

PRAY AND WORK, AND GIVE

# Canadian Churchman

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THE happiest man in the world is he who lives to make others happy. This fixed law may involve "self-sacrifice," but what married man, especially, calls a service sacrificial that brings happiness to his loved ones? It is a privilege, as well as a duty, to provide a continuous income for his own, who will probably live after him—to support his wife and keep the children clothed and at school, to give them a fair start in life. This can only be accomplished by securing a clear-deeded estate, which is possible only by means of life insurance. A paid-up Policy may be all that is left.

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**CHARLES H. FULLER,** Secretary and Actuary  
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## Personal & General

Mrs. A. U. De Pencier, wife of the Bishop of New Westminster, has been re-elected President of the Vancouver Local Council of Women.

The people of the County of Cumberland, N.S., will erect at Amherst a statue of the late Sir Charles Tupper, Bart, which is to cost \$10,000.

Twelve acres of land on the north side of the Hamilton-Brantford Radial line has been purchased by the Highfield School, Limited, as a site for a new school.

The Senatus-Academicus of Edinburgh University has appointed Professor-Emeritus A. S. Pringle Pattison, LL.D., as Gifford Lecturer at the University for sessions 1921-22 and 1922-23.

The marriage took place last month in Grace Church-on-the-Hill, Toronto, of John Beverley, second son of the late Christopher Robinson, K.C., to Marion, second daughter of W. de Lisle Schreiber, Esq., Toronto.

The Archbishop of Nova Scotia has been appointed to the supervision of the parishes in Bermuda, in addition to his other duties, and will leave shortly for the south, accompanied by Mrs. Worrell to spend six weeks.

An interesting and largely attended meeting in connection with the Inter-Church Forward Movement was held January 20th in the Methodist Church, Ingersoll, Ont. Very impressive addresses were given by Very Rev. Dean Tucker, of St. Paul's Cathedral, London, and Rev. G. A. Woodside, of Zion Presbyterian Church, Brantford.

Rev. Canon Skey was inducted as Rector of St. Anne's Church, Toronto, on February 1st by the Bishop of Toronto, assisted by Archdeacon Warren, and the Rev. George Bracken, Curate of St. Anne's. Rev. J. M. Ballard, who laboured for twenty-five years in the parish and retired from active work in 1902, has tendered to the Bishop his formal resignation.

Mr. F. C. Jackson, has been enlisted into Mission Service by the Rev. H. Girling and is going to help the Rev. A. V. Vale with the school at Hay River Mission. Mr. Jackson was trained at St. John's College, London, England, and came to Canada with Mr. Girling only a fortnight ago. Mr. Jackson is now enjoying the hospitality of the family of the late Bishop Holmes.

The Bishop of Ontario has appointed Rev. Herbert Pringle, of Sharbot Lake, Rector of St. Alban's U. E. L. Memorial Church, Adolphustown. Rev. Mr. Pringle is a graduate of Durham University, England, and has worked in North Frontenac with much success during the past seven years. He took up his duties in his new parish on February 1st.

A special service of Prayer and Intercession in connection with the Anglican Forward Movement will be held in the Church of the Holy Trinity, Toronto, on each day February 9th-14th, from 12.20 to 12.40 noon. All who can do so are earnestly urged to attend these short daily services while the canvass is proceeding, and thereby to hold up the hands of all who are helping in this work.

There passed away in Toronto on January 20th, Robert Handcock Temple, in his seventy-ninth year. The late Mr. Temple was born in Quebec where he studied law, afterwards entering the civil service. Upon confederation of the provinces he was transferred to Ottawa and later came to Toronto. He left the civil service in 1870. He was charter member of the Toronto stock exchange and president in 1900 and 1905. He was a member of St. Paul's Church, Toronto.

# THE DOMINION BANK

At the Forty-ninth Annual General Meeting of the Shareholders of The Dominion Bank, held at the Head Office, in Toronto, on 28th January, 1920, the following Statement of the affairs of the Bank as on the 31st December, 1919, was submitted:—

Balance of Profit and Loss Account, 31st December, 1918 .....	\$	446,503 22
Profits for the year, after deducting charges of management and making full provision for bad and doubtful debts .....	\$	1,256,053 83
Less		
Dominion Government War Tax (on circulation) .....	\$60,000 00	
Taxes paid to Provincial Governments .....	26,350 00	
		86,350 00
Making net profits of .....		1,169,703 83
	\$	1,616,207 05
Which amount has been disposed of as follows:—		
Dividends (quarterly) at Twelve per cent. per annum .....	\$720,000 00	
Bonus, one per cent. ....	60,000 00	
Total distribution to Shareholders of Thirteen per cent. for the year .....	\$	780,000 00
Contribution to Officers' Pension Fund .....	30,000 00	
Contributions to Patriotic and other Funds .....	10,500 00	
	\$	820,500 00
Written off Bank Premises .....	300,000 00	
	\$	1,120,500 00
Balance of Profit and Loss Account carried forward .....	495,707 05	
	\$	1,616,207 05

## GENERAL STATEMENT

LIABILITIES.		
Capital Stock paid in .....	\$	6,000,000 00
Reserve Fund .....	7,000,000 00	
Balance of Profit and Loss Account carried forward .....	495,707 05	
Dividend No. 149, payable 2nd January, 1920 .....	180,000 00	
Bonus, one per cent., payable 2nd January, 1920 .....	60,000 00	
Former Dividends unclaimed .....	4,089 00	
		7,739,796 05
Total Liabilities to the Shareholders .....	\$	13,739,796 05
Notes in Circulation .....	\$	9,525,809 00
Due to Dominion Government .....	5,000,000 00	
Deposits not bearing interest .....	\$37,088,399 96	
Deposits bearing interest, including interest accrued to date .....	74,325,657 59	
		111,414,057 55
Balances due to other Banks in Canada .....	878,911 22	
Balances due to Banks and Banking Correspondents elsewhere than in Canada .....	973,956 16	
Bills payable .....	197,532 96	
Acceptances under Letters of Credit .....	1,168,405 41	
Liabilities not included in the foregoing .....	606,451 47	
Total Public Liabilities .....		129,765,123 77
		\$143,504,919 82

ASSETS.		
Gold and Silver Coin .....	\$	1,980,842 69
Dominion Government Notes .....	15,843,726 00	
Deposit with Central Gold Reserves .....	4,100,000 00	
Notes of other Banks .....	1,170,382 54	
Cheques on other Banks .....	6,816,287 08	
Balances due by other Banks in Canada .....	3,857 96	
Balances due by Banks and Banking Correspondents elsewhere than in Canada .....	1,988,043 33	
	\$	31,903,139 60
Dominion and Provincial Government Securities, not exceeding market value .....	8,790,080 39	
Canadian Municipal Securities, and British, Foreign and Colonial Public Securities other than Canadian, not exceeding market value .....	13,334,525 62	
Railway and other Bonds, Debentures and Stocks, not exceeding market value .....	1,996,115 44	
Call and Short (not exceeding thirty days) Loans in Canada on Bonds, Debentures and Stocks .....	9,352,534 25	
Call and Short (not exceeding thirty days) Loans elsewhere than in Canada .....	4,698,984 25	
	\$	70,075,379 55
Other Current Loans and Discounts in Canada (less rebate of interest) .....	65,396,248 68	
Other Current Loans and Discounts elsewhere than in Canada (less rebate of interest) .....	1,050,488 62	
Liabilities of Customers under Letters of Credit, as per contra .....	1,168,405 41	
Real Estate other than Bank Premises .....	5,469 57	
Overdue Debts (estimated loss provided for) .....	74,566 85	
Bank Premises, at not more than cost, less amounts written off .....	5,407,180 30	
Deposit with the Minister of Finance for the purposes of the Circulation Fund .....	304,500 00	
Mortgages on Real Estate sold .....	22,680 84	
		73,429,540 27
		\$143,504,919 82

E. B. OSLER, *President.*

C. A. BOGERT, *General Manager.*

### AUDITORS' REPORT TO SHAREHOLDERS.

We have compared the above Balance Sheet with the books and accounts at the Chief Office of The Dominion Bank, and the certified returns received from its Branches, and after checking the cash and verifying the securities at the Chief Office and certain of the principal Branches on December 31st, 1919, we certify that, in our opinion, such Balance Sheet exhibits a true and correct view of the state of the Bank's affairs, according to the best of our information, the explanations given to us and as shown by the books of the Bank.

In addition to the examinations mentioned, the cash and securities at the Chief Office and certain of the principal Branches were checked and verified by us at another time during the year and found to be in accord with the books of the Bank.

All information and explanations required have been given to us and all transactions of the Bank which have come under our notice have, in our opinion, been within the powers of the Bank.

Toronto, January 20th, 1920.

G. T. CLARKSON, }  
R. J. DILWORTH, } of Clarkson, Gordon & Dilworth, C.A.

THE devil is there is ju this issue world or the fles to say to them. for, certainly its without preceder tion is the epith altogether a sla never known a t loosely, when ei when amuseme Some things sai scarce a protest eyebrows of the not because we were never you or reason in the caught so many of life seems to it is insipid to 1 After-war con the cause of it a to think that t remedy. We ca after-war condi by any means. some of us ha anything again a cent about t disturbed.

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# Canadian Churchman

Thursday, February 5th, 1920

## Editorial

THE devil is not on our subscription lists, but there is just a chance that a stray copy of this issue may fall into the hands of the world or the flesh, and there is a word we desire to say to them. Whatever else our age is noted for, certainly its extravagance and extremes are without precedent. A jazz and rag-time generation is the epithet bestowed on us, and it is not altogether a slander. The average citizen has never known a time when money was spent more loosely, when entertainment was so lavish, and when amusement ran so close to libertinism. Some things said and done and worn to-day with scarce a protest raise the colour as well as the eyebrows of the aforesaid average citizen. It is not because we are getting old, for our hearts were never younger. But we cannot see rhyme or reason in the mad dance of pleasure which has caught so many in its swirl. The wholesomeness of life seems to have lost its charm. Of course it is insipid to palates that tasted fiery vintages. After-war conditions is what we say. That is the cause of it all. But we are not foolish enough to think that the diagnosis of a disease is its remedy. We cannot rest content with that. And after-war conditions are not the cause of it all by any means. Some of us want to do it, and some of us have not back-bone enough to say anything against it, and the rest of us don't care a cent about the matter so long as we are not disturbed.

The man or woman of mature years who can look out on the present state of affairs without misgiving is culpably slothful.

"Well, what can you do about it?" We all realize that a period of reaction follows high tension. It is one of nature's laws. But Christian men and women can see to it that by example as well as speech they help to make an atmosphere which shall be re-creation as well as recreation. "Ye are the salt of the earth," said One, and if ever there was a time when salt was needed to save society from the decay which inevitably follows low ideals it is right now. No, it is not the young people, because there are oldsters as well as youngsters fluttering too close to the candle flame.

Who are the salt? Well, who unless the followers of the Master. Cannot we persuade our friends that the increase of stimulus and novelty which is demanded in pleasure now is a symptom of jaded nerves. And don't we all know that permanent satisfaction can come only from things worth while. We hate to be despondent about some of our fellows, but their dedication of nights and days to a fruitless round of frivolity leaves the impression that they can no more take in the meaning of life than a butterfly, or that they are trying to deaden life's insistent voices by the abandon of pleasure.

"If any one loves the world, there is no love in his heart for the Father. For the things in the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—

of LIEUT.-GENERAL SIR RICHARD TURNER, V.C., late Chief of Canadian General Staff. He says: "There is really grave complaint to be made of the lack of consideration shown by many employers of labour. They are certainly not doing all they could to help out. Many of them are selfish, and they won't have a returned man unless he is one hundred per cent. efficient, which is not to be expected. When one considers, on the one hand, the position these employers would have been in had Germany won the war, and been free to work out her own will in Canada, and on the other hand the flourishing, prosperous condition industry is in as a result of the heroic fighting of these lads Overseas, one cannot but feel that the employers might be a little more sympathetic and be satisfied with a little less than complete efficiency from returned soldiers for the time being."

## The Quiet Hour

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

RIVERS OF LIVING WATER.

IT was, strange to say, only a short time ago that the wonderful words of our Lord, recorded in the seventh chapter of St. John, came home to my heart as a living message: "If any man thirst, let him (continually) come unto Me and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit."

What conviction should these solemn words bring to the average believer! Why, here is a clear, simple and definite promise, that every sincerely believing heart shall be so filled with the Holy Spirit, that from within him shall flow, for the continual refreshment of all with whom he has to do, rivers of living water. Does this, as a matter of fact, describe you? Does it describe me? Is the Holy Spirit in all godly sincerity flowing through our hearts and lives as glorious rivers of life and love and joy and peace and blessing? Imagine what a holy revolution would be wrought in Christendom, if even our Communicants were as "rivers of living water"! Alas! the average Christian is too often like "a barren and dry land, where no water is." He has little or no spiritual comfort for himself, and therefore has still less to overflow for the comfort of others. We can only comfort others "with the comfort wherewith we ourselves have been comforted of God."

Yet here ever stands the patient Saviour, calling as of old—"If any man thirst, let him come unto Me and drink." As He said to the wondering woman at the well of Sychar—"Whoso drinketh of this water shall thirst again, but whoso drinketh of the water that I shall give him shall never thirst, but it shall become in him a spring of water, springing up unto everlasting life." As Ezekiel prophesied of old—"Everything shall live, whithersoever the river cometh."

My friends, will you now with me face a straight question as before God? Is it not to our eternal shame and reproach, if we claim to be in any real sense believers in the Lord Jesus Christ, and yet remain "barren and dry" in the midst of a world perishing for lack of the living water? If we humbly take our Lord at His word, even now, without upbraiding, He will at once cause those promised "rivers" to rise within our hearts and to flow through our lives, not only to our own "great and endless comfort," but also to the "sweet and inexpressible comfort" of all with whom we have to do. Shall we not put His faithfulness to the test? If we do, one thing is certain He will not, He cannot fail us. Even "if we are faithless, He abideth faithful; He cannot deny Himself." "They who trust Him wholly, find Him wholly true." The rivers of life immediately began to flow in that awakened woman of Samaria. How eagerly she cried to the men of her city—"Come, see a Man, that told me all things that ever I did. Is not this the Christ?" Let us go and do likewise.

## The Aged Minister's Prayer

"Cast me not off in the time of old age; forsake me not when my strength faileth. Now also when I am old and grey-headed, O God, forsake me not."—Ps. 71: 9, 18.

Forsake me not when I am old,  
The daylight wanes, my work is done,  
My feet draw near the streets of gold;  
I wait the setting of the sun.

Forsake me not when I am old,  
When youthful vigour is no more;  
When in the twilight grey and cold,  
I sit and wait the summons o'er.

Forsake thee not when thou art old?  
Thy Father hears thy trustful prayer,  
His arms of love shall thee enfold;  
His hand thy table shall prepare.

Forsake thee not when thou art old?  
We hear the call; the churches wake,  
The heart that won us to the fold  
Our grateful love shall ne'er forsake.

they all come, not from the Father, but from the world. And the world with its cravings, is passing away, but he who does God's will continues forever."

The message of Lent comes this year with added emphasis. But the parson or the people who interpret that as an interruption, but not a cessation, of things frivolous have not begun to understand the message of the Church.

NO word of ours is needed to emphasize the call for volunteers for this page and on the correspondence page. It is gratifying to learn that six applications resulted from the appeal which this journal printed three months ago. May God clear the vision of those who can heed these calls and give them grace to give what is more precious than money—a life of service.

YOU might imagine that the remembrance of what our men had done at the front would never be far from our minds. But there are some employers who will not be patient with returned men. They think that a hundred per cent. business is better than helping a man back to a hundred per cent. efficiency. Not everyone is in that class. We believe the majority are not. But there are enough to warrant the remarks

## WANTED!

### Nurses! Teachers! Domestic Help!

IN our Canadian Northwest there is a pressing and immediate need for the services of strong, capable, devoted Churchwomen as nurses, teachers and kitchen help in connection with our Indian Schools and hospitals. The work is hard, the salaries very small. Such service must needs entail self-sacrifice, but it is well worth while. It is Christian Social Service among these wards of our nation, a contribution alike towards the extension of the Kingdom of God, and towards the uplifting of our national life.

The following are among the more pressing needs:—

1. Two nurses, friends if possible, for a small hospital in the far west and for work in the surrounding district.

2. Trained and qualified nurse for field work in district surrounding an Indian School—an Indian Department appointment.

3. Certificated 2nd class—3rd class may do if thoroughly reliable—teacher as Senior teacher in an Indian boarding school.

4. A Churchwoman with some experience in plain cooking to take charge of the kitchen department in an Indian boarding school.

5. A girls' matron—also in an Indian school—to call the girls to rise, oversee sewing room, etc., etc.

For particulars as to salary, location, qualifications, etc., apply to (Miss) L. A. Metcalf, Grimsby W. A. Bureau of Christian Service.

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## The Trouble With Us All

JESMOND DENE

**B**UT in spite of the Sanctity of Work, in spite of the manifest blessing upon it, work is not the whole gospel of progress, or at least not as it is often understood,—just a form of busy-ness, a manner of occupation with something that we call work, something which manages to establish a sort of monopoly not only over our time, but over our life; exalting itself into the place and investing itself with the whole dignity of work, until we become almost afraid of the higher pursuits of life and our faculties less and less capable of embracing them.

We have come out of a great war and have experienced a mighty deliverance. Yet we are not happy. We are restless, nervous, over-strained—not perhaps over-worked, but over-busy, over-occupied—"many coming and going, and no leisure so much as to eat," still less to be quiet, to think, to pray; talking, organizing, controverting, living in public. Of course there is and must be much of this; some of us must give ourselves to it, and where it is a real necessity it is an honourable one. But it comes about that we cease to think of it as a necessary evil; we form it into a habit and almost exalt it into an ideal.

We cannot rest from the round of "doing things;" unless we are "doing something," we are oppressed with the sense of time misused, even with some feeling of guilt, just as our grandmothers, or some of them, used to be ill at ease if one of the maid-servants were found to have a moment's leisure through the day, and would instantly devise some fresh task. And so "our busy crowded little lives come to have their reflection in our busy, crowded little minds," depriving themselves of the necessary conditions for growth, almost shrinking from "the deep and solitary places of peace with their disquieting beauty," not able to come face to face with themselves and the reality of themselves. And yet—

"I deem that there are powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a wise passiveness.  
Think you, mid all this mighty sum  
Of things forever speaking,  
That nothing of itself will come,  
But we will still be seeking?"

A reminder far more necessary now than when it was first uttered, for everything in our modern life seems to conspire against "the powers" who might do this gracious work in us.

"The gifts and blessings of civilization have to be paid for as never before in an extravagant expenditure of nervous force by men, women and children. The cost of advancing civilization is high. Payment has to be made for it at every step, in nerve and heart and brain. The race of life was never so swift, the conflict never so fierce as to-day. The artificial life man has constructed for himself carries with it no balm or healing, and the strain will be intensified as science proceeds and commerce becomes more exacting."

These are wise words, the truth of which we can all illustrate from our personal experience,—consider, for instance, the revolution in daily life caused by the telephone. An investigation has recently been made in the Old Country into the feeling with which various classes of men in the community regard their own work. As the result of a widespread enquiry, it was found that while miners, engineers and industrial workers generally voted their work "all toil," farmers, gardeners and shepherds admitted to enjoyment in theirs. There is food for meditation in this and perhaps the reason of it is not far to seek.

We all feel the need of inspiration, for none of us lives by bread alone,—by shorter hours, by higher wages, by more things, more activities, more means of recreation. The very spread of education, the multiplication of books, newspapers, free libraries,—all these help to lift us into the ranks of those who know, or at least of those who think they know and aspire to know; yet do we not all look for our master; for one

to direct, to interpret, to inspire, to unite, to energise. These very conditions affect our leaders perhaps more than ourselves; our modern life drags them perpetually into the open, forces them to talk, to give judgments, to be interviewed, to live in public; we deliberately exhaust the reservoir within them, and then are astonished and grieved because they have neither refreshment nor nourishment to give us. It has all come about by a sort of perversion of the true ends of life.

The "gloomy Dean," as he is sometimes called, tells us that he looks upon the 20th century as probably destined to be an age of prolonged tension, anxiety and, for many, of great suffering,—of bitter passions and terrible crimes; yet adds "that a great revival of idealism with a religious basis is not impossible and would transform the situation." The very restlessness of men, their endless experiments in the regions of thought seem to prove their need for this. "What is truth?" they ask, not in jest, but in bitter earnest. "We need religion; but to whom shall we go? Where is it to be found?" Humanity itself found utterance in the voice of those Greeks who came to Philip saying, "Sir, we would see Jesus." It is as true to-day as ever,—more than ever perhaps. "There be many that say: Who will show us any good?" and the answer stands in the Psalmist's prayer: "Lord, lift Thou up the light of Thy countenance upon us."

Where? To many the Church is just the place where they will not look; they seem to see in the Church to-day "a reflection of the bustle, the strife, the rivalry, the commercialism which they find everywhere else," and as a competitor with the world the Church can never be more than a failure. If it could succeed, it would "succeed unhappily." And yet the Church is called and destined to witness perpetually to God and to the unseen, and not least to witness to the Divine quiet and the Divine restfulness, which whether we know it or not, we all so greatly need. The very building which we call "the church" is meant to be the refuge of our souls; the place of peace where we can find shelter from the strife of tongues and the unceasing demands of active life; the mountain top of the spirit where we may be alone with the Divine Presence; where our seeking hearts may search and find the peace of those who love God's law.

"Sweet Peace, where dost thou dwell? I humbly crave,  
Let me once know."

He searched and sought, but could not find, and then—

"At length I met a reverend good old man;  
Whom when for Peace  
I did demand, he thus began  
'There was a Prince of old  
At Salem dwelt, Who lived with good increase  
Of flock and fold.

'He sweetly lived; yet sweetness did not save  
His life from foes.

But after death out of His grave  
There sprang twelve stalks of wheat;  
Which many wondering at, got some of those  
To plant and set.

'It prospered strangely, and did soon disperse  
Through all the earth;  
For they that taste it do rehearse  
That virtue lies therein;  
A secret virtue, bringing peace and mirth  
By flight of sin.

'Take of this grain, which in my garden grows,  
And grows for you:  
Make bread of it; and that repose  
And peace which everywhere  
With so much earnestness you do pursue  
Is only there.'

Remember that you must be so sure of God's omnipresent goodness that no adverse story will cause you doubt or fear.

Remember that you cannot build up your business, your health nor your happiness by violence, discord, worry or impatience. Your salvation is in patience, love, harmony and praise.

## What About Women?

**S**IR ANDREW MACPHAIL, who has been considered an authority on many subjects, must have spent a good deal of thought and time on the lecture which he delivered in Toronto recently, on "Women and Democracy," but his logic was decidedly faulty. He said that men will work for women, but not with them, and since women have the vote, and are now eligible for seats in parliaments, we may look forward to a parliament of women. He linked up women, democracy and Bolshevism, in some inexplicable manner, and perhaps without intending to do so, left the impression that women are going to do, and perhaps have done more harm than good in any public work which they undertake. He made us think of Buddha, who when asked to allow women to enter a religious order, said: "Just as a field of grain is blighted by mildew, so does woman destroy whatever she touches."

The entrance of Lady Astor into the House of Parliament has stirred up quite a sensation in England, as also that of Miss Marguerite Cody into the reporters' gallery, and many men and some women are wondering what good will come of this new departure. The country will, no doubt, expect much more from them than from the male members. We believe that Lady Astor went into this new work with one motive, that of helping the women of England, and surely she will not be afraid to use her influence on the side of right and progress.

Some time ago, before women had the franchise, either in Canada, or England, a writer in Toronto "Saturday Night," gave to the public his vision of "women M.P.'s." Taking his picture from the present parliaments of men, he could see the women sitting around with their feet on the desks, smoking, and seemingly "just putting in the time." No one will have to wait to see such a picture, for there are young girls and matrons in public places at the present time behaving in somewhat this fashion, but we do not believe they will ever get into parliament.

No! The women who are taking a keen interest in public matters are women of high morals who will set a noble example to others.

Mrs. L. A. Hamilton, Toronto's first Alderwoman, has for years been keenly interested in city politics. She has studied the characters of the city fathers and knows pretty well why they take certain stands on certain questions. We feel sure that she will give a disinterested mind to all important questions, and from her work in municipal matters we would not be surprised if she is called to a wider field of usefulness.

In the city of Brantford, Ontario, Mrs. N. R. Frank has been a valued member of the Board of Health, and will be chairman of that Board for the coming year.

The Hon. N. W. Rowell, in a recent address before the National Council of Women, at Ottawa, spoke of the wide field of usefulness in public welfare work which lies before women. He expressed appreciation for what women have done, and now that they have more "privileges" their work can be of a much broader character. Quite a different outlook from that of the "twentieth century professor!"

Quebec is still "wobbling" about granting the suffrage to women. The question is being discussed again in legislature. The question of women being admitted to the bar is also under discussion.

As soon as the bill passed in England enabling women to enter the legal profession, two women at once began their studies. We have no doubt but that Quebec has women just as eager and ready to begin this study.

Miss McMaugh, Australia's first air-pilot, passed her tests at Northold, and has received the certificate of the Royal Aero Club.

JEANNE ACADIENNE.

From  
"Spectator  
Int

**M**EMBER out of desire word, a feeling brethren of of duly discoura nection with t hear appeals grate upon t they have lea naturally ask endorsing all been taught e anew and les motives to s steady us in misled and b trust our be future? It i our good peo tremely impo must be mac meetings or modify or ne lican loyalty her age long purpose, purs It is fellowsh are sound of association i glittering la; life or the p tempt us asi

An incident this combine quite recent; so far as A1 participated tent of a seat of one of t from the far of its Labour one big thin ested in anc labour quest present leade fer that the object prima every effort. said that "V ary city in Toronto, the almost had one." It is to appear ev things. Ma themselves : We have to sent from s tending to h and it is be have either methods of along by th politics, ecc their associ so on. "Spe at this tim heart of the allowed to d but will con to love merc

One wond the argum cause the fi not allow it of thing for we heard ruined inte ment of a when the c any other the governn not finance have peace foundation. terests war many thing to be the r The doctri ing factor ploded. Pr abundance famines.



From Week to Week
'Spectator's' Discussion of Topics of Interest in Churchman

MEMBERS of the Anglican Church, who out of a sense of duty, and a sincere desire to manifest in act as well as in word, a feeling of sympathy and fellowship with brethren of other communions, must not be unduly discouraged by 'union' meetings in connection with the Forward Movement. They will hear appeals made at such meetings that will grate upon their ears and run counter to what they have learned and prized in life. They will naturally ask themselves 'is the Anglican Church endorsing all this?' Are the things we have been taught entirely wrong and are we to begin anew and learn other principles of life, other motives to stir us to action, other hopes to steady us in our difficulties? If we have been misled and betrayed in the past, how can we trust our betrayers to lead us aright in the future? It is after this fashion that some of our good people are reasoning, and it is extremely important that we should know it. It must be made perfectly plain that such joint meetings or the teaching thereof in no way modify or negative Anglican teaching or Anglican loyalty to what is sound and wholesome in her age long history. It is union in a common purpose, pursued presumably by common motives. It is fellowship with men who for the most part are sound of heart and mind, and with whom association is helpful and instructive, but no glittering lapses from the tried principles of life or the plain teaching of our Master should tempt us aside from the path of rectitude.

An incident in a union meeting connected with this combined effort of various communions, quite recently suggested the necessity of caution so far as Anglicans are concerned. The writer participated in one of these meetings to the extent of a seat on the dais. A certain star speaker of one of the associated communions, hailing from the far west and reputed to be the author of its Labour policy, left the impression that the one big thing that the Church of God is interested in and existed for, is the settlement of labour questions in a manner satisfactory to its present leaders. Not only so, but you might infer that the whole Forward Movement had that object primarily in mind, and to it was bending every effort. In the course of his address he said that 'Winnipeg, the second most reactionary city in Canada, had had a revolution, and Toronto, the most reactionary city of Canada, almost had a revolution, and should have had one.' It is to say the least humiliating to have to appear even by silence to give assent to such things. Many clergy, no doubt, have found themselves in a like position with the writer. We have to make known in some way our dissent from such doctrines. There is no use pretending to have fellowship in that sort of thing, and it is better to say so in plain English. We have either to stand resolutely by our own methods of presenting the truth or be dragged along by those whose gospel to-day is largely politics, economics, prohibitions, promotion of their associates to high places in public life and so on. 'Spectator's' object in saying these things at this time is to assure his readers that the heart of the Church is sound and it will not be allowed to develop into a political-Social Society, but will continue to teach men 'to do justly and to love mercy and to walk humbly with thy God.'

One wonders if the world will ever hear again the argument that war will be impossible, because the financiers of the various countries will not allow it. We have been fed upon this kind of thing for generations and yet when war came we heard no more about financiers or their ruined interests. The fact is that the government of a country stands above all finance, and when the country moves, neither financiers nor any other interest can stand in its way. It is the government that gives stability to finance and not finance to government. If the world is to have peace it must rest upon a more secure foundation than that of what the monied interests want or do not want. In the recent war many things were reversed that were supposed to be the result of fixed and unchangeable law. The doctrine of supply and demand as the ruling factor in the regulation of prices, was exploded. Prices can be raised in the presence of abundance and lowered in the presence of famines. War in the past has been the signal

for commercial collapse, but in this case even belligerents enjoyed a prosperity unheard of before. Prophets proclaimed that the fictitious abundance of war time would be followed by want, such as the world had never known. Today Canada, England, the United States and presumably other countries are working day and night to fill the orders that come from within and without. Governments have laid hold of problems that hitherto have been supposed to be the special province of business interests. They have controlled and steadied commerce through the rough seas that private interests have found impossible to sail. This with a League of Nations functioning properly the 'impossible' regarding peace should be accomplished in the years to come, and with governments awake to their countries needs there should be no misgivings about financial disaster. But, of course, it will be necessary for everyone to work and contribute to the world's possessions. This whole question of war finance is a peculiar thing. In the early stages of the conflict Russia was supposed to be able 'to carry on,' by grace of the financial assistance of Great Britain and the United States and through the interchange of commerce as far as that was possible. For two years, however, that supposed bankrupt nation has been carrying on war within itself, on a huge scale, without financial aid and at the same time promoting a costly propaganda throughout the world. Doesn't this mean that whether there be money or no money within a country, a people that have set their hearts on war can find the means of doing so. Peace must be found ultimately in the removal of the desire for war.

CREED OF CHRISTIAN STEWARDSHIP

I BELIEVE.

- I. My money is mine only in trust. It belongs to God, just as I do.
II. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or Canada or anywhere in the world.
III. God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.
IV. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and my confessions will be like saying 'Lord, Lord,' and not doing the will of my Father.
V. I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work.
VI. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the Tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.
VII. I should invest this money for God as carefully as in my temporal business, and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.—H. F. Rall in Columbia Gazette.

Our work must be team work. We shall dissipate our energies, weaken our whole line of attack if individuals stand out, or work independently of others. This is no time for Episcopal congregationalists. It is a time to show our true Catholicity, and unite to carry out the plans laid down by our greatest Synod in Canada. Let us do this with a good will, not half-heartedly. One man with a bucket of cold water can quench much smoking flax. Fan the flame of enthusiasm for Christ and His Church, do not quench it. Let the love of Christ burn like a living fire in the soul.—The Bishop of Montreal.

The Army and Religion

An inquiry and its bearing on the Religious Life of the Nation. London: Macmillan & Co.

SO many books—some good and some bad—have been written on this subject that it seems strange there should be one prophet or critic left to lift up his voice. But there is. However, this book is different and therefore excusable. Most of the books on the subject were written by one man or by a 'school'—as Neville Galbit's, Donald Hankey's, 'The Church in the Furnace,' 'The Corporal's Corner'—and consequently expressed the opinion of an individual or a set. That was good, no doubt, but, after all, opinion varied very widely in regard to some matters and books often were chiefly valuable as indicative rather than as authoritative statements.

This book is in many respects like the verdict or report of a jury, arrived at after the careful consideration of the evidence of three hundred witnesses. A committee was convened by Professor Cairns and the Bishop of Winchester to consider nearly three hundred memoranda on the subject of religion, obtained from men of all ranks and stations, privates, N.C.O.'s, officers, Chaplains, hut-workers, etc., at the base, on the lines of communication, at the front and wherever the men might be. With that source of information Professor Cairns ventured into an already thoroughly explored field, and in this book fully justifies the venture. The first part deals with the evidence; the second part with the manner in which religion should be presented to win men back.

The first part of the book establishes beyond a shadow of a doubt the fact that the great majority have very little idea of what Christianity is, and have very little sympathy with the Church. 'Very few seem to have the faintest conception that the emotion which has gripped them has anything to do with Christianity,' one writes. Another says, 'A very general idea finds the symbol of Christianity in a fussy old lady asking the wounded soldier, 'Do they really give the poor men in the trenches rum to drink?' Another, 'They certainly think that the life of the ordinary Church member involves submission to a number of negative precepts. This is what upsets them.' Writing in a different strain another says, 'Of Jesus Christ as a living personality who gives power to those who follow Him, through the Holy Spirit, they know next to nothing at all. They do not seem to have so much as heard that there is a Holy Spirit.'

The chief indictments according to Professor Cairns' summary seem to be—The Church had failed to teach men what Christianity is; contending creeds; unnatural services; unreality of life; lack of fellowship; class distinctions; lack of sympathy for social reform and labour aspirations. If that is true it is a very serious indictment, because the army is the male civilian population of a certain age in uniform.

The second part of the book is given to the suggestion of remedies for altering conditions and removing the stigma. What are the remedies which Professor Cairns proposes?

- 1. Explain Christianity. Our Church education has been of the very worst kind.
2. Restate Christianity in language which the men can understand. Why talk about vital things in the language of the 16th century?
3. Restore the adventurous note.
4. Christianize or attempt to Christianize the social order. Men will not listen so long as they think the Churches support injustice.
5. Attack the whole problem of impurity.
6. The different denominations must draw closer together.
7. When social evils are rooted out provide moral and attractive substitutes—ex—the liquor traffic.
8. The message of Evangelism.
9. A return to Christ.

There seems to be something which Professor Cairns overlooks in this very admirable book. Nearly all the writers on the subject have been guilty of the same oversight. The picture which they paint is the picture of 'The Average Man' in the army as a sort of misinformed angel left to stray by a faithful Church which has utterly failed to reveal to him the beauty of Christianity; which beauty he will at once embrace so soon as his eyes behold, and forever remain a saint of God. They seem to overlook St. Paul's unhappy experience of Romans 7: 19-24: 'For the good that I would I do not, etc.' Undoubtedly the Church is to blame but not entirely. Inasmuch as it is to blame, every parish clergyman—and layman—should read this book carefully and act, for the army has come home.



# The Church and Social Service

By C. W. VERNON,

General Secretary of the Council for Social Service of the Church of England in Canada

AS a result of the action of the General Synod, the supreme legislative body of our Church, the Anglican Church of Canada in common with other great religious communions has a fully organized department of Social Service, known in our case as The Council for Social Service of the Church of England in Canada. Moreover the Church of England in Canada is one of the federated units which together make up the Social Service Council of Canada. What is the purpose and meaning of this relationship between the Church and Social Service? Why this connection?

The answer is twofold. 1. The Church needs Social Service, and 2. Social Service needs the Church.

As a part of the Anglican Forward Movement it is urgently necessary that the responsibility of the Church for Social Welfare work and the need of Social Welfare work for the inspiration and guidance of the Church should be widely emphasized and fully realized by all Church-people.

## THE CHURCH NEEDS SOCIAL SERVICE.

1. *The Church needs Social Service to display her real catholicity in action and interest.* We profess to believe in the Holy Catholic or Universal Church. Our missionary work illustrates the Church's catholicity in that it demonstrates the fact that the message of the Gospel is for men of every race and kindred and tongue. Our educational work illustrates the Church's catholicity inasmuch as the teaching office of the Christian Church is for the young as well as the old, from the primary class in the Sunday School to the adult Bible class. Our Social Service work illustrates the Church's catholicity inasmuch as it is based on the recognition of the principle that the Church's mission and the teaching of the Gospel is for rich and poor alike, for employer and employee, for the urban and for the rural community, for the normal and for the sub-normal, for the office, the store and the home-shop, as well as for the Church and the Home.

It is surely significant that even in our missionary work and in the work of the Sunday School, Social Service has often proved the best avenue of approach.

2. *The Church needs Social Service to be true to her history.* To-day we are reading the story of the Church of the old dispensation, of which the Church of Christ is the flower and fruit, with a new and added interest. We are recognizing as perhaps never before the social content of the burning words and the passion for righteousness of the prophets of ancient Israel, the splendid contribution made to social progress by the Hebrew legislation, the social as well as the individual message of the Hebrew psalmists and the utterances of the wise men of old times. Coming to the Church of apostolic days we have scarcely yet realized the magnificent social teaching of the Holy Communion as it must in early days have impressed the heathen world. For the Caesar on his throne and the slave in his palace to be asked to kneel before the common table of a common Lord was indeed a magnificent demonstration of human brotherhood. The Order of Deacons was called into being to discharge one important part of the Social Welfare work of the Early Church. The Epistles are full of a social as well as an individual message. The Early Fathers emphasized strongly their zeal for social justice and their desire for a new order in which the kingdoms of the world should become the Kingdom of God. In the middle ages the Church bore witness in a striking way to the solidarity of the human race. She led in discovery and invention, in the development of agriculture and of the arts, in the care for the sick, the poor and the afflicted, while by the system of the mediaeval trades guilds she placed her aegis over industry. In later years while the great emphasis laid upon the value of the individual may have in some

cases led to a too individualistic point of view, which became a factor in the creation of the materialism which was so characteristic a mark of the nineteenth century, it must not be forgotten that it was great Christian laymen who led in such reform as the abolition of the slave trade and the lessening of the horrors of child labor in the factories and mines, while it was great Christian teachers and preachers like Kingsley and Maurice who laid the foundations for the great revival in social work and the growing recognition of the responsibility of the Church for social justice.

3. *The Church needs Social Service in order to be true to the teaching of her Lord.* Jesus declared "I am come that they might have life and that they might have it more abundantly." Surely this has reference not alone to that Eternal Life which consists in the knowledge of God and of His adorable Son, but to the fuller enjoyment by all of physical, mental and moral life and well-being. It is indeed interesting to study the Holy Gospels with a view to discovering afresh the social content as well as the individual message in the teaching of our blessed Lord. The parable of the rich man and Lazarus, so largely taken as intended chiefly as a revelation of the life that lies beyond the grave, was surely meant in the first place as a condemnation of the idle rich who had no thought for the suffering poor at their very gates. The parable of the labourers in the vineyard, with the exceeding bitter cry of those who had remained idle until the eleventh hour, not because they did not want to work but because no man had hired them, emphasized amongst other things the right of the labourer to opportunity for work and to a minimum wage. The parable of the sheep and the goats, which tells in a dramatic way of the division to be made in that great day when the judgment is set and the books are opened, represents the judge as approving or condemning each according to the way in which each has recognized and discharged his social obligations or has failed to do so. "Inasmuch as ye did it unto one of the least of these my little ones, ye did it unto me."

4. *The Church needs Social Service to be true to her Lord's command.* When our King, the lowly Jesus, on the night before He suffered, in the upper room at Jerusalem, took a towel and girded Himself as a servant, filled a basin with water and washed the travel-stained and weary feet of the apostolic band, He gave to us what has aptly been described as the Sacrament of Social Service, bidding the apostles and through them His disciples in every age wash one another's feet, reminding them that He was among them as one that serveth.

5. *The Church needs Social Service to realize her function as the living Body of the Living Christ.* The Mission of Him of whom Tennyson beautifully wrote:

"And so the Word had breath  
And wrought with human hands the creed of creeds,  
In matchlessness of perfect deeds."

fell naturally into three main divisions—Missionary, Educational and Social Service—Preaching, teaching and doing good. The mission of His Church, therefore, must adequately represent this threefold mission of her Lord, and that is surely why our General Synod has called into being three great boards—The Missionary Society, the Board of Religious Education and the Council for Social Service. Our Lord's Social Service work itself fell naturally into three main divisions—doing good, healing diseases and casting out devils. The Social Service work of His Church must therefore deal with practical benevolence including the carrying on of institutional and philanthropic work of every kind, with the ministry of healing, having regard to the mental and moral as well as physical diseases to which the life of the community or individuals is subject, and with the ministry of exorcism, seeking to drive out and to banish whatever demons or

devils there be that mar, degrade or corrupt either the life of the nation, the life of the community or the life of the individual.

## SOCIAL SERVICE NEEDS THE CHURCH.

While the Church needs Social Service it is even more certain, if that be possible, that Social Service needs the Church. Here and there one indeed comes across a feeling that Social Service may be regarded as a thing apart from religion, that it can get along without the Church and its ministry and that the Gospel has little bearing upon it. Any attempt to carry on Social Service work for any length of time without the Church or the Gospel is foredoomed to failure. When the power has been turned off from some huge machine the wheels may indeed revolve for a little while but their revolutions become slower and slower and end in the stillness of death.

1. *Social Service needs the Church because it is the greatest organization in the world to-day.* In spite of its divisions, of its failures and of its shortcomings, the Christian Church in its broadest sense remains the greatest organization the world has for constructive good and for moral uplift. Moreover, while other organizations having for their object the promotion of community well-being in one phase or another come and go, the Church remains. The power of the Christian Church and of the Christian pulpit was splendidly illustrated during the great war by the magnificent contribution made in the creation and development of the spirit of patriotism, of service and of sacrifice. Both in the enlistment of men and in the enlistment of means this was more widely recognized than ever before.

2. *Social Service needs the Church because the Church has been in the ages past the great source of inspiration for all Social Service work.* Where would have been our hospitals, our care for the widow and the orphan, for the poor and for the afflicted, but for the assistance of the Christian Church and the active application of the principles of the Gospel? Our Red Cross work, for example, bears witness by its very name to its Christian origin and its Christian inspiration. Whoever dreamt before the coming of our Lord of making an organized effort to minister to the wounded on the battlefield?

3. *Social Service needs the Church because the Church is indeed the soul of the nation.* We have learnt indeed as never before the vital need and the permanent worth of ethical character. The greatest factor making for righteousness and truth, for purity and sobriety, for brotherliness and co-operation, for lofty ideals and unselfish effort is to be found in the Church of Jesus Christ.

4. *Social Service needs the Church because the Church, or rather the Church's Lord, alone has the gift of that true Spirit of service which manifests itself in tender thought, in gracious words and loving deeds.* Governments may build and elaborately equip the very best of institutions for the care of unfortunates. Social Service agencies may develop the most elaborate and scientific machinery, but unless all these are administered and carried on by living agents who have been touched with the Spirit of the Master, the result will fall far short of that which is really needed, which is nothing less than the Christianization of every department of human life and human activity.

5. *Social Service needs the Church because the Church has in the teaching of her Lord and Master the key to the solution of all our social problems.* It is the application of the principles of the Gospel which alone can make our cities to be in very truth the cities of God, our country districts earthly paradises; which alone can regenerate our federal, our provincial, our municipal politics; which alone in the realm of industry can substitute mutual trust and co-operation for mutual fear and industrial war. We must look to the Church to inspire, to arouse, to interpret and to consecrate every effort to bring about a new day, to make the kingdoms of the world the commonwealth of God and of this fair Dominion of Canada the Dominion of our God and of His Christ.

It is not work, or even real anxiety, that makes the way hard and the daily burdens so heavy. It is life's ceaseless little frets—the things we might learn to eliminate if we would.

## CHRIST CHURCH

This parish, (son Smyth is pleted a most ber canvass to envelopes. Be was about 60 and about 60 ish. As a resu are now over ers and 290 Sunday was a \$86 in pledges received. This offeritory. The work and canvass the introduced in Edgehill and also into t marked succes at the parish been introduce late Mrs. Edw member of the wardens recei for the use of

## CHRIST CHURCH

A service, l in the interest ment, was h Gananoque, o prior services Andrew's. Pr Methodist chu tion of Rev. the ministers Presbyterian attended the r Church in lar Lesson was r non, B.D., M the Second Le B.D., Presbyt

## BIG BROTHER

A report of Big Brother was presente ing of that St. James' ronto, last m that during t boys came un of the 180 a are on the r Blanckinsee, Big Brother of his address entirely what know what f are. The re boys go wrot ice is that learned to d and wrong. them to Can

## RECENT THE BISHOP

To be Archd Western pari Rev. Canon Smith's Fall To be Archd tawa: Rev. Canon of St. Georg To be Archd Diocese: Rev. Canon Morrisburg, To be Canon dral: Rev. J. F. John's Churc Rev. G. S. Matthew's C Rev. A. H Alban's Chu Rev. W. E tor of Renf



# CHURCH NEWS

## CHRIST CHURCH, WINDSOR, N.S.

This parish, of which Rev. C. Pater-Smyth is Rector, has just completed a most successful every-member canvass to introduce the duplex envelopes. Before the canvass there was about 60 subscribers to missions and about 60 subscribers to the parish. As a result of the canvass there are now over 350 envelope subscribers and 290 to missions. \$85 per Sunday was asked for, and to date \$86 in pledges per Sunday has been received. This does not include the open offertory. The men of the parish did the work and did it well. In this canvass the duplex envelopes were introduced into the two schools, Edgehill and the Collegiate School, and also into the Sunday School, with marked success. A surprised choir at the parish church in Windsor has been introduced. By the will of the late Mrs. Edward Dimock, a life-long member of the church, the Rector and wardens received a legacy of \$1,000 for the use of the parish.

## CHRIST CHURCH, GANANOQUE, ONT.

A service, long to be remembered, in the interest of the Forward Movement, was held in Christ Church, Gananoque, on January 25th. Two prior services had been held in St. Andrew's Presbyterian and Grace Methodist churches. At the invitation of Rev. Walter Cox, the Rector, the ministers and congregations of Presbyterian and Methodist churches attended the regular service of Christ Church in large numbers. The First Lesson was read by Rev. W. S. Lennon, B.D., Methodist minister, and the Second Lesson by Rev. C. E. Kidd, B.D., Presbyterian.

## BIG BROTHER'S MOVEMENT OF TORONTO.

A report of the year's work of the Big Brother Movement of Toronto was presented at the annual meeting of that organization held in St. James' Parish House, Toronto, last month. The report stated that during the year a total of 429 boys came under the care and interest of the 180 active Big Brothers who are on the roll of service. E. M. Blanckinsee, president of the Jewish Big Brother Movement, in the course of his address, said: "We deal almost entirely with foreigners, who do not know what freedom and equal rights are. The reason 90 per cent. of the boys go wrong that come to our notice is that they simply have never learned to distinguish between right and wrong. It is our aim to educate them to Canadian ideals."

## RECENT APPOINTMENTS BY THE BISHOP OF OTTAWA.

To be Archdeacon in Charge of the Western part of the Diocese:  
Rev. Canon Forster Bliss, Rector of Smith's Falls, Ont.  
To be Archdeacon of the City of Ottawa:  
Rev. Canon G. M. Snowdon, Rector of St. George's Church, Ottawa.  
To be Archdeacon of the East of the Diocese:  
Rev. Canon C. O. Carson, Rector of Morrisburg, Ont.  
To be Canon of Christ Church Cathedral:  
Rev. J. F. Gorman, Rector of St. John's Church, Ottawa.  
Rev. G. S. Anderson, Rector of St. Matthew's Church, Ottawa.  
Rev. A. H. Whalley, Rector of St. Alban's Church, Ottawa.  
Rev. W. H. M. Quartermaine, Rector of Renfrew, Ont.

## CHURCH STARVED FOR LACK OF FUNDS.

"We must revive in our society the spirit of self-sacrifice. The work of the Church is being starved for lack of funds," stated Mr. C. A. Magrath in All Saints', Ottawa. "Spiritually and financially, the Church has been starved because the laymen have failed to measure up and give as freely as they should." The accusation had been made, he said, that the Church had not done its duty in social matters and was not alive to changed conditions. The 'Church was quite alive to changed conditions, but it did not always advocate the preaching of sensational sermons, having long ago found that the preacher who spoke from his heart to small congregations did more real good than the sensational speaker to larger congregations. It was because the Church was alive to changed conditions that it was appealing for this large amount of money.

## A MOTOR VAN.

A car for travelling in the southern part of the diocese of Qu'Appelle has been offered to the Bishop for mission purposes. A stipend of \$100 a month is also provided and running expenses. The Bishop has decided to wait until 1920 before building and equipping the car, as a priest is required for the work and no spare man is available this year. The car will be provided with beds and equipped like a travelling shack. Literature will be supplied for distribution as well as services taken and ministrations given on Sundays and week days. It is thus hoped to visit the settlers along the U.S. boundary in the Archdeaconry of Assiniboia, where there is a strip of territory 400 miles in length by 50 miles in depth at present untouched by the Church except for a few miles south of Assiniboia, Ogema and Shaunavon.

## QUEBEC DIOCESAN NOTES.

January 25th was the fifth anniversary of the consecration of the Right Rev. Lennox W. Williams as sixth Bishop of the diocese of Quebec. The Rev. Albert Jones, Incumbent of Inverness, returned from England on Friday, January 23rd, after an absence of several weeks. Mrs. Jones, owing to ill-health has been obliged to remain in England. Illustrated lectures, dealing with the missionary work of the Canadian Church in Canada, China, Japan and India, were given in Marbleton, Johnville, Cookshire, Scotstown and Sawyerville, under the auspices of the Anglican Forward Movement, by the Rev. Rural Dean Love, of the Deanery of Cookshire. Dr. John Hamilton, of Quebec and Chancellor of the University of Bishop's College, Lennoxville, spoke in the Cathedral of the Holy Trinity, on January 25th, and in the Church of the Holy Trinity, Levis, on January the 11th. The Rev. John Edward Hodson, from the diocese of Montreal, has been appointed by the Bishop of Quebec to the mission of Port Daniel, Gascons and Newport, in the Gaspé Deanery.

## ST. CHAD'S, TORONTO

Captain A. M. Reid, M.C., delivered an interesting and inspiring address on the recent Des Moines Conference of Students of North America, in St. Chad's Church, on Sunday evening, January 25th. Capt. Reid,

who was one of the representatives of the Applied Science and Engineering Faculty of Toronto University, at the great Conference, is President of the first year's class, the largest class in the history of the University, 400 in numbers, 300 of whom are returned soldiers.

## Preferments and Appointments

Townsend, Rev. W. T., B.D., Minister-in-Charge of St. James', Arundale, N.S., to be Rector of the parish. (Diocese of Nova Scotia.)  
Scovill, Rev. G. F., Rector of St. George's, Guelph, to be Rural Dean of Wellington and Dufferin Counties. (Diocese of Niagara.)  
Pringle, Rev. H., Rector of Sharbot Lake, to be Rector of Adolphustown, Ont. (Diocese of Ontario.)  
Taylor, Rev. E. H. B., Curate of Christ Church Cathedral, Hamilton, to be Rector of St. John the Evangelist, Hamilton. (Diocese of Niagara.)

## ORPHANS IN SERBIA.

Money for the orphan children of Serbia should be sent to Canadian Brotherhood Federation, 405 Kent

## Splendid Response to A. F. M.

In the closing weeks of the A.F.M. Campaign in the diocese of Toronto, it was felt that a travelling organizer was needed to visit town and country parishes and to give final direction and impetus to efforts being brought to bear with regard to the great campaign. Archdeacon Davidson, of Peterborough, was urged to undertake this eleventh-hour enterprise, with the help of a few local clergy in some deaneries impossible to be thoroughly canvassed, acting under the diocesan organizer, Dr. Seager.

The results of this impromptu mission have been, up-to-date, most encouraging. In a spirit of daring faith men and women have risen to standards of giving hitherto unknown in connection with the Church.

It may seem invidious to mention specific instances, but it seems a duty at this time to give concrete examples which may stimulate others. To give examples of different types of parishes. The rising town of Oshawa is an instance of a daring venture of unselfish faith. In the very midst of an intensive campaign for their new \$100,000 church, the members of this parish at a largely attended meeting, chose with enthusiasm \$10,000 as their objective, and are striking out boldly to raise it, hoping thereby to enable their Deanery of East York to meet its objective of \$20,000 in full, most of its parishes having comparatively small financial strength. Port Hope's two parishes accept willingly between them \$4,500, the raising of which is assured. Bowmanville not only takes \$2,000 as its objective, but practically guarantees this sum or more, as also does the small country parish of Newcastle with the same generous objective. It seems fairly certain that the Deanery of Durham will overpay its assessment of \$24,000.

Brampton has revised a previous negative resolution of the vestry and entered for a \$3,000 objective, of which \$1,500 was enthusiastically subscribed at once. Erindale has taken \$2,000 and has united its efforts to meeting the Peel objective.

Peterborough city churches are waging a united campaign and in view of the weakness of surrounding missions raised their objective from \$16,000 to \$20,000, so that their

Building, Toronto. J. O. McCarthy, Treasurer.

## PROSPERITY AND INCREASED PUBLIC CONFIDENCE.

To see a substantial increase in the deposit account of any of Canada's chartered banks is in a two-fold respect a matter for gratification, reflecting as it does on the one hand the prosperity of the people of the country, and on the other hand the confidence of the public in the institution with which they place their surplus funds.

That the Dominion Bank had an experience of this kind during the last year, is evident from the statement submitted to the shareholders at the last annual meeting, the deposits at December 31st being in excess of the corresponding date of the previous year by \$15,307,000. The total deposits amounted to \$111,414,000.

As a matter of fact, there was an all-round improvement in the Bank's position during the year. Net profits made a gain of \$83,205, the total standing at \$1,169,703, or 9 per cent. of the capital and reserve. A striking feature of the Bank's statement was an increase of \$6,546,000 in the immediately available assets, the total of these being \$70,075,000, a sum equal to 54 per cent. of the liabilities to the public.

Deanery might be carried, which is, however, in doubt. Cobourg adds its quota of \$4,000 and Lindsay the same, with prospects of exceeding the sum. Alliston aims at \$2,000, a large sum for them, while eight men of the village of Omeme got together on a hurried call at two hours' notice and subscribed \$800 as a "starter" to their contribution. Coldwater, in spite of past difficulties, took its proportion with spirit, and the wholly country parish of Mulmur at two large week-day meetings determined on \$2,000 at least, with the expectation of largely exceeding this. Its energetic Rural Dean is determined that South Simcoe Deanery will reach its objective of \$17,000, and is taking practical steps to ensure this. Collingwood and Barrie are aiming at generous sums in the neighbourhood of \$4,000 each, which await final decision. West Simcoe's objective is \$19,000 and that of East Simcoe \$20,000. Reports of other parishes in the diocese are daily coming in on similar levels.

In the country parts of Toronto diocese, as elsewhere, men and women are showing in this loyal and practical way that they heard the call of their nation-wide Church to hold their respective portions of the financial battle-line, and that they intend to do it.

Archdeacon Davidson, the organizer of the country districts of the diocese of Toronto, asks all clergy in his constituency to instruct the chairmen of their committees, in addition to notifying headquarters as per printed instructions, to telegraph to him at Peterborough on February 15th at latest the different parochial objectives and the amounts actually raised, both cash contributions and promised amounts being stated. These will be tabulated as quickly as possible and acknowledgment duly made. The district organizer also gives his final call to constituents in all country parishes of the diocese that determined efforts be made to secure the name of every single member for this the Canadian churches' honour roll, and that the individual givings be raised from low levels and small acts of commonplace duty, to inspired ventures of daring faith stimulated by the vision of Divine power and the appealing call of our Church and country.



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(Established 1871.)

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in Canada

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## Correspondence

### CONTRIBUTIONS TO MISSIONARY WORK IN WESTERN CANADA.

Sir,—I would not trouble you with the following did I not think that some such request for explanation should be made quickly and publicly. Already two or three persons have called my attention to the matter, and expressed a fear that the matter may cause great discontent. "Suggested Material for Addresses: Anglican Forward Movement. Handbook 2." Page 6, near the bottom. "Letters' Church Extension Fund." The writer states that the cost of the first churches for settlers was largely borne by Churchpeople through the Archbishops' Western Canada Fund, etc. "That fund is being wound up. No more help will come from England." That the A.W.C.F. has helped to build many churches is a fact. The rest is fancy, and does great injustice to C. & C.C.S., S.P.G., and S.P.C.K. The A.W.C.F. deals with very limited areas, only, I think, three little districts in the dioceses of Qu'Appelle, Calgary and Edmonton, and with one or two churches in that of Saskatchewan. I can not say how small, or how large, a proportion of their yearly grant is for building churches, but it can not be a very large proportion. Now, put along side of this statement in Handbook No. 2, the actual figures from the Report of the M.S.C.C. Board, 1914-1917, Appendix 12. In those four years we find the contributions for Church purposes as follows:—

Society.	For all Canada.	For Sask. diocese.
C.C.C.S.	£60,983	£27,000*
S.P.G.	59,277	3,250
B.C. Aid Soc.	44,856	.....
A.W.C.F.	24,672	693†
S.P.C.K.	.....	79†

\*About. †Mostly for stipends.  
‡For building churches.

Note 1. The figures given here surely justify my claim that the bald statement in Handbook 2 does great injustice to the Societies, and that the statement: "No more help will come from England. In future all the expense will fall upon the Church in Canada," is fancy. Note 2. Of the £27,000 from the C.C.C.S. for Saskatchewan alone, a goodly sum was contributed for building little churches, as was a part of the S.P.G., £3,250, and all the S.P.C.K. £79. The S.P.

C.K. grant would have been much larger, as it has been in the past, but that those four years we were building few churches. I have no way of finding how little of the A.W.C.F. total went to the building of churches, but judging from our experience in Saskatchewan and from the S.P.C.K. grants in the past, I venture to conjecture that the S.P.C.K. yearly grants for building have not been less than those of the A.W.C.F. In justice to these Societies, and in the hope of averting their justifiable protest, I set these figures and comments before your readers.

J. A., Saskatchewan.

### VOLUNTEERS WANTED.

Sir,—May I make known through your columns the urgent needs of the M.S.C.C. for workers in the Indian Boarding Schools on the Blackfoot, Peigan and Sarcee Reserves of Alberta. For the Peigan Reserve, situated on the Crow's Nest branch of the C.P.R., an Acting Principal is required. He should be a married man, preferably without children, a good disciplinarian and ready to take a keen personal interest in the Indian boys. An Assistant Principal, with similar qualifications is needed for the Peigan School near Calgary, also a Boy's Matron and a Cook; also a man with farming experience for the Blackfoot School at Gleichen.

I shall be glad to correspond with any persons who are ready to consider entering upon this very needy and important sphere of missionary work in our own land.

Address letters to (Rev. Canon) S. Gould, General Secretary, M.S.C.C., 131 Confederation Life Building, Toronto.

S. Gould.

### A CHALLENGE TO ANGLICAN LAYMEN.

Sir,—The spiritual aspect of the campaign has been carefully kept in the foreground of the A.F.M. The educational campaign has succeeded as well as one could reasonably expect, and the literature posters and views, sent broadcast, have made us proud of that department.

The time is now approaching when the financial part will come to the front, and there can be little doubt as to our ability to go well "over the top." Many people think there are two weak points in the financial objective: Too little has been asked for missionary work; and also for the Pension Fund. The former can be corrected as time passes and the necessities of our missions present themselves; but pension funds are not so popular in the public mind. The General Synod has urged upon the leaders in the A.F.M. to bring before the people the great need there is for more young men consecrating their lives to the work of the sacred ministry. The Church offers them a decent living while on active service, but when their days of usefulness are over, what may they expect? A clergyman told me, not long ago, that then, though their usefulness was a thing of the past, they kept on working, to the great loss of the Church, because they did not dare to try to live on the pension.

A prominent layman, a member of the Executive Committee of the A.F.M., gave an address in our little country church two weeks ago, which will live long in the memories of those who heard it. One of his statements impressed the writer. The speaker said: "There are twenty Anglican laymen in the Dominion, who could easily give the two and a-half millions, but that would not be a good thing for the Church at large." It certainly would not, but now here's the challenge. After the Church has raised the \$2,500,000, will those twenty or more laymen say: "Now, we will give the same amount to

augment the absurdly inadequate Pension Fund?" They can. Will they?

Churchwoman.

### CHURCH LITERATURE.

Sir,—“Spectator’s” column in our national Church paper is always interesting reading. In the issue of January 8th, he discusses a subject which is close to the heart of every Church clergyman in the Western fields, especially. I refer to his article on propaganda for the Church. Among other things, he says, “We must tell our people what the Anglican Church is, what is its mandate and what is its mission.”

The only ideas that some people out here have of the Anglican Church are these, that the minister wears a white gown, the people pray out of a prayer book, and that we cannot use our churches for concerts. In many places the Anglican Church is looked upon as being dreadfully narrow and exclusive, and very set in its ways. The term “English Church” is nearly always used when the Anglican Church is referred to and, therefore, it is generally supposed that all its members are English, and this, despite the fact that there are Scotch, Irish, Canadian and American and even “foreigners” in some of our congregations.

Why should we not have plenty of literature on the real teaching of our Church to distribute within and outside the church? Such literature should be printed in pamphlet form, as cheap as possible in price, and it should give “reasons why” of all our teachings and customs.

In most of our small Western towns the Anglican Church is a very small body compared to others. The opinion seems to prevail that sooner or later we shall give up our Bishops, the use of our liturgy and the wearing of “white gowns” and join in with the Union Church programme.

Surely the Forward Movement literature should be followed up with some good, simply written literature on the teaching and mission of our Church. The country is flooded with pamphlets and books giving the teaching of many new sects but we have very little, if anything, of our own to distribute. The American church has splendid literature and it is being spread broadcast throughout the States and some of it has been distributed in Canada. But the American church literature is often too “American” to be easily adopted to Canada. We need some literature of our own, which shall give our ideals of a truly Canadian national Church.

The latitudinarianism of to-day makes it extremely difficult to make our people see that what is needed is not any increase of narrowness or bigotry but more of a spirit of loyalty. How can the Anglican Church in any community make any contribution to the life of that community unless her members are loyal and working for their Church. How can the Anglican Church ever hope to be a power for good in our national life so long as her members insist on saying that “one Church is as good as another.” It may be that we are “all aiming for the same place,” but if we believe that the path of the historic church is the better way, then why not say so and give our reasons for the faith which is in us.

“Men must know, they want to know, what we stand for.” Then let us tell them. Let us explain in a spirit of Christian love why we are what we are. Let us explain why we have Bishops, why we use a Prayer Book form of worship, why we baptize little babies, why we have the sacramental rite of confirmation, why we insist on keeping our churches so sacred. Let us explain why we build churches the way we do, and why our clergy and others wear distinctive uniforms when conducting divine worship. Let us give the Church's teaching, fearlessly and, when neces-

sary, even point out what we believe to be wrong tendencies in others.

Recently I attended services in two houses of worship of other religious bodies. In neither case did I hear a word of the New Testament read and in each case the preacher hardly mentioned the Saviour's name. After such an experience one always returns “home” with the deep conviction that the Anglican Church has surely got a definite mission. Let us make known the Church's teaching. Let us have some good literature to follow up the Anglican Forward Movement.

F. H. Davenport,  
Christ Church Rectory, Russell, Man.

### THE CHURCH AND AMUSEMENTS.

Sir,—In looking through the “Canadian Churchman,” a week or two ago, I came across a very interesting sermon preached by the Archbishop of Algoma, dealing with the subject of having both sexes meet together in their church rooms for social gatherings, also as to card playing and dancing. Now, having been a member of one of our city churches for many years, I can speak from experience of that one great need, that, of having both sexes meet together for their socials and recreation. The church I attend has all the meetings and clubs that most city churches have, but the men's are quite apart from the women and girls. Now, I venture to say, that if one of the members of our girls' club suggested inviting the men to their socials, those in authority would faint dead away. But the time has come when something must be done, one way or another. Many strangers that have been introduced to our clubs and societies, have found them too tame, to use their own words, and soon drift away, some to churches of other denominations, where they have mixed clubs, others to no church at all. The many girls that have been lost to the Church in my time, is very sad. I have no wish to criticize the clergy and their helpers. I have too much respect for them, but I do think we of the laity know more often what goes on in the parish, than the clergy themselves. I think, too, that very often the clergy are afraid to have mixed gatherings, but am convinced that more harm is done in not having them. I believe if the members of the Church got to know one another better, more interest would be taken in their Church, better attendance, and more liberal almsgiving. I write this, not as a Church worker, but simply as an ordinary Church girl, who knows too well the temptations that beset the young women and girls, especially strangers in our cities.

Jan. 18, 1920. Interested.

### AN EXCELLENT WORK.

Sir,—May one be permitted to call the attention of your readers to that admirable little work of Miss Knox, published by the U.C. Tract Society, Toronto, entitled “A Student's Week of Prayer.” It is just the thing for the clergy to put into the hands of the growing girls of the Sunday School, and a most appropriate thing to give to the girl members of the Confirmation Classes. Sunday School teachers, too, could commend it to girls in the teen age, with great confidence. The petitions seem to express the very deepest thoughts of the morning and evening hour, and to give one a very real sense of the Presence of the Master, which, after all, is the value of all true prayer forms. May the “Students' Week of Prayer,” serve to enrich and ennoble the prayer life of the girls who will so soon be the mothers and moulders of the coming men and women of Canada.

Dyson Hague.  
Toronto, Jan. 29, 1920.

February 5, 1920.

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### Judy's Five Forward Words

Mrs. C. CAMERON WALLER

"AUNTIE, couldn't I go with you to the 'Forward' meeting this afternoon?" asked Judy, as she watched Olive Marsden arrange her hat.

"Oh I don't think you'd understand it, Judy, dear," replied Olive. "It's a big grown-up meeting, full of long words and dullness."

"Well, Auntie, I've really nothing to do at home," said Judy plaintively. "Susan is ironing and does not want me with her, and both my dolls have been naughty and I have stood them in two corners till tea time, and I couldn't take them out before when I said I could not. Could I?"

"I suppose not," said Olive, smiling. "Well, you can come if you like, child, but I don't think you'll understand much of what is said."

"Oh thank you, Auntie. And may I put on my new 'forward' dress? It came while we were at lunch."

"Yes, you may," said Olive, who thought the new dress had probably something to do with the desire to go out, and very pleased Judy certainly looked as she tripped along beside her aunt in her new sailor suit, which was neither too short in the skirt nor too tight across the back.

"It is nice to feel like other people—I mean children, Auntie, isn't it," she said contentedly. "And when the Forward Movement gets its big clothes it will feel nice, too." Olive laughed.

"You are a queer child, Judy," she said. After all Judy did not understand much that was said that afternoon. There were too many figures, and so much about an "objective," which Judy believed to be just a grammar word, and then the clock which was in full view had a minute hand which was interesting though much slower than most clocks, Judy knew, but at last the speaker looking round the hall, said:—

"I see several little people here who, I am sure, have not understood much of what I have been saying, but we don't want to leave them out of our great Forward Movement, for they are all going forward, growing up faster than we are." (Judy sat up and began to listen), "so I am going to give them five words to take home, and five texts to help them to remember. See, I will put them on the fingers of my hand—so"—and he held up his left hand and began to check off the words with his right in a very attractive way to the half dozen small girls who had come with their mothers, probably for some similar reason to that which had prompted Judy to come. "First, my thumb, see, is *Opportunity*. The time has come for us to go forward. You are outside a beautiful garden and long to get in. Suddenly a gate opens, that is your opportunity, and you run in and enjoy the flowers and fruit. Now for the text—say it after me, children," and the shrill little voices said slowly after him:—

"For a great door is opened unto me."

"Yes, now the word for my first finger is *Security*. I once saw a little girl in a jeweller's shop choosing a bracelet. She took up half a dozen and said, 'I'll take these home and choose.' And when she had gone I asked the shop man, how could you trust her. He said: 'Oh, that is the daughter of Mr. S., her father is a millionaire, I am quite secure of my money.' Now for the text, children. All together—

"He is able to keep that which I have committed unto Him."

"The second finger says *Return*—what we are to get back—and the text is: 'He that soweth bountifully shall reap bountifully.' Perhaps some of you have gardens of your own, and if you spend a lot of pocket money on seeds, you want to see plenty of

vegetables or flowers, so those who put a great deal into this Movement are going to get a great return. I think I'll have to give you another text though: 'The reward is with Me.' Yes, that's short and easy, and well said.

"The third finger says *Help*. We can do all sorts of difficult things with help. Can't we, children? And though it seems a difficult thing for us to raise two million dollars and more, it's not any bigger than the text I am going to give you—

"All things are possible with God."

"Now I've got to my last finger and the word is such a hard one that I'll have to explain it. *Propaganda*—there! And it means, really, talk about this Forward Movement, all we are trying to do, and try to interest people in praying for it and giving to it. You little people can do that; it's God's work, you know, the best work in the world, and my text shall be:—

"So much the more as ye see the day approaching," that's the day we are looking forward to, when our Lord will come in the clouds of heaven as the angels told the apostles He would. "When we shall see everything as it appears in God's sight, and there will be the reaping and the reward."

Judy was much interested, especially in the propaganda, a long word round which her tongue curled delightedly. It meant talking, too, and to be actually asked to talk instead of to "be quiet, dear," was almost too good to be true.

"These are the five forward words Aunt Olive," she said, checking them off on her fingers, as she had seen Mr. Percival do. Opportunity, that's a door. Security, that's a safe. Return, that's—that's what, Aunt Olive?"

"The everlasting habitation, the prepared mansion," suggested Olive more to herself than the child. Judy hardly understood, but she went on—

"Then Help is a hand held out like that man in my Pilgrim's Progress picture. And propa—propaganda is talking. I must tell Uncle Arthur about it."

"Well, Arthur, has it been machinery workmen's quarters, or what, to-day?" asked Olive, as the party, augmented by the presence of Miss Vernon, a friend of Olive's, assembled round the supper table.

"Neither, my dear," replied Arthur, as he started to carve ham. "The fact is, I haven't been at the factory at all to-day."

"How was that?"

"Well, a friend of George's turned up with a perfectly grand proposition, said he'd let us in on the ground floor if we cared to go in with him now. So we gave him a luncheon at the 'Empress'—first-rate luncheon, too—and talked it over."

"I hope you won't let yourself be dragged into anything that is shaky, Arthur," said Olive, a little doubtfully. "Things that sound so awfully good to begin with, you know —"

"Shaky! If I could only explain it to you!" exclaimed Arthur, with the conviction of most young men that women can't possibly understand the intricacies of business. It's the opportunity of a lifetime my wise sister. If we don't take it we'll be sorry ever after."

"Oh, Opportunity, that's what Mr. Percival said about the Forward Movement to-day," cried Judy, delightedly. "And if we don't go into it now we will be sorry, too."

"It's not quite the same thing, Miss Wisdom," said Uncle Arthur, rather amused. "We are talking of an opportunity to invest money, and that means—it means—" and Arthur

(Continued on page 93.)

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The Sunday School entertainment of St. James' Church, Paris, Ont., last month was most successful.

The annual meeting of the Downtown Church Workers' Association was held in St. Luke's Parish House, Toronto, on January 27th.

At a men's banquet at the Church of the Ascension, Hamilton, recently, addresses were given by Mr. George Nicholson, M.P., and Mr. George C. Coppley.

The Bishop of Mackenzie River preached in Christ Church Cathedral, Hamilton, on January 25th. He told briefly of the work among the Esquimaux of his diocese.

St. Thomas' Church, St. Catharines, Ont., of which the Rev. A. H. Howett, B.A., is Rector, are publishing an attractive little parish magazine entitled "Our Church."

A stirring union meeting in the interests of the Forward Movement, was held in the Methodist Tabernacle, Whitby, Ont., Among the speakers was the Rev. R. W. Allen, M.A.

A handsome font has been presented to St. Mark's Church, Deseronto, Ont., by Mrs. Elsie Bowen, in memory of her father the late David Jones and two brothers, John and Harold.

Mr. A. G. Boyce, Chancellor of the Diocese of Algoma gave addresses at the Church of St. John the Evangelist, Ottawa, on January 24th and St. Barnaba's Church, Ottawa, on January 25th.

Rev. J. W. and Mrs. Jones, of Kingston, Ont., on January 23rd celebrated the twenty-fifth anniversary of their wedding. Mr. Jones is clerical secretary of the Synod of the Diocese of Ontario.

The report of the Niagara Diocesan Examiners for S.S. pupils' examinations—Revs. Henry Roche, R. F. Nie, and R. H. Ferguson—has just been published. Of 124 scholars who wrote, 91 passed.

Rev. Canon Gunne, of London, preached in Trinity Church, Watford, Ont., on January 25th. At an Inter-Church Forward Movement meeting on January 26th, Rev. Canon Tucker was among the speakers.

At the meeting of the Deanery of Perth last month in St. James' Hall, Stratford, Ont., the Bishop of Huron gave an inspiring address. The organization for the Forward Movement was discussed and the Rural Dean, Rev. C. K. Masters elected organizer for the deanery.

A laymen's dinner was held in the Parish Hall of St. Simon's Church, Toronto, on January 19th. Mr. Justice Hodgins, was in the chair and addresses were given by Rev. Dr. W. E. Taylor, Rev. Canon Gould, Rev. Dr. E. C. Cayley, Rector of the Parish, and Archdeacon Warren.

A luncheon was given in the club rooms of St. James' Cathedral on January 28th by the Women's Club, the guests being about seventy-five women of the congregation who served overseas during the war. Mrs. H. P. Plumpre, assisted by the officers of the club received the guests.

At the special service in connection with the launching of the Forward Movement Campaign in St. Mark's Church, Port Hope, Ont., last month the speakers were Rev. George Bracken, of Toronto, and Rev. J. A. Elliott, Rector of St. Mark's. Mr. Bracken also spoke at the union service in the evening.

At Holy Trinity Church, Hamilton, Ont., a memorial shield for the seventeen members of the parish who fell in the great war was unveiled. The service was conducted by Rev. Dr. Renison, assisted by the Rector, Rev. G. F. Thompson. The

shield was a gift to the Church from the members of the Sunday School.

At the meeting of the Executive Committee of the Synod of the Diocese of Ontario, the financial statement showed the funds of the diocese to be in a very satisfactory condition. The sum of \$18,300 for general missions had been received and the apportionment of \$8,300 for the Northwest and foreign fields had been paid.

The service and business meeting for the women of Trinity Church, Cornwall, Ont., in connection with the Anglican Forward Movement, held in Trinity Hall last month, was well attended and was an inspiration to all present. The service was taken and addresses given by Mrs. Mack, Deanery Chairman, and Mrs. Netten, Parochial Chairman.

A combined devotional meeting was held by the congregations of St. John's Anglican, Victoria Presbyterian and High Park Methodist Churches last month. Mr. Justice Sutherland acted as chairman and addresses were given by Rev. Robt. Johnson, D.D., of Montreal, and Mr. A. H. Cattle, of the Church of the Epiphany, Toronto.

Services in connection with the 61st anniversary of St. Thomas' Church, Seaforth, Ont., were held on January 18th. Archdeacon Richardson, of London, was the special preacher. On Monday evening after a supper in the schoolroom, a religious recital was held in the church. A practical address on the Forward Movement was given by Rev. A. G. Bluff, of Stratford.

A farewell banquet was given in honour of the Rev. R. L. and Mrs. Weaver by the congregation of St. George's Church, Homer, Ont. He was presented with a cheque for \$156.50 and she with a handsome electric reading lamp. Mr. Weaver has been Rector of the parish for five years and has now gone to Harrison, Ont. He has been succeeded by Rev. J. Naughton.

A memorial service for the late Sergeant Arthur Youell, M.Th., B.A.Sc., a former energetic member of Trinity Church, and unveiling of the bronze tablet erected to his memory, took place on January 18th. Many local members of the G. W. V. A. attended in a body. The Rector, Rev. Chas. Miles, B.A., preached. He paid tribute to the splendid character of deceased.

Among the speakers at the annual meeting of the P. E. I. Auxiliary Bible Society, was the Rev. H. D. Raymond. Mr. Raymond in an able address outlined the history of the Bible Society from its foundation in London in 1803 up to the present time, and told of the marvellous achievements in translating the Bible into hundreds of languages, and of the power of the Bible in transforming lives.

A handsome brass honour roll, combining a memorial to the 19 men of the parish who fell in battle as well as a record of the 132 who enlisted, was unveiled in St. James' Church, Guelph, Ont., on January 25th, by Major H. N. Merewether. Rev. Dr. Bethune had charge of the dedication, assisted by Archdeacon A. C. Mackintosh and Capt. the Rev. Buckland, M.P.P., present and past Rectors of St. James'.

An impressive memorial service was held recently in St. James' Church, Stratford, Ont. The Rev. R. McNamara, of Toronto, being the preacher. A beautiful memorial window was unveiled in memory of the forty men from the Church who fell in the war. At its side is a brass plate which is engraved with the names of the fallen. The Rev. W. T. Cluff said a few appropriate words explaining the purpose of the window and reading the names thereon.

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# VESTRY MEETINGS

All Saints' Cannington, and St. Paul's, Beaverton, Ont.

Rev. J. H. Kidd, Rector.

A marked improvement in the condition of the parish was manifest. The financial reports were the best presented in some years.

St. James', Paris, Ont.

The annual vestry meeting was held last month, the Rev. R. J. Seton-Adamson, Rural Dean, in the chair. The wardens' report was most favourable, showing a considerable increase in all church contributions. The church is making a united effort in the Forward Movement, the work so far having been successfully carried out by the W.A., under the able leadership of Mrs. A. Sinclair.

All Saints', Collingwood, Ont.

Rev. H. A. Ben-Oliel, Rector.

Financial reports were encouraging. Great interest was shown in the affairs of the church.

St. Mary Magdalene, Lloydtown, Ont.

A successful financial year was reported, the receipts for 1919 exceeding those of 1918 by about \$200. The stipend of the Rector was increased to \$1,300. About \$150 was contributed during 1919 towards a travelling outfit.

Trinity, Brantford, Ont.

Rev. C. L. Bilkey, M.A., B.D.

Increased attendance in church and Sunday School was reported. A committee was appointed to consider the question of securing additional accommodation for the Sunday School. The interior of the church has been redecorated and a permanent honour roll erected. At the close of the vestry, a hearty vote of appreciation was tendered to the Rector.

All Saints' Church, Whitby, Ont.

Rev. T. G. A. Wright, Rector.

The church is in a better financial position than it has been for a number of years. Receipts, \$3,168.99; expenditures, \$2,950.54; surplus, \$218.45. The church is free of debt with the exception of \$2,000 principal and \$65 interest on the new organ.

All Saints' Pro-Cathedral, Edmonton.

The annual meeting of the congregation was held last month. There was a splendid attendance. The Rector, Rev. E. Pierce-Goulding in his report, said that up to the time of the fire very real progress was attained during the year, testified to by increased attendance, the larger enrolment in the church school and the reopening of the All Saints' Mission. The church had also assumed the responsibility of the mission of the Good Shepherd, Calder, which now raises \$500 per annum towards the stipend of the Curate in charge. The total contributions from all sources was \$13,000; \$2,300 was raised for missions and other extra parochial funds. A discussion took place as to the plans for rebuilding and the question was ultimately referred back to the vestry for further consideration.

Stafford, Ont.

The annual vestries of this parish were held on January 6th and 7th, at which the questions of a budget system for parochial finances, including parochial needs and extra-parochial apportionments, the equalization of expenses to Synod of the members of Synod, and the inclusion of churchwardens and lay delegates to Synod in the membership of the Deanery Chapter, were discussed. Resolutions were passed approving of mothers' pensions and asking the Ontario Government to take action dur-

ing the coming session. The Rector, Rev. Henry B. Metcalf, reported all the extra-parochial apportionments paid in full and a war memorial bond for \$50 purchased by the three Sunday Schools. The income of the parish from loose collections, parochial and mission subscriptions, showed an increase over the previous year of \$255 made up as follows: St. Stephen's, \$153; St. Patrick's, \$57; St. Thomas', \$44. At St. Patrick's vestry the Rector reported \$175 on hand towards a new organ. At St. Thomas' vestry gratifying progress preparatory to the erection of a new church was reported. At St. Stephen's vestry a splendid report from the Branch of the W.A. organized during the past year was presented.

St. Stephen's, Courtwright, Ont.

At St. Stephen's Church, Courtwright, vestry meeting, financial reports showed a very satisfactory condition generally. The Rector, Rev. E. G. Dymond, presented his report, and the vestry decided to have it printed for circulation among the congregation, together with the financial report. The three churches of Moore parish have each assumed their share of a \$200 increase in stipend, making it \$1,200 and a rectory.

HALIFAX VESTRY MEETINGS, JANUARY 19th AND 20th.

All Saints' Cathedral.

Very Rev. Dr. Llwyd, Dean.

A very satisfactory financial report was received. Total receipts from all sources, \$23,800. The reports of the various organizations were read and proved to be highly satisfactory. The Dean paid tribute to the Cathedral organizations.

St. Paul's.

Archdeacon Armitage, Rector

Receipts over \$19,000, of which \$3,332.58 was for missions. Dr. Armitage mentioned that the damage done to the church in the explosion had been more extensive than at first had been thought. The church had now been placed in a good state of repair and redecorated in the renaissance style, many of the designs having been copied from the masterpieces of the Old World. It was decided to proceed immediately with the erection of a bronze arch as a memorial to members of St. Paul's who had given up their lives in the Great War.

St. Matthias'.

Rev. T. H. Perry, Rector.

The best year in history was reported. Total receipts, \$9,667.80; receipts for general purposes, \$5,632.83; expenditures, \$5,630.85; almost \$1,200 raised for missions. The salaries of choirmaster, vestry clerk and sexton were increased. The Rector's salary was increased by \$300, making a total increase of \$1,400 since taking charge of the parish seven years ago. The need of a new parish hall was emphasized and an effort will be made to secure one soon.

St. Mark's.

Rev. J. M. Ambrose, Rector.

A satisfactory report was received. It is expected that the new church building will be started as soon as the spring opens, and the work will be pushed forward.

Trinity

Rev. Morris, Rector.

Reports satisfactory, showing receipts for church support to be \$5,761.51; expenditure, \$5,655.01; expenditure in repairing church and hall after explosion, \$33,177.42.

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**St. Andrew's, Cobourg Road.**  
The annual meeting was its 101st. Total receipts, \$7,130. The balance sheet showed, apart from missions, assets of \$47,885 and liabilities \$9,840.

**St. George's.**  
Rev. H. W. Cunningham, Rector.  
Receipts, \$7,018.75; balance on hand, \$233.09. Owing to the illness of the Rector he was unable to attend.

**St. James', Armdale.**  
This parish, together with St. John's parish, has recently been separated from St. Mark's, and made into two independent parishes under one clergyman. In June of last year, the Rev. W. T. Townsend, M.A., B.D., was placed in charge by the Archbishop, and at the vestry meeting he was unanimously elected Rector. Since Mr. Townsend took charge, the church has made rapid strides, so much so that the enlarging of the church at an early date will be necessary. The treasurer's report shows a balance in hand of \$151.41.

**All Saints', Bedford.**  
The annual meeting was held and the income showed an increase over previous years.

**Christ Church, Dartmouth, N.S.**  
Rev. Noel Wilcox, Rector.  
The financial statement was the best in the history of the church. The Rector's stipend was increased. The committee on reconstruction presented their report, which stated that Emmanuel Church, now in course of reconstruction, will be ready about May 1st. The prospects are that the parish will undertake the construction of a church building at Woodside during the present year.

**IN MEMORIAM**

The Rev. R. D. Bambrick, M.A., D.C.L., Rector of Holy Trinity Church, Yarmouth, N.S., passed away at his home on January 22nd, after a brief illness. The late Dr. Bambrick was a native of Halifax. Previous to coming to Yarmouth twenty-five years ago, he was Rector at Sydney Mines. He was well known as a scholar and a preacher. Several years ago he was made by the Governors of King's College, public orator of the graduating ceremonies and of the Encaenia of that institution. During the war he took a leading part in recruiting work. He was deeply interested in various kinds of sport. Dr. Bambrick is survived by his widow, two daughters and one son.

There passed away at Toronto recently Susan Scott, wife of the late William Scott. The late Mrs. Scott was widely known for her Sunday School work. In her earlier life she was instrumental in founding the primary department of the Anglican Sunday Schools in Toronto, and throughout her life she had taken a great interest in work among the rising generations of the Church. For 30 years she was a superintendent of the primary department of All Saints' Church, and for the past five or six years she had been superintendent of the primary department of St. Anne's Church.

There died at Toronto on January 23rd, Frederick J. Darch, supreme secretary of the Independent Order of Foresters. The funeral took place from St. James' Church, London, Rev. Leslie Armitage conducting the service.

Since its foundation in 1804, the British and Foreign Bible Society has issued over 300 million copies of the Holy Scriptures, and of these more than 98 millions have been in English.

**KING'S COLLEGE, WINDSOR.**

The mid-winter meeting of the Board of Governors of King's College, was held last week in St. John's, New Brunswick. With a goodly attendance of the members present, the chief items of business were the financial reports of the treasurer which showed the condition rather more satisfactory than for some years past. The capital funds of the College have been increased by recent legacies to the extent of about \$18,000 and overdrafts of more than \$40,000 have been paid off in the last three years. At the same time the administration of the College has been carried on with very small deficits. Much work remains to be done, but if consistent effort is put forth within the next few years, the finances will be upon a sound foundation. The Advance Movement was reported to be progressing favourably. The President reported a continued large attendance with a slight increase this term. He called attention to the satisfactory chapel attendance and to the fact that there were now three Rhodes Scholars from King's and that in the General Synod Examinations, King's had five successful candidates for the degree of B.D. He drew attention, also, to the probable need for further residence accommodation next year, especially for women students, and he suggested a tentative plan whereby it might be provided. This will be passed upon finally at the May meeting. The Law School this year has a record attendance of thirty-eight, including one lady. The affairs of King's College School, show that institution to be in a flourishing condition. Altogether, it appeared that there was more cause for encouragement than for some time past. At the same time, the meeting realized that continued and sustained effort will be needed for some years to come, in order that the College may be put beyond anxiety in a financial way.

In connection with the meeting of the Board, the Alumni Association gathered their Executive together and furthered their plans for the campaign to erect a permanent memorial to the Kingsmen who were killed in the war. This campaign is now about to be launched.

The Law Students used the opportunity to hold a banquet, at which the President and some members of the staff were present. This proved to be an extremely pleasant innovation and will help to nourish an "esprit de corps" among them and a stronger bond of unity between that Faculty and the Faculties of Arts and Science.

**Church in the Motherland**

The four dioceses in Wales are to be constituted into a separate Province.

The Rev. Canon Welch, D.C.L., Rector of the Southchurch, Essex, was the preacher at the Bishop of Chelmsford Advent Ordination.

Dr. Furse, Bishop of Pretoria and Bishop designate of St. Alban's, expects to arrive in England from South Africa early in April next.

The Bishop of London recently played in a hockey match which took place on the grounds of Fulham Palace. The Bishop is 61 years of age.

The Rev. Canon W. Hodgson, Vicar of Aston, Birmingham, one of the three largest parishes in England, died recently as the result of a bicycle accident.

Sir Michael Sadler, the Vice-Chancellor of Leeds University, preached a most impressive sermon in Leeds Parish Church upon the claims of India upon Great Britain.

**JUDY'S FIVE FORWARDS**

(Continued from p. 91)

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WINDSOR.

JUDY'S FIVE FORWARD WORDS.

(Continued from page 89.)

sought helplessly for words to convey to Judy an idea of investment.

"It means if you invest money in a house—buy it, you know, Judy—that you expect to get rent for it, and so you get a return for what you have paid," said Miss Vernon, who had not yet spoken. "And Mr. Marsden has an opportunity to buy something so valuable that he is secure of getting a big return, that's it, isn't it, Olive?"

"Return—secure, the very words," cried Judy, even more delighted.

"Aunt Olive do explain—I am sure Uncle Arthur means just the same sort of thing, only different—he's business, we in Forward Movement."

They all laughed, Judy was so very much in earnest over it.

"What Judy is trying to get at," began Olive, soberly, "is that Mr. Percival spoke of the investment of our funds in the Forward Movement in obedience to some of the many commands of our Saviour, 'Lay up treasure in Heaven,' 'Sell that ye have and give to the poor'—poor in the sense of needing help—and that the return would be the everlasting inheritance, the treasure in Heaven. What was the text, Judy?"

"Thy reward is with Me," said Judy, readily, and about the security, Aunt Olive.

"Tell it yourself, Judy."

"Well, he said God had promised and that was enough, for He always kept His word, and then you know He could, Uncle Arthur, for He has a great deal more than millionaires."

"That brings in help, doesn't it?" said Miss Vernon, "but I don't suppose your uncle needs help, Judy."

"Don't I," cried Arthur, glad to be able to resume conversation more along his own lines,—it had really got a little too deep, or something. "I was just going to suggest, Olive, that you let me realize those poky old two and a half shares of yours so that we can make up a neat, even sum for this affair. I have truly laid my hand on every cent I can and I'm still short of what I want."

"If Aunt Olive helps it will be possible?" asked Judy.

"Yes, quite possible."

"And the text was: 'With God all things are possible,'" cried Judy. "Why, Aunt Olive, it comes in everywhere!"

"I'm quite willing for you to use the shares, Arthur," said Olive, quietly. "You say the security is good, but I should like to have some idea when dividends would begin. I was rather looking to those shares to pay off the mortgage on Pine Cottage."

"That does not fall due for three years. My dear Olive, you will be able to pay off three mortgages by then. Miss Vernon, have you any spare cash to invest? I don't like to keep a good thing to myself," and Arthur went off in a technical elaboration of the wonderful scheme which sounded very convincing in such parts as could be understood by the ladies.

Miss Vernon, who was treasurer of the W.A., made some shrewd remarks, and asked a few questions which Arthur was able to answer entirely to her satisfaction; after which she admitted that she had money which was bringing in low interest and would be glad to transfer it, if, like, Olive, she was fairly certain of a quick return.

"In six months, in a year, almost any time," Arthur declared.

"Perhaps it will be a surprise," said Judy, who connected dividends with cheques or green paper arriving by post after the coming of which Daddy was wont to exclaim. "Ah, here it is at last, mother. Now I can give you Sarah's wages."

It always seemed to come "at last." Daddy was always waiting for it, and expecting it the post before. Judy used to think how nice it would be if it sometimes came a post or two ahead of time, and that Daddy—and possibly Sarah—would get a sur-

prise, but it never did. How nice if Aunt Olive's and Miss Vernon's dividends should come as a surprise!

"It won't be a surprise to get them, pussy-cat, that is dead sure, but the surprise will be in the amount. That will take their breath away," said Arthur.

To Olive's mind there came a text. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him," but she did not give it utterance.

"Of course one can afford to wait for a good thing," said Miss Vernon.

"Of course; now I'll just show you"—and off went Arthur again in an enthusiastic eulogium of the scheme.

"I think Uncle Arthur has Mr. Percival's last word, too, Aunt Olive," said Judy, archly. "Propa—propa oh they're talking about the Forward Movement, his forward movement, you know."

"What does she mean?" queried Arthur, puzzled.

"Propaganda," said Olive, laughing.

"Mr. Percival said we should talk about it and try to interest people just as you have interested Miss Vernon, so that she is going into your scheme, too."

"Well, Judy, you have not done amiss yourself," said her uncle, laughing. "I'll tell you what, the very first dividend that this scheme of mine, as you call it, produces, shall go to the Forward Movement. Judy and you can tell Mr. Percival it was because you remembered his address so well."

"Oh, that's fine," said Judy. "Why, Auntie, I'm actually helping on the Forward Movement myself. Will it be as much as five dollars, Uncle Arthur?"

"Probably more," said Arthur, with a queer little smile.

An hour later Judy was snugly tucked up in her little white bed by which sat her aunt, who had left her brother and Miss Vernon to discuss finances, while she came to read Judy her evening Bible portion.

To-night it was the parable of the pounds in St. Luke xix. Judy was always much interested in her Bible readings, and generally had some quaint, old-fashioned comments to offer. She listened with special attention this evening. "It's queer how my Forward words come into the reading to-night, Auntie," she said.

"How so, dear?" asked Olive, who had not noticed any particular "vision of connection." "Why, you see, the nobleman gave the servants each something to do for him, that's Opportunity; then he was going to get a kingdom and come back, that was Security, because, of course, they knew he'd get it, wouldn't they, Auntie? Then there were all the reward cities they were to have—that's Return and then Help."

"Yes, Help?" said Olive, much interested.

"I suppose it would be a great help to know he was coming back and would see what they had done," said Judy, dreamily. "They wouldn't know about the cities, of course, but they would be sure he would do something to show he was pleased."

"What about the talking?" said Olive.

"I think the bad citizens did the talking this time," said Judy, with a roguish twinkle in her eye, "but they talked all the wrong way. I suppose there are people who propagand on the wrong side, Auntie?"

"Unfortunately there are, dear, but they never succeed in the long run, where God's work is concerned."

"They might have known he was sure to get the kingdom and come back to slay them," said Judy, indignantly. "He said he would, it was really because they didn't believe him, they were so stupid. Well, goodnight Auntie, I've had a most interesting day, and the pink frock is just lovely."

And as Olive kissed her sleepy little niece she said to herself: "Out of the mouth of babes and sucklings hast Thou ordained strength."

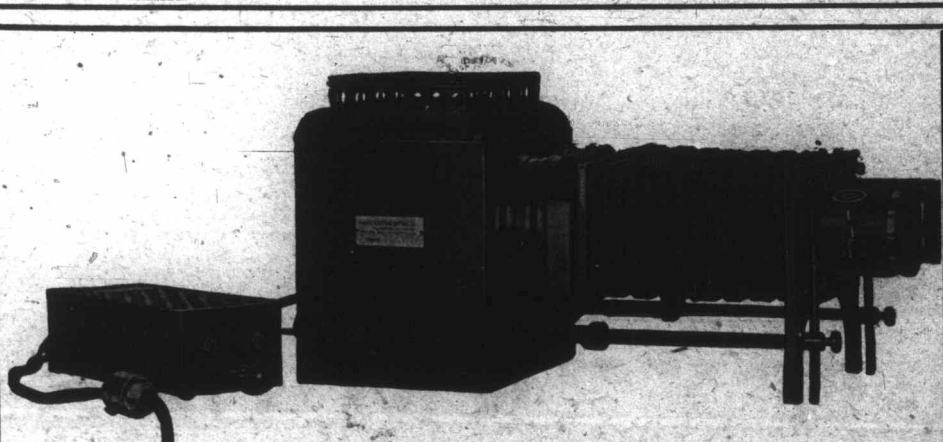
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**Beside the Camp Fire**  
Notes on Scoutcraft  
Commissioner Rev. Geo. W. Tebbs

Preparations for camping will soon occupy the attention of Troops. Many are now holding concerts, and working in other ways to provide the necessary funds with which to purchase camp equipment. The writer has found the Bell Tent the most serviceable for an ordinary patrol. It is less cumbersome to carry if on trek, occupies less room, and only requires a single pole, and fewer tent pegs. A good "stunt" is to have tent erecting contests between patrols. But of this more anon as the season approaches. At this time of the year it will be well for the Scoutmasters to make an inventory of requirements, and to make plans for the coming summer. In some Troops a fund is started immediately after Christmas and is "ear-marked" Camp Fund. In the case of any Scout being unable to go to camp when the time comes, his contribution to the fund may be returned to him if he so desires it. Possible locations for the camp may be sought, and permission of the owners obtained.

Orangeville Boy Scouts are holding a concert in the near future to obtain funds for the purchase of tents. Burlington Boy Scouts are holding a big Pow-wow in the Town Hall, Burlington, on Friday, February 27th for the funds to purchase a powerful wireless installation. The Mayor and Council have given the free use of the hall to the boys for this night. The boys, including the Wolf Cubs, are giving displays of various Scout activities including the Scout Play "The Sign of Distress," which appeared in the "Canadian Boy" in the December 1919 issue.

**The Grip of Scouting.**

Scouting is a big glorious boy-programme. It has won the allegiance from more boys than any other "club" or idea, because it smells of the pine woods; it teaches the finest type of living, the great mystery of getting on with one's fellows, because it vibrates with the service idea—which is out-door brotherhood carried into every nook of a boy's life.

Around this idea boys who have added years without growing old have built the Scout programme. It is as elastic as the human soul. It covers the masterful Scout whose first class badge indicates a wealth of useful lore and practice. Woodsmen with great souls and wonderful experience delve through the Boy Scout Handbook, and out of their long silences let go one hearty word of amazement and approval "Gimminee."

Doctors and ambulance drivers whirl through the street crowds, find a Scout doing their work, and drop a hasty, "Boy, he has to thank you for his chance of life, after what has happened to him."

A veteran of the great war comes home, grips hands with a strange firmness and searches faces with a new eagerness, then finds his old Scoutmaster and takes both his hands. The thanks he never managed to say when he was a kid, rolled up in one bundle came out, and the Scoutmaster lives in the clouds for many a day, aware that scouting put the boy across into a vastly bigger, richer life than would have been his common lot.—"Scouting."

1920 Prayer of the 10th Calgary Troop.

"The day returns and brings us the petty rounds of irritating concerns and duties. Help us to play the man. Help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Help us to go blithely on our business all this day.

Bring us to our resting beds, weary and content and undishonoured, and grant us the gift of sleep."

"Thinking."

If you think you are beaten, you are; If you think you dare not, you don't; If you'd like to win out, but you think you can't, It's almost a cinch you won't. If you think you'll lose, you're lost; For out of the world we find Success begins with a fellow's will. It's all in the state of mind. If you think you're outclassed you are; You've got to think high to rise, You've got to be sure of yourself before You ever can win a prize. Life's battles don't always go To the stronger and faster man, But sooner or later, the Scout who wins Is the SCOUT WHO THINKS HE CAN.

**Boys and Girls**  
A SPIDER'S SENSE.

UNCLE Jimmy was surprised at the stillness of the house. As Jerry's father and mother were away, Uncle Jimmy made it his business to keep track of his young nephew. When there was no answer to the signal that always brought Jerry on the run when he was within hailing distance, Uncle Jimmy went to the kitchen and questioned Maggie. "Spec that's him thumpin' round upstairs," she said. Uncle Jimmy went up the stairs, two steps at a time. From a small back room there came a muffled thump, thump!

"It's the other side of the trapdoor! He's shut himself in!" chuckled Uncle Jimmy.

He reached up, opened the door, and pulled down a dusty Jerry. "Spiders up there," said Jerry, brushing cobwebs from his sleeve. "Spiders haven't any sense or they wouldn't live in a dark, smelly attic." "Some spiders have more sense than some boys," teased Uncle Jimmy. "There are spiders that make houses with trap-doors, and they don't have to get an Uncle Jimmy to open them, either."

"Spiders spin webs," said Jerry. "Come to my room and I'll show you a trap-door house that was built by a spider."

Jerry pranced happily along behind his uncle. That room was a forbidden place when his mother was at home. From his treasure case Uncle Jimmy took what at first sight seemed nothing but a bid of dried clay a couple of inches thick and not much bigger around than a silver dollar. Carefully he lifted a little earthen door and Jerry saw a tiny room, carpeted and papered with gray silk. "It's like a fairy's cave!" cried Jerry.

"The trap-door spider is a great architect," said Uncle Jimmy. "See this door is hung by a hinge. When company isn't wanted, which is generally all day, the spider sits in this silk-lined house with the door tightly closed. But at night, when feeding-time comes, the door is thrown open and out goes the spider after food. Some spiders have a back door through which to escape if an enemy should come in the front way."

"However could a spider make a door like this with a hinge, and that fits just right?" asked Jerry. "I worked two days trying to make a door for the rabbits' cage and then it wasn't any good."

"The spider works hard enough to make this door. If we could take it apart we would see that it is made of layers of silk and earth. First a little sheet of web is spun and covered with

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earth, then another web follows, and another layer of earth. So on it goes until the door is of the right size. The last layer is always of silk."

"No wonder the spider's such a big eater if he has to make all that silk from his own body! How did you ever come to find this wonderful house, Uncle Jimmy?"

"The door was covered with moss and leaves so as to make it look like a part of the ground around it. It would have been hard to discover had not the door been left open one night and the little builder never came back to close it. I waited several days before I dug up his house. But at last I thought it likely that when he was out looking for supper, something bigger had gobbled him."

"Or maybe somebody stepped on him," said Jerry. "I guess when it comes to knowing things, boys haven't anything on spiders."—Janet Van Osdel, in "Sunday School Times."

ground, but to get to the top meant the probability of a violent and painful death. The Germans would shoot at the climber and the smokestack looked as if it would come down at the slightest extra weight and vibration.

Although there was a double chance of death in the smokestack, Williams took the risk. His officer shrugged his shoulders without refusing, when the clown asked if he might try. Williams stripped off his heavy coat, slung his rifle across his shoulder, and went up the chimney like a cat. He clutched at the meanest projections, jumping upward even as those frail footholds and handholds crumbled under his weight. Tiny ominous cascades of rubble and mortar fell down as his nimble feet passed scrambling up the shaft. The men in the trenches gasped; every moment they expected to hear the heavy fall of the brave man's body on the earth. But he did not fall.

He came to the summit, and all the country lay under his eyes, flat, and marked out in lines like a map. He hung there looking about steadily, carefully; and the Germans, seeing him, loosed a whistling wind of bullets at him. But he paid not the slightest attention. He found the machine gun and shouted down the precise position and the approximate distance of the piece.

Coolly he unslung his Lebel, pressed the clip of cartridges into the magazine, began sighting steadily, firing nonchalantly. Each time his rifle jerked and spat, the frail ruin that made his pedestal, quivered. Williams, as steady as a rock, went on firing. The voice of the mitrailleuse became jerky and unsteady.

Williams was as calm as possible, and he continued to fire until the officer ordered him to descend. By his descent he startled his comrades, more even than by his ascent.

It was an old circus trick, but there were no nets ready for a slip and no attendants standing by to catch him. A slip meant death, and an ugly death; but Williams risked it with a laughing imperturbability. He dropped his rifle to the ground, then, while his fellows gasped, dived straight at a low, tiled roof, twenty feet below. The fall did not kill him. He came off the roof like a creature of India rubber, turned in the air, and dropped swiftly and neatly to his feet. "My new turn—the leap of death!" he cried, striking the grotesque attitude of the sawdust ring. Then he slipped into his coat, and went back to his place in the trench.

Bill: "I heard as how you've been fighting with Bob Smith?"

Sam: "Yes. He said my sister was cross-eyed."

"But you ain't got a sister?"

"I know that. It was the principle of the thing that upset me."

A young officer at the Front wrote home to his father: "Dear Father,—Kindly send me fifty pounds at once. Lost another leg in a stiff engagement, and am in hospital without means."

The answer was as follows: "My dear Son,—As this is the fourth leg you have lost (according to your letters), you ought to be accustomed to it by this time. Try and hobble along on any others you may have left."

Sympathy.—"Your shoestring's untied, ma'am," a small boy called out to the stout woman who moved majestically up the street. "I'll tie it for you."

Even a less haughty woman would have found it difficult to treat with disdain so kind an offer, and she drew back her skirt in acceptance of his attention.

The little boy pulled the string tight and smiled up at her. "My mother's fat, too," he explained.

### A GAME FOR GIRLS.

A game that girls of from eight to twelve can obtain a good lot of fun from is called, "What shall I take to the picnic?" Probably mother remembers how it was played. Ask her. If she doesn't you can be let into the secret, but you mustn't tell any of your friends, or it would spoil the fun. Suppose you and a dozen or so of your friends are sitting on the front steps. You announce that you are going to give a picnic and ask Betty Jones, who sits next to you, what she will take to add to the luncheon. Maybe she will say ice cream and cake. Well, she can't go, and you tell her so. If she had said that she would take butter and jam she could have gone. Why? Because these things begin with the same letters that her names do. So you ask all the others. Only a few will give answers that will permit an invitation being extended to them and it will take the greatest part of the party a long time to catch the trick in the game.

Then there is the "Blind Man's Singing School." First you choose one of the girls as teacher and blindfold her. Then the others sit in front of her, but not until after her eyes have been covered so that she will not know the position of anyone. The teacher then tells the girl at the head of the line to begin to sing some popular song. She must only sing the first word. The next girl sings the second word, the third girl the third word, and so on up and down the line. The teacher can stop the song at any moment and try to guess the name of the girl who sang the last word. If she guesses correctly that girl has to be teacher.—P.J.

### A CLOWN WHO SILENCED A RAPID-FIRE GUN.

Williams was in a trench somewhere in the long French line, helping to keep the Germans back from some mounds of broken brick that had once been a village. Before he became a soldier he had been a famous clown and gymnast in a French circus. A German quick-firer, says T.P.'s Journal of Great Deeds of the Great War, had worked round to the French flank, and was filling the trench with wounded men by its enfilading fire. The little whirring machine of death was hidden very cunningly.

It was a grave situation. The fire of the gun was accurate and ceaseless. The French were unable to locate the mitrailleuse. In despair, the officer in charge said aloud: "If we only had somebody up there we might be able to deal with them." He pointed to the top of a shattered chimney stack that hung groggily over the debris of the village. Its summit was thirty feet from the

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THIS question has been answered by many thousands of women who have found health and happiness in the use of Dr. Chase's Nerve Food.

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## Dr. Chase's Nerve Food



# NOW LET US GO OVER THE TOP!

## *Last Minute Instructions*

### TO THE CLERGY

**N**EXT Sunday is the day set in the time table, as laid down and approved by the House of Bishops, for the final summary and appeal for workers and contributions on a war scale. Ask the Congregation for hearty co-operation with the Canvassers in two ways:

**FIRST**—That all members to be canvassed endeavor to be at home during the evenings of the Canvas Week, Feb. 9-14, until called upon.

**SECOND**—That all canvassers be received with a welcome and immediate response. If pledges are ready it will greatly facilitate the completion of the main canvass within the first two or three days. This is most important.

(Mail a "Last Call to Action" to each member embodying these suggestions for their help to make the Canvass a great success in your parish. If you have not done it do it now.)

### TO THE CANVASSERS

General instructions have been issued to all Canvassers. The following are essential to best results:

1. **Begin your canvass early Monday, and complete your main list within 2 days.** It can be done.
2. **Report daily, by 6.30 o'clock.** It is most essential that Headquarters secure complete returns each day. Meet daily, if possible, with your Chairman and other canvassers—at least twice in the week. Report successes, encourage, strengthen, take emergency measures where necessary. Where one may fail, another will succeed. Have prayer together before starting out.
3. **Use courtesy and tact.** Don't present your case on the doorstep.
4. **Suggest a liberal subscription, adequate to the large objective.** Emphasize the fact (a) that this is the Church's supreme effort to equip herself; (b) that it is a great National Peace-Thankoffering and War Memorial; (c) that payments may be extended over two years.
5. **Pledge yourself first with an adequate gift.** If this is done the task will be eased both within and without.

### TO ALL CHURCHMEN

Once and once only has this great demand been made upon us. Early reports are most hopeful. We can do it and we will! God calls, the World calls, Canada calls, the Church we love calls. Let our response be glad, thorough, generous and victorious.

*"Thy people shall be willing in the day of Thy power"*

Literature and Publicity Committee Anglican Forward Movement

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Vol. 47.

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## "Old Age Pension"

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