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To Our Subscribers

As our financial year closes the end of this month we will appreciate a hearty response from our subscribers to notices sent to subscribers who are still in arrears.

"The Canadian Churchman,"
Continental Life Building,
Toronto.

Square, in succession to the new Dean of Manchester, the Very Rev. J. F. McCormick.

The Chapel of Trinity College, Dublin, has lately been enriched by a fine altar-piece. It is a copy of one of Titian's three famous pictures of the supper at Emmaus which has been in the possession of the National Gallery of Ireland since 1870. The copy was painted by Miss Hamilton, and it was presented to the College by Miss Salmon, whose father was for some years Provost of Trinity.

THE A.F.M.

Come friends, the world wants mending,

Let none sit down and rest,
But seek to work like heroes
And nobly do your best.

Do what you can for the A.F.M.
With honest heart and true
Much may be done for everyone
There's work for all to do.

Though you can do but little,
That little's something still;
You'll find a way for helping
If you but have the will.
Now bravely fight for what is right
And God will help you through,
Much may be done for everyone
The A.F.M. is for you.

Be kind to those around you,
To Charity hold fast,
Let each think first of others,
And leave himself to last.
Act as you would that others should
Act in their turn to you;
Much may be done for everyone
There's work for all to do.

Norah Mahood (age 13)
11 Boothroyd Ave.
St. Baird's Sunday School.
Feb. 15, 1920.

THE ANGLICAN FORWARD MOVEMENT—AND AFTER.

(Continued from page 196.)

to retain their A.F.M. organizations and to begin the work of canvass all over again, exclusively, at first, anyway, among those with whom a point of contact has already been established, with, however, the larger purpose of a definite spiritual result. They will probably do a great deal of good. If they achieve nothing else than an impression upon the minds of those they visit that, after all, the Church seeks not only money but souls, the effort will have been well worth while.

But this is only a beginning. There is no reason why a far fuller programme should not be carried out through parish organization. It may be that the thinking of the Consultative Sub-committee of the Dominion Executive may supply one. But apart from that, every diocese has already a central organization just as the parishes have. The relation of this central machinery, thinking out a definite programme of parochial advance, would give the parish efforts shape, clarity, stability and increase. For the next year or two, the closest connection may well be kept up between the diocesan machinery and the parochial, the one supplying the programme, the other the local force to carry it out. That programme should contain detailed lines of action in connection with various phases of the Church's life and work. Any new or enlarged undertakings of M.S.C.C., would find a place in it, and be brought home to the people, and that new and enlarged plans from that source are coming nobody doubts for a moment. They are inevitable and to be looked and hoped for.

Indeed, larger programmes, definite, well-thought out and presented

to the intelligence of the Church public, are just what is needed. This was the whole secret of the Forward Movement. To speak frankly, the undertakings of the Church, to many men, have made little appeal, just because they seemed to them, rightly or wrongly, petty and insignificant. It was just the bigness and definiteness of the appeal of the A.F.M., which attracted and still attracts, such men. It is in just this new interest that the human basis and opportunity of larger doings in the future lies.

The second suggestion arising out of the Toronto meeting already alluded to, is that a Diocesan Conference on the "Anglican Forward Movement and Afterwards," be held in connection with the forthcoming meeting of the Diocesan Synod in May.

The idea is to devote an afternoon and evening to this purpose. Clergy and laity are to meet separately in the afternoon; and a joint session, which will constitute the annual missionary meeting, when results of the two other conferences will be collated, in the evening. There seems to be a prospect of real good from such action if the arrangements are well thought out. There is wisdom in clergy and laity meeting separately. The former have learned lessons and come to convictions as to the present and the future, which they will be better able to voice and shape in a clerical conference. The latter, some of them faint-hearted, have had a similar experience, the results of which they can fully voice at first only amongst themselves. This clear shaping of experiences, subsequently fitted together, should help a great deal to clear the vision of the future. The outcome will be communicated to the Dominion Executive as the suggestions coming from the diocese. Preceding this action, Rural Deaneries should, if possible, discuss the whole matter by way of preparation.

But to what end all this diocesan immediate activity, and this passing on of results of conference to the Dominion Executive? Undoubtedly, action on the part of the General Synod at its next session in 1921. The Dominion Executive will digest the material on hand, gathering together for that purpose, as it has been empowered to do, a representative body of thoughtful people, clergy and laity (including women, of course). Under the influence of thought and prayer, lines of possible definite action may well be expected to emerge. The result, submitted presumably to the Executive Council of the Synod next September, after having been sifted by that body, will reach the Synod as part of the Report of the Council. From the latter, from which so much of a constructive nature has already proceeded (including the A.F.M. itself) may well emerge a concrete policy, backed by the call of the whole Church, and including all local and diocesan developments which, in the meantime, may have sprung up, for an onward and upward movement of progress along the whole line.

The time is ripe; the spirit has been engendered; all that seems to be needed is guidance and direction.

A. Y. P. A.

The A.Y.P.A. of St. Stephen's Church, East Kildonan Rd., Winnipeg, has held several interesting and profitable indoor meetings recently. Three events might be mentioned in particular; a banquet and toast list which brought forth a good many speeches on the part of the members; a practical talk on Proportional Representation followed by a mock election to illustrate the procedure; an illustrated lecture on astronomy by Professor Kingston, of the University of Manitoba.

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BIRTHS, MARRIAGES, DEATHS

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

DEATHS

MACLEAN—On the 16th inst., at St. John's Rectory, Portland St., Honoria Margaret, infant daughter of the Rev. and Mrs. J. Russell MacLean.

HARCOURT—At his residence, 49 Rosedale Road, Toronto, on Tuesday, March 16th, 1920, Robert B. Harcourt, beloved husband of Eleanor Copp, aged 57 years.
Private service at residence. Public service at St. Paul's, Anglican Church, Bloor Street east, at 2.30 p.m. Friday the 19th inst.

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