The only surviving relative is a step-daughter, Miss Gill. Canon Allnatt was the author of "The Witness of St. Matthew." He has done admirable service for the Church in theological education for the last thirty-five years, and has left his mark on generations of students.



Organ Blowers

Direct Connected No Belts FOR PIPE OR REED ORGANS

MANUFACTURED BY

L. E. MOREL, 410 Spadina Ave. Toronto, Canada



Ecclesiastical Art Workers

Wood & Stone Carving, Metal Work, Stained Glass, Mosaics & Paintings, Embroideries MEMORIAL WINDOWS and TABLETS

Write for Illustrations 43 Great Russell Street London, England Also at Birmingham and Liverpool



MORRIS AND BURNE-JONES MEMORIAL WINDOWS BRONZES and Church Furnishing

Morris & Company Limited

17 George St., Hanover Square LONDON, W. 1., England

Founded by William Morris the Poet

At the an... ing at Trini... of the year... Total receip... 244. The I... grove, was... in stipend.

The annu... Church of... Ont., show... \$2,000; dis... ance, \$12... \$1,600. A... in the chur...

At the... tholomew's... warden, T... satisfactor... absence of... who is jus... illness, th... C. Horsfal...

At St... income f... \$1,501, an... the balan... of the in... The Miss... been pai... creased t... by \$300.

At the... Christ C... Rector, I... most fav... work, ar... Reynolds... that ab... scribed... year, th... years.

The a... James'... sided o... The re... that th... success... begun i... the cen... James'... held in...

The... nual E... Trinity... best f... indebt... there i... report... Calder... splendi... pend v...

At... All Sa... J. D... mitted... satisf... histor... Harri... showi... the sy... appea...

At... St. P... treas... and a... to sta... sugg... Doug... that... terio... a sta... Mov... subs...

A V... TH... TH... TH... TH... TH... WI...

Easter Vestry Meetings

At the annual Easter vestry meeting at Trinity, Galt, splendid reports of the year's work were presented. Total receipts for the year were \$15,244. The Rector, Rev. W. H. Snelgrove, was voted an increase of \$400 in stipend.

The annual vestry meeting of the Church of the Ascension, Paisley, Ont., showed total receipts to be \$2,000; disbursements, \$1,875; balance, \$125; Forward Movement, \$1,600. A new organ has been put in the church, at a cost of \$235.

At the Easter vestry of St. Bartholomew's, Bordeaux, the people's warden, T. A. Veary, presented a very satisfactory financial report. In the absence of the Rev. R. Hailey Trill, who is just recovering from a serious illness, the chair was occupied by T. C. Horsfall.

At St. Patrick's, Guelph, the total income for the year amounted to \$1,501, and the expenditure to \$1,248, the balance is for the improvement of the interior of the Mission Hall. The Missionary apportionment had been paid in full. The vestry increased the Rev. E. A. Slack's stipend by \$300.

At the annual vestry meeting of Christ Church, Listowel, Ont., the Rector, Rev. W. H. Dunbar, gave a most favourable report of the year's work, and the report of Mr. W. R. Reynolds, people's warden, showed that about \$5,000 had been subscribed for all purposes during the year, the highest returns for many years.

The annual vestry meeting of St. James' Church, Hull, Que., was presided over by Rev. G. May, Rector. The report of the wardens showed that the church had passed a most successful year. Arrangements have begun for the fitting celebration of the centennial of the founding of St. James' parish, Hull, which will be held in 1923.

The reports submitted to the annual Easter vestry meeting of Holy Trinity parish, Chatham, were the best for many years. The floating indebtedness has been wiped out, and there is a good balance on hand. The report of the Rector, Rev. A. C. Calder, showed the parish to be in splendid condition. The Rector's stipend was increased by \$200.

At the annual vestry meeting of All Saints' Church, Woodstock, Ont., J. D. Hill, people's warden, submitted the financial report, the most satisfactory report presented in the history of the church. Rev. L. C. J. Harrison commented upon the good showing of the various reports and the splendid response to the financial appeal of the Forward Movement.

At the annual parish meeting of St. Paul's Church, Duncannon, the treasurer reported all accounts paid and an appreciable balance with which to start the new church year. It was suggested by the Rector, Rev. D. D. Douglas, and approved by the vestry, that a complete renovation of the interior of the church be begun at once, a step in the wake of the Forward Movement, to which the congregation subscribed over \$400.

The vestry meeting of St. Alban's Church, Atwood, Ont., showed that the members of the congregation had heartily and nobly responded to the Anglican Forward Movement as well as making efforts to meet their local liabilities. The wardens were instructed to engage an organist for the ensuing year at a suitable salary. The financial report was received and adopted and the matter of opening a Sunday School was thoroughly discussed.

At the annual vestry meeting of St. Paul's Church, Brockville, of which the Rev. L. E. Davis is Rector, the financial statement showed a substantial balance, notwithstanding the fact that \$500 had been paid on the mortgage and \$625 on repairs to the rectory and schoolroom. Over \$700 was contributed to missions, besides the \$4,218 subscribed to the Forward Movement, more than half of which has been paid. A bequest of \$1,000 from an old member of St. Paul's was gratefully accepted. The Rector's salary was increased by \$300 and the organist's by \$100.

At Christ Church, Huntingford, the Rector reported \$857 had been raised for the A.F.M. in the combined parish, of which \$657 was from Christ Church. Possibly the matter of greatest importance dealt with at the vestry, was the proposition of a new parish hall, the proposed hall to contain an auditorium, and kitchen. When completed the parish hall would be used not only as a Sunday School room, but also as a lecture and concert hall. As Christ Church has just completed its 75th anniversary, it was decided to hold special anniversary services on Whit Sunday.

St. Luke's, Burlington, went 100 per cent. over their objective in the Forward Movement; brought forward a good balance in their financial statement; have since purchased a large piece of land next to church property, and will start Sunday School building and Parish Hall in near future, the present building being overcrowded. Won the three Diocesan medals in the Junior Sunday School examinations, and also the Dominion Board of Religious Education medal for Junior special paper. Increased the stipend of the Rector, Rev. George W. Tebbs, \$300 per annum.

Arrangements were made at the annual vestry meeting of St. George's Church, Owen Sound, for the consecration of the church building, which, through the generosity of Mr. H. B. Smith, is now free from debt. Mr. Smith's gift, covering the balance due on the mortgage, was made a short time ago as a thank-offering for the conclusion of peace after the European war. The consecration ceremony will take place at a date to be fixed later. It was also decided to make a canvass with a view to ascertaining the feeling of the members in regard to abolishing the pew rent system, which has been in vogue for many years. There appears to be a strong body of opinion in the church favouring the suggested change.



MOTHERS AND GIRLS INSURED

MOTHERS, have you ever thought that you and the grown girls should carry Life Insurance as well as the fathers? Who is so deeply interested in the permanent maintenance of the comfortable home as the wife and mother? The chances are almost even now-a-days that the wife may predecease her husband, and the double burden of suffering and heavy loss sustained by the death of his life partner and having to face increased financial responsibilities, might prove insupportable. Suppose further, what often happens, that both parents die, leaving small children in the desolate home, to be reared and educated? If "Mother" goes first, what could afford so much immediate relief and subsequent help as the proceeds of her insurance policy devoted to that home? To banish the spectre of poverty, for the sake of the children and either parent, both the father and mother should be insured.

The young women, too, need Life Insurance to protect their inheritance or estates, and provide a certain income for their later years or old age. It's the only sure method of saving money and avoiding possible humiliation. Send for booklet, "Our Best Advertisers," and

See our nearest Agent, or write to Head Office for full particulars, stating your age at nearest birthday.

CHAS. H. FULLER,
Secretary and Actuary

GEORGE B. WOODS,
President and Managing Director

THE CONTINENTAL LIFE INSURANCE COMPANY

HEAD OFFICE - - - TORONTO, ONT.

Get Your Church Finances in Shape

The only way to put the finances of your Parish on a firm and satisfactory basis and to get the most benefit from The Great Forward Movement Campaign is to have a real "Every Member Canvass." We have all the necessary supplies, from canvassers' cards to "New Duplex" envelopes. Let us send you samples.

New-Duplex

The Church Envelope Company

The Largest Manufacturers of Contribution Envelopes in Canada
109 JARVIS ST. M. 3346 TORONTO

CONTENTS :

- A WORD FROM THE WEST Bishop Gray.
- THE RESURRECTION OF THE BODY Rev. Dr. E. C. Cayley.
- THE FORWARD MOVEMENT AND THE NORTH ... Archdeacon Woodall.
- "HOMES THEY HAD NONE" Jesmond Dene.
- THE QUIET HOUR Canon G. Osborne Troop.
- THE BIBLE LESSON Rev. Canon Howard.
- WEEK TO WEEK "Spectator."

NEW METHOD LAUNDRY

THE REAL WHITE WAY

THIS Laundry Service includes all minor repairs—such as sewing on of buttons, darning of hosiery, underwear, shirts, etc. Free of charge. You'll find it a great convenience. "We Know How."

Telephone Main 7486

Foundry Co. BORE, MD. TIME and FEEL S Memorials & Specials

lowers No Belts ED ORGANS ED BY 440 Spadina Ave. Toronto, Canada

GLASS LYON LASS Co. ST. TORONTO ONT.

WINDOWS GLISH:DESIGN SEE OUR WORK CO. LTD. TORONTO

ES LLIS Art Workers Metal Work, Stained Intings, Embroideries GWS and TABLETS Illustrations ussell Street England am and Liverpool

Stained Glass Memorial Windows or Churches. Private Buildings. Design and Estimates receipt of bicular. napan navons ottand

MORRIS AND E-JONES AL WINDOWS ONZES rich Furnishing & Company Limited t., Hanover Square N., W. 1., England William Morris the Post

Canadian Churchman
(Established 1871.)

A National Journal of the
Church of England
in Canada

Published Every Thursday.

Executive Committee of the Board of Directors:
GEORGE B. WOODS - President
THOMAS MORTIMER, - Vice-President
J. M. McWHINNEY - Treasurer
MARK BREDIN - M. RAWLINSON

THE REV. W. T. HALLAM, D.D.
Editor

ANDREW C. STEPHENSON
Business Manager

British Representative:
FREEMAN & Co., 33 Paternoster Row, E.C.4.
LONDON, ENG.

Subscription Rates

Canada and Great Britain - \$2.00 per year
United States and Foreign - \$2.50

All subscriptions are payable in advance.

1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.
2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
3. Change of Address: In asking for this both the old and new address should be sent.
4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,

613 Continental Life Building, Toronto.
Corner of Bay and Richmond Sts.

Phone: Main 5239.

**Canadian
Provincial Bonds
and
City Bonds**

Like Victory Bonds in form, maturing at a definite time, having half-yearly interest coupons attached—these Canadian Investments are the "promises to pay" of our wealthy Provinces and most prosperous cities. They may be purchased now to yield from 5½% to 6½%.

Write for our "Bond List."

**DOMINION SECURITIES
CORPORATION LIMITED** 26 KING ST. E. TORONTO

London, Eng. Montreal, P.Q.

THE HOME BANK OF CANADA

JOINT Accounts opened in the names of two or more persons, each having the privilege of operating the account under their individual signature. No legal formality is involved in case of the demise of one of the parties to the account.

Branches and Connections
throughout Canada

NINE OFFICES
IN TORONTO

FROM WEEK TO WEEK

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

THE word "propaganda" is fast assuming an objectionable significance in the public mind. We have become accustomed to it in reference to all kinds of schemes for the purpose of manufacturing public sentiment both at home and in foreign lands to suit those responsible for this form of activity. Whether the object be worthy or unworthy a secret propaganda is instituted for its promotion. With carefully prepared arguments and appeals suited to make the deepest impression on the minds of those to whom they are specially directed, all kinds of schemes find acceptance somewhere. A propaganda is generally carried on in the dark. It must have the appearance of being spontaneous, unselfish, springing out of a deep conviction, and having a single thought for the public weal. Suggested material for addresses, carefully and moderately worded news items, insidiously prepared editorials, innocent looking representations sent to public or private meetings to direct the line of discussion and to create an atmosphere, the skilful use of the pulpit especially where "love," and "brotherhood" and "unity" can be usefully brought to the aid of the propagandists are all familiar methods of the promoters of schemes that would get nowhere if they were openly discussed on their direct merits. It is thus that Germany has shown the world how to get her enemies to fight her battles. This method in its essential features has been employed to promote all kinds of causes, good, bad and indifferent. Its miscellaneous use is bringing discredit upon its employment even for the most sound and legitimate purpose.

If we dropped the word "propaganda" and replaced it with "information" properly set forth we might save what is useful and legitimate in the process. Let me try to illustrate what is meant. What is that group of citizens commonly called "capitalists" or "employers" doing for the well-being of their country? I am not asking what they are doing for themselves, for that is of no special interest to the public, but what is that plan or policy they are pursuing, which aims, first, of all at the happiness of our people and the general promotion of the humanities of life? What is their policy for redressing wrongs, for uplifting the general intelligence of our people, for directing and cleansing public life, for giving rest to the weary, and a fresh start to the unfortunate? Among these men are gentlemen of the very finest type of our citizenship. They are interested, deeply interested, in their country's welfare. It is an interest not merely of the general and external type, but, an interest in the welfare of our citizens, as men, women and children. Why is it then, that orators of the soap-box and the labour temple variety can denounce the capitalist and the employer as tyrants, crooks and with every other title of reproach and receive a sympathetic or at worst a passive hearing? The human heart is not so completely destitute of the instinct of fair play, that it will willingly and knowingly stand for such denunciation of innocence and virtue. One of two things must account for this palpable mistrust of capital. Either there is no real interest in the public and private welfare of the people of our country, or the capitalistic light is not allowed to shine before men that they may see their good works.

About a years ago a Government Commission travelled from coast to coast taking evidence from all classes of citizens bearing on the labour and industrial conditions of the country. A newspaper correspondent commented on the sorry figure that our captains of industry presented before this commission in the presence of representatives of labour. They seemed to be familiar with the management of their business, but beyond that, their knowledge and their vision came to an end. On the other hand the representatives of labour appeared as missionaries of a great and benevolent cause. They were not seeking simply better wages and higher incomes for themselves, they were speaking for better conditions of life for the great mass of our citizens. They pleaded the right of the workman to share in life's pleasures and recreations, for greater opportunity to share his life with his wife and children, for better educational advantages, better homes, better health conditions, better provision for the aged, a brighter outlook for the mother and widow, struggling to bring up a family in decency. These things give the appeal of labour a place in the thoughts of all serious minded citizens. Everyone of good-will is interested in such projects. We may differ as to the way of reaching our objective but, there is that essential appeal, that stirs the heart of the multitude. Is capital taking a part in this great crusade, or does it care for none of these things? You cannot command public interest by arranging tariffs and labour conditions to suit the demand for dividends merely. "We need the money" is no appeal to public sympathy. Is there any sound reason commercial, or otherwise, why our captains of industry should not take their place with the definite promoters of the public welfare, and let their object and method be known to the public. What position does the Manufacturers Association, the Commercial Travellers' Association, the Builders, Engineers, Railway Corporations, etc., take in the great schemes for human happiness, enlightenment, health, family life, provision for old age, and a score of other things for which the heart of man cries out! Are they working for these things in some quiet way? Then in the name of common sense let them reveal themselves to the public. Do not let us have all this misunderstanding, and heart-burning that feeds the flames of suspicion and discontent. If they are not, let them tell us why they think they should have the support of those who value the lives and souls of men more than bonds and dividends. "Spectator" is not prepared to denounce private or corporate capital, nor is he prepared to denounce the spirit of competition as unchristian and devilish, but, he feels that the men who stand for these things will become more and more lonely in the world unless there is a well defined policy behind their efforts for the well-being of society.

How can Capital expect it to be otherwise? If men of vast resources and in their way vast benefactors of the country meet in convention or gather around the banqueting table and talk only of their commercial interests, what possible appeal are they making to the multitude? Across the way in some dingy club room men whose hands are calloused with the fret of toil, are advocating big things, generous things, humane

(Continued on page 258.)



THE ASSOCIATED BOARD OF THE
**Royal Academy of Music & the
Royal College of Music**
LONDON, ENGLAND,
For Local Examinations in Music in
British Empire

Patron: His Majesty the King
President: H.R.H. The Prince of Wales, E.G.
The Annual Examinations, both Practical and Theoretical, will be held throughout Canada as follows:

PRACTICALS—May or June, 1920
(according to locality.)
**THEORETICALS—May 1st and
November 6th, 1920.**

Two Gold and two Silver Medals are offered annually also one Scholarship, entitling winner to 2 years free tuition at one or other of the Colleges in London.

These examinations—the highest standard test of musical efficiency in the world to-day—are open to the pupils of ALL teachers of music. The music to be prepared. Syllabus and all other particulars can be obtained on application to

M. WARING DAVIS, Resident Secretary,
777 Shuter Street, Montreal

**DOMINION OF CANADA
WAR LOANS**
We deal actively in all maturities.
Correspondence invited.
BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

Union Bank of Canada
400 Branches in Canada
Total Assets Exceed \$174,000,000
D. M. NEEVE, Manager
Main Branch - Toronto

BOOKS on Theological,
Educational, Literary
and every conceivable subject.
Second Hand at Half-Prices; New Books at lowest prices. State Wants and send for catalogue No. 23, sent Post Free.
Books Bought. Best Prices Given.
W. & G. FOYLE, LTD.,
121 to 125 Charing Cross Road, London, Eng.

16-17 PATERNOSTER ROW LONDON E.C.4.
IS THE BOOK WORLD
VERY HEART OF THE BOOK WORLD
WRITE TO-DAY FOR LISTS OF
GOOD BOOKS AT VERY LOW PRICES
YOU WILL BE AMAZED AT THE BARGAINS WE OFFER
SIDNEY KIEK & SON
(DEPT. T.)
16-17 PATERNOSTER ROW, LONDON, E.C.4.

DR. DAVID SMITH'S
Great Work on St. Paul
**THE LIFE &
LETTERS OF
ST. PAUL**
By the REV. PROFESSOR DAVID SMITH,
M.A., D.D., Author of "The Days of His
Flesh." Cloth, \$6.00 net.
Upper Canada Tract Society
JAS. M. ROBERTSON, Depository
8 & 10 Richmond Street East, Toronto

Canadian Churchman

Thursday, April 15th, 1920

Local Diocesan Needs

ONE hundred dollars a year is all I have from the Superannuation Fund, so I am sorry that I cannot send my subscription. I have been a reader of your paper for thirty-three years." That was the answer our Business Manager got from a subscriber. Needless to say, his paper was willingly sent by a friend. His case shows how our present system of superannuation operates as a hardship. There is not reciprocity of beneficiary funds between all our dioceses. If a clergyman moves from one diocese to another, which has no agreement, he forfeits his standing on the Widows' and Orphans' and Superannuation Funds. It is easy to see how a man may have served the Church long and well, but because the closing years of his ministry are given to another diocese, he cannot qualify for a pension of adequate amount, nor can the committees in charge do anything different in view of the regulations under which the funds are administered.

Such a state of affairs satisfies no one. The time must come when we shall have complete reciprocity all over the Dominion. Some of the Forward Movement funds have that as their aim. It may take a measure of self-sacrifice on the part of the older dioceses. It will be for the good of the whole Church. It will help to remove the scandal of pensions below the amount of actual living expenses. Let our Synods see to it that some of the LOCAL DIOCESAN FUNDS are sent in this direction.

SEVEN hundred dollars a year and only five hundred and fifty of that paid, was the experience of one of our Canadian parochial clergy. An exception? Let us devoutly hope so. But similar things are too frequent. When is the Church going to wake up to the fact that the present underpayment of some of her clergy is the thing that has brought her a notoriety that is harmful. The general public have awakened up long ago.

Of course, the Synods are dealing with it. But to look forward to ratifications dragging their slow length along is no particular help to the woman in the rectory trying to put a brave front on a hopeless situation. What is needed is some immediate action, some augmentation, some special grant, some emergency fund, some—call it what you will according to the constitution, but for pity's sake let the cash come across quick.

But where is the cash to come from? Our general Church membership will do handsomely when they are faced with the actual situation. The laymen of Quebec have given Bishop Williams one hundred thousand dollars for this very purpose. The rest of Canada hasten to say not all the generosity or sense of fair play lies in Quebec. Our laymen must save the situation.

Why, bless your heart, our poor clergy are not asking for the wages of a plumber, or an iron moulder, or a carpenter. Nothing so ambitious as that. Half of them don't get as much as the men who set the type for this paper, and some of them get less than half. It is all very well for a man to wear a coat that is getting green on the shoulders and to be thankful that clerical styles call for a frock coat on formal occasions, because it hides the darn on the seat of his trousers. But it gets under the skin to see his wife skimping along (not with the fashionable

skimp) and to see his children's clothes threadbare.

Fifty cents on the dollar is what the dollar now is worth. If your pre-war salary has been doubled you are just where you were. If it has not been raised you are getting just one-half what you were. If your pre-war salary was below the point of actual necessities, it is hard to know just where you are. It is beneath the dignity of a Church like ours to have their clergy submerged by debt and living on credit. And then some dignitaries lift pious hands (neatly folded) of holy horror if they hear that a clergyman is compelled to teach school or do some business in insurance, real estate, gardening or bee-keeping. "How can the Church work be done when men give only half their time?" they vehemently exclaim, and feel they have discovered a cause of decline in the Church. Quite so. But the Church has not the right to all a man's time when she is paying for only half of it.

The application of some of the LOCAL DIOCESAN FUNDS to this relief would be commendable. Of course, there will be some with schemes for spending the funds in bricks and mortar.

AS a result of the house to house canvass for the Forward Movement in Campbellton, Ont., the workers came to realize that news about the whole Church was one of the things which was necessary to prevent a parochial outlook exclusively. Stimulated by their Rector the women workers covered the parish again, urging the people to subscribe to the *Canadian Churchman*. By giving the new subscribers the benefit of the commission of 75 cents instead of keeping it for the Women's Organizations, they were able to place the *Churchman* in over forty homes. They even urged two families to combine for a subscription where necessary. Thus they helped themselves. They helped the journal. They helped the Church, for what would the Church do without a National Weekly?

WHAT IS YOUR PARISH DOING?

But men do seem a bit more important than buildings, when you come to think of it—yet they are much cheaper.

Remember that it is no good passing canons re salaries, unless you back them up. One clergyman told his Bishop that he could not live on \$800 a year, out of which he had to pay \$300 for transportation. He was referred to the canon which allowed him \$1,000 a year, and told to go and tell his people that that was his rightful salary. There are men in the Ministry who would sooner suffer than assert their grievances. When once the whole Church gets stirred up about this, clergy with better salaries and clergy with good salaries, clergy with salaries and clergy with no salaries, and laymen with anywhere from \$2,500 to \$10,000 a year say that we want a downright, straight investigation and report of the livings of our clergy, and for once let the poor clergy forget their modesty and tell the truth, although it will make them feel half naked, then, perhaps, we shall get somewhere. We have a thorough confidence in the response of our people, when once they know actual conditions. There are not many who will dismiss the question with a sympathetic shrug: "Poor chap, I don't see how he gets on at all."

The Quiet Hour

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

"IT IS SOWN."

MUCH light is thrown upon the problem of the resurrection of the body, if we bear in mind that St. Paul regards the lifeless body as sown rather than buried. "It is sown," he tells us, "in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

There were strenuous objectors to the doctrine of the resurrection of the body in St. Paul's day, just as there are scientific objectors now. But the great Apostle's answer to their objections is the same now as then: "Thou foolish one, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but a bare grain, it may chance of wheat, or of some other grain; but GOD giveth it a body, as it hath pleased Him, and to every seed a body of its own." The Holy Spirit speaking through St. Paul, never leads us to expect the return of the actual body that is sown. "Thou sowest not that body that shall be." The body that rises is not the body that was sown; but it corresponds to the body that was sown as the plant corresponds to the seed. Sowing implies a harvest. If we sow wheat, we expect to raise wheat. If we sow a human body, we expect a human body at the harvest. The wheat and the human body alike disappear in the sowing, but they reappear in the harvest. A body of humiliation is sown; a body of glory is raised. If we still ask: "How can these things be?" The answer is clear and strong: "GOD giveth it a body, as it hath pleased Him."

If we were not so familiar with the wondrous facts, we should be staggered at the reflection that our mortal body is largely composed of dust and water. Wondrous as the human body is, it still remains unalterably true of it: "Dust thou art, and unto dust shalt thou return." The mystery of our birth is every whit as marvellous as the mystery of our death and resurrection. Who can understand the mystery of the original formation of the body? Who is able yet to tell us "how the bones do grow in the womb of her who is with child?" Science can give no answer to the mystery of either life, or sin, or death. It becomes the wisest of our race to "walk humbly with our God," if we would hope to either understand or to share in the glory of the resurrection. The longing heart cries out for some assurance of recognition in the life beyond the grave. We may be reverently sure that the resurrection change will not in any way rob us of our identity. Let me speak for you as well as for myself when I say, that I shall never in any sense cease to be myself. Nor will my sainted mother cease to be herself. Her body of glory will not eternally disguise her, to her torture and to mine. No; in whatever new form, with whatever powers invested, she will still know and be known of her Lord, even as I shall also be. And we may be certain that our Lord will bring us together. The very words: "In my FATHER'S house are many mansions"—imply a family home. He who in His tender love placed us in families on earth, is able to place us in glorified family relation in heaven. "O the depth of the riches both of the wisdom and knowledge of God!

15, 1920.
 Music & the
 LAND,
 ns in Music in
 y the King
 ce of Wales, K.G.
 both Practical and
 oughout Canada
 or June, 1920
 locality.)
 May 1st and
 n, 1920.
 Medals are offered
 p, entitling winner to
 other of the Colleges
 highest standard test
 orld to-day—are open
 of music. The music
 llabus and all other
 n application to
 sident Secretary,
 er Street, Montreal

F CANADA
 ANS
 all maturities.
 e invited.
 & COMPANY
 ilding, Toronto

of Canada
 in Canada
 \$174,000,000
 e, Manager
 - Toronto

Theological,
 ical, Literary
 ible subject.
 Prices: New Books at
 Wants and send for
 Post Free.
 Best Prices Given.
 OYLE, LTD.,
 ss Road, London, Eng.

ROW LONDON E.C.4.
 THE BOOK WORLD
 Y FOR LISTS OF
 VERY LOW PRICES
 THE BARGAINS WE OFFER.
 IEK & SON
 PT. T.)
 R.ROW, LONDON, E.C.4

ID SMITH'S
 rk on St. Paul
 LIFE &
 'ERS OF
 PAUL
 FESSOR DAVID SMITH,
 f of "The Days of His
 \$5.00 net.
 da Tract Society
 BERTSON, Depository
 d Street East, Toronto

A Word from the West

Rt. Rev. Henry Allen GRAY, D.D.
Lord Bishop of Edmonton.

(Part of the Bishop's Charge at the last Synod.)

OUR pressing need is for men to fill the vacant places in the diocese, as well as to meet the calls of new districts hitherto untouched by us, and from which requests have been made or already received. But men are not forthcoming, none are volunteering from England and Eastern Canada does not produce enough for her own needs, while we are getting practically none from the West. I appeal to all our parents to place before their sons the call of the ministry, as offering the widest field for service that can be found, the service of God and of our own fellow men. I appeal to our young men now choosing their life's work, to consider well and carefully the call of the ministry of the Gospel of Jesus Christ. That there is not much in it, is the common answer to this appeal, but worth measured by money standards has been found, by experience, to be inadequate. A man's life consisteth not in the things that he possesses, and most thinking men will concede to-day that it is not on what a man has, but what he does, that his value to society must be estimated.

The privilege of preaching the Gospel is the privilege of principles upon which our life, in all its aspects, religious, social and economic, must be controlled and also upon which the personal, or present, problems of strife and unrest can be solved and the upward development of our race and nation be secured.

But the reason above referred to, "there is nothing in it," discloses another obstacle. Not only the wholly inadequate support given to the clergy, but the almost heartless indifference manifested in some quarters to the question does not offer much encouragement, while some have even stooped to taunt us with our poverty. I can only think that such indifference is the result of ignorance of the real conditions of affairs. It must be no longer possible to point to the Church as an employer of sweated labour. For the purposes of his profession, he needs equipment. Books are expensive; magazines of current thought are also out of reach of the average income of the clergy, yet the cry is, we want bright, up-to-date sermons. It is the repetition of the old story, of making bricks without straw. Most of us upon entering the ministry accept poverty as a condition of our work, but the Church cannot be indifferent to the adequate support of her clergy. Some of the best and most efficient men in some dioceses have been forced to take up secular work, because with the utmost economy they have found it is impossible to maintain their families and keep out of debt.

THE FORWARD MOVEMENT.

The Forward Movement, which has spread from the Atlantic to the Pacific, has begun a great work. What will be the outcome, it is hard to predict. In this diocese we have tried our utmost to comply with the regulations laid down by the committee in Toronto, but our requests to deviate from them, as our conditions required, was not conceded. Consequently, I fear that it has been difficult to arouse interest in many of the congregations, not because they did not recognize their obligations, or because they lacked breadth of vision, but because their own immediate obligations did not permit of further delay. We decided to follow the instructions given us, as far as possible, although we feel it will not be in the best interests of the Forward Movement, or ourselves. At least we have done the best under the conditions prevailing. The latest reports would indicate that the diocese will raise about seven thousand dollars. While it falls very far below the amount allotted to us, it shows that this diocese has no desire to "fall out of step" with the rest of the Church, and that any such assumption is groundless. It is somewhat to be regretted that the most crying need of the Church to-day has not received

more definite recognition in the Forward Movement scheme. Many of the clergy have found it is difficult to urge the canvass upon their people, as heartily and as thoroughly as they would, because they themselves are struggling to avoid debt, and felt that they had some claim upon the consideration of the Church as a whole in this matter. But apart from the financial consideration I feel confident that there has been a real Forward Movement in the diocese. There is a wider vision of our business and responsibility as a Church, and a diminution of that parochialism which regards the parish as the end, and only object, of its existence rather than membership in the whole Church and its duty to the community in general. There has been a Forward Movement in spiritual things, and it must continue to increase. Our Forward Movement must go on until we have restored within the home the practice of family prayer, and the fulfilment by the head of the family of his duties as priest in his own home, then move on to other spiritual objectives.

THE ORIENT IN CANADA.

I want to say a word or two upon the subject of Foreign Missions; because there is still some hostility towards this part of our work, in spite of the evidences of the past ten or fifteen years. For the Christian, his Lord's command ought to be sufficient reasons: "Go ye into all the world," and in that command we ought to find sufficient grounds for our foreign mission activities. But there are some who, in all sincerity, do not see this application of Christ's words. Yet there are other grounds upon which missionary endeavours claim our interests. The possible future developments, the beginnings of which we are experiencing, of the influx of Oriental population. In British Columbia it is obvious, where whole valleys are coming under the control of the Oriental, and morally as well as economically. The law of competing values is being found to hold good. In communities where lower moral values prevail, there is a tendency to drive out the higher. Is the influx of Orientals into this country to be one of high or low moral standards? We shall realize the fruit of our lack of missionary enterprise fifty years hence when the tide of Oriental immigration begins to approach the flood. There is also the cry that comes to us from the heart of the greater races of the Orient calling for doctors, teachers from all avenues from primary to the advanced education. Is it a matter of no importance to us, with the increased facilities of transportation breaking down the barriers between the nations, and opening the world to all, whether the peoples that come to us bring with them a standard of living equal to our own or lower, bring with them the inevitable results to which I have referred. Foreign missions to-day mean schools, colleges and hospitals; it means an endeavour on the part of the Christian Church to minimize the miseries, cruelties and sufferings from which these people are crying to us to be relieved. It is for us to preach to them the Gospel of goodwill and present the message of the Master in the concrete form of practical ministrations to their physical as well as spiritual needs. The duty of the foreign missions is no longer undertaken by us from merely a sense of duty, but it is laid upon us by the foreigner whose call to us to help them grows more insistent year by year.

Beyond all question we stand to-day facing great opportunities which we ought to fulfil. Whatever of business, whatever of legislation, whatever of discussion, whatever decision, whatever action, you as a Synod enter upon, have always, I pray you, as your ultimate objective, and as the purpose you desire accomplish, the proclamation of the Gospel of Jesus Christ, as He has commanded us because we believe it is for the whole world, the power of God unto salvation, the principal of the solution of all our problems, the foundation of a permanent peace, the calming of all unrest. Let me urge upon you the development of a deeper and more constant interest in the Church, whose work is of paramount importance in the practical affairs of to-day. So I commend you to your labours, and may the blessing of God and the Love of Christ, and the Guidance of the Holy Spirit abide with you these coming days and forever.

The Bible Lesson

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

Third Sunday After Easter, April 25th, 1920.
Subject: The Majesty of our Lord, St. Luke
9: 28-36.

1. Into the mountain to pray. We have frequently observed the habit of retirement for prayer on the part of Jesus. The disciples were taught to seek strength in this way. They were now near to the time when our Lord would reveal to them the necessity of the Cross. Indeed, He had already told them of it, but it appears that they did not altogether realize what He meant. In the events which were to come, they would need every aid to faith. Strengthened by prayer and by the habit of prayerful life, they would be better able to meet the hard trials which were approaching. Our Lord not only taught them to pray by giving them the words of the Lord's Prayer, but also by His example and association with them in prayer.

2. Prayer leads to revelation. It was while Jesus was praying and while the disciples were associated with Him in prayer that the Transfiguration revealed to them His glory. The object of this was to fill their souls with a vision which should support their faith amid the horrors which they afterwards witnessed.

These disciples were men who needed help to keep them strong for their daily duties. Moreover, they had need of special strength on account of the great responsibilities of Apostleship to which they were called. They were to be Apostles and witnesses whose truth and steadfastness must stand to help others in days to come.

Glorious as was the revelation of the Transfiguration to them at the time, its value was enduring. In later days they looked back to it and regarded it as one of the strong grounds for their faith in Jesus as the Son of God. St. John 1: 14; 2 St. Peter 2: 17-18. True, prayer always leads to revelation. God makes known to us His will and gives to us His guidance when these are sought in prayer.

3. What was the Transfiguration? The external manifestations are described in the Gospels and the effect produced upon the Apostles is shown. It seems idle to discuss how that brightness came, whether from within or shed upon Him from the presence of God. It is sufficient to say that the Lord Jesus appeared to these disciples in His essential glory and majesty. They saw Him as He is; the Son of God revealed in power and glory.

4. Moses and Elias. These men appeared also to the Apostles. They appeared as men and were recognized. There was nothing unnatural or phantom-like in their appearance. Though many years had passed since they went away from earth, they were still men who had been received in their personal life in the great world beyond. The continuance of personality and the power of recognition in the presence of Christ are clearly indicated in this passage.

5. They spake of His departure. The subject of the high converse which the prophet and the lawgiver held with Jesus was concerning his "departure," a very unusual word for death. A great commentator says: "It is a very weighty word, involving His passion, cross, death, resurrection and ascension."

This revealed to the disciples, as it does to us, the great importance of all that had to do with our Lord's work of atonement. Angels in Heaven, and redeemed men were deeply interested in the work of Christ. Peter, James and John learned to think of Christ's purpose from the standpoint of those who saw it in its high spiritual significance. Afterwards, when St. John looked back upon it all, he was able to write the Gospel, and he was prepared to receive the Revelation of Jesus, in the spirit of one who had been with Jesus in the Holy Mount.

THE s
tior
thi
climax in
Resurrecti
against M
justly be
Fact, and
ourable n
maturity
are rare.
is so bet
spirit of
ing one
second a
that this
along wi
though h
a thinker
as Dr. C:

There
regardin
Body. A
some co
opportur

(1) I
language
quoting
writers,
such ph
met), o
of flesh
suppose
Creed.

ment is
St. Aug
to Scri
St. Pau
we rea
a spiri
Anglic
by all
correct
Creed
poses i
to inte
terialis
And it
foist

(2)
ing of
part o
marily
questi
by wh
eman
views
on 2
interj
stater
ernist
theor
case
mate
supp
wrot
make
thro
hope

(3)
is to
about
teris
acco
mov
(Gl
repi
His

The Resurrection of the Body

Rev. E. C. CAYLEY, D.D., Toronto

THE special pleading, the startling assumptions, the faulty exegesis and the loose thinking of the Modernists come to a climax in their dealing with the doctrine of the Resurrection. These grave accusations do not lie against Mr. A. E. J. Rawlinson, if indeed he can justly be regarded as a Modernist. His *Dogma, Fact, and Experience* deserves the most honourable mention. Such frankness, fairness and maturity of thought, as are found in this book are rare. Dr. Bethune-Baker's book on the Creed is so beautifully written and breathes such a spirit of sincerity and faith, that on a first reading one is apt to be carried away. But on a second and third reading, it becomes apparent that this Cambridge Professor must be indicted along with Mr. Emmet and Canon Glazebrook, though he is far too good a scholar and cautious a thinker to lay himself open to such a rejoinder as Dr. Case has made to Canon Glazebrook.

There are five steps in the Modernist argument regarding the doctrine of the Resurrection of the Body. A brief rehearsal of their contentions, with some comment thereon, will give the reader an opportunity of forming his own judgment.

(1) First, they give a materialistic turn to the language of the Creed. This is supported by quoting the unguarded statements of early writers, and made plausible by the repetition of such phrases as "the physical resurrection" (Emmet), or "the re-constitution of the earthly body of flesh" (Glazebrook), which the unwary reader supposes represent the true meaning of the Creed. The natural reply to this mode of argument is that the Anglican does not regard even St. Augustine as a final authority. Our appeal is to Scripture. Our Burial Office has at its heart St. Paul's great argument in 1 Cor. 15, where we read: "It is sown a natural body; it is raised a spiritual body." If in the face of this any Anglicans materialize the language of the Creed, by all means let them be corrected. But we must correct the Modernists when they claim that the Creed means what no instructed Churchman supposes it to mean. The repudiation of the attempt to interpret this article of the Creed in a materialistic sense is as old as the days of Origen. And it was the heretic Celrus who first tried to foist this meaning on the Creed.

(2) The second step is to eviscerate the teaching of St. Paul by isolating, for acceptance, one part of his teaching from all the rest either summarily (Bethune-Baker), or by elaborating a questionable theory of development (Glazebrook), by which St. Paul is supposed to have gradually emancipated himself from earlier materialistic views. In support of this view, emphasis is laid on 2 Cor. 5:1-2, a text which, as the Modernists interpret it, is contradicted by St. Paul's plain statement in Phil. 3:21, which refutes the Modernist view, and knocks Canon Glazebrook's theory of development to pieces, being in fact a case of "reversion" to the type of the alleged materialism which Canon Glazebrook's theory supposes St. Paul to have outgrown, when he wrote 2 Cor. The Modernist exegesis of St. Paul makes St. Paul contradict himself flatly, and throws his whole teaching on this subject into hopeless confusion.

HOPELESS CONFUSION.

(3) The third step in the Modernist argument is to assume that the views of the Evangelists about the resurrection-body of the Lord are materialistic and unreliable (Bethune-Baker) and to account for this by the quite gratuitous supposition that the Judaising Christians unconsciously moulded the tradition of our Lord's resurrection (Glazebrook). Whether or not the Evangelist's representation of the Lord's appearances after His resurrection can be described as materialistic,

may be left to our readers. Subsequently to His rising, the "glorified" body of the Lord was, according to Dr. Westcott, normally invisible and intangible, and was only rendered otherwise on special occasions and for special purposes.

(4) The fourth step in the Modernist argument is thus stated by Mr. Emmet: "St. Paul argues from the nature of Christ's risen body to our own; he equates the two, and we are entitled to reverse the argument, and to urge that what we believe to be true with regard to our future 'Resurrection,' also held good with regard to the Resurrection of Christ, the first-fruits." That is to say, we can make up our minds about the nature of our resurrection-bodies, a subject on which we know nothing, and then on the basis of this speculative knowledge, we can proceed to construct a picture of what our Lord's resurrection-body must have been. And this is "scientific" criticism!

The fifth step is to assume that "what we believe to be true" must be true, and to draw the conclusion that the resurrection-narratives in the Gospels must now be corrected (Bethune-Baker). It would be interesting to know what Christians will be allowed to believe fifty years hence!

A CENTRAL ERROR.

Let us now try and see how it comes about that these men have landed themselves in this position. Their central error lies in their misunderstanding of St. Paul's teaching. They have taken no account in their somewhat pedantic logic of what Dr. Chase so wisely reminds us: "St. Paul's language, we are sure, is inadequate and falls short of the full and ultimate truth. For no human language can express, as no human mind can conceive, the realities of 'the regeneration of all things,' of which the Resurrection, as St. Paul teaches, will be a part. But it is, to my mind, indisputable that St. Paul desires to warn us against unworthy conceptions of the Resurrection. The Resurrection is not a mere physical process, though Christian people, clean contrary to the Apostle's teaching, have sometimes been content to regard it as such." Such phrases as the "resuscitation," or "reanimation" (used by Dr. Bethune-Baker) of our Lord's resurrection-body, do injustice to the Evangelist's account of His resurrection. The resurrection of Christ is described in the New Testament as a transcendent event. The risen body belongs to the spiritual order. It is no longer subject to physical laws. The resurrection of Lazarus is in no sense a phenomenon of the same order. The body has been transfigured and become the perfect organ of His spirit. The term material or physical is no longer applicable. When we turn to St. Paul's writings we find that he believes in the "redemption of our body" (Rom. 8:23), which the Lord will fashion anew that it may be conformed to the "body of his glory" (Phil. 3:21). And in 1 Cor. 15, St. Paul exhausts the resources of language to explain that our glorified bodies will in some way be developed out of our old bodies, but will not be identical with them. They will be new, God-given spiritual bodies. When Plato tries to show how the phenomenal images of realities are related to the heavenly "ideas," language fails him. He falls back on figures of speech, because he is dealing with supersensible things. St. Paul does the same thing. His teaching is consistent throughout, though as Dr. Chase truly says: "As time went on he saw those primary beliefs with larger and nobler vision and enriched them with new conceptions." No pedantry of Western logic will ever be able to bring these conceptions of spiritual realities down to earth in precise and logical formulae. We are here dealing with transcendent things. If at times in the history of the Church men have held the materialistic conceptions which the Modernists

would fain identify with orthodoxy, assuredly the New Testament gives no grounds for doing so. And the New Testament must be our final Court of Appeal.

St. Paul's argument in 1 Cor. 15 requires that we recognize both the similarities and the dissimilarities when we compare the resurrection of men with the resurrection of Christ. He does not believe, and we do not believe, "that the idea of the resurrection of the body involves the idea of a final collection of the scattered particles which, together at the hour of death, made up the body, or that the only real identity consists in a physical identity of material." Rather his faith and ours is something like this as Dr. Chase writes: "For the full realization of the personality of each man, we believe that God, at the time of the 'restoration of all things,' will bestow upon each man a spiritual body, so intimately related to the natural body, so truly, in that world of realities, corresponding to the natural body in this world, that it must be said to have its origin in it, as the full corn in the ear has its origin in the seed." But who is sufficient for these things? There are many kinds of "flesh," and various kinds of "bodies," and different kinds of "glory," St. Paul reminds us, as he wrestles with the limitations of finite language to compass spiritual realities.

In view of the tendency of the Modernists to press everything to the breaking point, it is refreshing to turn to the careful exegesis of Dr. Swete in his chapter on the "risen life," in his *Life of the World to Come*. He shows why Churchmen in the early centuries over-emphasized the resurrection of the "flesh," against doctetic error, but he is careful to point out that their unbalanced statements are not according to the Scriptures, to which the mind of the Church must ever return, if error is to be avoided.

The subjective character of the Modernist view of the Creed becomes fully apparent, when we remember that it is based (1) on the assumption that the language of the Creed can only be interpreted in a materialistic sense; (2) on a partial exegesis of St. Paul's teaching, which ignores the plain meaning of the greater part of his teaching; (3) on a rejection of the authority of the testimony of the Gospels. Certainly the Church is not prepared to allow these tremendous assumptions, or to substitute for the profound teaching of St. Paul on this mysterious subject, the opinions of men who have failed to sound the depths of his teaching.

A STRAIGHT WORD.

At Trinity Church, Montreal, Canon Almond preaching to the Kiwanis Club said:—

"The vices of the 20th century, he said, were playing awful havoc upon the national character. The modern world, as he saw it, was full of old Christian virtues gone mad because they were isolated from each other and were wandering alone. Some scientists looked for truth, and their truth became pitiless. Some humanitarians cared only for pity, and their pity often became untruthful. Nine-tenths of the execution of the spirit of modern reform was useless if not positively harmful. It was thought turned outward instead of inward. These were days of adventure, of love of notoriety, of the adulation of cleverness, of morbid self-consciousness and of overstrained nerves. What we needed was simplicity of life which discerned clearly the one purpose for which we were made and would go straight after it. The choice of our horizon would determine all our proportions, and our estimates of failure and success. Success in life did not mean the acquisition of wealth. It meant extending oneself into the world of affairs in such a way as to work for the good of all. The universal competition that we see around us was so keen that it had become a monster eating the soul out of life. Considering that colossal wealth meant the consumption of stupendous energy, it was nothing short of criminal to be either idly rich or idly poor. All waste was wicked, all luxury sin, and all idleness a crime.

Above our life we love a steadfast friend—
Marlowe.

The Monks in Mount Athos

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

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

(Continued from last week.)

WE gaily mounted our mules and set off once more towards Lavra, scrambling over cobbly mountain paths, as bad as yesterday's (they could not be worse). After a couple of hours' hard labour we reached the little Bay of Morfono, close to which is the ruined tower of an old Italian monastery. Here the happy thought struck me of doing the rest of to-day's trip by water and sending on the mules by road. Father Peter jumped at the idea. Father Pima would not budge. So we divided our forces. Peter and I embarked in a little rowing boat, whilst Pima with the mules (I almost said the other mules) and our Greek guard and muleteer continued by land. An old white-bearded monk, an independent hermit, rowed us along.

An hour and a half's rowing brought us to an ancient castellated pile of buildings, guarding a little harbor. Here, at Pantragghi, we landed and climbed the steep ascent to the huge monastery of Lavra. My companion, Father Peter, had meanwhile, during our sea voyage, confided to me his biography, in the hope, I fancy, that I might profit by his example, join the only True Church (the Greek) and perhaps even become a monk myself. He was born thirty-four years ago in Epirus, a Greek town then under Turkish rule. After working as a sailor in the Mediterranean, he spent five years in Constantinople. He then took to the sea again and served as a stoker on various steamers. He landed in America and worked in various towns of the States, also in New Brunswick. When in America he became impressed with his own sinfulness and with the difficulty of leading a godly and sober life. He therefore decided to flee the world and its temptations and to become a monk. His choice fell on Athos, because of the strictness of the régime and the absence of members of the fair sex, to whom he was particularly susceptible and who, according to his accounts, haunt most of the monasteries elsewhere. On coming to Athos, he made a round tour of inspection before settling down. Finally he selected the very strictest he could find—viz., Karakalu. He now believes he has a certainty of salvation. He is an artless, credulous soul, full of faith in miracles and in wonder-working relics. He is also very keen on a prophecy about the present war, which he says, was foreshadowed by an Athonite Greek saint, who foretold that the war would begin in 1914 and end in 1917, that ten million men would fight around Constantinople, where, amongst others, King Constantine of Greece would fall in battle. After the fall of Constantinople, the various powers are to fight among themselves until a poor man named John, is taken from the streets of Constantinople and made king of Christendom. He will chase the Turks and unbelievers over the length and breadth of Africa.

Lavra is a large idiorhythmic monastery situated on a rocky ridge on the southern end of the peninsula. Founded in 961 by St. Athanasius the Athonite, it gradually grew in importance, until, in its palmy days, it had five hundred monks. To-day it houses about one hundred and forty all told. At the gate I was received with enthusiasm by a red-haired porter-monk who spoke a little English and positively beamed on me with the greeting: "I not like Bulgars, dammit!" His brother, poor fellow, had been killed by the Bulgars a few weeks before at Kavalla.

In this monastery there is no abbot, but a council of twelve members, who manage the monastery. In the middle of the huge courtyard is a squat, ancient, deep-red church. All the old monasterial churches are painted this colour outside. I was shown to my room, a big, airy one,

in a modern part of the building. It has a stone stove, built into the wall, but no facilities for washing. There is, however, a tap in the adjacent corridor, running into a marble basin, with a towel and slab of soap near by, so I must join the happy throng there, whenever I am seized with a paroxysm of cleanliness.

At lunch, by Peter's kind offices, I was given a couple of fried eggs—the first solid food (barring the nuts) which I had secured to-day. Then the monastic doctor, Father Spyridon, a graduate of Athens twenty-five years ago, and who had been a monk ever since showed me around the monastery.

SKULL OF ST. BASIL.

In the main church is the tomb of St. Athanasius, the founder of the monastery. His portrait is painted on the embossed silver lid of the sarcophagus. The outer chapel had an ancient wooden ikon, alleged to have been painted by St. Luke himself. This was brought from Constantinople in the tenth century and is loaded with strings of golden coins and jewels, hung across its silver gilt mount. Another fine tenth-century ikon was brought from Crete in the 15th century. The roofs and walls of the church and chapels are heavily frescoed with fifteenth century cartoons of the usual violent colourings. In the inner treasury I was shown a large jewelled silver crucifix, which used to be carried in front of the Byzantine armies instead of a banner. The church is lined with hundreds of old wooden ikons, quaint and curious, of all sorts and sizes. A tall cupboard has its shelves stacked with sacred relics, of which the best were brought out and displayed. There was a wooden crucifix, "made from the True Cross," measuring about 6 ins. by 4 ins., mounted in a golden box with numerous precious stones. This was presented by one of the Emperors of Constantinople in the tenth century. Here is also the skull of St. Basil, a fourth-century saint, and another skull, formerly part of St. John of Kukulsel, a famous singer in this very monastery in the twelfth century. Both of these are enclosed in the usual silver gilt casket. I was also shown the mummified left arm of St. John Chrysostom in a silver armlet. (His sacrum I had already admired at Karakalu.) Then there is the right forearm of St. Andrew the Apostle, also mummified. A heavy pair of doors, of embossed copper, separating the inner from the outer church, were brought here from Crete.

We then went across to the famous library which possesses some 2,000 MSS., some of the best of which were shown to me. There is a Gospel of the 11th and another of the 12th century, beautifully illuminated. One of them bears an autograph inscription from the Empress Irene. A still older Gospel, of the eighth century, is also here. There is an old medical library, with MSS editions of the works of Hippocrates, Galenus and Aethos. A fourteenth century MS. on botany was beautifully illustrated with coloured drawings of plants. A fine old printed edition of Homer published in Florence was dated 1488. Another room of the library building contains magnificent church plate, including golden, helmet-shaped crowns of emperors and archbishops, gorgeous Byzantine embroidered episcopal vestments and whole cupboards of crucifixes and other ecclesiastical ornaments. Modern books are conspicuously absent from the library. True, Father Spyridon read a few lines of Homer to me, much to the astonishment of his fellow-monks, few of whom seemed capable of reading anything, whether ancient or modern.

On the other side of the courtyard is the mediaeval refectory, now used only on Sundays and festal days. Two huge cypress trees stand

in the stone flagged square. These are said to have been planted by Athanasius himself, a thousand years ago. Under the gable of the refectory is a well-modelled stone ear, built into the wall. This is said to have belonged to a statue of Artemis in an ancient Grecian temple on this very spot. The refectory is a gaunt, cruciform hall, with some twenty-two horse-shoe shaped marble benches, thoughtfully covered over with wood. Each bench surrounds a large slab of marble, with various grooves cut in it, doubtless to facilitate washing-up after a meal. The walls of the refectory are crowded with the inevitable frescoes. The largest single fresco represents portraits of the whole genealogy, from Christ at the top to Jesse at the bottom of the picture. Curiously enough, Jesse is supported on each side by a number of pagan philosophers, including Socrates on the right, Homer on the left, then Pythagoras, Solan, Philon and others, eleven in all.

ATHANASIVS' IRON COLLAR.

In a tiny chapel I was shown the iron collar worn by St. Athanasius, from which hung a heavy iron, cross-shaped casket, containing a compressed premmican or galantine of assorted saints' remains. I tried this on, and at once realized from its weight why it was that the saint only wore it during church services. There were also two of his iron staffs. One of them, with a cruciform top, was used by him to fight the Devil, the other with a "T"-shaped top, is the one with which he smote a rock in this neighbourhood in Mosaic fashion and performed the classic water-finding miracle.

Before returning to my quarters for a rest before supper, the learned doctor showed me a couple of his patients, both Greek refugees, of whom one had malaria and the other was in the last stages of pulmonary phthisis.

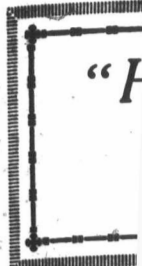
Father Pima and the mules arrived here about half an hour after I had come by boat. They were all tired and Pima rested while I explored the monastery. Pima is an elderly gentleman, and, I think, disapproved somewhat of my venturing in a little boat when there were solid mules to ride on dry land. Nevertheless, I have suggested going on to Iveron to-morrow by boat, rather than have the discomfort of five or six hours' gymnastics on the mule's back. Father Peter agrees with me and I think that Father Pima is wavering, in view of his tenderness at the end of to-day's ride.

October 1st.—I departed from Lavra this morning to the sound of a joyous peal of bells, sounded specially in honour of the parting guest. No food was provided this morning, only the usual half teaspoonful of jam, the gulp of water, the liquer and Turkish coffee. My jaws were stiff from yesterday's nut chewing efforts, so perhaps all was for the best. We wandered down the hill and re-embarked, Peter, Pima and myself, in a little fishing-boat at Pantragghi, the mules being sent on by road to meet us at Iveron. We coasted past Karakalu and past Milopotamos (the mill-stream) a deserted monastery, without any mill.

(To be continued.)

A TESTIMONY FOR CHINA.

Speaking at the Toronto Chinese Christian Association's annual meeting, Bishop Molony, of Chilkiang, China, said: "We ought to show a great deal of sympathy for the Chinese people to-day, as China is labouring under great difficulties." He stated that the country was suffering from external and internal troubles. There was a very serious cleavage among the Chinese, notably between the military and civil factions, and between the north and south. He said the Chinese were a domestic, peace loving, commercial nation under the domination of military autocracy, and had not yet been able to reap the advantages of turning into a democratic nation. The speaker characterized the inhabitants of China as the most industrious and capable people in the world. He stated that only since the revolution have the Chinese been able to become Christians in the complete sense.



WE ar
ch
me
really beli
should ne
home life
really the
of the sh
there be
of some
in the fir
children—
it involve
shelter, s
of being
to which
by the
house is
In the
their lac
the ener
and flou
first ess
haps, is
where, s
the con
housed,
air, and
lies, of
children
real tra
most p
death c
fruitles
her litt
It is
does p
potenti
to be c
shops,
spondi
housed
homes
mitted
our be
feet o
True,
that t
nerves
for th
to liv
cure
order.
tion i
It is
destr
how
An
be h
away
work
may
their
sibly
woul
mer
hav
non
the
pati
lik
hap
the
any
his
hea
?
me
me
the
wil
of
he
g

**"Home They Had
None"**

JESMOND DENE

WE are fond of saying that the home is the chief asset of the nation, its unit, its most important element. We cannot really believe this to be the fact, can we, or we should never passively suffer the destruction of home life through lack of housing? If home is really the heart of the nation, housing is part of the shield that protects that heart; how can there be a home without the centre and shelter of some sort of house? Yes, of course, home in the first place means persons—father, mother, children—but in our complex modern conditions, it involves at least a roof and four walls—some shelter, some privacy from the world, some sense of being at home, in your own place, in the place to which you have a right. This is what is meant by the famous saying that the Englishman's house is his castle.

In the desperate situation concerning houses or their lack, the community has become as it were the enemy of its own life, for how can it live and flourish unless its citizens are housed. The first essential of welfare for a community, perhaps, is for its members to be housed, somewhere, somehow, and it is a primary concern of the community that they should be rightly housed, with at least a modicum of space, light, air, and so on! Most of all is this true of families, of the young parents with their growing children, and the intensity of their difficulty is a real tragedy at the present time, as was recently most painfully manifested in the self-inflicted death of a mother worn out with the strain of fruitless seeking for some house where she and her little ones might shelter.

It is a complex question, yet the community does permit this difficulty to block the path of potential and actual parents. We permit houses to be cleared away to make room for hospitals, shops, businesses, without insisting upon corresponding steps to shelter those who are thus de-housed; we suffer the erection of houses, flats, homes presumably, in which "no children are permitted" to live. And yet we keep on professing our belief that "the race moves forward on the feet of little children." What hypocrisy this is! True, some children there are so ill brought up that their presence anywhere is a trial to the nerves and a danger to the furniture; yet even for these the very drastic treatment of no right to live anywhere is scarcely appropriate; the cure may be found to be worse than the disorder. At any rate, the acuteness of this question is a matter of tragic importance at present. It is impossible to estimate how many homes it destroys; how many nervous systems it ruins; how many lives it overpowers.

And yet it is not only families which have to be housed. There are others, boys and girls, away from family life, making their way in the world, and these too need our attention. We may feel and think that they would be better in their own homes, or on their family farms. Possibly they would. Almost certainly some of them would, but we cannot control these movements merely by thinking it ought to be different. We have to meet things as they are, and, perhaps, none of us can quite escape responsibility for the conditions which make young people so impatient of home and so eager for "life"; so disliking the country; so drawn to the city. Perhaps no one is responsible, and it is just due to the trend of modern life and its ambitions. At any rate, Dick Whittington entering London with his bundle on his shoulder and eager hope in his heart, is typical of thousands of our young.

Take the girl away from home, and for the moment leave the reasons why. Some home element must be supplied for her in the city. Hence the importance of efforts like those of the G.F.S., with their lodges, of the Georgina Houses, and of the big community work of the Y.W.C.A., all helping in the protection and development of the girl away from home; of the girl in industry

and business. The coming effort of the Blue Triangle Fund during the first week in May will have widespread support, all the more, perhaps, because it is to be more than a housing effort, and aims at including with increased housing accommodation a large recreational provision, which will take the form of two centres for east and west Toronto, a local effort, of course, but one which is typical of Y.W.C.A. plans in other places.

All girls have their own special individualities and peculiarities, of course. Yet in some respects they are wonderfully alike. They all need opportunities of development; of social life; of what is embraced in the comprehensive term "having a good time." They need chances for exercise through gymnasium work, swimming, games, dancing—yes, dancing. They need places where they may meet and entertain their men friends under good auspices. They need the opportunity of getting together and doing things in the way only possible to groups; the sort of common life which the student finds in the college residence, which ministers to and develops the innate instinct to serve one another. Every girl needs at times One called Help to stand beside her and help her along, but is not every girl also able to be herself the One called Help to stand by some one else's need? It is true some girls there are who will take everything and give nothing—and not only some girls. Probably we all know at least one girl of this type. But every girl who is true to herself loves to help and to give, and is capable of being trained to be a good giver, generous, cheerful, unsparring of her time, work, interest and affection. We know more girls of this type than of the other.

The "Y" campaign in Toronto is aiming at a sum of \$650,000 for two residences, combined with club rooms and those facilities for social and recreational activities which matter nearly as much as does the housing accommodation. These will help to supply the needs of boarding-house girls and also of girls living at home, whose small, crowded quarters afford little or no chance for friends or for any social life save that of the family circle.

There is real need, too, for houses of another type, small houses where real home life can be developed in a way not possible in large institutions, where little equipment would be needed and consequently only a small initial outlay would suffice. Excellent work is done in these small houses where 18 or 20 girls may have a true home, depending on larger institutions for organized recreation, but getting the home life and the home touch which is possible only in the small group. Community housing of this sort is possible at comparatively small cost, and is very urgent. Churches, for instance, might have small homes of this type in towns and cities which would supplement and be supplemented by the larger institutional life of the "Y." After all, our chief assets are our boys and girls. We may be able to do more for them than they deserve, the tiresome dears, but we cannot do more for them than is worth while in the interests of the community, provided that every effort is wisely directed, and in the striking words of the General Secretary of the Y.W.C.A.: "In throwing ourselves into the infinitely varied life and the human interests of all types of women, we hope that our spiritual message may not be lost, but may gain new opportunities to sound out its clear message of hope and love through the Incarnate Saviour."

The law of the conservation of value pervades the whole universe, but it finds its highest revelation in Christ. The forces of evil thought that they had crushed and buried this wonderful being who so embodied goodness, but He rose again a still more wonderful person in the power of His Universal spirit.

The Crucified Christ becomes the Risen Christ, Who by the power of His Spirit of Love will yet conquer the world, and establish upon earth the Commonwealth of Righteousness. With this vision of faith He could well say to His bewildered followers facing the Cross: "Ye shall be sorrowful but your sorrow shall be turned into joy."

F. H. DU VERNET,
Archbishop of Caledonia.

**The Forward Movement
and Northern Missions**

ARCHDEACON WOODALL,
Porquis Junction, Northern Ontario

ARCHDEACON WOODALL, of the diocese of Moosonee, writing to St. Mary the Virgin Parish Magazine, Toronto, says: "What will the Movement, with its assured success, mean to us in the future?"

1. OUR MISSIONS BETTER STAFFED.

"Labourers are needed for both our Indian missions and our missions among the settlers. In one of our Indian missions founded as far back as 1858 A.D., the Anglican Church, which was first in the field, is working side by side with the Roman Church. The field is vast. Rome considers it of sufficient importance to demand the services of five priests, five sisters and three or four lay brothers. To cover the same ground the Anglican Church has in the field a married missionary and an Indian catechist. It is an unequal contest.

"At the present time the writer is trying to serve five distinct centres, three men's work, as well as to do the work arising from his position as Archdeacon and Secretary of the diocese. Two and a-half Methodists are at work in the same field. I am often reminded of the Bishop of London's remark to a young Canadian priest who wished to impress his Lordship with the amount of work he had to do. With a twinkle in his eye, the Bishop replied, "Don't you think, young man, that you are spreading yourself out a little too thin?"

2. OUR CLERGY BETTER PAID.

"The question of the salaries of our northern clergy is most serious. We do not like to see our men ordained to the sacred ministry of our Church, taking up side issues such as Insurance, Stenography, Real Estate, Photography and such like, neither do we like to see them borrowing money on the security of their life insurance policy, or, as one man put it to me a few days ago, 'raising a mortgage on his widow and orphans.' If I am not mistaken the success of the Movement will prevent a serious scandal in the Church in the north. The missionary clergy have endured to the limit.

3. OUR MISSIONS BETTER EQUIPPED.

"Here, in comparison with Rome, we again fall down. The Roman missions in the north are adequately equipped for the work they have to do. The Roman priests are the skilled workmen with the latest tools in an up-to-date factory. We resemble the Eskimo trying to do the same work with a piece of hoop iron. The mission plant must be brought up to date. There must be no more brick-making without straw. A furnished church and parsonage, a parish room, a stereopticon and some means of transportation more rapid (for the parson's time is money) than the antiquated method of old Dame Nature, is a minimum equipment for efficient work.

4. SOME MEDICAL MISSIONARY WORK.

"In Northern Ontario doctors are at a premium. Sometimes, in most urgent cases, it takes two or three days to get medical assistance, and then alas! when the doctor arrives he is too late. I am speaking, of course, of unorganized townships and backwood settlements. In James Bay it is either get better or, as Bishop Reeve puts it, "die a natural death" without the doctor's assistance. Here, surely, is an ideal field for an itinerating medical missionary, a cottage hospital, some field missionary nurses. In these few words, I have just indicated some of the hopes one wishes to see realized as the fruits of the Forward Movement. No diocese is more in need, and no diocese stands to gain more from the Anglican Forward Movement, than the diocese of Moosonee."

Letters to the Editor

WAS THE PRE-REFORMATION
ENGLISH CHURCH A "PAPAL
CHURCH?"

To The Editor, Canadian Churchman.

Sir,—I need add little to what I said in a previous letter in reply to Mr. Whatham's statement that the Church of England was a Papal Church from 597 to 1534. He will forgive me for saying this statement appears to me to be loose and misleading and unsupported by the authorities cited. To call the Church of England before the Reformation a local branch of the Church of Rome is, says Lord Selborne, "unmeaning and simply misleading." Augustine's mission to England could not (says Selborne) effect any merger or necessary incorporation of the English Church in that of Rome and more than the Conversion of Rome made it a branch of the Eastern Church. Gregory himself said the title of universal Bishop was "wicked, insane, blasphemous, and antichristian." The word "pope" was a loose and variable term till 1075, being applied to the clergy generally as late as the ninth century and especially to the Patriarch of Alexandria. "Gregory VII., in 1075 first expressly limited it to the Bishop of Rome" (Cheetham) Overton was cited more than once by Mr. Whatham, yet he says explicitly: "The primacy of Rome has always been recognized, but her supremacy never. Hence, in none of the Reformation Statutes will be found any mention of the abrogation of the papal supremacy, for the simple reason that no such supremacy had ever been admitted" (Vol. I., 368). The Church of Rome established "a large system of practical interference" (as Selborne puts it): but that is very far from saying the English Church was papal. Mr. Whatham mentions the pall, but Bishop Browne reminds us it was conferred for four purposes, and enquiry must be made as to the purpose in each case. Even if the pope intended to confer jurisdiction by it, it does not follow that he did confer it. The Bishops of Rome have not been notorious for their timidity in making claims. Pope Alexander VI. granted Jurisdiction to Ferdinand and Isabella over the newly discovered lands in America "from the Arctic to the Antarctic pole." Professor Freeman (as Selborne reminds us) declared that "the facts of history clearly demonstrated the absolute identity of the Church of England before the Reformation and the Church of England after it." If the English Church was papal before the Reformation, she is papal now. There are two simple tests, which can be easily applied. I mentioned the test of liturgy in my last letter. Even Daniel says the Roman liturgy was not used in England till about a century and a half before he wrote—i.e., roughly till the 18th century. Let us add here the test of property. If the English Church was papal to 1534, why does not the Roman Church own the Cathedrals and parish churches to-day? Let Freeman and Selborne answer. The English Church before the Reformation and the English Church after it is "absolutely identical."

I apologize for inflicting a second letter on your readers on such a subject and here, so far as I am concerned, the correspondence must end.
T. G. A. Wright,
Whitby, Ont.

OVER THE TOP.

To The Editor, Canadian Churchman.
Sir,—One continually reads in the newspaper reports that such and such a church has gone "over the top" in the collection for the Forward Movement. It would be a good thing if this were, indeed, true, instead of

being a misapplication of a phrase very familiar to us in war-time. When our soldiers went over the top in war-time, they came out of their trenches and into the real fighting, so, now that the objectives have been attained, if our churches would really "go over the top" and into the tremendous spiritual conflict, the real Christian work, which calls for every exertion at the present time, it would, indeed, be a true Forward Movement.

A Canvasser for A.F.M.

CO-OPERATION.

To The Editor, Canadian Churchman.

Sir,—Mr. Summerhayes is playing with a word in your last issue when he says that "manufacturers are co-operating to keep up" high prices. There is, so they say, honour among thieves, but that is no reason why we should depreciate honour because thieves are honourable to a limited extent. They are honourable because it pays them to be honourable. So competitors may co-operate to a limited extent and make use of a good thing because it pays them to co-operate. But co-operation is not depreciated because competitors co-operate. If the committee referred to says that competition is unchristian, that is only what thousands of others are saying, and what two great English Churchmen said years ago, two men who helped to foster the growth of the English co-operative movement. Frederick Denison Maurice who said "Competition is put forth as the law of the universe. That is a lie. The time is come for us to declare that it is a lie by word and deed." And Charles Kingsley who said "Competition means death; co-operation means life." It may be true that some co-operators are unchristian, just as we know that many competitors are Christian, but that does not affect the truth of what these two men and the committee and others are saying. One thing is certain: if there is no competition, there can be no war. War is the logical outcome of competition. It must be either a League of Nations or "My country"—co-operation or competition. "Behold how good a thing it is for brethren to dwell together in unity," through the week as well as on Sunday.

Wm. Westell.

BOOKS FOR PRAIRIE LIBRARY.


To The Editor, Canadian Churchman.
Sir,—May I ask the favour of your columns to appeal for gifts of books for our Prairie Library?

Some time ago kind friends in Montreal sent us a good consignment, and these have been done up in boxes of fifty and distributed over the large mission, of which this church is a part.

Many friends have old books that they have read lying around unused. These would be most useful to us, and help in our work in the remote parts of the district.

A short time ago I discovered a Church family living many miles from town who had not seen any representative of our Church for the ten years that they had been living on their homestead. I sent out a box of books for their use, and included also some Church papers, and these will reach people remote from our services and help us to keep in touch with them until such time as the Church is able to give them regular ministrations. Our supply of books is exhausted, and if we are to send out the monthly boxes, it is necessary that kind friends help us. Therefore, I appeal for the kind help of your readers.

H. L. Nobbs, Lay Missioner,
All Saints' Church, Hanna, Alta.



COOKERY COLUMN

COCOA FRUIT BREAD


- 1 cup sugar
- 2½ cups graham flour
- ¼ cup Cowan Cocoa
- 3 tablespoons shortening
- ¾ cup walnuts
- ¼ teaspoon cinnamon
- 1 teaspoon salt
- 5 teaspoons baking powder
- 1 cup milk
- ¾ cup raisins
- 1 teaspoon vanilla

1. Mix and sift dry ingredients.
2. Add milk.
3. Add shortening, melted.
4. Add fruit and nuts, floured.
5. Turn into greased and floured pan.
6. Bake in a moderate oven twenty minutes.

COCOA BROWNIES

- ½ cup butter
- 6 tablespoons Cowan Cocoa
- 2 eggs
- 1 cup powdered sugar
- 1 cup flour
- ½ cup chopped nuts

Mix as for cake; spread batter on buttered tins as thinly as possible; sprinkle very finely chopped nuts on top. Bake in a very moderate oven till lightly browned. Cut in fancy shapes before removing from pan.



Send for recipe booklet to
THE COWAN COMPANY LIMITED
TORONTO




BRONZE MEMORIAL TABLETS

ROLLS-OF-HONOUR

Send your inscriptions
we will make you up a
Design and Price free

ARCHITECTURAL
BRONZE- & IRON-WORKS
LANSDOWNE AVENUE
TORONTO
Phone Kenwood 2008



BLYMYER CHURCH BELLS


Carry their message a'far and
bring to church those who might
forget. The sweet beauty of their
tone is irresistible. Bells made by the
Blymyer Process are better, more durable,
clearer, sweeter, and they cost no more.
Our Free Book tells all about Bells.
The Cincinnati Bell Foundry Co., Dept. B-111 Cincinnati, O.

Remarkable Growth of the Mutual

For a life insurance Company there is no such a thing as old age. The older the company the more strength and energy it acquires, providing it has experienced normal and healthy development such as characterized the first half century in the life of Canada's only Mutual.

This Company was incorporated in 1868, organized in 1869 and began writing business in 1870. Its steady and consistent progress has been phenomenal.

The figures from the successive reports suggest almost limitless possibilities of expansion in the coming years.



104

QUOTATION ANSWERED.

To The Editor, Canadian Churchman.

Sir,—A correspondent asks for a copy of a poem by St. Francis Xavier. It is given as follows in "The Priest's Book of Private Devotions."

O Deus, ego amo Te
Nec amo Te ut salves me,
Aut quia non amantes Te
Aeterno punis igne.

Tu, Tu, mi Iesu, totum me
Amplexus es in cruce,
Tulisti clavos, lanceam,
Multaque ignominiam,
Innumeros dolores,
Sudores et angores,
Ac mortem, et haec propter me,
Ac pro me peccatore.

Cur igitur non amem Te
O Iesu amantissime?
Non ut in coelo salves me,
Aut ne aeternum damnes me;
Nec praemii ullius spe,
Sed sicut Tu amasti me.

Sic amo et amabo Te,
Solum quia Rex meus es,
Et solum quia Deus es.

Hymn No. 115 in our Hymn Book is a translation.

R. E. Charles.
St. David's, London, Ontario.
Rev. D. S. Lloyd of Stoughton, Sask., has kindly sent in the same and the Rev. C. Paterson Symth, of Windsor, N.S.

Does Your
Church Need

- A New Bell?
- A New Organ?
- A Pulpit?
- A Font?
- A Memorial Window?
- A Memorial Tablet?
- Any Brass Work?
- Any Church Furnishings?

Consult the advertisements in this paper.

These are all old-established firms, and their products are to be found in English Churches throughout Canada.

Import
are in
R. DA
MANCH
MANCH
25 Wel
Seven large

We h
Manitoba
British Co
Househ
Apply to
610 YONC

GE
TORO
6

MOO
65 Vict

J. W
Lo
of
Bl
Gro
Exeter,

THOSE
S
E. C
WORDS
For C
CLE

We ha
wool
Ber
316

Importers of British Goods
 are invited to keep in touch with
R. DAWSON HARLING
 REPRESENTING
MANCHESTER SHIP CANAL CO.
MANCHESTER LINERS, LIMITED.
 26 Wellington St. E., Toronto
 Seven large Steamers with Canadian Service

We have through Cars leaving for
Manitoba, Saskatchewan, Alberta,
British Columbia & Los Angeles, Cal.
 Parties wishing to send
 Household Goods to these districts
 Apply to **M. RAWLINSON, LIMITED**
 610 YONGE ST. TORONTO

GEORGE KEEVIL
TORONTO OPTICIANS
 LIMITED
6 BLOOR ST. E.
 TORONTO

GEORGE, MOORHOUSE & KING
ARCHITECTS
 65 Victoria Street - Toronto
 Phone Main 6385

J. WIPPELL & CO.
 Limited
Lounge Suits
 of reliable quality
 Black from 5½ guineas,
 Grey from 6½ guineas.
 Patterns on application
 Exeter, and DUNCANNON ST. London
 CHARING CROSS, ENGLAND

THOSE STUDYING ECONOMY
 SHOULD APPLY TO
E. C. WHITNEY
WORDSLEY, STAFFS., ENGLAND
 For **CASSOCKS,**
SURPLICES and
CLERICAL CLOTHING


 We have a beautiful range of all-
 wool Suitings for Spring wear
 Prices moderate
Berkinshaw & Collier
 Merchant Tailors.
 316 Yonge Street, Toronto
 Phone Main 1499

All Over the Dominion

The Easter festival was joyously observed in St. James' Church, Parkhill, Ont. The church, which has been closed for some time for the purpose of renovation, looked very beautiful. The collections were exceedingly good. The choir were vested for the first time.

In the Church of the Ascension, Hamilton, on March 21st, the Rector presented a class of one hundred and seven persons for Confirmation. Fifty-seven of them were men and boys, and fourteen of them returned soldiers, who are members of the church.

The services at the Parish Church, Fredericton, N.B., on Good Friday were conducted by the Rev. H. E. Bennett, of St. John, N.B., and were largely attended. The speaker gave thoughtful addresses on the "Last Words from the Cross." The Three Hour Service was held in the Cathedral, the Bishop of Fredericton officiating.

At Christ Church Parish Hall, Belleville, on April 7th, the mortgage on the building was burned in the presence of the congregation. The Parish House was erected some six years ago under the rectorship of Rev. Dr. R. Blagrove, now Rector of St. Mark's, Parkdale, Toronto. Dr. Blagrove performed the ceremony. A men's banquet marked the occasion.

On Easter Day two war memorial shields were dedicated in St. John's and Christ Churches, on the Six Nation Reserve, Brantford, in memory of five Indian soldiers of these two congregations who died overseas. The Rev. Edwin Lee conducted the ceremony, and in St. John's was assisted by the brother of one of the fallen men. No less than seven men in this family enlisted. Six went overseas, two were wounded and one killed. In Christ Church a sister of the deceased soldier unveiled the shield. These two Indian congregations have subscribed \$666 towards the Forward Movement.

A cathedral service, unique in the annals of the city, was held on April 11th in Christ Church Cathedral, Montreal, as a memorial of the thousand officers and men of the Canadian Grenadier Guards who fell in the war. For the first time in the history of the cathedral a military band played in the church in full parade uniform, while also for the first time a corps of buglers at the conclusion of the service sounded the "Last Post." Among the officers attending the service was Major-General Sir David Watson, of Quebec, who commanded the division in which the Guards served at the front.

Canon J. R. De Wolfe Cowie dedicated some months ago, in the parish church at Fredericton, N.B., a hand-carved, solid oak prayer-desk and stall, given by the family in memory of Lieut. Charles Hamilton Hobkirk, 25th Battalion, C.E.F., who was killed at Courcellette, September 17th, 1916, and also in memory of his sister, Constance Marion Hobkirk, who died in Fredericton on June 17th, 1915, aged eight years. On the prayer-desk is a brass plate bearing the texts, "Well done, good and faithful servant; enter thou into the joy of Thy Lord, also, 'Jesus called a little child unto Him.'"

In spite of the wintry conditions, the services on Good Friday and Easter Sunday in St. John's Church, Port Arthur, Ont., were well attended, the total attendance at the three services on Easter Day num-

bering over 800, with over 300 communicants, and offerings considerably over \$500. It was the opinion of many who were present at the Easter services that, from every point of view, the services were the most inspiring that they have remembered in the history of the parish. The Rev. Owen L. Jull, the assistant Priest, has been in charge of the parish since the departure of the Rector, and is keeping up the interest of the parish splendidly.

An impressive memorial service and unveiling of a tablet erected to the memory of Lieut.-Col. Joshua Wright and his two sons, Major Gordon Brooks Wright, D.S.O., 2nd Division Engineers, and Major Joshua Stanley Wright, 50th Battalion, Calgary, took place in St. James' Church, Hull, Que., on April 11th. Lieut.-Col. Wright, one of the oldest residents of Hull, a veteran of the Northwest Rebellion, and a grandson of the original Pioneer Wright, died in 1907, and his two sons were killed in action in the late war, Major Gordon Wright, 1915, and Major Stanley Wright in 1916. The unveiling of the tablet was performed by Major-Gen. Sir Wiloughby Gwatkin, K.C.M.G.

The annual Easter Monday vestry meeting of St. George's Cathedral was adjourned for a week to enable the people of the congregation to say farewell to the Rev. A. F. C. Whalley, Priest-Vicar of the Cathedral, and Mrs. Whalley, who are leaving for Brockville, where Mr. Whalley has been appointed Rector of St. Peter's Church. After the Dean had spoken in appreciation of Mr. Whalley's five years' work, Miss Macauley presented Mrs. Whalley, on behalf of the women of the parish, with a handsome silver tea service on a mahogany tea wagon, assuring her of their love and regret at her departure. The warden, on behalf of the men of the parish, presented Mr. Whalley with a purse of gold.

"The Conditions of the Poorer and Congested Parishes in and about the City," "What Should be Done to Follow up the Forward Movement?" "Should the Name of Our Church be Changed, and if so, What Should it Be?" "How Can the Facts Concerning the Various Missions of the Church at Home and Abroad be Best Made Known to the Members of the Church?" are some of the subjects to be discussed at the lay delegates' meeting before the Synod at Montreal. A lay delegates' luncheon at the Windsor Hotel has been arranged at which the delegates coming from the country will be the guests of those living in the city. The special speaker on this occasion will be Warwick F. Chipman, Esq., K.C.

On a recent Sunday the Lord Bishop of Ontario held an Ordination in the morning and a Confirmation in the evening at St. George's, Trenton, Ont. The Rev. F. L. Barber was the special preacher, and his sermon was full of good advice. After the presentation of the candidate, Rev. J. T. Robbins, incumbent of the Mission of Bannockburn, by the Rev. Canon Armstrong, the Bishop intoned the Litany. In the evening the Rector presented nineteen candidates for Confirmation. The Bishop gave an address. The church was taxed to its utmost capacity, both morning and evening. The Bishop referred to the remarkable result attained in this parish in connection with the A.F.M. appeal, stating that St. George's parish stood almost at the top of the list, as far as their percentage over their allotment was concerned.

To Spend the Best Years
 of one's life in acquiring property and leave it all in jeopardy when it might be secured by Life Insurance is, to say the least, unbusinesslike.
 A sufficient Life Policy has kept intact many an estate which would otherwise have gone to ruin for want of ready cash at the right time.
 The Great-West Life issues Insurance on most attractive terms.
 Rates on request.
THE Great-West Life Assurance Company
 DEPT. "C"
 HEAD OFFICE - WINNIPEG

Toronto Carpet Telephone 2686
 Altering Carpets a specialty **Cleaning Co.**
 67 LOMBARD STREET

INCORPORATED A.D. 1833.
BRITISH AMERICA ASSURANCE COMPANY
 Fire, Marine, Hail and Automobile Insurance
 HEAD OFFICES:
 Corner Front and Scott Streets
 TORONTO

Why Are You Holding Back on Your Catalogue? Phone: Main 7404
GET BUSY
 We have one of the largest and best-equipped plants in the business for the prompt production of catalogue, commercial and fine job printing in one or more colors.
The Monetary Times Printing Company, of Canada, Limited
 Corner Church and Court Streets, Toronto, Canada

You be the judge
PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.
 The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.
The Standard Fuel Co. of Toronto LIMITED
 Tel. M. 4103.

kable of the ual
 ance Company a thing as old he company the and energy it ing it has ex- h and healthy h as character- alf century in anada's only
 was incorporat- ized in 1899 ing business in and consistent m phenomenal.
 the successive almost limit- of expansion ears.
 al Life nada Ontario
 ANSWERED.
 adian Churchman. ndent asks for a by St. Francois en as follows in c of Private De-
 Te salves me, antes Te ne.
 totum me ruce, nceam, iniam, s, res, aec propter me, tore.
 mem Te me? alves me, damnes me; s spe, isti me.
 o Te, meus es, sus es.
 our Hymn Book
 R. E. Charles. l, Ontario. rd of Stoughton, sent in the same aterson Symth, of
 ur ch Need
 ? an ?
 Window ? Tablet ? Work ? Furnishings ?
 iverisements in old-established oducts are to be urchase through-



TO SAVE—

It is no less a duty to save now than during the war. Every Canadian owes it to his country and to himself to put aside a part of his earnings regularly. Open a Savings Account with this bank, where your money will be absolutely safe and receive interest compounded half-yearly.

THE CANADIAN BANK OF COMMERCE

PAID-UP CAPITAL \$15,000,000
RESERVE FUND \$15,000,000

Fortune Is Built On Saving

If you have to work hard for your money make your money work hard for you.

Our Savings Department pays 3% per annum and this interest is added to your principal twice a year.

THE DOMINION BANK

The Imperial Trusts Company OF CANADA



Established 1887
15 Richmond Street West
4% Paid on Deposits

OFFICE HOURS:
10 to 4.
Sats., 10 to 1.

Accounts of Individuals and Corporations invited.
Company's Offices situated in the heart of Shopping District—Opposite Simpson's.
Foreign Drafts and Exchange.
Mortgages, Bonds and Securities Purchased for Cash.

Milnes Coal

Quality and Service of The Very Best
HEAD OFFICE 88 KING STREET EAST
TELEPHONE MAIN 5596

HALIFAX NOTES.

All the churches report record number of communicants and large offerings, with the largest congregations in many years. At the Cathedral of All Saints the number of communicants was about 900, while the congregations at 11 and 7 taxed the seating capacity of the church. Dean Llwyd preached.

At Trinity the services were, from all points of view, a record, the number of communicants being over 230.

At St. Mathias', the communicants numbered over 500, or the largest number in the history of the church. The service of the Sunday School was a historic one, the attendance being so large that many were unable to secure seats.

The festival was royally celebrated at St. Paul's Church by crowded congregations, good music, congregational singing, liberal offerings, and the largest number of communicants in the history of the parish. Archdeacon Armitage preached. Holy Week was marked by four services every day. At the children's services tableaux of the non-Christian races were presented each day.

The unveiling of the soldiers' memorial window at St. George's Church on Easter morning was one of the most impressive ceremonies witnessed in Halifax. The congregation was very large, and the music and sermons throughout the day were of high order. Capt. (Rev.) A. E. Andrew, M.C., of Pictou, preached in connection with the unveiling ceremonies. The memorial window was unveiled by Lieutenant-Governor Grant, who was escorted down the aisle and within the chancel by two of the churchwardens and two soldiers and two sailors, representing the two branches of the service. Following the unveiling ceremony, His Honour delivered a short address. His Worship the Mayor was also present, and among others invited were representatives of the G.W.V.A., the naval and military units and city aldermen. The collection of St. George's Sunday School was the largest ever collected, and the number of communicants was the largest since the Rector commenced his ministry there.

QUEBEC NOTES.

The Summer School, held under the joint auspices and for the benefit of the Dioceses of Montreal and Quebec, will be held at Knowlton from Monday, June 28th, to Saturday, July 3rd. Among the leaders of the School will be the Dean of Quebec; Canon Willis, of Montreal; Professor Burt, of Bishop's College, Lennoxville; Rural Dean Kelley, and Rev. E. K. Moffatt, of Quebec.

At a meeting of the Central Board of the Church Society of the Diocese of Quebec, held on the 6th of April, the laymen, chiefly of the city of Quebec, presented the Bishop with a cheque for over \$100,000 in response to an appeal which he made a little over a year ago on behalf of the salaries of the clergy, the Pension and Widows' and Orphans' Funds of the diocese.

The Ven. Archdeacon Robinson, of Montreal, addressed a body of clergy and laymen in the Church House, Quebec, recently on the ways of operating what is known as the "Budget System" in the diocese. Archdeacon Robinson is the organizer for the Diocese of Montreal, and advocates it as the most efficient and business-like system.

The Bishop has called the Synod of the diocese to meet in the city of Quebec on Tuesday, June 1st, 1920.

The financial returns of the Anglican Forward Movement for Quebec to April 1st had reached the sum of \$193,000, the diocese having exceeded its objective by over \$100,000.

The total amounts subscribed by the members of respective parishes

to the recent Forward Movement campaign was mentioned in several cases, and the statement in this respect afforded much satisfaction. In each instance the subscriptions received were considerably more than the sum allotted. The Cathedral of the Holy Trinity subscribed \$90,000, or \$68,000 over allotment; St. Matthew's Church gave \$16,300, being \$6,300 over allotment; Trinity Church, which was asked to subscribe \$6,500 returned \$14,000, whilst St. Peter's Church raised \$1,234, which amount was \$934 more than its allotment. Thus the loyalty and devotion by the members of the Anglican community in this city to their Church has been proved in no uncertain manner, and the result of the campaign has reflected the utmost credit upon clergy and laity alike. The vestry meetings, which were well attended, were presided over by the Rectors of the various parishes.

SCHEDULE OF STIPENDS FOR SASKATCHEWAN.

The following revised schedule of stipends was adopted by the Executive Committee and becomes operative from April 1st, 1920:—

	Schedule Rate Augmented	
	per Month.	Rate.
Students	\$40	\$50
Catechists	50	60
Deacons	60	85
Priests	75	100

Augmentation grants are limited as follows:—

Students (five months)	\$50.00
Catechists	100.00
Deacons, single	100.00
Deacons, married	150.00
Priests, single	100.00
Priests, married	150.00
Priests, two or more children	300.00

Augmentation grants are payable quarterly one month after the close of each regular quarter, provided (a) the extra-parochial apportionment due to the end of the quarter has been received at Synod Office; (b) a statement has been received on the forms provided, showing that at least the amount of stipend due on assessment to the end of the quarter has been paid to the incumbent, and (c) the vestries concerned undertake to find during the year the amount required of them for augmentation, or at least a sum equal to the augmentation grant. Vestries are authorized to pay, and clergy to receive, without reduction of either stipend or augmentation grant sufficient to bring stipends up to \$1,200 for Deacons and \$1,500 for Priests. Authority was given to deal with exceptional cases on the recommendation of the Bishop or Archdeacons. Congregations are expected to find, where possible, the extra sum required to bring the stipend up to the augmented rate.

PALM SUNDAY IN WINNIPEG.

Chief among the special services which marked the celebration of Palm Sunday was the Confirmation service held by His Grace Archbishop Matheson in Holy Trinity Church. Thirty-two candidates were presented by Rev. W. J. Southam, the Rector. To these Archbishop Matheson made clear the meaning of the Confirmation service as a breaking down of the spirit of reservation and open confession of Christ, and being linked in full membership with the Church of England. Rev. Dr. R. C. Johnston preached in All Saints'. At St. Michael and All Angels' there was a special processional service, followed by the distribution of palms, and at St. Cuthbert's Church a processional service, followed by the ceremony of blessing the palms.



Trinity, in a heal Rev. Mar increased St. Tho meeting Thomas' and the r standing

St. Pete meeting Peter's C recently. showed a

St. Ma financial 491 had sources, bills a bal

Christel ericton. ed that t velope co of church during th

St. Joh church do etc., but trustees General the church

St. Paul reported the histor ditional \$ the Rector arium of Hibbard.

St. Ma reported th the larg church. tended to ties, the warden. church ar \$7,000. C given to

St. Jud was one meetings and the ticularly ing was t the church

The Ea gation of ton, St. voted th a \$300 i decided to hall. It v had been that the all past r

Christ ericton. of Christ cial state total rec envelope 009, and \$1,666. T vance in 1914, and to \$2,065.

St. Joh John's (only bus election On accou of mem journe election v trymen v tion of d vote at tended to

St. M church f

Maritime Vestry Meetings

Trinity, Sussex.—The finances were in a healthy condition. The Rector, Rev. Mansel Shewen's, salary was increased by \$200.

St. Thomas, Stanley.—The Easter meeting of the congregation of St. Thomas' Church was held recently, and the reports showed the financial standing of the church to be good.

St. Peter's, Springhill.—The Easter meeting of the congregation of St. Peter's Church, Springhill, was held recently. The financial statement showed a very satisfactory condition.

St. Mary's Parish, Devon.—The financial statement showed that \$1,491 had been received from all sources, and that after paying all bills a balance of \$100 was on hand.

Christchurch Parish Church, Fredericton.—The treasurer's report showed that the loose offerings and envelope contributions towards support of church had increased materially during the past year.

St. John Baptist, St. John.—This church does not elect churchwardens, etc., but is governed by a board of trustees and a finance committee. General matters in connection with the church were discussed.

St. Paul's, Rothesay.—The year was reported to be the most successful in the history of the church, and an additional \$200 per year was voted for the Rector's stipend and an honorarium of \$100 was voted to Rev. Dr. Hibbard.

St. Mary's, St. John.—It was reported that the credit balance was the largest in the history of the church. Votes of thanks were extended to the various Church societies, the choir and the retiring warden. The total receipts of the church and Sunday School were over \$7,000. One thousand dollars were given to missions and relief work.

St. Jude's, St. John.—The meeting was one of the best-attended Easter meetings ever held in the church, and the financial standing was particularly gratifying. The Easter offering was the largest in the history of the church.

The Easter meeting of the congregation of St. George's Church, Carleton, St. John, N.B., unanimously voted the Rector, Rev. Sampson, a \$300 increase in his salary, and decided to build a new Sunday School hall. It was announced that the year had been a very successful one, and that the Easter collection exceeded all past records.

Christ Church Cathedral, Fredericton.—At the annual Easter vestry of Christ Church Cathedral the financial statement for the year showed total receipts from voluntary and envelope collections to have been \$4,009, and from special collections, \$1,666. There has been a steady advance in offerings since December, 1914, and the increase now amounts to \$2,065.

St. John's, St. John.—At the St. John's (Stone) Church meeting the only business transacted was the election of delegates to the Synod. On account of the small attendance of members the meeting was adjourned until a later date, when the election of church wardens and vestrymen will take place, and the question of deciding whether the right to vote at parish meetings shall be extended to women will be considered.

St. Mary's, Chatham, N.B.—The church finances are in an excellent

condition, there being a credit balance of more than \$250. The offerings for the past year were \$540 more than the previous one. The subscriptions to the Forward Movement amounted to \$2,318.

St. Paul's, Hampton.—The meeting at St. Paul's Church, Hampton, was very well attended, many ladies being present, this being the first meeting at which they were allowed to vote in Church matters. The reports which were received were very satisfactory, and showed that large sums had been raised during the year. The Rector's salary was increased to \$1,500. Provisions were made last evening for the erection of a brass tablet in the

parish church in honour of the men who fell in the great war, and also an honour roll of those members of the church who enlisted.

St. Luke's, St. John, N.B.—The reports showed that the church during the past year had given to missions the sum of \$4,475. The Easter collection amounted to \$1,305, in the Sunday School to \$116, and that the collection from St. Cuthbert's Chapel of Ease would probably bring the total for the day up to \$1,500. The meeting ordered the incoming vestry to proceed with necessary repairs to and to paint the interior of the church. The receipts for the year were \$11,306. It was

voted to increase the Rector's salary by \$300 and the curate's by \$200.

PROGRESS AT THREE RIVERS.

The attendance at each of the three regular Easter services, as well as at the children's service, was the largest of which there is any record in the parish; and the number of communicants and the Easter offerings were proportionately large. The Psalms, Canticles, etc., were sung to special settings, which, together with the anthem and joyous Easter hymns, made the comforting Resurrection message more emphatic.



"So This Is Your Birthday, Grandmother"

"YES, dearie, I am seventy-five years old to-day. It doesn't seem possible, for I don't feel old."
"And you certainly do not look old."
"Were you never sick, grandmother?"
"Oh, yes, indeed, there was a time in my life when I never expected to live to be fifty, say nothing about seventy-five. When your mother and my other children were small I had my hands full and got run down in health. I got so nervous that I could not sleep and had frequent headaches. Every little thing the children would do seemed to annoy and worry me until, finally, I gave out entirely, and was in bed for months with nervous prostration."
"Did you have a doctor?"
"Yes, dearie, I had two or three doctors, but they only told me that it would take a long time for me to regain strength. One day your grandfather came in with some of Dr. Chase's Nerve Food. He said some one told him that it would cure me, and he went away to the drug store and bought half a dozen boxes."
"What did your doctor say about using it?"
"Well, what could he say? He only said that he had done all he could, and that he

had run across a great many cases in which the Nerve Food had been used with excellent results. So I began using Dr. Chase's Nerve Food, and it was not long before I was on the way to health and strength."
"And did it cure you?"
"Well, the best evidence is that I am here to-day, well and happy, after all these years. And I am more than ever enthusiastic for Dr. Chase's Nerve Food, for I have used it several times during the last few years when I felt that I needed some assistance to keep up vitality. As a person gets older I think their blood gets thinner, and they seem to need something like Dr. Chase's Nerve Food to increase their strength and vigor."
"That is something worth knowing, grandmother."
"If you will take my advice, dearie, you will not forget about Dr. Chase's Nerve Food when you get run down, tired out and nervous. This has been my advice to a great many people, and I know that it has done them good."
Dr. Chase's Nerve Food, 50 cents a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.

April 15, 1920.

Forward Movement mentioned in this report satisfaction. In subscriptions considerably more than The Cathedral of subscribed \$90,000, lotment; St. Mat- ve \$16,300, being nt; Trinity Church subscribed \$6,500 whilst St. Peter's 34, which amount an its allotment nd devotion by the nglican community r Church has been rtain manner, and campagn has re- credit upon clergy ie vestry meetings tended, were pre- the Rectors of the

STIPENDS FOR SHEWAN.

revised schedule of ted by the Execu- id becomes opera- t, 1920:—

Rate	Augmented
Single	Married
\$ 50	\$ 60
60	70
85	100
100	112

grants are limited

(ths)	\$ 50.00
.....	100.00
.....	100.00
.....	150.00
.....	100.00
.....	160.00
ore children	300.00

grants are payable nth after the close quarter, provided rochial apportion- end of the quarter d at Synod Office; as been received on d, showing that at of stipend due on end of the quarter the incumbent, and oncerned undertake e year the amount for augmentation, equal to the aug- Vestries are au- nd clergy to receive, of either stipend grant sufficient to to \$1,200 for Dea- r Priests. Authority al with exceptional mmdation of the leacons. Congrega- l to find, where pos- um required to bring the augmented rate.

Y IN WINNIPEG.

he special services celebration of Palm Confirmation ser- s Grace Archbishop oly Trinity Church. lates were presented outham, the Rector. hop Matheson made of the Confirmation aking down of the ion and open confes- nd being linked in with the Church of Dr. R. C. Johnstone l Saints'. At St. l Angels' there was ssonal service, fol- distribution of palms, bert's Church a pro- e, followed by the sing the palms.

The Finest and Purest Tea Sold

"SALADA"

There is genuine and unmistakeable pleasure in its daily use.

Black - Green } Try a packet from your grocer,
or Mixed } but be sure it's "Salada" B 516

HARKEN

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

Write to-day for our Booklet
"MAKING YOUR WILL"

THE
TORONTO GENERAL TRUSTS
CORPORATION

Head Office: Cor. Bay and Melinda Streets, Toronto
Branches: OTTAWA WINNIPEG SASKATOON VANCOUVER

A Spring and Summer of Perfect enjoyment

RIDE A

Planet Bicycle

FOR
Health — Comfort — Enjoyment

No other form of exercise or recreation is so invigorating and pleasant.

The easy riding qualities of the "PLANET" are the result of years of experience in bicycle building. It makes you independent of street cars and is always at your service.

Prices, including mud-guards and coaster brake, from

\$45.00 to \$60.00.

The Planet Bicycle Company 69-71 Queen St. East
TORONTO



FOR YOUR CONVENIENCE

Simply just sign the coupon, pin a bill to it and mail it now.

CANADIAN CHURCHMAN,
Toronto, Ontario.

I have pinned \$... to this coupon, please send me the Canadian Churchman for
6 months (26 times) \$1.00.
one year (52 times) \$2.00

Name

Address

*The Synod of
Edmonton*

The biennial meeting of the Synod of the Diocese of Edmonton took place March 2-4. After the Bishop's charge in Holy Trinity Church, the business sessions were held in All Saints', temporary quarters, in the Cattlestock block. There was an attendance of about twenty clergy and twenty-five lay delegates.

J. Harwood Gamble was elected secretary-treasurer of the diocese at the opening morning session, with a vote of appreciation of his past services.

The welcome of the Synod has been extended to a number of new or newly returned clergymen since the last meeting, as follows: E. Pierce-Goulding, George Wright, W. H. Morgan, C. F. A. Clough, Walter Mather, R. E. Randall, B. H. Nugent-Wilson, David Pierce-Jones, George Roe, C. T. Allwork and L. H. Lang.

A change in the bounds of the Edmonton diocese will be asked for as a result of action taken at the closing meeting of the Synod, Thursday. The diocese at present does not correspond with the bounds of the province, east and west, and it was decided to ask the provincial Synod to alter its boundaries, so that this might be overcome.

Rev. T. W. Scott presented a report on Sunday school work in the diocese. There were twenty-four schools, he said, with a roll of 1,744 scholars and 152 teachers. In addition, there were four girls' and two boys' clubs.

The work being carried on by the Edmonton mission was referred to appreciatively. A report submitted by Rev. R. H. Robinson stated that the staff was seriously depleted at present, four clergy having to carry on the work formerly done by four times that number. Services were, nevertheless, being held in twenty-six different centres. The Synod passed a resolution appreciating the work of the mission, past and present.

One of the principal questions discussed at the recent meeting of the Synod of the diocese of Edmonton was the provision of an Anglican college at the University of Alberta. Prof. J. B. Bickerstett, who has done much to further the above scheme, addressed the house on the plan at the invitation of the Synod. The scheme provides for the erection of a college to be named Saint Aidan's Anglican College, residential and not theological in character, which shall be open to all students without distinction, but which will be definitely Anglican in its religious atmosphere and management. The estimated cost for building such a college would be \$200,000 to \$250,000. As 80 to 100 students had recently been unable to obtain accommodation in the university buildings, it was reasoned that a college built for housing 60 students would find little difficulty in becoming fully occupied.

Bishop Gray was accorded, at the close, a vote of thanks for his able chairmanship of the meeting.

The Grace Church vestry, Brantford, Ont., received a cheque for \$16,000, complementing \$5,000 paid off the rectory and other debts, clearing all mortgages on Grace Church property. The occasion was one of general rejoicing by the congregation at a social evening after the annual vestry. It was announced by Rev. Canon J. B. Fotheringham that Rev. A. N. Hoath, a graduate of Trinity College, would assume the duties of curate of Grace Church on May 1st. It is proposed to secure a deaconess next September.

Easter Vestries

The vestry of All Saints' Church, Windsor, Ont., have increased the salary of Rev. Canon Arthur Carlisle, Rector, to \$5,000.

At the annual vestry meeting of Old St. Paul's Church, Woodstock, Ont., the Rector, R. H. Shaw, was in the chair. The financial report was a very satisfactory one.

At a congregational reception at Christ Church Cathedral, Ottawa, Mr. Macpherson, the people's warden, presented a report, laying forth the scheme of work to be carried out this summer in the renovation of the church.

The annual vestry meeting of St. Mark's Church, Barriefield. The treasurer presented the report, which was one of the best of years. The total receipts were \$1,944.55, which did not include \$165 to missions, besides the other cononical collections and various outside objects. The Rector, Rev. A. O. Cooke, spoke of the magnificent response to the Forward Movement to which the parish had contributed \$1,126. The mortgage on the Rectory property, amounting to \$700, was paid off during the year, leaving the parish free from debt. The special Easter offering amounted to \$123. The Rector's salary was increased \$200. The advisory board has in hand the placing of a new heating system in the church, also of cleaning and decorating the interior of the church.

REPORTS OF HAMILTON, LONDON AND KINGSTON VESTRY MEETINGS HELD OVER.

At the funeral of the late Judge Savary, in Annapolis Royal, N.S., Rev. T. C. Mellor preached from the text, Psalm 73:24. He made warm reference to the character and work of the deceased, and quoted at the close the lines written by the Judge's daughter while in great physical weakness:—

Let me go, for the day breaketh,
And the night of pain is o'er;
Let me go, for the light is shining—
Shining on the golden shore.
Let me go, far o'er the river.
See! The bright and morning star
Lighth up the path to Heaven,
Brightly beaming from afar.
Let me go, for the day breaketh
And the shadows flee away;
Oh! I fain would see the glory
Of our God's eternal day.

FROM WEEK TO WEEK.

(Continued from page 249.)
things, ayes, and Christ-like things for a world of workers. Is there any glory, any statesmanship or vision in allowing the union club room to lead the banqueting hall in its interest in the public weal? The policy of sitting still and denouncing this or that reform and finally yielding when compelled to do so is a pitiable position to take. No man, or set of men, who are prospering through the toil and co-operation of other men, can possibly hope to stand in public favor, unless they are planning for the betterment of fellow-citizens generally. At a time when reckless revolution is in the air can't these men see that their own safety is at stake, even if their sense of justice is not aroused. May we not hope that from henceforth in the conventions and assemblies of our industrial princes, and financial leaders there will be an adequate place on every programme devoted to the consideration of the welfare, happiness, progress, of the people, generally, quite apart from the thought of dividends? "SPECTATOR."

ADVI
One cent
address. C
ment inser
Address C
ment. T
MAN. Tor

A S tutor o
French lad
French testim
grees. Box 731

ORGANIST
Church. R
manual pipe o
Vestry Clerk.

THERE will
fortable, fo
Toronto. Onl
need apply. E

WANTED, A
F. W. Jc

WANTED, a
boarding
Mistress and
Science. App

VACANCY in
of English
dian Churchm

A JUNIOR
school.
of testimonial

YOUNG ME
Auxiliary
quires the ser
teurs, for five
Those with a
preferred. C
District Secr
Alberta.

MATRON
Apply, J

SPEAKERS
erial for le
articles. We
by numerous
Research Bu

CHUI
of all k
189 E;

HI
LOC
Ideal winte
of Canada.
Country a
viceto Han
Drawer 12

Nurses ca
without le
sent free.
149, Toront

Establis
CO

Private

MOTOR
YOF

UNDER
1202

Estries

l Saints' Church, ve increased the n Arthur Carlisle, estry meeting of urch, Woodstock, H. Shaw, was in cial report was a e.

nal reception at thedral, Ottawa, he people's war- port, laying forth to be carried out renovation of the

ry meeting of St. Barrielfield. The the report, which st of years. The \$1,944.55, which 5 to missions, be- nonical collections de objects. The . Cooke, spoke of p- nse to the For- which the parish 1,126. The mort- ctory property, was paid off dur- ng the parish free ecial Easter offer- 123. The Rector's ed \$200. The ad- a hand the plac- g system in the aning and decorat- f the church.

LAMILTON, LON- GSTON VESTRY HELD OVER.

of the late Judge polis Royal, N.S., preached from the He made warm character and work and quoted at the ten by the Judge's in great physical

day breaketh, of pain is o'er; e light is shining— golden shore. er the river. t and morning star th to Heaven, ng from afar. a day breaketh vs flee away; see the glory ernal day.

K TO WEEK. rom page 248.) Christ-like things workers. Is there statesmanship or ng the union club banqueting hall in e public weal? The still and denouncing m and finally yield- ed to do so is a pit- ake. No man, or ses prospering through -operation of other y hope to stand in ss they are planning nt of fellow-citizen- time when reckless the air can't these sir own safety is at heir sense of justice ay we not hope that in the conventions of our industrial ancial leaders there uate place on every ted to the considera- are, happiness, peo- ple, generally, quite thought of dividend?

"SPECTATOR"

CLASSIFIED ADVERTISING RATES

One cent for each word including the address. Cash with Order. No advertisement inserted for less than 25 cents net. Address Classified Advertising Department. THE CANADIAN CHURCHMAN, Toronto.

AS tutor or companion, from May 15th, young French lady, University teacher, English and French testimonials. French and Canadian degrees. Box 731, Canadian Churchman.

ORGANIST wanted at once for St. Paul's Church, Runnymede. Free use of new two manual pipe organ. State salary, and apply to Vestry Clerk, 150 Evans Avenue, West Toronto.

FOR RENT

THERE will be for rent about May 15th a comfortable, four-room flat in north-west section Toronto. Only quiet, well-recommended people need apply. Box 11, Canadian Churchman.

WANTED, Assistant Priest. Write Archdeacon F. W. Johnson, Moose Jaw, Sask.

WANTED, after the summer holidays, in a boarding school in Toronto, an able French Mistress and an experienced Teacher of Domestic Science. Apply Box 14, Canadian Churchman.

VACANCY in September for a first-class Teacher of English Literature. Apply Box 14, Canadian Churchman.

A JUNIOR MISTRESS wanted in a private school. State qualifications and send copy of testimonials. Box 14, Canadian Churchman.

YOUNG MEN WANTED. The South Alberta Auxiliary of the Canadian Bible Society requires the services of three young men, as color- bearers, for five months, May-September, inclusive. Those with a knowledge of more than one language preferred. Communicate with Rev. H. D. Marr, District Secretary, 706 Centre Street, Calgary, Alberta.

WANTED

MATRON wanted for a Children's Home. Apply, X.Y.Z. this office.

SPEAKERS, LECTURERS.—We prepare material for lecturers, sermons, addresses, special articles. We render scholarly service. Endorsed by numerous patrons; Established 1904. Authors' Research Bureau, 500 Fifth Ave., New York.

CHURCH EMBROIDERY

of all kinds done by MISS GOING, 189 Earl Street, Kingston, Ont.

HEALTH RESORTS

LOCH SLOY REST HOME

Ideal winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. For descriptive pamphlet, Drawer 126 Winona, Ont.

NURSING

Nurses can earn \$15 to \$30 a week. Learn without leaving home. Descriptive booklet sent free. Royal College of Science, Dept. 149, Toronto, Canada.

Established over 30 years Phone N. 331

COLIN E. BURGESS (HOPKINS-BURGESS) UNDERTAKER

529 Yonge Street Private Chapel Private Mortuary

MOTOR AMBULANCE. Phone N. 4400

YORK BURIAL CO.

W. N. KNECHTEL UNDERTAKERS AND EMBALMERS 1202 Yonge Street, Toronto, Ont.

Birds of the Merry Forest

By LILIAN LEVERIDGE

[COPYRIGHT APPLIED FOR]

CHAPTER IV.

A Tired Little Boy.

SEVEN sevens are forty-nine, seven eights are fifty-six, seven nines are—seven nines are— Dimple, how much are seven nines?" "Hush!" whispered Dimple. "We mustn't talk in school, you know. Look at your book."

"I'm tired looking at my book. It makes my head go round. I'm awful sick of lessons, Dimple. Seven sevens are forty-nine, seven eights are fifty-six, seven nines are—"

"Chick-a-dee-dee-dee!" Boy Blue and Dimple looked up with a smile of joy. There was their dear little bird friend on the window ledge outside, looking right in at them.

"Please, teacher," said Boy Blue, holding up his hand, "may I open the window. Here's the bird wanting to come in."

Miss Miller nodded assent, and the twins together raised the window sash a wee bit. It was a big effort for Boy Blue, and quite took his breath away, but the bird wouldn't come in.

"Chick-a-dee-dee-dee!" it said. "Come out, Boy Blue. Come out to the Merry Forest and visit us birds. We'd love to have you, and we'll be as good to you as you were to me yesterday. Come on out."

Boy Blue was certainly surprised to hear the bird talking like that. He wondered if he was dreaming; he felt as if he were. But he answered in a low tone, "Oh! I can't, Birdie. I've got to learn the seven times table, and it's awful hard, but I'd like to go with you."

"Never mind the seven times table," coaxed the bird. "Come on out."

Boy Blue felt very queer. The room seemed to be rocking like a boat on the water, and it made him dizzy. A blue mist blurred the faces of the other children. It grew darker and darker. Then the light suddenly went out and he fell asleep.

When he awoke he was just dreadfully tired—almost too tired to open his eyes. But he heard Dimple asking him in a coaxing voice to wake up, so just to please her he tried hard to raise his heavy eyelids.

When at last he succeeded he found himself lying on the floor, up near the paltform, with the teacher's coat under him and her fur muff for a pillow. His face felt damp, and the teacher was rubbing his hands.

"There; that's right!" she said, gently. "You'll soon be as chirpy as a sparrow. Take a little drink," and she held a glass of cold water to his lips. "Do you feel better now?"

"A little," he replied, "only I'm awful tired. It's funny I went to sleep in school. I didn't mean to, teacher."

"I know you didn't, dear, and it's all right. I expect your Daddy will be along soon. Jimmie went for him, and until he comes you just lie still and rest."

In a few minutes there was a jingle of sleigh bells, and in came Daddy, looking very worried and anxious. "How is the boy?" he asked the moment he stepped inside.

"He's coming round all right," Miss Miller answered, "and I think he will be quite bright as soon as he gets out into the air."

Daddy strode across the room and lifted Boy Blue in his big, strong arms. "What happened you, son?" he asked, tenderly.

"I don't know, Daddy. I just got awful tired and sleepy and couldn't stay awake. But I'm nearly all right now. I'm glad you came, so Dimple and me can have a ride home."

The teacher brought his coat and cap and mittens, and helped Daddy put them on, and by that time Dimple was ready, too.

"Good-bye, teacher," said Boy Blue, as they went out. "Your muff made a nice, soft pillow, but I like my Daddy's shoulder best."

Daddy kept the boy in his arms as he drove along the white woodland rode. Neither of them talked very much. Only once, when they passed some chattering chickadees on a spruce tree, Boy Blue lifted his head and asked his sister, "Dimple, did you hear what that chickadee said to me—the one that came to the window just before I went to sleep?"

"No," said Dimple. "What did it say?"

"It wanted me to come on out into the Merry Forest for a visit. I said I had to study the seven times table, and it told me not to mind the seven times table, but come on out."

"I didn't hear it. I wish I had," Dimple replied, wistfully.

"Wasn't it funny, Daddy," Boy Blue whispered, "that the bird should talk to me like that?"

There was a very grave and worried look in Daddy's eyes as he glanced down at the little, pale face on his shoulder. "Hush!" he answered. "You know birds can't talk. You were dreaming."

"Maybe," said Boy Blue, doubtfully; "but I hadn't gone to sleep then. I was wide awake."

"Well, don't talk any more now," and Daddy silenced the child's lips with a kiss.

Mother was waiting with open arms at the door, and very soon her tired, little boy was resting comfortably on the softest cushions in the cosy corner by the open fireplace. She brought him a bug cup of hot milk and some dainty slices of thin bread and butter. He drank the milk, but didn't want the bread and butter, not even when she put sugar on it.

When Daddy came in, after putting up the horse, and saw that untasted plate of bread and butter, he turned to Mother and asked her, "What do you think of sending for Dr. Wise?"

"I would if I were you," she said.

So the doctor came. Dr. Wise, tall, ruddy and youthful, was like a big, jolly schoolboy himself, and he seemed to carry a bit of breeze and sunshine with him wherever he went.

As soon as he had gone, Boy Blue, who had been put to bed in his own little blue and white room, sent for his sister.

"Dimple," he said, as soon as she appeared at the door, "come here and sit on the bed where I can see you. I want to talk to you, and I'm too tired to turn my head."

Dimple was up beside him in a moment. "What did he do to you?" she asked.

"Do? Nothing—only talked. Do you know what he said, Dimple?"

Dimple shook her head.

"He said I was to have a year's holiday from school—a whole year! Just think of it!—and be out doors a lot."

"A year! My! but that's a long time. Are you glad?"

"Y-yes," he answered, hesitatingly. "There's only one thing I mind."

"What's that?"

"When I go back you'll be away ahead of me, and we can't be together

ACUTE COLDS

Coughs, bronchitis, laryngitis, tonsillitis or an undue loss of weight, indicate a weakening of resistance.

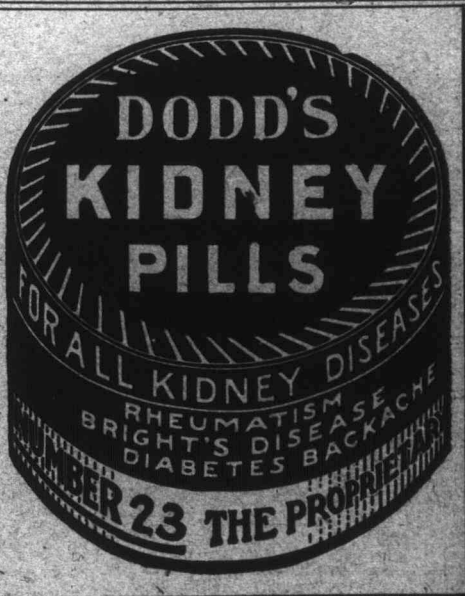
Scott's Emulsion

taken regularly after meals fortifies the system, builds up resistance and helps drive out weakness.

If you feel a bit run-down, take Scott's, it tones and strengthens.



Scott & Bowne, Toronto, Ont. 19-38



ASTHMA COLDS

WHOOPIING COUGH SPASMODIC CROUP INFLUENZA BRONCHITIS CATARRH

Vapo-Cresolene

Est. 1879. A simple, safe and effective treatment avoiding drugs. Used with success for 40 years. The air-carrying the antiseptic vapor, inhaled with every breath, makes breathing easy.

soothes the sore throat, and stops the cough, assuring restful nights. Cresolene is invaluable to mothers with young children and a boon to sufferers from Asthma. Send us postal for descriptive booklet. SOLD BY DRUGGISTS VAPO-CRESOLENE CO. Learning Miles Bldg. Montre



E. Y. Hutchison UNDERTAKER 854 Bathurst St. Coll. 4638


A. W. MILES Undertaker 396 College Street Motor Hearse and Limousine to any Cemetery, or direct to Mausoleum. Cost does not exceed horse-driven vehicle. College 1752

Undertaker and Embalmers Motor Ambulance Phone Gerrard 3704 685 Queen St., E., Toronto

**CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE**
179 Gerrard Street East - Toronto

Thorough training afforded in all branches of Deaconess and Missionary Work. The Courses of training consist of Lectures in Scripture Knowledge and Church Teaching, Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical Work under the Supervision of a Resident Trained Nurse.
Apply to MISS T. A. CONNELL, Principal. MR. W. D. THOMAS, Treasurer.

**SOW
SIMMERS' SEEDS**



Successful Since 1856

It is easy to make claims for seeds—it is another thing to be able to substantiate them. We are emphatically able to make our claims good because our record for "seeds that grow" has gone unbroken for 64 years. For seeds, bulbs, plants of all kinds, trust Simmers' goods. **THEY GROW!**

Write for our handsome new 1920 Catalogue today.
J. A. Simmers Limited, Toronto

**BRUCE'S
Summer Flowering Bulbs**

<p>GLADIOLUS</p> <p>Unequaled for beauty of bloom. Plant in May and June, blooms in August and September. Easily grown and bulbs good for several seasons.</p> <p>Bruce's Choice Mixed. A good mixture. 10 for 50c., 25 for \$1.00, 100 for \$3.50, postpaid.</p> <p>Bruce's Superb Mixed. A grand mixture of all sorts. 10 for 80c., 25 for \$1.80, 100 for \$6.50, postpaid.</p> <p>Separate Colors. whites, Yellows, Pinks, Scarlets. 10 for 75c., 25 for \$1.50, 100 for \$5.50, postpaid.</p> <p>Named Varieties. Each separate and distinct. 12 for \$1.12, postpaid.</p>	<p>DAHLIAS</p> <p>Very handsome flowers. Plant in May, bloom in September. Easily grown and tubers good for several seasons.</p> <p>Named, Show, Decorative, Cactus, Collarette, and Single Varieties. 30c. each, \$2.90 dozen, postpaid.</p> <p>Mixed Varieties, 20c. each, \$2.00 dozen, postpaid. Also Callas and other Lilies, Tuberoses, etc.</p> <p align="center">FREE!</p> <p>Our 128-page Catalogue of Seeds, Plants, Bulbs, Garden Implements and Poultry Supplies. Send a card for it to-day.</p>
--	--

JOHN A. BRUCE & CO., LIMITED 225
HAMILTON Established 70 Years ONTARIO

The Canadian Churchman
National Church of England Weekly and Family Magazine
618 Continental Life Building
Toronto

Mail this Coupon Now

Please enter my name as a subscriber to **The Canadian Churchman.**

I enclose \$.....
(\$2.00 for 12 months. \$1.00 for 6 months.)

Name

Address

any more, 'cause I know I'll never be able to catch up."

"Oh, Boy Blue! You don't think I'm going to school when you're not there, surely. Why, I'll have to stay and take care of you."

"The boy's eyes brightened. "Oh, Dimple!" he said, "that would be lovely. Do you suppose you can?"

"I'll go and ask," said Dimple, and away she flew.

At first Mother and Daddy thought it wouldn't do, but when they found how Boy Blue had set his heart on having Dimple share his holiday, they saw that it would never do to separate the twins.

Dimple was banished from him for a while so that he could sleep, but when she went in for five minutes to say good-night, Boy Blue was wide awake and greeted her eagerly.

"Oh, Dimple," he said, "I want to tell you. Just before sunset that same chickadee came and sat on the window-sill and talked to me again. He told me he had heard what the doctor said, and he wants you and me to go for a visit to the Merry Forest every day. He says all the birds will be good to us, because they know we love them. We'll go, Dimple, won't we?"

"Oh, yes, yes!" she cried, dancing on her little toes for joy. "Won't it be the loveliest ever! Hurry up—and get rested, Boy Blue, so we can go."

"I'm going to," Boy Blue replied. "And say, Dimple, I started to tell Mother, but she hushed me up. She thinks I was just dreaming. But I wasn't, was I?"

"Of course not," she said. "We'll explain to her by-and-by. But there's Mother calling me and I must go. Good-night, Boy Blue."

Just for a moment the brown curls and the golden mingled on the pillow, and with one swift kiss she was gone.

BESIDE THE CAMP FIRE
Notes on Scoutcraft
Commissioner Rev. Geo. W. Tebbs

Wolf Club Athletics.

The tests for the athletes' badge, which are divided into two grades, make ample provision for that surplus energy and spirit of rivalry that are evident during this period of a boy's life. The boys, 8 to 10, are grouped as Class A, and the boys, 10 to 12, grouped as Class B. This grouping, however, is not absolutely hard and fast, as one occasionally finds a boy of 8 to 10 who, in physical development, may match any boy from 10 to 12, and such a boy should not be judged on the lesser standard. Class A and B tests are as follows:—

- Class A.**
- A CUB MUST BE ABLE TO:—**
- Run a furlong in 50 seconds.
 - Sprint a 100 yards in 18 seconds.
 - Jump in high jump 2 feet 6 inches.
 - Jump in long jump 6 feet.
 - Climb a rope or pole 10 feet.
 - Throw a cricket ball 20 yards.
 - Catch a cricket ball thrown 15 yards.

- TO DO ONE OF THE FOUR FOLLOWING THINGS:—**
- Stand on his head.
 - Turn a "cart-wheel."
 - Be able to box (viz., know the correct attitude, defence and striking).
 - Be able to wrestle (in correct form).

- Class B.**
- A CUB MUST BE ABLE TO:—**
- Run a furlong in 47 seconds.
 - Sprint 100 yards in 17 seconds.
 - Jump in high jump 2 feet 10 inches.
 - Jump in long jump 7 feet 6 inches.

- Climb a rope or pole 10 feet.
- Throw a cricket ball 30 yards.
- Catch a ball thrown from 20 yards.

DO ONE OF THE FOUR FOLLOWING THINGS:—

- Stand on his head.
- Turn a "cart-wheel."
- Be able to box (viz.: know the correct attitude, defence and striking).
- Be able to wrestle (correct form).

Pays to Encourage the Scouts.

The Sussex, N.B., Boy Scouts did a kind deed as a body recently. Chief Daly, of the Fire Department, asked Commissioner Atherton, of the Scouts, for assistance in clearing away snow from the hydrants. It was impossible to get men to do the work, so the boys took over the job, and not only did the work, but carried on in a manner that reflects credit on them. The Boy Scouts is an organization which it pays to encourage in any town.

Boy Scouts of Serbia.

One would have thought that the Boy Scouts of Serbia would have been crushed out of existence by this time. Indeed, they seemed to be for a time, but they are hard to kill. Headquarters got word a little time ago that lines of ragged, hungry boys had been lined up, uniforms came from somewhere, we don't know where, and, behold! the Boy Scouts of Serbia are off to a good start. Good luck to them! This ought to be a lesson to struggling troops. Don't give up. If you, as Scoutmaster, have to go away, and you cannot find someone to take your place, let your troop carry on under your Patrol Leaders.

Knots on the Ocean.

Tenderfoot—"Why do you have knots on the ocean instead of miles?"
First Class Scout—"Well, you see, they couldn't have the ocean tide if there were no knots."

In the early days of the war, Scouts did good work by sending magazines to the boys in the Scout huts, near the front lines. Could we not carry on a good work still by sending boxes of books and magazines to the lumbermen in the lonely frontiers of our timber lands? If parcels of good literature, books and magazines, were sent to the writer of this column, he would gladly see that his troop packed them and sent them forward.

Begin to overhaul your camp equipment, and have a try-out on the 24th of May, if it is a fine day. Turn your troop into a Camera Club, get good pictures all through the summer, and make lantern slides for your winter evenings. You can enjoy the summer over again in this way.

SIMILAR PRIDE.

District visitor (proudly to old cottager)—"I've just got a letter from my son Arthur saying he has just won a scholarship. I can't tell you how pleased I am." Old Cottager—"I can understand your feelin's mum. I felt the same when our pig won a medal at the agricultural show."

ONE ON THE CAPTAIN.

A young midshipman lately went out to join his ship. He was met on deck by the captain, who said, "Well, youngster, so you've come to join us. I suppose it's the old story—the fool of the family—eh? Haw, haw!" To which the middy cutely replied: "Oh, no, sir, it's like everything else—all changed since your day." The captain decided not to pursue the question.