

May 20, 1920.

THE MISSION OF THE CHURCH—*The Editor*

Canadian Churchman

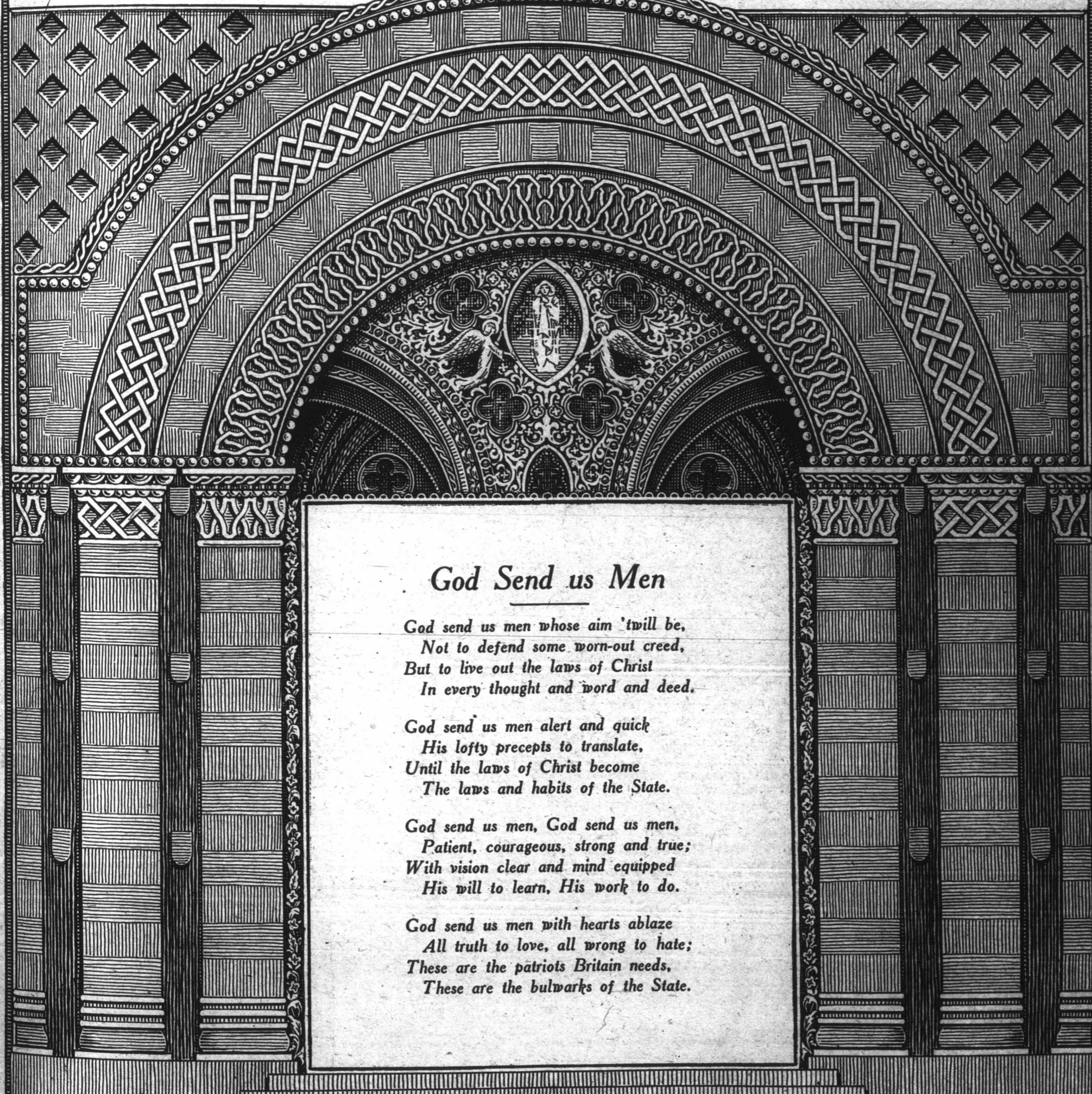
VOLUME 47.

MAY 27th, 1920.

TORONTO, CANADA.

NUMBER 22

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God Send us Men

*God send us men whose aim 'twill be,
Not to defend some worn-out creed,
But to live out the laws of Christ
In every thought and word and deed.*

*God send us men alert and quick
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the State.*

*God send us men, God send us men,
Patient, courageous, strong and true;
With vision clear and mind equipped
His will to learn, His work to do.*

*God send us men with hearts ablaze
All truth to love, all wrong to hate;
These are the patriots Britain needs,
These are the bulwarks of the State.*

A NATIONAL CHURCH OF ENGLAND WEEKLY

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Personal and General

The Bishop of Winchester is to receive the degree of D.D. from Edinburgh University.

The Jewish population of the world has been estimated at 15,430,000, of whom 300,000 are in the British Isles.

A motion to adopt the "budget system" will come before the Synod of Quebec at its annual session in June.

An exhibition of the Canadian Girls' Training Work was held lately in St. Mark's Parish Hall, Vancouver, B.C.

1,400,000 Frenchmen were killed in the war and that country lost 57 per cent. of her men under 32 years of age.

The Church in India has decided to have a Provincial Council and in so doing has made a decided step forward.

The Leeds contribution to the C.M.S. last year was £4,290. This is more than double the previous year's total of £2,118.

General approval has been expressed of the official announcement that Lord Jellicoe is to be the next Governor-General of New Zealand.

St. John's Church, Norway, Toronto, is becoming famous for the number of marriages celebrated therein.

During the great war, some 7,000 of the Barnardo boys served in the army and 3,000 in the navy, and out of that number 22 gained commissions and 31 decorations.

Rev. Channell G. Hepburn, M.C., lately Rector of St. Matthias, Westmount, Montreal, officiated for the first time at All Saints', Ottawa, on May 16th.

The Rev. Canon Shatford, Rector of St. James' the Apostle, Montreal, has had the degree of D.C.L. conferred upon him by King's College, Windsor, N.S.

In response to the special appeal made by the C.M.S. for an additional £275,000, the congregation and parish of Jesmond, Newcastle-on-Tyne, have sent in to the Society the grand sum of £3,111.

At a recent Confirmation held by Bishop Fiske in St. Peter's, Bainbridge, N.Y., amongst a class of 31 candidates a son, father and grandfather, 79 years old, were presented to the Bishop for the Apostolic rite.

The whole Church of Ireland owes a deep debt of gratitude to the Hymnal Committee, whose long, careful, and painstaking efforts have borne fruit in the new edition of the Irish Hymnal.

The Rev. T. G. Beal, Organizing Secretary of the Archbishops' Western Canada Fund, and Honorary Canon of Qu'Appelle Cathedral, has been appointed Rector of Sandhurst, Hawkhurst, Kent, by the Archbishop of Canterbury.

The Bishop of Athabasca, Dr. Robins, officiated on one day at the opening of the C.M.S. Clapham Rural Deanery Association missionary exhibition which was held in the Parish Hall of St. James', Clapham, from April 21st-28th. Six churches united in this effort.

The Colonial and Continental Church Society has had a prosperous year. The gross income is returned at £47,856, which is, with one exception, the largest on record. One of the speakers at the annual meeting on May 5th was the Bishop of Athabasca.

On the nomination of the Simeon's Trustees, Archdeacon Lisle Carr, who has been Vicar of Great Yarmouth since 1912, has been appointed to the important Vicarage of Sheffield, in succession to Archdeacon Gresford Jones, the Dean-designate of Salisbury.

Rev. Reginald Wynter, vicar of St. John's, Taunton, is to be deprived of his living. In announcing the judgment, the Bishop of Bath and Wells said that the service of Benediction which the defendant persisted in using was substantially an English translation of a Roman rite or service.

It was announced on May 19th that Lynnhurst, Sault Ste. Marie, Ont., the beautiful home of the late W. H. Plummer, has been presented by the Plummer estate to the Algoma Benevolent Hospital Association for conversion into a hospital to be known as the Plummer Memorial Hospital. The property is valued at \$30,000.

His Grace Archbishop Matheson, the Primate of All Canada, accompanied by Mrs. Matheson, and their two youngest children left Winnipeg for England on May 12th. Archbishop Matheson will be in England most of the summer, but expects to return to Winnipeg for the Rupert's Land centenary celebrations which are to be held in Winnipeg this autumn.

The body of the late Rev. Herbert Girling of the Coronation Gulf Eskimo Mission was laid to rest in the Beechwood Cemetery, Ottawa, on the morning of May 17th, by Bishop Lucas of Mackenzie River, in the presence of his fellow-workers, Mr. W. H. B. Hoare, the Rev. Dr. Peck, the Venerable Archdeacon Snowdon, the Revs. Lennox Smith, W. A. E. Butler and S. Childs of Ottawa.

The Earl of Meath, founder of the Empire Day celebration movement in Great Britain, having written to the Prime Minister, suggesting a yearly religious observance, has received the reply that religious observances of a national or Imperial character should only be adopted with the greatest caution, and, if adopted, the most suitable anniversary would be the anniversary of the signing of the armistice on November 11th.

At the one hundred and sixteenth annual meeting of the British and Foreign Bible Society held recently, of which the Duke of Connaught is president, it was announced that the income for the last year was £386,259, far above all previous records, made up of gifts from all parts of the Empire. Canada, after paying all its expenses of Bible work from the Atlantic to the Pacific, sent over £24,000, which is £12,000 more than last year. A special message of thanks was sent from the meeting to the Canadian Bible Society.

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St. James' Church, Stratford, Ont.
FIFTIETH ANNIVERSARY

INSPIRING services were held at the semi-centennial anniversary of St. James' Church, Stratford, recently. The Bishop of Huron, a former Rector of the church, preached at both services. On the evening of St. George's Day a banquet was held at which Canon Fotheringham, M.A., Rector of Grace Church, Brantford, gave a delightful and instructive address on "Canadian Citizenship." On Monday evening the Young People's Society gave an entertainment and presented interesting scenes of Stratford's early history. Dr. Gilcox, Principal of Stratford Normal School, has gathered together from many sources, an interesting history of St. James' parish.

HISTORY OF ST. JAMES' CHURCH.

The history of St. James' Church begins with Rector Robert Francis Campbell, the first incumbent, in Huron Tract, who passed through Stratford on his way to Goderich in the thirties and sometimes officiated here. Canon Bettridge, of Woodstock, used to visit the district from 1840 onward, and in a service held in the Shakespeare Hotel dining room, on the site now occupied by Walsh's store, near the Post Office, appealed for subscriptions for a church. Dr. Dunlop, the Canada Co. agent, responded to the appeal with a five-pound note, thus being the first contributor to the building of a church. The Rev. Thos. Hickey was sent here in 1843 by Bishop Strachan, of Toronto, his records of Baptisms from 1843 to 1851 being in



THE BISHOP OF HURON.
Rector, 1892-1905.

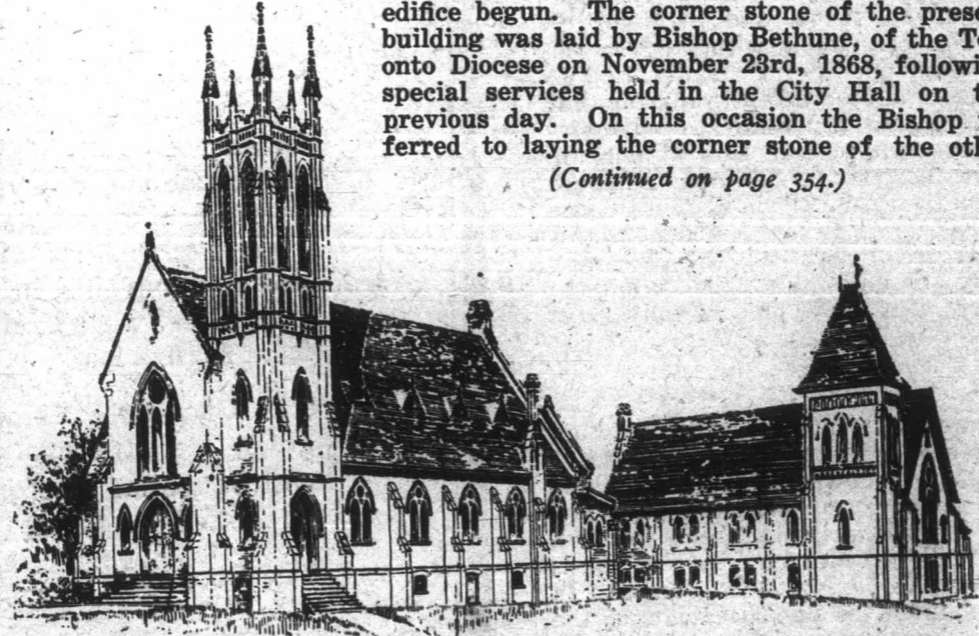
possession of the present Rector, Canon Cluff. The Rev. Ephraim Patterson, M.A., came late in 1851, the first record in the parish being dated December 31st of that year. He served the parish continuously till his death in 1892, and was succeeded by the Rev. David Williams, now Bishop of the Diocese of Huron, who laboured in the parish till his elevation to the Episcopate in 1905. The Rev. W. T. Cluff, (now Canon Cluff), succeeded and is still Rector of the parish.

As noted above, Dr. Dunlop was the first contributor to a fund to build a church, but the congregation continued to worship in the Shakespeare Hotel dining room and in the log school house till 1849 or 50, when a frame church, now occupied as a house by Mr. Wm. Filey, at 74 Mornington Street, was erected, but never finished, so that soon after Mr. Patterson's coming, the corner stone of a brick church was laid by Archdeacon Bethune,

afterwards Bishop, in 1853, and this church was finished not later than 1854-5, as shown by a census report in "The Beacon," February 9th, 1855, which says that there were six churches in Stratford at that time, as follows:—English (brick), Freekirk (brick), Roman Catholic (frame), Presbyterian (frame), Congregational (frame), Methodist (frame).

"The Gazette and Directory" of the County of Perth published in 1867, has this note on page 118:—St. James—Episcopalian—St. George Street, brick, 70 ft. by 45 ft., erected in 1855, cost \$4,000. Rev. E. Patterson, M.A., pastor. This date, if correct, refers, no doubt, to the date of completion of "The Red Brick Church." This church was of poor appearance and of insecure construction, a storm having displaced the roof and bulged the north wall before it was finished. It remained, however, till 1868, when it was torn down and the present beautiful edifice begun. The corner stone of the present building was laid by Bishop Bethune, of the Toronto Diocese on November 23rd, 1868, following special services held in the City Hall on the previous day. On this occasion the Bishop referred to laying the corner stone of the other

(Continued on page 354.)



ST. JAMES' CHURCH, STRATFORD, ONT.



REV. CANON E. PATTERSON, M.A.
Rector, 1851-1892.



REV. CANON W. T. CLUFF.
Rector, 1905.

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TO THE CLERGY

DID it ever occur to you that if a larger percentage of your congregation were readers of a church paper it would prove an incentive to greater efforts on their part? They would get a new breadth of vision. They would see beyond their own parish. They would create an interest in the Church in general which would help to enlarge their appreciation of messages you are trying to "drive home." We would be glad to co-operate with the clergy to this end. Write for our special offer. It is worth while.

The Canadian Churchman

FROM WEEK TO WEEK

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

"SPECTATOR" thoroughly agrees with the Finance Commissioner of the diocese of Toronto in his recommendation that there be a unifying of the entire finances of Synod under the administration and responsibility of the Executive Committee. That committee ought to be large enough and representative enough to include all the necessary personnel for the administration of all the funds. With sub-committees on Widows and Orphans Fund, Superannuation, Episcopal Endowment, Missions, Investments, Glebe Lands, etc., appointed by the Executive, and reporting quarterly to the Executive, there could be unity, continuity, co-operation and a general policy of promoting the best interests of the diocese as a whole, which seems to be lacking under the present system or lack of system. Each financial committee appears to be a law unto itself, and one has no dealings with the other. It is a case of each one acting on its own, which largely quenches that fatherly and kindly attitude that should exist at headquarters towards every part of the diocese and flow in unrestrained interest and helpfulness to the remotest mission. The fact that each of these financial sub-committees had to report quarterly to the parent executive, answer questions, explain their actions and generally give an account of their stewardship would make for efficiency. In a Synod of four or five hundred members, whose time is largely preempted by standing orders, and not a few of those members are keen about getting on record an expression of their views on labour, and recommendations regarding legislation for Parliament Hill and Queen's Park, it is almost impossible to give adequate attention to the administration of two and a half million dollars of trust funds. If an expert finance commissioner is worth having, he should be given a fair opportunity to work out his financial policy. What is the use of calling in a doctor if we refuse to take his medicine?

The Anglican Social Service Committee is anxious to see that the workmen is adequately compensated for his work, that the conditions of life are tolerable, that the facilities for the education of his children are reasonable, that a just proportion of the necessities of life be within the reach of all. Up and down the country from Rimouski to the Gulf of Georgia, the eyes of this Service Council are on the lookout for an opportunity to serve. Might the writer humbly call the attention of that excellent Council to a canon about to be confirmed in the Synod of Toronto, setting the minimum stipends of clergy of one, two and three years in Orders at \$800, \$900 and \$1,000, respectively, "and as soon as possible after three years in Orders the stipend shall be advanced to the full minimum of \$1,200, set for self-supporting parishes!" In our desire to extend hospitality to strangers, are we at liberty to neglect those of our own household? If the clause in the new canon were to read "as soon as possible the stipends of the clergy should be advanced to that of the day labourer," their position would be exalted and the hearts of the home-keepers cheered. Will the gentlemen of the Social Service Council think on these things? However, don't think too long—action is vital.

There is still another aspect of Toronto diocesan finances to which "Spectator" would like to draw the attention of all Churchmen interested in the equities of life. That aspect centres around the Toronto Glebe Income and its expenditure. Somewhere in the remote past, when Toronto was a wayside hamlet and its uttermost limits was included in one parish and that parish was St. James', a grateful Churchman bequeathed his farm, on the outskirts of the hamlet, to his Rector and his successors for ever. In course of time, a city has been built on that farm and its value increased until its remnants to-day yield an annual income of \$105,000. The capital sum represents \$1,347,546.26 in cash and the value of the real estate still held can be guessed at by the entry of \$50,738, in the last statement, for taxes. "Spectator" may be a bit hazy about the history of this bequest, but don't let us bother about that. The main thing is the possession of a huge capital sum of the dimensions indicated. When the income of this fund grew out of all reason, as the possession of one parish, its use was broadened to include the whole deanery of Toronto, and to-day fifty-six Rectors, seven retired or superannuated Rectors, six missions, twelve Curates and several Chaplains and nurses are drawing annual grants therefrom. This accounts for the expenditure of \$45,289.48 annually for the benefit of the clergy of Toronto alone, or is it for the indirect benefit of the Church people of the provincial metropolis in sustaining the ministrations of the Church in that wealthy centre of humanity? Just how this works out, the writer does not know. It is interesting to run down this list of grants. Particularly interesting for those clergy elsewhere in the dioceses whose parishes are paying their own way and hoping "as soon as possible" to reach a minimum stipend of \$1,200! We needn't refer to the whole list but will select a few to illustrate how the wolf is kept from the door of some of our city rectories. The list begins with an allowance of \$5,000 to the Rector of St. James' Cathedral. That is only natural, as the whole endowment originally belonged to this parish. The Rector of St. Paul's receives the modest sum of \$229.49. This, presumably, is just to assure him that he isn't overlooked. The Rector of St. Simon's is helped to struggle through the year to the extent of \$450.97. The Rector of the Church of the Redeemer has exactly the same sum and, supposedly, to meet the same need. The Rectors of St. Ann's and St. George's are similarly dealt with, and so the list runs on. Some grants rise to \$676.45 and others fall to a somewhat lower figure according to adversity or prosperity. But this is not all. These fifty-six gentlemen reappear on another list called "Toronto Glebe Distribution Taxes," which totals \$23,474.22. With all this we may safely assume that the minimum salary of \$1,200 has already been reached in Toronto.

It would be interesting to know on what basis of equity the revenues of this huge endowment can be confined to the deanery of Toronto? The letter of the bequest has been violated, presumably, to extend its usefulness outside the parish of St. James'. In acting upon the unwritten law of the spirit, how comes it that the opera-

(Continued on page 354.)

PROTECT THAT JUNE BRIDE

YOUR bride elect, she may be; or perhaps your beloved daughter? In either case we congratulate you. As the wedding date draws near you are naturally anxious as to the most desirable bridal present. You have more than one in mind probably, but what so precious, life-lasting, imparting real happiness, and reflecting your love and solicitude for your dearest—whom you vow to protect as long as she lives—as a sound Life Insurance Policy? Life hangs by a slender thread, and in these abnormal times she must be protected, in case of anything happening to you.

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(hot) (5 fl. oz.)	
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(cold) (8 fl. oz., exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

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The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

Canadian Churchman

Thursday, May 27th, 1920

The Mission of the Church

TO present the life and teachings of our Lord Jesus Christ by word and sacrament and to commend them by life in harmony with them, is the mission of the Church. The presentation and commendation has no limits of place, race, colour, class or group. Time is the only limitation. The church must work in the "Now," while it is day. That may be taken as a fairly comprehensive statement of the purpose of the Church.

Wherever among mankind the principles of Jesus Christ are claiming the attention of men there the mission of the Church is on the road towards fulfilment. On every relationship of human life His principles have their bearing. In the factory, office, shop and market, they must be supreme before life can come to its true significances.

Sometimes there has been a note of impatience among church members because the teachings of Jesus on life and its values have been applied in the industrial or commercial world by men who did not state their estimate of Christ in the same terms as the Church uses. But a moment's reflection will discover that greater honour is done to Christ by a serious attempt to make His teachings the controlling factor of actual life rather than by a careful attempt to state our estimate of Himself which exhausts its care and effort in the stating and defining. Such would deserve the old reproach: "Why call ye me Lord, Lord, and do not the things which I say?"

Complete confidence have we that any man who seriously takes the task of applying Christ's principles to his own and other lives will be bound to discover that He is supreme, universal and eternal, that He is God.

The error of the Church in the past, lay not in the defining of Christ but, in applying Christ. And to-day the place where the Church has forfeited whatever respect she has lost among men is in her application not her definition. Is it not possible that the Church has so esteemed Christ that she has tried to keep Him as some precious jewel in a fair casket and in the course of time the casket rather than the jewel was her care? It is possible that we are impatient with men because they choose to regard the jewel and forget the casket.

"He that would save his life shall lose it" is true of churches as well as nations and individuals. The spirit of adventure has never seized the Church of Christ except in its territorial aspects—that is in the spirit of missions. And the noblest chapters of her history have been written by her sons who have flung away their lives in that spirit of adventure which has spread the gospel of Christ to the ends of the earth. Just because the Church is an organized body with buildings, funds and clergy, we cannot escape the penalty of regarding the questions of the day from the angle of self-preservation. It takes a brave soul, a prophet, to avoid that angle. But we instinctively realize that such a view point shortens our vision, limits our witness for Christ and is the prime secret of our weakness.

Did you ever notice how fussy some people get when the church comes in sight of a question about which real, live men are thinking? Just like a hysterical hen watching the ducklings she has mothered take to the water. If the principles of Jesus are not to be applied to real live ques-

tions then they have no application anyway. If they are not good to live by, then they are not good to die by. Far better the Church make a mistake in her earnestness than remain silent through timidity. Men will forgive a blunder but a coward is damned.

Just like a cat carefully stepping among broken bottles on the top of a wall is the uninspiring spectacle we sometimes present. A notice of motion at the Toronto Synod, for example, expresses the hope that the clergy will confine their preaching to religion and not lend themselves to social or political propaganda. You will require a fine tooth comb to-day to catch the man who is small enough to think that religion can be preached without its social and political implicates. No Church of England parson ever thought of preaching economic theories or political parties. But to have such a motion go on the books would be to put another club into the hands of some lay-pope to browbeat his clergyman. There are some churches where the parson is afraid to speak his mind. God have mercy on the soul of the parson whose conscience is in the waist coat pocket of one of his laymen.

The mind of mankind to-day is moving socially. The individual was for a time the centre of thought, now he is seen as one of a group. The world has started to think corporately and the Church must think and act corporately if it is to make any impression. Issues there are in plenty but vision is lacking.

We await only leadership. It may be that there is no one man strong enough to lead. Perhaps it will be the leadership of a group. But the temper of the whole Church; we are convinced, will work no delay and pussy-footing on vital issues. You will not get our Synod long to put up with such expressions.

WE would like to see more young men in the councils of our Church. There is a place for the sage and experienced advice of men who have spent years in the service of the Church. We could never get on without it. The British army found that sometimes seniority meant senility. We have not been thrown against that fortunately. But the men who have reached an honoured place in advancing years will themselves admit that they have had days of more vigorous mental life. The Church is facing new situations every day and anything like a new situation or a new problem is sometimes an irritation to the seniors. They try to interpret it in terms of the old problems so as to bring it within the range of their experience. It is exceptional for a man to thoroughly understand the spirit and problems of two generations younger than himself.

To admit this does not mean inefficiency but simply to admit a psychological fact. For instance, DR. JOHN R. MOTT has resigned the Chairmanship of the Student Volunteer Movement, although he has been its chairman since its inception. For over two years he has been pressing his resignation on the committee, because he felt that he had made his contribution in the thirty-three years work of the Movement and that younger shoulders should carry the burden and younger heads should direct its policies.

So on our General Synod, Provincial Synods and Executive Committees we need the stimulus and stir of fresh viewpoints and new methods. And there is no inherent reason why we should not have on the Bench of Bishops more of the tried men who are not too far past forty or forty-five years of age. A man has gathered himself by that time, if he is ever going to, and, what is more, it is quite evident to his friends whether he has or not.

The Quiet Hour

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

SHINING GARMENTS.

AND to the Angel of the Church in Sardis write: "These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and establish the things that remain, which were ready to die; for I have found no works of thine fulfilled before My God. Remember therefore how thou hast received, and didst hear; and keep it, and repent. If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee."

Thus in the seven-fold fulness of the Holy Spirit, "the Lord and giver of life," writes the Ruler and Judge of the Churches. The Church in Sardis had a famous name. It was counted full of life amongst men, but in the sight of God it was dead. No comment can add to the solemnity of this brief statement. *The famous Church was dead.* To every Church everywhere, and to every believer, comes the warning: "If therefore thou shalt not watch, I will come as a thief." To the watchful Christian Christ will never come "as a thief." For he is always expecting Him, and the very expectation keeps him ever on the alert. Even in Sardis there were a few faithful watchers, "who did not defile their garments," and their holy Master says, "they shall walk with Me in white, for they are worthy."

And then in His great love He seeks to rouse the lifeless Church by the glorious promise: "He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before My Father, and before His Angels." The wonder of this promise lies in the fact that it is addressed to the spiritually dead. The voice of Christ has power to raise the dead soul as well as the dead body. "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." What glorious hope rings through these words! To every one of us is held out the entrancing prospect of walking with Christ in white among the worthy. How strange that such a trumpet call should ever fall on deaf ears! "He that hath an ear, let him hear, what the Spirit saith unto the Churches."

The white garments promised by our Lord to the overcomer are like those of the Transfiguration, "white and glistening, so as no fuller on earth can whiten them"—shining garments, as white as the light. Even here upon the earth we have a blessed foretaste of this fellowship with the shining ones. By faith we "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of Angels, to the General Assembly and Church of the firstborn, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." As the beloved disciple assures us: "If we walk in the light as God is in the light, we have fellowship one with the other, and the Blood of Jesus Christ His Son cleanseth us from all sin." All this is ours now by faith, and at our Lord's return we shall enjoy it face to face.

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The Bible Lesson

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

First Sunday after Trinity, June 6th, 1920.

Subject: Prayer—How to Pray, St. Luke 11:1-13.

BEFORE our Lord taught His disciples any words of prayer He had given to them the example of prayer in His own life. Indeed He seems to have refrained from teaching them words of prayer until they asked Him to teach them to pray. Then He gave to them the well-known words of the Lord's Prayer. It serves a double purpose, first, as giving us specific words which we still use, and secondly, as setting a model for prayer in brevity, in simplicity and in the order of its petitions.

1. **Our Father.** It was Jesus who taught the Fatherhood of God. It was a new vision of God constantly presented to the minds of His disciples by our Lord. The word Father was ever on His lips. In the Old Testament it is scarcely found but in the Gospel according to St. Matthew, alone, God is spoken of as Father more than forty times. For the thoughts of Heaven and of God as Father, we turn to Jesus who has given us our highest and tenderest conceptions and united them in the words, "Our Father which art in Heaven."

2. **Prayer for God's Glory.** Hallowed be Thy name, Thy Kingdom come, Thy will be done in earth. Before we ask anything for ourselves we are taught to pray for the Name, the Kingdom and the Will of God. The glory of God is to be set before all other things which we desire. Moreover, prayer is more than the mere repetition of words. In our hearts we are to desire these things, and, if we desire them, we will work for them. In our life we must honour God's name, seek to promote His Kingdom and endeavour to do His will. These are conditions which are necessary to be fulfilled if we would rightly pray as Jesus taught.

3. **Prayer for Our Own Needs.** Give us our daily bread, Forgive us our trespasses, Lead us not into temptation but deliver us from Evil. After we have asked for the promotion of God's glory we present the petitions for our own personal needs. "Our daily bread," we are taught in our Catechism, refers to both bodily and spiritual food. Our Father is interested in all our needs. Prayer may properly be made for physical as well as for spiritual requirements. Forgiveness we all require and it is given abundantly to those who themselves manifest a forgiving spirit. Temptation is common to man. We must all meet it. Jesus Himself experienced temptations but overcame. "Our prayer is, Let not the tempting opportunity meet the too susceptible disposition. If the temptation comes, quench the desire; if the desire, spare us the temptation."

These three clauses for daily bread, forgiveness and deliverance cover the present, past and future. "All the tones of the human breast which go from earth to heaven, sound here their key-notes."

4. **Importunity.** Our Lord adds an illustration to encourage us to continue to pray. The friend at midnight was granted his request because he continued to urge his request. Another illustration similar to this is that of the Unjust Judge. Our Lord does not mean that God is unwilling to answer our prayers. The point of these illustrations is that we should not be discouraged from asking because the answer is not given forthwith.

5. **The Father's willingness to give is shown by a further illustration.** An earthly father will give a good gift to his child. Even an evil man will give his child good gifts. *How much more will God give the Holy Spirit to those who ask.*

Our Lord taught how to pray. He also urges us to keep on praying and He assures us that God is willing to give His best gifts.

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

Constructive Modernism

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

I.

BY Constructive Modernism, I do not mean Roman Catholic Modernism, at least not so far as it supposes that faith in dogmatic Christianity can be maintained, when the basal facts of historical Christianity have been surrendered, or dissolved into myth and legend. Nor do I mean that nondescript Modernism which is suspicious of everything that is old and enamoured of everything that is new, which has no fixed beliefs, except the belief in perpetual motion, and which identifies progress with change. Nor do I mean the Modernism of Liberal Protestantism which reduces Christianity to little more than belief in the Fatherhood of God. I mean a Modernism which recognizes the necessity of doing justice to the fulness of Christian experience, which insists that this experience is a real fact, and as such, has to be taken into account and accounted for, which believes that the Christian account is the only account that seems to offer a real solution of a real problem, and which also believes in a real synthesis between the truth of science and the truth of religion.

Christianity welcomes truth from every quarter. It is a mistake to suppose that Modern Science and historical research have only raised difficulties for religion. Many false or imperfect notions have been corrected. But for the thoughtful mind, modern thought has resolved many real difficulties. No doubt, the period of re-adjustment has been difficult and painful. These questions have been with us for a long time. And they have been dealt with by careful thinkers in a way which is, more or less, satisfying for the unprejudiced mind. But there remains one outstanding question relating to the Creed of the Church. Edouard Leroy is probably not wrong in supposing that the tendency of ecclesiastics to construe dogma in an intellectual sense, as a contribution to speculative knowledge leads many men to reject the dogmatic creed of historical Christendom. It is to this problem that I will confine myself.

The most interesting feature of constructive modernism is its readiness to recognize the approximate, provisional, relative, or symbolic character of religious imagery and dogma. This augurs well for the future of theology. The average man is suspicious of dogma, chiefly because he doubts whether the human mind can too accurately plumb the depths of transcendental realities, conditions and relations. For real religious experience the average man has the greatest respect. Constructive Modernism is concerned first with religious experience. Dogmatic definition it regards as faith's working hypothesis, the Church's effort to account for and explain the facts of religious experience. This change of order, in putting religion before the theory of religion, faith in Christ before theological definition about Christ, and this readiness to recognize the provisional character of theological terminology, is highly significant. The process of weaning the Church from the old to the new point of view has already begun. It is not likely to be completed without the usual growing-pains. Some want to drive too fast, some don't want to move at all, some others there are who want to drive before they have taken their bearings. These things threaten disaster.

The most acute problem for Modernism, within the Church is, then, this recognition of the provisional character of theological knowledge. All knowledge is relative, but especially the theoretical knowledge of the spiritual or transcendent. Any attempt to express transcendent realities or relationship must fall short of an adequate representation of reality. We may use images or logic in our efforts. But both are inadequate to completely compass and perfectly express the underlying truth of things which is the object of religious thought.

Let us take two examples: Our Lord made use of apocalyptic imagery to represent to our minds the spiritual realities of the eternal world. The

Church made use of logic in attempting in the Creeds to do much the same thing. In both cases the resultant expression is symbolic. Imaginative symbolism in the one case, logical symbolism in the other. Behind the apocalyptic imagery was an anticipated experience—the expected impact of God in bringing about the consummation of the Kingdom of God. Behind the Creed was an actual experience—the impact of Christ and the Spirit upon the disciples and their converts.

It is this realization of the symbolic, and therefore so far inadequate, character of the logic of the Creed—where it refers to supersensible things—that is leading some thinkers to demand a restatement of the Creed. So the modern man would like to replace the apocalyptic imagery of the expected consummation of all things by something more appealing to the modern conception of what the end of all things will be like. The trouble arises in both cases from overlooking the necessity for this provisional, contingent, or symbolic character of any attempt to express in language-form the realities of the transcendent world.

But here a caution is needed. Science uses working hypothesis to co-ordinate knowledge. These hypothesis are not adequate or final. They are continually being replaced by those which are found to be more adequate, though still not necessarily final. To discard these working hypothesis before more adequate ones are found, simply because they are inadequate, would be suicidal reducing science to chaos. Similarly with regard to the apocalyptic imagery and the Creeds. Until we have a more adequate symbolism, these must be preserved, lest we lose our hold on the truths or realities expressed, though inadequately, in the classical symbolism of the Church.

Because we have become aware of the more or less approximate character of dogmatic forms of expression is no reason for discarding dogma, or expecting the passing away of the dogmatic control over life, hitherto exercised by the Creed. The symbolic language of the Creed regarding the being of God, is largely derived from Christ Himself. To say that it is metaphysically inadequate is not to say that it is inaccurate. We believe that it has a definite correspondence with the underlying reality, that it is under the truth rather than over the truth, but true, as far as it goes. There may be other categories for expressing other aspects of the truth not given to us by Christ. St. John, for example, adds one when he describes the "Son" as "the Word of God." Later theological terms, such as for example "eternal generation," are not intellectual subtleties so much as protective terms sought out to preserve in its fulness the view of God which the Church did not evolve by speculation, but derived from Christ. The truth about God revealed by Christ is the heart of the Creed and must continue to control life.

What then is the authority of the Creed, wherein does its potency lie? A great spiritual experience is the reality behind the Creed. And the terminology of the Creed represents the theological science of the Church—its attempt to account for, explain and co-ordinate the facts of Christian experience. Those who wish to restate the Creed must tell us plainly where it is breaking down, or proving inadequate to any longer explain this experience. Or they must come forward, if they can, with a more adequate or better symbolism to express the spiritual realities which account for Christian experience.

Matthew Arnold attempted this, but his symbol for God, *the eternal not-ourselves that makes for righteousness*, is not felt to be as good as the word "Father." No doubt the Christian term "Father," is symbolic. But it is a more adequate and better symbol for characterizing our experience of God in His relation to us, than the too little "personal," and somewhat clumsy periphrasis of Matthew Arnold. Moreover, it has the authority of Christ.

(To be Continued.)

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THE WORLD OUTLOOK

By REV. DAVID WILLIAMS, D.D., Lord Bishop of Huron

AS we try to take stock of world conditions and of conditions in our own country, one conviction above all others is borne in upon us, and that is, that we need—the whole world needs at the present time—a great store of sanity and self-control to meet the disintegrating forces now working more or less unseen but ready to burst out and overthrow the social and religious fabrics that have been slowly and laboriously built up by centuries of piety and self-sacrifice.

There is Bolshevism, militant and missionary, and with world-wide propaganda. There can be no mistake now as to its nature. It means the overthrow of our existing civilization; it means the establishment of brutal tyranny and autocracy under the guise of freedom and brotherhood; it means atheism and Pagan brute force in their most hideous and naked deformity.

Then it is quite evident that Germany does not intend to keep its word in the Treaty of Versailles except in so far as it is compelled to do so. The confession wrung from her in the moment of defeat, that she had abandoned her faith in the justice of might, is already seen to be of doubtful sincerity.

Then the failure of the United States to assume its part in world reconstruction is a serious set-back to hopes of permanent world peace. We had hoped that the white man's burden, carried on practically alone for so many years by the British Empire, would have been shared by the people to the south of us, so closely allied to us in race and institutions and one with us in language. We had hoped that the two great English-speaking powers would have stood together as joint trustees of civilization. Together they would have been invincible, our civilization would be secure, and world-peace guaranteed. Meanwhile let us hope that whatever be the causes of their temporary withdrawal, soon better counsels will prevail in the United States, and the two great English-speaking powers of the world will yet stand together as protectors of the weak and the guarantors of liberty and justice for all the nations of the world. The greatest enemies of civilization and world-peace to-day are those who are striving to sow discord between the British Empire and the United States.

The sum of the matter, as we survey the world situation, is this: The future of world-peace depends more than ever upon the sanity and stability, the unity and strength of the British Empire. Therefore not only from a selfish motive, but for the sake of humanity and world-peace, let us pray for the continued unity and strength of the British Empire. It is our duty to take stock of world conditions, because sooner or later they affect every country. For the world is no longer a mass of disconnected fragments but one whole, and if one member suffer, all the members suffer with it.

RELIGIOUS UNREST.

The unrest of the times is not confined to the social order. It has extended to the Faith. All sorts of vagaries are advanced. The old played-out theories of Greek and Hindoo philosophy of 2,000 years ago are dressed up afresh under the name of theosophy as though they were something new and entirely modern and scholarly. Even pantheism reappears under a Christian and scientific name, Spiritualism seizes the opportunity of imposing its monstrous claims upon hearts that are sore over the loss of dear ones in the war. Such things always happen after a great upheaval. When the depths are stirred, a great deal of mud comes to the surface. But let us possess our souls in patience. These things have happened before. They will soon pass away. But "the Word of our God shall stand forever."

Then side by side with these vagaries there is another tendency. People sometimes speak as though the war had thrown everything into the

crucible—even the facts of the Christian Creed. They speak moreover as though service in the war constituted men to be judges of what is to be believed in the Christian Creed. The claim is made that now, presumably as the result of the war such facts of the Creed as the Virgin Birth of our Lord and His Resurrection from the dead need a re-statement. I shall not discuss these questions now, but I do wish to utter a caution. How can experience in the war by any stretch of imagination give to anybody an advantage in judging the historicity of the facts stated in the Creed? Or how can it be made a plea for questioning any of them? That great experience may give advantage in grasping the practical application of many truths, or in discovering depth and breadth of meaning in them unsuspected by others who had not that experience. Advantage in practical interpretation of the Faith, we fully allow, may well have been gained by experience in the war; but advantage in historical criticism, none. It was rather a disadvantage in that it tended to concentrate attention wholly on one side of religion, even though that were the practical side.

So, when attacks are made on the facts of the Creed on the ground of War's experience, I would counsel all to make the necessary discount and not to take them too seriously.

What we need in religion is the same as what we need in the Social Order just now and that is sanity and self-control and a living faith in God as over-ruling and controlling all to beneficent ends.

THE PART OF ANGLICAN CHURCH.

To put the matter in other words, what we need now above all things is steadiness; steadiness in religion and steadiness in the Social Order. That is a contribution which the Anglican Church is peculiarly fitted to give to the life of the country and this crisis of history.

Steadiness in Religion.—To mention only one or two features, there is the Prayer Book, our standard of teaching and guide for worship—the universal handbook in the possession of everybody. Apart from the Bible no one book has contributed more to give steadiness and breadth to English religious life and character. What it has done in the old land it is calculated to do in the new. Then there is the constant rehearsal of our Faith by the recital of the Creeds and of the Moral Law by the reading of the Ten Commandments in the services of the Church. To us that may appear commonplace and unimportant; but who can estimate the steadying power upon the thought and life of the people of the rehearsal of these in thousands of churches every Sunday in the common language of the people? This is the only Communion where the Common Faith and the Moral Law are regularly rehearsed in the language of the people. This surely helps not a little to preserve right thoughts about God and about life. It is easy to decry Creeds and orthodoxy—easy, but very cheap, very ignorant and very foolish. If there is one thing established beyond peradventure by what the world has recently passed through, it is the importance of having right views of God and right views of life. The world was plunged into the last war because a great nation had gone wrong in its beliefs—in its view of God and its views of life. Because it had gone wrong in these, it went wrong in its life.

CHRISTIAN UNITY AND THE LAMBETH CONFERENCE.

Probably the most important question at the coming Lambeth Conference is that of Christian Unity. Two processes or movements combine to make the conference of more than ordinary interest.

(1) First, the movement towards a conference of all Christian Communions on questions of Faith and Order, initiated by our sister Church in the United States, has made considerable progress.

(2) The second movement is one that has taken place largely in England and to some extent also in the United States. Two things have happened.

(a) In England, conferences between the most distinguished leaders of the so-called Free Churches and of the Church of England have discovered a large amount of underlying unity, so much money indeed as to justify hopes that it will result in some form of outward and organic unity in the not distant future. In the "Interim Report," issued by these men, two declarations of great importance were made, first, that, in any scheme of unity, Episcopacy was historically so much a part of organized Christianity that the Anglicans ought not to be expected to surrender it; and secondly, a declaration by the Anglican members that all that the Anglican Church held fast was the fact of Episcopacy without endorsing any particular theory of it.

(b) Then during the past few years an experiment in an approach to unity has been made in the United States between the Congregationalists and the Protestant Episcopal Church, the ministers of the former, with the consent of their congregations in each case, accepting Ordination at the hands of the Bishop, but neither he nor his congregation being subject to the Bishop in the same manner as the Clergy and Congregations of his own Diocese. This goes further than the English "Interim Report" in some respects, not so far in others. It is more specific, and more practical, but it is local.

How far the leading men, who participated in these conferences in the Motherland or entered into the specific arrangement in the United States, can carry their communions with them, remains to be seen. Much will depend upon the attitude of the Lambeth Conference.

It would be obviously out of place for me now to do more than give expression to my personal opinion as to conditions which any scheme of unity must comply with if it is really to lead to the universal restoration of the Church's unity.

(1) First, it will be unity, not uniformity. We do not look for identity in interpretation, in worship, or in life. In all these there must be variety, and wide comprehensiveness. The unity must also be organic unity, not mere federation. If the various Communions now occupied geographically different areas instead of being inextricably interlaced within the same districts, Federation might be a possible scheme; but so long as that is not the case, Federation would seem to be but little, if any improvement upon present conditions. What we need as a witness to Christ is not a Federation of differing Communions, whose representatives might be competing with one another in the same place, but a United Church making one appeal and one witness to the one Eternal Life.

(2) Secondly, the unity must be general, not local. For Christian Unity is much more than a Canadian or English question.

(3) Then Church Unity must be on an inclusive, not an exclusive basis as regards truth. It must include all the truth for which each Communion has stood and contended for in its history. For in the re-united Church each Communion should find all that and much more. The long and glorious history of the great Christian Communions is not to be destroyed, but rather fulfilled and perfected in a large and comprehensive unity whose bond is love.

(4) Then finally, any scheme of unity must be such as not only to unite the Reformed Communions of the English-speaking world, but such as to include the great Communions of Greek and Latin Christianity. The Roman Church, of course, assume that there is only one possible way of reunion and that is by submission to itself. So long as it maintains that attitude, it must remain outside any scheme of unity. Still in framing a scheme of unity, we must do so in such a way as not to exclude the Roman Church when it has been renewed in the spirit of its mind. The Great Communions of the East have always been less arrogant in their attitude and it is not impossible that some approach to unity with them may be achieved. But the point I desire now to emphasize is that any scheme of unity, to be real, must be so framed as to embrace all the great Communions of Christians throughout the world and not only the Communions of the English-speaking part of the world.

THE TENTS OF KEDAR

SOME REMARKS ON THE IRISH QUESTION
Rev. Prof. H. T. F. DUCKWORTH, M.A., Trinity College, Toronto

IN the course of the last fifty years, a very considerable proportion of the time and energy (and endurance) of the Parliament of the United Kingdom has been devoted to Irish affairs. The legislation arising from that expenditure of time and energy had made Ireland a prosperous country, when the tempest of the German war burst upon the civilized world. It had begun, and was continuing, the creation of a numerous class of "peasant proprietors," at the expense of the taxpayers of England, Scotland and Wales, and not those of Ireland alone. It had placed local government in the hands of the Irish people at large. It had taken away the grievance of an ecclesiastical establishment which had never been, or had long ceased to be, a national organization. It had assisted and subsidized more than one enterprise of agricultural or industrial improvement. Finally, Ireland was on the eve of obtaining a double Parliamentary representation. There was to be an Irish Parliament, with extensive powers of legislation, and Ireland was still to be represented at Westminster.

In the course of the years of war, Dublin suffered from fighting in the streets and the consequent burning of a large number of houses. Many lives were lost in the fighting; many were carried off wounded and maimed. But this calamity befell Dublin because of the insane fury of Irishmen. They chose the capital city of Ireland as the scene for an outbreak of rebellion, and the blame for what ensued rests upon them, not upon the troops sent by the Government to suppress the rebellion.

No Zeppelin or Gotha ever dropped bombs upon an Irish city or town. No German cruiser or submarine shelled any place upon the sea-coast of Ireland. The country was exempted from conscription and rationing. Irish farmers made money out of the war. Obstacles were indeed put in the way of those who wished to leave the country and make themselves new homes elsewhere, but in this matter Irishmen were treated no worse than the inhabitants of England, Scotland, or Wales.

Conscription was not rendered unnecessary in Ireland by universal readiness of Irishmen to enlist of their own accord, nor was rationing found to be a superfluity because everyone in Ireland was already observing equivalent, self-imposed restrictions. Exemption from these burdens was the reward of demonstrations of intransigent disaffection.

Disaffection towards whom or what? An "Alien Government?" Irishmen in Ireland are governed by Irishmen. The magistrates are Irishmen. So are the county and urban councillors. So too are the priests and the policemen. As for "the Castle," will anyone pretend that it is manned exclusively with Englishmen? "But the Chief Secretary is never an Irishman." That point is of less importance than appears at first sight. The Chief Secretary is a "transient," a sojourner who "never continueth in one stay." He must indeed be an exceptional man, if his judgment is to exert any real and effective influence upon affairs in Ireland. Of much more consequence than the average Chief Secretary, are the permanent officials, and who will pretend that none of them are Irishmen?

Discussion of this question, however—the question whether Ireland is under an alien Government or not—is apt to be clouded by the ambiguity of the term "Irishman." There are two main divisions of Irishmen—two Irish nations. There is the nation of those who agree upon the principle that Ireland must continue to be a constituent of the Empire, whether that means continuance of the existing legislative union with

Great Britain or not. The most effective Unionists are those who advocate the existing form of union. Over against them is the nation of those who are bent upon separation, not only from Great Britain, but the rest of the Empire as well; the Irish who hold by the declaration made by Parnell at Cincinnati in 1880 that "none of us, whether we are in America or in Ireland, or wherever we may be, will be satisfied until we have destroyed the last link which keeps Ireland bound to England." That meant "until we have effectively renounced and shaken off allegiance to the British Crown," or it was mere idle vapouring. But Parnell was not one who indulged himself in idle vapouring and the unrestrained exhalation of "hot air."

The Separatists assert that any political connection between Ireland and Great Britain hampers the former in developing her resources—moral, intellectual and material—as they ought to be developed; i.e., to the last limit of capacity—and who shall "set bounds to the onward march of a nation?" In any sort of political connection with England, the Irish nation cannot find its destiny. For proofs of the truth of this conviction, the Separatists appeal to history. There, they will say, proofs are to be found in abundance. England, so they believe, has never brought anything to Ireland but insult or injury, or the two combined. England's record, so far as Ireland is concerned, may be summed up as seven hundred and fifty years of brutal tyranny. The least that England can now do—or suffer—by way of inspiration is to consent to Ireland's taking her rightful place in the glorious company of sovereign and independent nations. England appears to be indisposed to give that consent. All law and order in Ireland, then, that is based upon the political union of Ireland with England, must be rendered inoperative and turned into the most imbecile sham. England's agents and friends in Ireland are hostages in the power of the Separatists. These hostages must be punished for England's refusal to do what the Separatists deem to be her duty.

To make the laws and ordinances of a Government to be of no effect, and to harass and slay those who continue to acknowledge its authority, is to make war upon it. The Separatists do not take the field with armies; they make war in the form of sporadic acts of murder and incendiarism. These crimes are prepared and arranged for with a considerable, and very successful, expenditure of skill and forethought, ensuring the impunity of the criminals. It is evident that the great majority of the population of Ireland either approve of these acts of murder, incendiarism, robbery, etc., or are indifferent, or have been terrified into despairing acquiescence.

Under these circumstances, the Government of the United Kingdom finds itself confronted with a painful dilemma. To protect its friends is difficult, even with a considerable number of troops to supplement the operations of the police; to abandon them would be disgraceful. Order might be restored at the price of reviving not only the memories, but the actual incidents, of the Rebellion of 1798. But the Government has no desire for such a revival. It is most earnestly set upon averting a civil war, if only for the reason that civil war in Ireland would add to the list, already too long, of famished and ruined populations in the world. In order to save the United Kingdom from such a calamity, it is ready to concede much to Hibernian sentiment. *But there are limits beyond which it has no right to go.* It has no right to impair the unity of the Empire—least of all in deference and submission to criminal violence. It has no right to weaken the bases of law and order. That British prestige in the Dependencies would suffer by a sur-

render to the Irish Separatists can hardly be doubted. But that would not be the only consequence of such a surrender, nor would it be the worst. The prestige of the lawful ordering and conduct of human life would suffer throughout the world.

The immediate concern of the Government in Ireland is the arrest of the organizers of the guerrilla and its accompanying reign of terror, and of as many of their agents as can be discovered, in order that all may be brought to justice. But arrests and convictions will be only lopping off the heads of the Hydra, unless measures are taken to prevent the disaffected from acquiring possession of arms, ammunition and high explosives. Irish patriots make a great clamour over "England's Army of Occupation," but the presence of an "Army of Occupation," which does not hinder "patriots" from buying or otherwise obtaining possession of large quantities of war material, must be far less oppressive than "patriotic" protests would at first hearing lead one to suppose. The business of disarming, however, is no facile and simple task under the conditions with which the Government of the United Kingdom has to contend. The greater part of the population of Ireland is either in full accord with Separatism and all its works, or is intimidated, or simply stands neutral. There is no lack of sympathizers with Irish Separatism in Great Britain, always willing to make trouble in some form or other for the Government. All the Britain-hating elements in the United States—and their name is legion, many legions indeed—are "making capital" of the condition of Ireland with a view to envenoming the relations of the United States and the United Kingdom. There is good ground for the opinion that Irish-Americans are actively engaged in organizing and financing the war of assassination and incendiarism in Ireland. Public opinion in the United States seems to be susceptible of "stampeding." It remains, however, to be seen whether the United States will be stampeded into declaring war upon the United Kingdom because the latter refuses to yield tamely to an utterly unjustifiable rebellion.

The Americans, of all nations, are the last that can claim any right to censure—let alone attack—another nation for endeavouring to preserve an existing political union which rests upon a basis of equality.

The dominating spirit in Irish Separatism is the spirit of hatred. It has been infused into thousands of souls from the press, the platform, the pulpit and the teacher's desk. The remedial legislation of the latter part of the 19th century and the opening years of the 20th, and the exemption of Ireland from certain compulsions and restrictions imposed upon Great Britain during the war, appears to have been as the pouring of oil upon flames. The Irish Separatist is more implacable than ever. Everybody and everything that savours of Great Britain is unutterably odious to him. He burns with eagerness to see Great Britain humiliated and ruined, to see her plague come upon her, "death, and mourning, and famine," and to watch the smoke of her torment go up for ever. The State may disarm him and make him so far impotent; it ought to do so. But it cannot cast out the devil of unreasoning, or rather false-reasoning, hatred. The Church—and in this case "the Church" means the Church of Rome—could do it, if it would. But will it make any attempt to this end?

Irish Nationalism broods over the records of wrongs suffered in time past. It takes no count of anything attempted or done in order to expiate those wrongs, or if it does, it is only embittered yet more by them. Great Britain is sincerely desirous of reconciliation and peace. Irish Nationalism, by its vengefulness in the face of Great Britain's desire for reconciliation, is putting itself in the wrong.

If we make of this world, so far as we are concerned, a world "wherein dwelleth righteousness," so far do we anticipate the fruition of the new world, the new Jerusalem. Let us aim at this tranquil, this sober happiness of quiet and confidence and peace in God.—Canon Farrar.

Let

Dear George-

So you still of the clergy be shaken in drop in and as I write to Oh yes! The "Comfortab cheerful; in Unfortunat ought not to by one's envy I understa to those abou "Don't!" Bu Prairie Par having taste home life fo provol of th is all the mo been spring- ary does not ence does. dirt and oth to another, everywhere,

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Letters of a Prairie Parson

Dear George,—

So you still believe in the celibacy of the clergy! Possibly you would be shaken into doubt if you could drop in and see me at this moment, as I write to you. I'm comfortable. Oh yes! The dictionary reads thus: "Comfortable: Possessing comfort; cheerful; in a state of ease." Unfortunately, I am comfortable. I ought not to be, if one is influenced by one's environment.

I understand that Punch's advice to those about to be married was—"Don't!" But then Punch was not a Prairie Parson, "batching," after having tasted the delights of a real home life for a season. My disapproval of the advice of Mr. Punch is all the more emphatic, since I have been spring-cleaning. (The dictionary does not define this, but experience does. It is the transference of dirt and other things from one place to another, so that everything is everywhere, so to speak.)

Personally, I am grateful for the kindly generosity of Article XXXII, though "to marry at their own discretion" does remind one a little of the Cookery Book, "Salt to taste."

But let us consider this question of celibacy. Do you believe with St. Paul that "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife." (1 Cor. 7: 32, 33.) I am glad St. Paul reminds us several times in that chapter, that he is just giving his own opinion (vs. 6, 12, 25, 40), though he feels he is on safe ground in the matter of divorce. (Vs. 10, 11.) Surely if a man does marry "with discretion," the best way of pleasing his wife is to please the Lord.

But you say St. Paul was right in saying that a wife was likely to distract a man from whole-hearted service for God. "This I speak for your own profit, that ye may attend upon the Lord without distraction." Yes, we all realize that unless a man and his wife are both fully consecrated to God, the one may hinder the other from living a life of fruitful service for God. But on the other hand, together their lives may be doubly fruitful.

I will grant you that marriage may set certain limits to a man's self-sacrificing work, but these limitations are trivial, and are far exceeded by the advantages of a real home-life. There is the advantage of naturalness, for instance. A parson ministers to women as well as to men. In the life of his own home he gains a new and sympathetic understanding of the lives of the home-makers. He understands how Martha was anxious and worried about many things. He admires Mary's determination to come apart with Jesus and rest awhile, in spite of the hundred-and-one things she might have been worrying over. He understands men better too, and their temptations and joys.

I imagine you are saying "Yes, that sounds alright, but what about the parson who stays around home, when he should be out in the homes of his people?" Well, George, if he lets home take the time he should spend in visiting and teaching his people, the probability is that he is just lazy. There are weeds in most gardens.

I think the opposite is often nearer the truth. When you are sizing up this thing in point of sacrifice, remember the parson's wife. Her self-sacrifice is greater than that of her husband. Her loneliness is greater.

Her life has more of monotonous routine. Yet on Sunday nights or Monday, when a tired man comes home, empties his pockets, and says "With all my worldly goods I thee endow," she has the courage to give cheerfully, while she puts her foot on a nickel that is in danger of rolling under the stove.

Walter J. Carey puts the case fairly in "My Priesthood," though he does not mention the advantages of married life.

"I would say to celibates this—with humility. Celibacy is not the mere denial of happiness and satisfaction to the domestic instincts. If that is all it is damnable: a mere suppression of life and joy and human love. If it is a condition of a wider and more generous love, of God, of the poor, the outcast, the lost, the fallen, if it widens the circle of their work, their tenderness, their love—then, and then only, is it justified.

"And to the married man I would say this—with humility. It looks as if it were possible to be so content with one's domestic life that work becomes just an annex to home life instead of the first passion of a man's life. It looks sometimes as if a strong wall were built round the vicarage, wherein the intensest interests lie, while the spiritual affairs of the parish are matters of interest and care, but not of white-hot enthusiasm. Failure is not an agony, success not a matter of purest and acutest thanksgiving. It looks as if marriage made some priests rather humdrum about their work, and therefore content with respectability and the uninspired performance of duty. I dare not dogmatize nor generalize, but I venture to guess that some married priests would do well to think this over."

And having thought it over, I think it quite possible that marriage even more than celibacy, will give a man "a wider and more generous love, of God, of the poor, of the outcast, the lost, the fallen," and widen "the circle of their work, their tenderness, their love."

The parson and his wife should be fellow-workers together with God, seeking FIRST the Kingdom of God and His righteousness, strengthening one another in loving comradeship and quiet prayer, helping one another to be the slaves of Jesus Christ, setting an example of manhood and womanhood and of Christian home life.

And ought not that to be true of every married couple?

K. Anon.

SOUTH SIMCOE DEANERY.

Rev. Prof. E. A. McIntyre, M.A., B.D., of Wycliffe College and R. W. Allin, M.A., were the speakers at the opening services of South Simcoe Deanery at St. Luke's, Rosemont, on Monday May 10th. The former also conducted a Quiet Hour for the clergy on Tuesday morning. After the business session luncheon was served at the Rectory, only one of our number was absent. The afternoon was spent in a most profitable conference on Parish Work. We are glad to report that the Mission of Beeton has become a Parish. A Deanery W.A. Conference will be held at Ivy on June 15th and a S.S. Convention and Choir Festival in early autumn. The Deanery exceeded her objective of \$17,000 in the A.F. M. campaign.



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SYNOD OF NIAGARA

THE regular sessions of the Synod were preceded by a most helpful conference held in the parish house of Christ Church Cathedral, Hamilton, on Tuesday afternoon and evening, May 18th. The general topic of discussion, "What Should Follow the Forward Movement?" was introduced by Archdeacon Forneret. Archdeacon Perry then dealt with the subject from the standpoint of the city, and Rev. Wm. Burt from the standpoint of the country. Both addresses were most helpful and drew out splendid discussion. The Rev. R. H. Ferguson was appointed chairman of the committee to bring in a report for the Synod on points brought out in these addresses and the discussion thereof. Thus the conference was a fitting preparation for the

Business Sessions

of the Synod which opened on Wednesday morning, May 19th. Bishop Clark, in an inspiring and forceful charge, spoke very plainly regarding the proposed amendment to the divorce laws; and in respect to stipends, expressed the hope that \$1,500 and a house would shortly be the minimum. The sessions of the Synod were characterized by keen debate, which were crystallized in several resolutions of more than passing importance, chiefly arising out of the well drawn up and carefully prepared

Reports of Committees,

the presenting of which formed the chief item of business. Much concern was expressed in regard to the health of the Bishop, and the desire was expressed that he should take a much needed rest. The Rev. Dr. Renison, in his report, declared that four great lessons had been learned from the

Forward Movement

campaign. These lessons were the splendid assurance of the essential love and loyalty of the people of the Church of England towards the Church of their forefathers; the truth that as in a nation, so in the Church, the people would always respond to a great vision; the unsuspected strength of the country districts, and lastly, the advantage of unity. In concluding his report, Dr. Renison presented this recommendation, originated by his committee:—

"The funds of the Forward Movement, up to \$100,000, as they become available from time to time, be added to the capital of the following funds in the proportion named: 1, widows and orphans, 40 per cent.; 2, augmentation fund, 15 per cent.; 3, episcopal and endowment fund, 20 per cent.; 4, church extension, 20 per cent.; 5, contingent fund, 5 per cent. (No. 4 possibly to be treated in a special manner.)"

Rev. R. H. Ferguson presented the report of the

S. S. Committee,

in which he cited the fact that the Sunday School of Christ Church Cathedral sent up the greatest number of candidates for examination last fall. The financial statement showed Children's Day collections \$1,017.43, with expenditure of \$60 for diocesan purposes, and the full apportionment of \$925 paid to the General Board of Religious Education. The committee on the

Bishop's Charge

recommended a minimum stipend of \$1,500 and a free house, and the Stipend Committee urged that a notice of this be sent to all churches.

(Continued on page 353.)

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LETTERS TO THE EDITOR

TRACTS FOR THE TIMES.

To The Editor, Canadian Churchman.

Sir,—I see by the English papers that a new Tractarian movement of a most laudable kind has been launched in Oxford. The tracts, written by such outstanding men as Professor Adams of All Souls', Sir William Ashley of Birmingham, Mr. Hartley Withers, and others, on such topics as wages, profits, nationalization and so forth, are for popular distribution. Evidently someone has concluded that it is wiser that public opinion should be influenced by men who have studied these particular subjects for years, than by some disgruntled and ignorant soap-box agitator. The public need is great. Seeing this, the dons have decided to emerge from their academic groves. The tracts are short and simple and therefore likely to be read. I do not know how they are to be circulated. They need to be circulated because those who need them most will not go to the book-stores to buy them.

It seems to me that we need tracts not only on economics but on religious subjects. I do not mean tracts of the type with which we have been deluged which are disagreeable to many and have rather discredited tracts, but good manly, informing short treatises. There are dozens of subjects on which we need tracts—Spiritualism, Christian Science, Divorce, the Bible, etc. Distribution could be managed through the church organizations. One church organization, the W.A. distributed all the Forward Movement literature. The Forward Movement Committee might take over the whole task of editing and organizing the distribution of such literature. The professors doubtless, would be willing, as in Oxford, to write short tracts in simple language which we could all understand. They would reach thousands who never go to church. Nearly all of the great religious movements of the past began in the universities. Why not start another now? The Social Service Bulletins have blazed the path but are too long and expensive for the particular purpose. We would need at least 500,000 copies of each tract. How could we finance it? I do not know exactly. I do know that there is plenty of money in the Church of England to do it. I am sure it would be worth while.

W. F. W.

SPIRITUAL HEALING.

To The Editor, Canadian Churchman.

Sir,—I notice in the last number of the Canadian Churchman an article by Kathleen Desmond in which she refers to the Rev. T. E. Rowe's "Guild of Health" in Vancouver. Being an active member of the "Guild" I would like to say a few words about Mr. Rowe's work in British Columbia. He has had three parishes to minister to, about sixty miles from Vancouver and for the last two years besides healing his own parishioners, has come to Vancouver every two weeks, lecturing one evening and remaining next day for the healing work. Last winter at the request of the Dean of the Cathedral in Victoria, he has also held meetings regularly there.

Mr. Rowe has now taken up his residence in Vancouver, the work having grown to such an extent that this was necessary. Truly "the harvest is plentiful but the labourers (in this) work are (as yet) few."

L. B. Whitney,

Toronto.

RESURRECTION OF THE BODY.

To The Editor, Canadian Churchman.

Sir,—My only apology for writing on a subject that has already taken much of your valuable space is that this is only my second offence in all the years I have been a subscriber.

I have read with much interest the controversy that has centered around Dr. Symonds' articles in the Canadian Churchman. "There is nothing new under the sun" is a piece of ancient wisdom that many a modern scholar is prone to forget. There are some things that the Modernists are pleading for that almost any Churchman would grant, in fact has as Dr. Cayley says, always taken for granted. Truth has through the centuries been found more often travelling the *via media* than any other road.

In your last issue Canon Plumtre, in his reply to Dr. Cayley, claims that in the past centuries the interpretation of the resurrection has been carnal, and that was the thought behind the minds of the framers of our creeds. Canon Plumtre's patristic references are Roman, and his quotation *Resurrectionem carnis* is from the Apostles' Creed, which has been supposed to be of Gallic origin. The Roman Church has always been materialistic, and so the writer had very little difficulty in proving his point. But our second great creed is Greek in its origin, and Alexandrian in its antecedents. Thus to the Alexandrian fathers we must go if we are to get the thought behind *anastasis nekron* ("resurrection of dead") just as Canon Plumtre went to Tertullian and Augustine to prove his conclusions. With this exception, however, that the Greek mind is much more likely to catch the spiritual meaning of Scripture than the Roman.

The question of the resurrection is dealt with very fully in the works of Origen. The problem that presented itself to him was, that if the resurrection was to be real the new body must have some relation to our own, and yet, though this may be a surprise to some, he had common sense enough to see that our own bodies must have long since disappeared. Origen follows, as we would indeed expect, 1 Cor. 15. (In Con. Cel. 5:18 he discusses this in detail, and the student of the subject should read that chapter at length.) (See also Con. Cel. 6:29.)

But Origen does not rest there. He also faces the relation of the spiritual body to the mortal, and develops a line of thought which at the best is only hinted at in St. Paul. This might almost be called the germ theory of the resurrection. He believes that the body decays, and in some cases is scattered to the four winds of heaven, but the germ of life grows again into a spiritual body, capable of eternal life. The passage is so important that I will quote it in toto. "For in the same way our bodies are to be supposed to fall into the earth like a grain; and (that germ being implanted in them which contains the bodily substance) although the bodies die, and become corrupted, and are scattered abroad, yet by the word of God, that very germ which is always safe in the substance of the body, raises them from the earth, and restores and repairs them, as the power which is in the grain of wheat, after its corruption and death, repairs and restores the grain into a body having stock and ear. And so also to those who shall deserve to obtain an inheritance in the Kingdom of heaven, that germ of the body's restoration, which we

(Continued on page 354.)

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All Over the Dominion

The Men's Club of All Saints', Windsor, have formally opened their new club house.

The Hamilton Deanery S.S. Association have decided to hold an annual mass meeting of S.S. Teachers and Scholars on Thanksgiving Day.

Wallace Eldridge has been appointed missionary at Fork River, Winnipegosis and Sifton and will enter upon his duties at these points on Sunday.

St. John's Church, St. Thomas, reports a successful financial year. Receipts, \$6,755.75; expenditure, \$5,148.87; offering to missions, \$1,606.88; Forward Movement, \$5,400.00.

The congregation of Christ Church Cathedral, Ottawa, has decided to re-decorate and improve the church building, on which an outlay of \$5,000 will be made. The work will commence shortly.

Rev. J. C. Dixon, Rector, of Amherst Island, was lately offered the parish of Wellington which he declined although he was pressed to accept it. There is a warm attachment between Mr. Dixon and his present parishioners at Amherst Island.

There will be three clergy permanently attached to Christ Church Cathedral, Ottawa, staff in the near future the Rev. Lennox I. Smith, the Rector, and the Revs. J. Dixon and E. F. Salmon, recently incumbent of Galetta, Ont.

A site for the erection of a parish house has been secured by the board of managers of St. Clement's Church, Jones Avenue, Toronto, at the rear of the edifice. The land has 101 feet frontage by 55 feet and cost in the neighbourhood of \$3,000. The building will shortly be erected.

At a meeting held on St. Chad's Church grounds, Toronto, on May 19th, it was decided to ask for tenders for putting the rear of the church lot facing Westmount Avenue into shape for laying out three standardized clay tennis courts, the land being admirably adapted for that purpose.

At St. George's Church, Guelph, on May 16th, a stained glass window over the south transept, installed as a memorial to the late Harry Merton, was unveiled and dedicated with appropriate ceremony by the Rector, Rev. G. F. Scovil, in the presence of relatives and intimate friends of the family.

At the adjourned vestry meeting of Christ Church Cathedral, Montreal, it was announced that a memorial to the fallen in the war will be erected in the Cathedral. It will be in the form of a Holy Table and reredos which will be of Caen stone and of the same design as the Wareham Guild, England. The cost of the memorial is estimated at \$20,000.

Confirmation service was held at St. Augustine's, Toronto, on Sunday night, when ten males and ten females, were presented to the Bishop, by the Rev. Harold McCausland, M.C., who has been in charge of the parish during the winter. The Rev. Canon Plummer is living at No. 8 Spruce Street, the Rectory being occupied by Mr. and Mrs. Frank Moberly. His telephone number is North 8643.

On May 16th Archdeacon Dobbs dedicated a memorial tablet in St. Paul's Church, Brockville, in honour of those who had enlisted from the parish during the great war. The congregation appreciated very much the privilege of having Arch-

deacon Dobbs with them, who for so many years had been their Rector. Many of the old familiar faces were missing but still a goodly number of them remain.

An honour roll bearing the names of 201 men was unveiled in St. Luke's Church, Ottawa, on May 16th by Lieut.-Col. Rev. Canon Almond, C.M.G., D.S.O., Rector of Trinity Church, Montreal. The Roll of Honour was donated to the Church by Mrs. J. G. Christie. Then too a brass tablet to the memory of the twenty men who paid the supreme sacrifice was also unveiled, the Rector, Rev. J. E. Lindsay, officiating, assisted by Mr. Norman Leach, while Rev. Canon W. A. Read, a former Rector, conducted the dedicatory service.

A meeting of the women of Minnedosa Rural Deanery was held on May 14th at Neepawa, when 37 delegates were present representing the congregations at Minnedosa, Bethany, West Hope, Eden and Neepawa. A meeting of the Chapter of the Rural Deanery of Minnedosa was also held at Neepawa on the same date when general business was transacted, and Rev. D. Biggs took up the question of a retreat at Shoal Lake. An opening meeting was held in the evening, when Rev. E. A. Anderson, of St. Mathias' Church, Brandon gave an able address.

St. Philip's Church, Hamilton, is a small church and it has only a small congregation. But on Ascension Day when three services were held, at 5.45 a.m., 8 a.m., and 8 p.m. respectively, over forty communicants and not far from two hundred persons attended the various services, conducted by the Rector. The first was for men and girls going to work and breakfast was served for them immediately after the service. The second was for children on their way to school, the third was ordinary evensong, with a sermon by Rev. W. L. Archer, Rector, of St. James'.

"The world is unworthy of such sacrifice as theirs," declared Brig.-Gen. J. Penry Davey, C.M.G., principal Chaplain to His Majesty's Imperial Forces, in speaking of the great service rendered to humanity by the soldiers of the Empire's armies at a memorial service to Canada's heroes who laid down their lives for King and country in the great war, at St. Paul's Church, Toronto, Sunday afternoon, May 16th. The service throughout was most impressive, containing passages from the service for the dead. The organist played the "Dead March" in "Saul," while the congregation stood with bowed heads. The offertory is to be devoted to relief work among the destitute orphan children of Serbia.

The fourth annual Ascension Day Service and choir festival was held in St. John's Church, Otterville, when the united Anglican choirs of Tilsonburg, Delhi, Norwich, Durham and Otterville, assisted in the choral part of the service. Canon Arthur Carlisle, of Windsor, was the special preacher and the large congregation, which filled the beautiful memorial church to capacity, listened with much interest to the helpful and inspiring message delivered by the preacher. This service in which annually six churches unite is one which might well be copied by other centres in the Diocese—especially as it attracts so many non-Churchmen to unite in such a beautiful church service and also strengthens the bond of union between the members of the Anglican Churches in the district.

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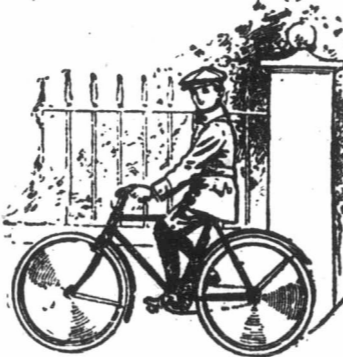
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Brotherhood

A striking example of the advantage of a Brotherhood to a Rector was afforded to the General Secretary at his visit to the Chapters of St. George's Church, Toronto, on Sunday May 16th. There were sixteen members present at the Corporate Communion at 8 a.m., and afterwards breakfast was prepared and served by the young men in the Schoolroom. After breakfast the General Secretary spoke on the great need of quiet times for Prayer and Communion, through which is received strength for renewed service. He urged every man to take an active part in the Brotherhood Forward Movement.

There are three Chapters at St. George's, and they have a splendid record of work for the past winter. The Bible Classes are recruited by Brotherhood men, seven new members being added in the last few weeks. The Junior members are responsible for a Boys' Club, and the ideals aimed at are high. Much visiting has been done, especially by the Senior members. One member in his endeavour to get a certain man to come to church, paid him fifty-two calls without success, but got him at the fifty-third.

The clergy, Rev. R. J. Moore, M.A., and Rev. P. J. Dykes, B.A., are enthusiastic in their support of the Brotherhood, and the Brotherhood is enthusiastic in its support of them.

SUMMER SCHOOL.

All Brotherhood men are urged to consider the possibility of attending the Summer School at Lake Couchiching. It will be a time of inspiration to all who go, and a Brotherhood Conference will be arranged if a sufficient number of Brotherhood men attend. The afternoons of recreation will make it a real holiday as well as a help. All information may be obtained from the General Secretary.

Walter Burd.

NEW A.Y.P.A. OFFICERS INSTALLED.

Following out the suggestion in the New Manual St. Matthew's Branch of the Anglican Young People's Association at their closing meeting, held an installation ceremony conducted by the Rev. N. Larmouth. The report of the programme committee was received, and after changing dates of a few of the events, the report was adopted. At the close of the business session a social hour was spent and refreshments were served.

The annual banquet in connection with St. Matthew's Anglican young people was held recently in the parish house, First Avenue, Toronto. W. H. Walton, former president occupied the chair, and an excellent repast was served and enjoyed by the large number of guests. Rev. Canon Macnab, chairman of the young people's Committee of Synod, was the speaker and delighted his audience with an entertaining and instructive address. Among those present was Rev. Dr. Seager, Rector.

On Friday evening last, May 6th the A. Y. P. A. of St. Barnabas, Halton St., Toronto, held their "Membership Banquet" which proved to be a great success. Over 80 of the members were present besides a number of the churchwardens, and members of the other church organizations. Among the guests of honour were Bishop Reeve, Assistant Bishop of Toronto, Archdeacon Inglis, Mr. W. R. Scadding, Secretary of St. Barnabas' Sunday School and Mr. Warren, representing the churchwardens. The chair was occupied by the Rector, Rev. E. G. B. Browne. The first item of the programme was a toast to "Our Church," proposed

by Mrs. Browne and responded to by Bishop Reeve who spoke of the reasons why we should be proud to belong to the Anglican Church, and of the Church's fine record. Other toasts were: "Canada" proposed by President of A. Y. P. A., responded to by Prof. McKenzie, of Toronto University; "Sunday School" by Miss L. Philpot, responded to by Archdeacon Inglis; "Church Organizations" Mrs. Jordan, responded to by Mr. Warren; "A. Y. P. A." by W. N. Babb, responded to by Mr. W. R. Scadding.

The A.Y.P.A. of the Church of the Resurrection listened with great appreciation to a lecture on the British Navy by Rev. Alfred Hall.

St. Cuthbert's A.Y.P.A., Leaside, Toronto, held their annual meeting and election of officers in the parish hall recently. The annual report was read and showed remarkable progress for the past year. The annual picnic was also arranged to take place on May 24 at the upper Don. A hearty vote of thanks was tendered to the retiring officers. Rev. P. M. Lamb, Rector, occupied the chair.

The closing social gathering of the season in connection with St. Clement's Church, Jones Avenue, Toronto, A.Y.P.A. was held on May 19th in the Sunday School. Mr. A. Martin, president, in the chair. An interesting address on the development of the A.Y.P.A. in Canada, and the outlook for the future progress of the organization, was given by Mr. J. Hollingsworth, who pointed out that increasing membership can be anticipated from the large number of immigrants coming from the old land this year. Over 100 members sat down to the enjoyment of an excellent banquet, after which a musical programme was contributed. Games and other amusements were indulged in and a very enjoyable time was spent.

On Tuesday evening May 11th, election of officers, and admission of new members, formed the programme of the Church of the Resurrection Branch, Toronto. Twenty-two new members have been admitted during the last three months.

RUPERT'S LAND NOTES.

The Archbishop of Rupert's Land conducted a Confirmation Service at St. Matthew's Church, Winnipeg, on May 9th, the Sunday previous to his leaving for England, Canon McElheran, the Rector, presented eighty-four candidates, a great proportion of them being young men. The Rev. F. W. Goodeve, assisted in the service.

A new lectern has been placed in Christ Church, Grandview, Diocese of Rupert's Land, to the memory of the nine men of the parish who fell in the great war. The unveiling took place on May 2nd, by Rev. Lt.-Col. A. W. Woods, D.S.O., of St. Margaret's, Winnipeg, assisted by Rev. J. H. Hill, B.A., Incumbent. The flag was raised by a returned boy, Mr. C. Waters. Mr. Woods preached a forceful sermon stating that while we make memorials of "gold, silver and precious stones," the memory of the brave deeds of our men should outlive them all.

The late J. M. Hargreaves, who died in Winnipeg on May 5th, was one of the best known Churchmen in the West. For years he was Chairman of the Local Council of the Brotherhood of St. Andrew. He was an active lay reader, and during the war conducted services at many of the city and suburban churches, as well as throughout the Diocese. He had recently been in charge of the Sunday evening service at the Winnipeg Hospital, which is conducted under the auspices of the Brotherhood of St. Andrew, of St. Matthew's Church. Mr. Hargreaves was a most devoted member of St. Matthew's, and a valued worker in the wider work of the diocese.

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6 were elect Sunday men—H. C. Berney Clergy—F E. Riley, Canon Sn Rev. G. V General cation: Lt Scott. Ch Very Rev Board Laymen— Clergy— Archdeac Social; G. C. Cop Rev. Dr. Forneret.

Extract Charge a at the C week.

SYNOD OF NIAGARA.

(Continued from page 349.)

wardens, and that the Rural Dean hold conferences to discuss the matter and report by June 21st. Steps were urged for concerted action against the proposed divorce measure now before the House at Ottawa. A further recommendation was that steps be taken to protest against greater facility being afforded to procure a divorce. Rev. Canon Spencer, in his report presented the following

Church Statistics.

Though the membership in Hamilton had decreased 559 during the year, the membership in the diocese had increased 335. The number of marriages had increased by 130 in the city, which, he thought, indicated a return to normal social times. St. Matthew's Church, this city, led in marriages, the Rector having solemnized 52. He noted that the publication of banns had decreased. He advised a careful watch being kept in places where new churches might be located, and instanced the Welland Canal zone.

The number of communicants is 16,396, the highest on record. The number of marriages in the diocese totalled 806.

For parochial objects the sum of \$22,000 was given, an increase of \$10,000; for stipends \$95,170, and contributions from societies \$54,723. The indebtedness on real estate decreased from \$175,708 to \$151,127, and other liabilities from \$13,848 to \$11,324.

Among the

Resolutions

presented to Synod were the following:—

A resolution was introduced by Archdeacon Macintosh that had been adopted by the Deanery of Wellington. It stated that, as it was felt that the reunion of Christendom was greatly to be desired, in the best interests of the country and of the true progress of Christ's kingdom, the Synod memorialize the General Synod to take all possible steps consistent with Catholic tradition to bring this about. Bishop Clark stated that the Lambeth Conference was likely to discuss this, and advised that it be left in abeyance in the meantime. Synod acted on this advice.

It was decided to permit persons 18 years of age to vote at vestries, instead of making the age 21 years.

A resolution rebuking the Hydro-Electric Commission and other industries which carried on Sunday work at Chippawa and elsewhere was passed.

Appreciation to R. F. Nie, secretary of the Sunday School Committee, who is retiring after many years' faithful and efficient service, was expressed by Dean Owen.

The following members of the

General Committees

were elected:—

Sunday School Committee: Laymen—H. Sanders, G. C. Coppley, K. C. Berney, H. H. Francis, W. J. Barr. Clergy—Rev. R. H. Ferguson, Rev. C. E. Riley, Very Rev. Dean Owen, Canon Smith, Rev. E. H. B. Taylor, Rev. G. W. Tebbs.

General Board of Religious Education: Laymen—G. C. Coppley, C. S. Scott. Clergy—Rev. R. H. Ferguson, Very Rev. Dean Owen.

Board of Management, M.S.C.C.: Laymen—C. S. Scott, G. C. Coppley. Clergy—Very Rev. Dean Owen, Ven. Archdeacon Forneret.

Social Service Council: Laymen—G. C. Coppley, A. B. Lamb. Clergy—Rev. Dr. Renison, Ven. Archdeacon Forneret.

Extracts from Bishop Clark's Charge and also from the addresses at the Conference, will appear next week.

DEANERY WEST YORK.

The May meeting of the Deanery of West York was held at Trinity Church, Thornhill, on Monday and Tuesday of last week. Evening Prayer was said in Trinity Church Monday evening by the Rector, assisted by the Rural Dean McGonigle. On Tuesday at 8 a.m. there was a celebration of the Holy Communion, the Rector being the Celebrant. The Chapter met for business at 10.30 with a fair representation from the Deanery, and Associates Canons Fidler, Paterson and Brain, Revs. H. A. Brooke, E. J. McKittrick, Chas. Carpenter. The Devotional hour was conducted by the Rural Dean. The

Rev. Canon Fidler gave a very interesting and helpful paper on "The Christian Priesthood." The programme for the autumn meeting was then arranged for, which will be held at Woodbridge on the second Monday and Tuesday in October. At 12.30 the meeting adjourned for luncheon provided by host and hostess, the Rev. J. W. and Mrs. MacDonald, to whom were extended the hearty felicitations of the Chapter for keeping of "the traditions" of the Parish for its hospitality. The afternoon session was given up to a discussion of the Synod allotment of the Parishes, led by Mr. R. W. Allin, M.A., Finance Commissioner of the Diocese who gave much enlighten-

ment and encouragement to the members on the apportionment of the different funds of the Church, which have been supplemented by the A.F. M. canvass. The meeting adjourned at 4.15 p.m.

RECENT APPOINTMENTS.

Salmon, Rev. E. F., Incumbent of Galetta, Ont., to be Curate of Christ Church Cathedral, Ottawa. (Diocese of Ottawa.)

The S.P.G. and C.M.S. will share nearly £2,000 between them as the result of a "treasure sale," held on their behalf at Exeter lately.



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responded to by... be proud to be... Church, and of... Other toasts... posed by Presi... responded to by... Toronto Univer... ol" by Miss L... by Archdeacon... gnizations". Mrs... by Mr. Warren;... N. Babb, re... R. Scadding, re... the Church of the... with great ap... on the British... Hall. Y.P.A., Lease... annual meeting... rs in the parish... nual report was... remarkable pro... ar. The annual... ranged to take... the upper Don... ks was tendered... ra. Rev. P. M... ied the chair. gathering of the... with St. Clem... Avenue, Toronto... on May 19th in... Mr. A. Martin... ir. An interest... velopment of the... and the outlook... rogress of the... iven by Mr. J... pointed out that... ip can be antic... e number of im... m the old land... 00 members sat... ent of an excel... which a musical... tributed. Games... ts were indulg... yable time was... ing May 11th, and admission of... i the programme... e Resurrection... Twenty-two new... admitted during... ND NOTES. f Rupert's Land... ation Service at... h, Winnipeg, on... 7 previous to his... l, Canon McEl... presented eighty... great proportion... men. The Rev... isted in the ser... s been placed in... ndview, Diocese... o the memory of... arish who fell in... e unveiling took... by Rev. Lt.-Col... O., of St. Mar... assisted by Rev... mbent. The flag... rned boy, Mr. C... ods preached a... ting that while... of "gold, silver... " the memory of... our men should... Hargreaves, who... n May 5th, was... yn Churchmen in... s he was Chair... Council of the... Andrew. He was... and during the... ices at many of... an churches, as... the Diocese. He... n charge of the... ice at the Winni... h is conducted... of the Brother... of St. Matthew's... aves was a most... St. Matthew's... er in the wider

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ST. JAMES' CHURCH, STRATFORD, ONT.

(Continued from page 343.)

church, fifteen years before, which "in the estimation of many had become insecure, but would probably have been borne with for a while longer, but for its ungainly appearance."

The present edifice was opened for Divine service, March 20th, 1870, by the Right Reverend Bishop Cronyn, D.D., Lord Bishop of Huron, assisted by the Ven. the Archdeacon of Niagara; Thos. Brock Fuller, D.D., the Rev. N. Boomer, LL.D., of Galt, Rural Dean of the counties of Waterloo and Perth, the Rev. J. W. Marsh, M.A., secretary of the Huron Church Society, the Rev. J. P. Curran, St. Mary's, the Rev. W. Logan, Millbank, and the Rev. E. Patterson, M.A., incumbent.

"The Beacon," Friday, March 25th, 1870, says:—"The stained glass windows by J. C. Spence, of Montreal, are very beautiful. The three presentation windows are of exquisite workmanship and contain suitable quotations from Scripture. The building as it now stands, has cost \$14,000, of which \$11,000 have already been realized and it is estimated that \$3,000 more will be required to complete the tower and spire.

The rectory was built in 1878, and has been remodelled and repaired during the past year.

The Parish Hall was erected in 1891-2 on plans requiring an estimated cost, exclusive of heating and lighting, of \$5,000. The Chapel in the basement was built afterwards. The gallery with rooms underneath, was added in 1910.

The tower was completed and the chimes installed in 1909 at a cost of about \$9,000. The dedication services were held September 26th, 1909, when the Bishop of Huron conducted the service and preached.

In 1913-14 the church and parish hall were connected by building a robing room from the vestry to the rear of the hall, the church interior was re-decorated, and the heating system extended and remodelled at a cost of approximately \$7,000.

The first organist in the old frame church was probably Mrs. Lee. Other organists were Miss Mary James, Miss Violet Watson and Miss Lizars. The first pipe organ was built in 1874 and was played by Mr. Brotherhood, now living in England. Following him were Mr. Wade, Mr. Carter, Mrs. R. Smith, (nee Miss Lizars), from 1882 to 1902; Messrs. Palmer, Hobson, English, Evans-Jones, Pridham and Spooner.

The present Rector, Canon W. T. Cluff, was ordained Deacon by Bishop Hellmuth in 1883, and was priested by Bishop Baldwin in 1884. He has

served in the parishes of Walkerville, Brussels, Fenton, Michigan, Thornedale, Strathroy, and Stratford, where he has been Rector for fifteen years. There are four hundred families in the parish, about sixty of them being farmers.

At the last vestry meeting, it was decided to secure an assistant for the Rector.

FROM WEEK TO WEEK.

(Continued from page 344.)

tion of that spirit stops short at an imaginary line drawn round a deanery? Are not the boundaries of a diocese quite as logical a sphere of influence in which to apply that fund as the one that has been chosen? "It was Toronto that made the property of St. James' what it is," you say, "and Toronto as a whole ought to share its benefits." But who made Toronto? Who is making it to-day? It is the youth and vigour forever pouring in from the country and the towns and enriching it by their energy and enterprise. It is the goods and merchandise shipped out to those towns and distributed through the country, and the money that is rolling back in exchange. There isn't a parish in the whole diocese that is not or has not contributed directly or indirectly to the building up of that fund whose use is confined to so limited an area. In setting aside the letter of this request, every argument that applies to the claims of the city applies with equal force to the diocese, with the added argument of manifest need. Space does not permit the extension of this plea, but action lies in the hands of Synod. If legal minds suggest doubts and difficulties, let it be remembered that there is a legislature that can resolve doubts and overcome difficulties.

"Spectator."

RESURRECTION OF THE BODY.

(Continued from page 350.)

have before mentioned, by God's command restores out of the earthly and animal body a spiritual one, capable of inhabiting the heavens." (De Prin. 2: 10.)

Origen complains that in his day there were Christians who were "disciples of the letter alone." Thus we see that as early as the third century the "Modernists" and "Conservatives" were carrying on through the columns of the "Weekly Papyrus" much the same controversy as is today being conducted in our Canadian press. Surely "there is nothing new under the Sun."

W. T. Townsend.

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ORGANIST wanted, male preferred, for St. Paul's Anglican Church, St. John. Apply to P.O. Box 550, St. John, N.B.

WANTED, Position as Parish worker or deaconess, experienced. References given. Apply, Box 31, Canadian Churchman.

YOUNG French Teacher would like to spend July and August in a private home as companion or governess. Box 50, Canadian Churchman.

EIGHT-ROOMED furnished house to rent for July and August. Vicinity of Avenue Road and Bloor, in Toronto. Apply, Box 33 Canadian Churchman.

GRADUATE Nurse, churchwoman, just recovered from serious accident, wishes position in Toronto. Light duties (care of invalid) in return for good home. Box 34, Canadian Churchman.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER X.

The Quest.

BOY BLUE looked at Dimple, and Dimple, looked at Boy Blue. "Seems to me," said Dimple, "this is a game of Cross Questions and Crooked Answers."

"It just looks as if those birds were making fun of us," Boy Blue answered, "but all the same, I don't believe they are."

"No, there's a key somewhere," said Dimple, "and we've got to find it. It's somewhere in the Merry Forest, but O my! what a big place the Merry Forest is! We can see miles and miles of it from here, and Daddy says there's miles and miles more of it we can't see."

"Boy Blue's eyes wandered for a minute over the wide golden-brown and green and blue landscape. Then he said thoughtfully, "The birds wouldn't ask us to find it if it was in some place we couldn't ever get at. They must have hid it somewhere not very far away where they know we go."

To this Dimple agreed, and for a few long minutes they sat on the rock with their chins in their hands, trying to think out some good plan of finding the key.

At last Dimple said, "We haven't been to see if there's any Hepaticas yet. They always grow down on the south side of the hill, and there must be some, for they couldn't stay asleep with this lovely warm sun smiling on them."

"Yes," Boy Blue added, "and the rain-drops running down their necks and tickling them under the chin—Oh! they must be awake by this time. Let's go and look."

"Maybe we'll find the bird key somewhere around there," suggested Dimple as they started down the green grassy hill. And a pretty spot it was, dotted with oak saplings, and May apple, and moose wood covered with little yellow blossoms.

They found the Hepaticas all right, lots of them, with their furry hoods turned back and their dainty faces, blue and pink and white, smiling up at the sun.

"O you dear, dear flowers, I just love you!" whispered Dimple softly as she bent her curly head low down to breathe their faint, sweet perfume.

"I wish they could talk to us like the birds do," said Boy Blue. "So do I," replied Dimple, "but I know they love us; they just look as if they did."

"I hope it doesn't hurt them to be picked," Boy Blue said, "cause I want some for Mother."

"I don't believe they mind when they know we love them," said Dimple. "But why couldn't we each take up a whole plant, with lots of earth around the roots, and plant it in our garden? They would live longer, and we could see them every day."

"Good idea!" cried Boy Blue, "Just fine! We'll do it right now. I wish we had something to dig with, but I guess this earth is nice and soft."

They chose the very nicest plants, one of each colour, dug them up very carefully and wrapped them up in the paper that had contained their lunch. They caught a gleam of blue on another sunny bank, and a gleam of pink and white on another; so they went on and on, quite forgetful of time and distance and direction.

At last Boy Blue said, "I'm getting kind of tired, aren't you, Dimple?"

"Yes, I am," she replied, "I guess we'd better start for home. And we haven't found the key, after all."

They turned and set off through the sunny woods, and walked on and on, keeping a look-out for that magic key. The woods seemed very quiet. They saw a few birds, but none they knew. Two birds began to sing very sweetly, answering each other across a little valley, but the songs were either without words or in a language they did not understand.

"Maybe we'd understand it," panted Boy Blue, "if we only had the key." He was getting very tired.

At last to their great joy they heard a song they knew by heart:

"Sing me a song of the Springtime, Merrily, merrily, merrily! Bud time, blossom time, wing time—Cheerily, cheerily, cheerily!"

"It's our own dear Robins," cried Dimple. And so it was.

The next minute they saw in the tree-tops a flash of brown wings and red breasts. "Hello, little strays—aways!" called Sir Robin, "What are you doing here?"

"We're going home," answered Boy Blue, "but it seems a long way. I'm glad you came."

"Going home, are you?" said Sir Robin. "It'll be a long, long way home by the direction you are going. You just turn right-around and follow Lady Robin and me."

"But that isn't the way home!" the twins cried in a breath.

"See here," said Sir Robin firmly, "Don't you think we know our way about these woods?"

"O yes!" they answered.

"Well," said Lady Robin, "Do you think we'd fool you and lead you wrong?"

"O no!" the twins answered, "You wouldn't do that."

"Well then," the birds said, "just come right on and don't waste any more time. Your mother is getting uneasy about you, and she sent us to find you."

The children were puzzled, but they turned and followed their bird guides without any more argument. As they stopped to rest a few minutes Boy Blue said, "We hoped we might find the key, but we haven't come across it yet."

"What key?" asked Sir Robin. "The bird key—to tell us the names of the birds we don't know."

"Who told you about that key?" "Jack Crow."

Sir Robin shook his head gravely. "He knows a lot, that bird," he said, "but he keeps it dark, and if he weren't so full of fool tricks I'd like him better. If we Robins could help you out we would, but we can't. We've heard of a bird key that people use—it isn't a thing we ever need. But don't worry about the key. I shouldn't wonder if your Mother or Daddy could help you find it."

"Very likely they could," said Boy Blue brightening. "We'll ask them anyway. Let's go on again. I'm rested now."

In a short time they came out on the homeward path and a few more minutes found them safe at home.

Mother was waiting for them at the garden gate, and shading her eyes from the sinking sun. "Here you are at last!" she said. "What has kept you so late? I've been looking for you the last hour or more, and was beginning to be afraid you were lost."

"I guess we were lost too," said Dimple, "only the Robins found us and brought us home. They said you sent them after us. Did you, Mother?"

Their mother looked a little startled and surprised. She turned



to Daddy who had just come out, and explained:

"I did say to the Robins, 'I wish you birds would go and find your little friends and bring them home,' but I never thought they would understand me."

Daddy smiled and shook his head in a puzzled way. "I've often heard of little birds telling secrets," he said, "I took it as a joke, but there must be some truth in it after all. And wasn't it that wise King Solomon who said, 'A bird of the air shall carry the voice, and that which hath wings shall tell the matter'? It seems to me we can't be too careful what we talk about before those birds."

"Let's say as many real nice things as we can when there are any birds around," suggested Dimple. "Maybe they'll pass them on and make the world happier."

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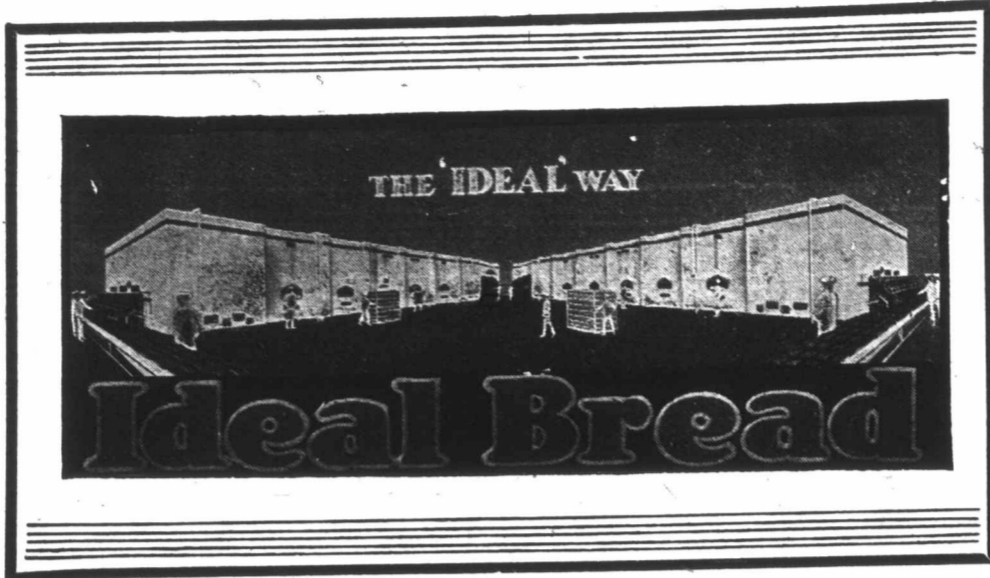
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"Good idea, Dimple," said Daddy, "There's a whole sermon in it."

"You'll be hearing a sermon from me pretty soon," said Mother, "if you don't all hurry and get ready for supper."

"Just a minute, Mother, please," pleaded Dimple, "I must put these flowers in water. I believe they are nearly fainting for a drink, they look so droopy, but they were so lovely."

"They'll soon revive," Mother replied, "You'll see they will be all smiling out bright in the morning."

"We've got some plants too," put in Boy Blue, "Do you think they will grow in our garden?"

"Of course they will," Mother answered reassuringly, "We'll find a nice shady nook for them after tea." In a few minutes they were all seated around the table, and the children found that in spite of their picnic lunch they had keen appetites for the hot, rich milk, cream biscuits and fresh butter, and crisp green water-cress, and honey.

Of course the children were eager to tell the story of their adventures, and both Daddy and Mother were so interested that they almost forgot to eat. When Daddy heard of that magic key, and of the Robins' suggestion, he sat back in his chair and laughed.

"O Daddy!" cried Boy Blue eagerly, "do you know about the key? Can you help us to find it?"

"I believe I have heard something about a bird key," Daddy replied. "Shouldn't wonder if I have seen one, once upon a time. I can't show it to you just yet; but don't worry—you'll find it all in good time. I expect it was old Jack Crow who put the rest of the birds up to the trick of setting you to hunt for it. He's a knowing one, and no mistake."

"I hope he'll tell you the rest of his story soon," said Mother, "I'd like to hear more about that nice boy teacher on the far-away island."

"Oh, we'll remind him as soon as he has his house built," said Boy Blue, "We won't let him forget."

The twins awoke next morning, which was Sunday, to the sound of rain on the roof, a quiet, steady down-pour from a grey sky that gave no hint of any sunbeams lurking around the corners. They were disappointed, for they were anxious to go a-hunting for the bird key.

"Cheerily, cheerily, cheer up!" called Sir Robin from the apple tree. And then he and Lady Robin both began singing a new verse of their song:

"List to the raindrops tinkling,
Merrily, merrily, merrily,
Down from the rainbow twinkling,
Cheerily, cheerily, cheerily."

"Dancing in leafy bowers,
Merrily, merrily, merrily,
Calling the tardy flowers
Cheerily, cheerily, cheerily."

Dimple and Boy Blue cheered up in a moment, and began to dress very briskly. They had never thought before how lovely an April rain was, but the Robins had opened their eyes and hearts to its beauty and its music, and they, too, began to sing.

"Mother," Boy Blue asked when he had kissed her "Good-morning," "Shall we be going to Sunday School to-day?"

"I'm afraid not, dear," she replied, "it is too wet. We'll just have a little Sunday School at home."

"That will be lovely," the children said, and Dimple begged, "Let it be all singing, Mother. Won't you teach us something new to sing?"

To this Mother very heartily agreed. "A song service will be just the thing for a rainy April Sunday morning. We'll see if we can't do as well as the Robins."

After breakfast the children helped to tidy up the house, while Daddy made a nice bright fire in the library. Then they all gathered around the

sweet, soft-toned little melodeon, and after singing a few familiar hymns they learned this new one in Mother's Hymn Book:

"God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds
I know He loves me too.

"He loves me too, He loves me too,
I know He loves me too.
Because He loves the little things
I know He loves me too.

"He paints the lily of the field,
Perfumes each lily bell;
If he so loves the little flowers,
I know He loves me well.

"God made the little birds and flowers,
And all things large and small;
He'll not forget His little ones,
I know He loves them all."

The Robins drew close to the window and listened for a little while, then they joined in and sang with all their hearts. Even after everyone else had grown tired of singing the birds still kept on and sang all day long—that is to say, between meals.

In the afternoon there was another little song service, and at twilight Daddy and Mother and the twins sat around the glowing fire and told stories to each other. Although it had rained all day the children thought it one of the loveliest days they could remember.

Next morning the world was gloriously bright, and every day for half a week they went hunting in the Merry Forest for that wonderful key, but could not find it. The Chickadees laughed at them; the Bluejays and Sparrows shook their heads and looked wise; the Robins cheered them on, and the Bluebirds sang softly:

"There are secrets in the air,
Tirra-lirra-lee!
If you're good, some morning fair
You shall find the key."

WORTHY OF PROMOTION.

"Why do you address that gentleman as 'major,' Sam? Has he ever been in the army?"

"Not dat I knows of, boss. But he don't never come in heah dat he don't give dis old nigger a quarter. Praise de Lawd! Ise gwine to make him a 'gen-ral' befo' I die!"

NEAR ENOUGH.

A certain retired colonel tells a story of a dusky bishop who once went to a function in town. He gave his name to the funky as the Bishop of Honolulu, but the man failed to catch it and, believing that in the case of a black bishop all things were possible, announced him as "the Bishop of Hallelujah."

FORCED INHERITANCE.

During the battle of Paschendale, a seriously wounded Gordon Highlander was brought into one of the Canadian dressing stations. The surgeon noticed he was wearing a fine gold wrist watch. "Where did you get that Scotty?" he asked.

Scotty merely smiled at the time, but, on being told that the chances were against him, he later confided the story to the doctor.

"I took a Heine prisoner who was wearin' yon watch. 'Wull ye gie me it?' I eskit him. He shookit his heed. I askit him the second time. He shookit his heed again. 'For the third and last time, as a gentelmaun,' I sez, 'wull ye gie me that watch? Heine shookit his heed.'"

"But you got it?"
"Weel, effer thot I simply inherited it."