

CANADIAN CHRURAHMAN

A National Church of England Weekly

VOL. 47

TORONTO, DECEMBER 2nd, 1920

NO. 49

The Unity of Christendom

Let us thank God.

For the clearer vision of a united Christendom.

For the invitation put forward by the Lambeth Conference to all Christian people to respond to God's call to unity.

For the better understanding of aims and motives, and the desire for fellowship.

For the measure of co-operation achieved in the Mission Fields and at home.

Let us pray.

That Christian people everywhere may be willing in the quest for unity to enter on an adventure of goodwill and faith.

That they may discover anew God's creative resources, and the power of His Holy Spirit to further the unity of Christians.

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Personal and General

Lieut.-Col. Frank Bond, of Montreal, a son of the late Archbishop Bond, died in that city on November 22nd, aged 78. His widow and four children survive him.

Miss Vera Martin, of Hamilton, the newly appointed Field Secretary for Canada of the Council of Social Service, addressed the members of the

Kingston. On Sunday he visited the Sunday School of St. George's Cathedral, accompanied by the Dean of Ontario. Col. Walkem is the superintendent of St. James the Apostle S.S., Montreal. He is a native of Kingston.

Rev. C. J. S. Bethune, D.C.L., formerly Headmaster of Trinity College School, Port Hope, Ont., and for the past 15 years Professor of Entomology at the Ontario Agricultural College, Guelph, has resigned his post on account of advancing years. He will henceforth live in Toronto. He was ordained priest in 1862.

As a result of a visit lately made by Rev. H. L. Roy, assistant general missionary of the diocese of Rupert's Land, the parish of Clearwater, Crystal City and St. Lawrence has been put upon a self-supporting basis. The parishioners are prepared to pay a stipend of \$1,600 and provide a residence for a clergyman.

Mr. James K. Allen, of Brampton, Ont., who for 24 years was manager of the Standard Bank at Newcastle, Ont., died in St. Michael's Hospital, Toronto, on November 28th, aged 85. He was for many years one of the wardens of St. George's, Newcastle, Ont. His son, Rev. R. W. Allen, M.A., is the Rector of Brampton. The funeral took place at St. George's, Newcastle.

The marriage of the Rev. Leonard A. Dixon, O.B.E., and Miss Margaret Helmer, took place in Wycliffe College Chapel, Toronto, on November 27th. Canon Dixon, Rector of Trinity Church, Toronto, the father of the bridegroom, officiated, assisted by Rev. Canon O'Meara, Principal of Wycliffe College. Mr. and Mrs. Dixon will leave shortly for India, where Mr. Dixon has done such splendid work in the army and Y.M.C.A.

A CHRISTMAS GIFT.

The Christmas Number of *The Canadian Churchman* will be twenty-four pages of illustrations, articles and stories—the best yet. We expect a circulation of 8,500.

Send it as a Christmas gift to your friends. The office will put in a personal greeting, "With Christmas greetings from —," and will mail your copies to any addresses for fifteen cents per copy or twenty-five cents for two copies. Order at once. The last Christmas Number was all sold out in a week.

St. George's, Guelph, Branch of the G.F.S., on November 18th.

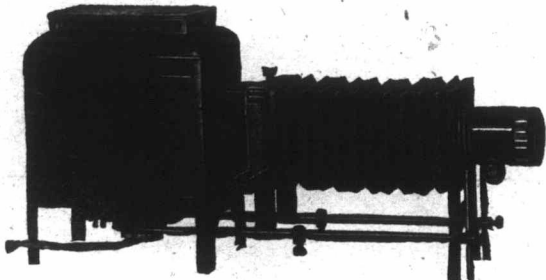
On the occasion of his 80th birthday, which took place lately, Canon Hart, the Rector of the Church of St. Mary the Virgin, Toronto, was presented by the members of his congregation with a birthday cake surmounted by a cannon and decorated with a heart.

Col. Hugh Walkem, D.S.O., now of Montreal, spent the week-end in

"Graystone Bird" Hymn Slides

The day of the Hymn Book for Sunday School use is passing. The hymn as thrown on the screen by means of the Lantern and Lantern Slide does away with the Hymn Book throwing habit of the restless boy. Singing is more spontaneous and hearty.

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The Voice of the Pulpit

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Mutual Life of Canada Waterloo-Ontario

The New Editorial Secretary of the G.B.R.E.

AN important step in the work of the General Board of Religious Education has recently been taken on, providing the necessary helps for the teachers and pupils of our Sunday Schools.

Hitherto these helps have been provided by the Institute Publications and the Church Record Sunday Schools, but beginning with Advent, the Board of Religious Education issue the first official Sunday School Publications of the Church, having purchased the good-will and stock of these two publishing houses.

In the establishing of an editorial department, one of the most important factors was the selection of an editorial secretary. After very careful consideration, the choice of the Board rested upon the Rev. D. B. Rogers, M.A., Rector of St. Luke's Church, Montreal. He brings to his task just those qualifications which it is felt are essential for this very important position. Not only has he had considerable experience in all departments of Sunday School work, but for some years he acted as secretary of the Sunday School Association for the diocese of Montreal.

Born at Warwick, Ontario, Mr. Rogers received his early education at Watford, afterwards graduating from McGill University in 1906, with first-class honours in Mental and Moral Philosophy. He graduated from the Montreal Diocesan College in 1909, being gold medallist of his year. He was Rector of St. Luke's Church, Montreal, for nine years.

The earnest and hearty support of the members of the Church is confidently expected in this important effort on the part of the Board to meet the needs of the Sunday Schools of our Church.

The obligation under which the Church of Canada rested to the Institute Publications and the Church Record Publications cannot be forgotten. Under the editorship of the late Canon Powell, of Toronto, the "Institute Leaflets" carried on with varying success, and at considerable sacrifice, until last year they were compelled to notify the Board that with increasing cost they must suspend publication. The Church Record

Publications has been under the editorship of Mr. Herbert Mortimer, of Toronto. For the past eighteen years he has built up an increasing circulation, doing pioneer work in the paper for Tiny Tots, and has carried on a thriving business for Sunday School supplies. During the war especially success involved constant personal labour and sacrifice, and he hands over to the Board a publication which is in good condition as a result. Anyone who knows anything about Church publications, knows that considerable money is dropped in the work and the tenacity of these gentlemen shows an appreciation of strategic value of the Sunday School work, far in advance of the average Churchman, and for which the Church owes them a great debt.

"CAN YOU HELP?"

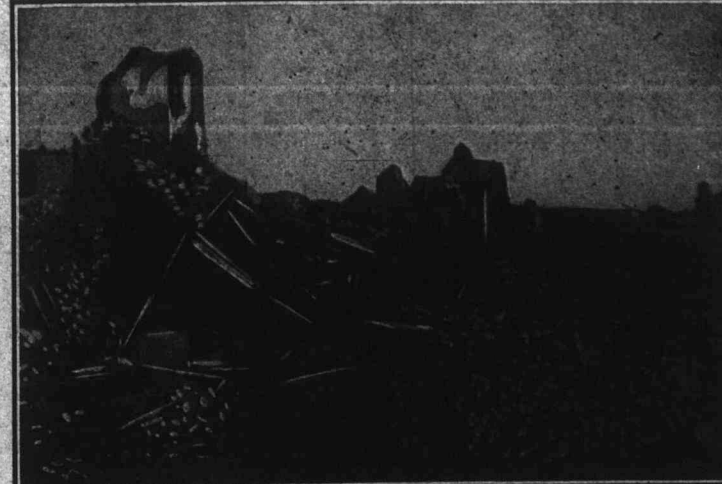
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[We wish it were possible for those who have given money or garments to read the letters which have come from those who are grateful for their gifts. Appeals continue to come in, chiefly for heavy winter garments, and the garments and money are coming in too. Many who have given have thanked *The Canadian Churchman* for opening this column, and it is a satisfaction to be of service to those needing help and to have shocked many readers into a realization that the inadequate provision for some of our clergy, particularly those with families, is one of the tasks of the Church which cries aloud for treatment.—Editor, C.C.]

China Relief Fund.
H. A. S., Barrie \$10.00
(This amount has been forwarded to J. A. Worrell, Esq., Treasurer, M.S.C.C.)

THE CANADIAN VIMY MEMORIAL CHURCH, for which funds are being collected by a "Central Committee," of which Principal Rexford, Canon Almond, Canon Shatford and Dr. Symonds are among the Anglican members, is to replace the Huguenot Church at Lens. The church is to be under the Federated Protestant Churches of France. The idea of distinctly religious war memorials seems so natural that the Graves Commission has proposed to erect a Mohammedan Mosque to perpetuate the memory of the Moslems, and a Hindu temple as a monument to the Indian troops, who fought and died for the British Empire. A Christian Church will therefore not be out of place as a memorial to the Cru-



THE HUGUENOT CHURCH IN LENS.

saders of our country. The first Sunday in December has been taken as the date for speaking of this project in the churches of Toronto and vicinity. It was November 14th in Montreal. Rev. Dr. Cotton is chairman of the Toronto Committee. Bishop Reeve and Mr. G. B. Woods are the Anglican members of the Toronto Committee.

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FROM WEEK TO WEEK

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

There seem to be indications that the effort to increase the attendance of men at church for a given period is meeting with a fair measure of success. It is presumably better to have men pledged to seek the sanctuary once a Sunday for a month or more than not to have them there at all. It is, however, only a temporary and fugitive contract. The vital question with those who have adopted this method is to so present the Church, within that limited period, that they who have been moved to attendance by persuasion may continue from choice. Let us assume that our churches will be crowded with men hitherto negligent and ill-informed in their Churchmanship and discipleship with the Master. There is no guarantee of their presence beyond the terms of their pledge, unless something happens in the meantime. What is the most useful instruction that can be given in that brief period that will be faithful to truth and fruitful in convincing them that the Church of God is a vital factor in their own richer, fuller lives and the lives of all men? If they have hitherto been kept away from church by reasons that can be met, will we meet them and dispel the illusion? Our form of worship is fixed. It is not in our power to adapt the Church services in any marked degree to what may be deemed a desirable greeting for these men. The one opportunity open to the clergy is the character and quality of the sermon. What shall be the subject matter of these sermons? For those who know exactly what men want, what they are hungering and thirsting for, now is their opportunity. A successful result will be of the highest value to all who are seriously striving to promote the Kingdom of God.

What a disagreeable word "reprisals" is. The idea behind it is being deplored and reprobated in the British Isles at the present time, but chiefly by two classes, those who are having a dose of their own medicine and those who are cool and unscathed in other parts of the United Kingdom, "far from the madding crowd's ignoble strife." The position of one set of people is that it is a virtue to shoot, but it is a crime to be shot. The position of the other set of people is that it is hard luck to be shot, but it is positively villainous to shoot. And there you are. The British government has been long suffering with Ireland, yes, beyond the bounds of all reason. She has held her hand while her most loyal citizens have been foully murdered in cold blood by cowardly fanatics. The whole world is looking on at this terrible turmoil and for the sake of the impression upon foreigners this miserable slaughter of innocent citizens and devoted servants is not stayed. It is hoped that when it has proceeded far enough the world will be convinced that nothing but a violent application of force will remedy the shameful deeds of traitors. Is it within the bounds of human nature for these hunted and harried men and women to submit themselves as arguments to convince the Hearsts, the de Valeras and the Crawfords that they have some right to protection. Their only crime is steadfastness in their allegiance to their king and to their citizenship. Must they meekly stand with bared breasts to receive the bullets of assassins, who fall upon them in the dead of the night or spring up from behind a

hedge and with merciless brutality do them to death in the presence of their children? It is all very well for people in comfortable homes to offer the counsel of a meek and lofty spirit, but let them think of themselves under similar circumstances. Think of their houses and barns destroyed, their relatives slain and cast into the ditch like dogs, think of their cattle, innocent of all blame, hacked and hewn by devils incarnate, and finally, think of the arm of justice stayed from protecting them lest the foreigner rage and the ignorant imagine vain things. Would they do nothing to protect ourselves? If friends hold back for political reasons, shall we lift up our hands in pious horror at men taking matters into their own hands to apply the one argument that seems to be understood by such ruffians? Such an attitude brings contempt from the traitor and derision from the foreigner. We had the same outcry when we retaliated with gas and air raids in warfare. Surely the life of a good citizen is as precious as that of an enemy, that knows neither pity nor fair play. The only way to prevent lawless reprisals is to enforce lawful protection. Throw down the gauntlet to the nations of the world, and let us set in order our own household with justice and judgment, and without fear.

Let us keep our eyes on the Roman Catholic Church that is in the midst of all this furore in Ireland, or looking on from the ends of the earth. Let us listen for the word of conciliation, the word of reason, the word of human pity, on behalf of the officers of the law discharging their duty, and slain for no other reason than that they are doing their duty as honorable men. Let us watch for the counsel of restraint, for the urging that men come together and settle their difficulties as reasonable beings. Let us take note of the blessings outpoured upon murderers and the closing of the gates of heaven to those who have fallen at the hands of those whom they bless. Let us follow the Church's priests and prelates in the conventicles that plan the heinous crimes against civilization and justice and find out whether they are on the side of mercy or of murder. An occasional outcry of apparent horror may be heard, uttered under dramatic circumstances, but it fades away into the void and is no more. It lacks the ring of frankness and sincerity, for things go on as before and the cry is not repeated, nor are any risks in ecclesiastical standing assumed. Slapping the wrist of a brigand at strategic intervals will not do. A Church that speaks in the very name of Christ and is clothed with all His authority cannot meet its responsibilities in any such manner. The government calls upon men of influence to come forward and seek in council a solution of this wretched business, but the Church that is all powerful over her people answers not. The Church of Rome is bearing a heavy responsibility these days and the time is coming when reasonable men, within and without, will demand an accounting.

"Spectator."

Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation, provided that we give no just occasion for them.—Addison.



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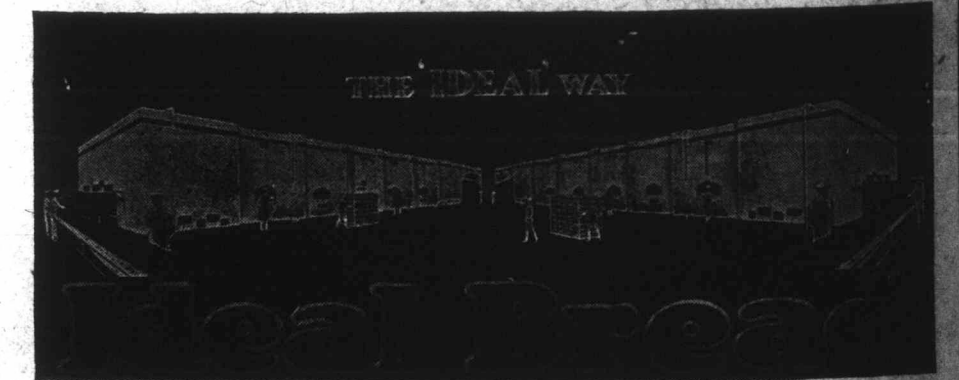
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Canadian Churchman

Thursday, December 2nd, 1920

Editorial

Why the devil has the ground floor in so many of the moving picture subjects is more than the average citizen can understand. There are some good films, and the response of the picture-loving public shows their thorough appreciation. We are not objecting to the cream-pie slap-stick burlesque of the comic film. It is rough and sometimes vulgar, but most of it is decent at least. But altogether too many of the films are insidious in their suggestion of impurity.

A great many of the titles are framed with a view to the sex-appeal. Our billboards are plastered with subjects which suggest the expose of a divorce suit and some portray moments of intensity when the interest hinges on the approach to the impure. The career of some man or woman in a double life is flashed before the eyes and the nasty suggestion is left.

Many of the films are brazen in their portrayal of chamber scenes. Vice is surrounded with such luxurious palatial appointments that fools may well imagine vice is the highway to superb comfort. The voluptuousness of many of the scenes is apt to leave in the memory an impression difficult to erase.

Our censors demand the painting out of guns in the display advertisements of moving pictures, because they realize the danger of such pictures of gun-play suggesting and inviting the formative mind to deeds of violence. Why are they not as careful regarding the titles, words and scenes which suggest deeds of impurity? *The brazen effrontery of the sex appeal in the moving picture business has passed the bounds of toleration.*

One of the latest moves is to utilize the motive of the exposure of vice for the picturing of the prurient details of the fashionable resort and dive. Too often such pictures lack the balance and corrective of virtue in a form as attractive as vice. We more than suspect some pictures are built to attract by the exposure rather than to warn and teach avoidance of the evil. Whatever is to be said for the careful use of educational films on such subjects under strict control, the broadcast use of the quasi-exposures are nothing but the devil's own work. And did you ever notice that the advertising of a film as educational limits at once the character and size of the audience and those who need the lesson most are least there because they know it is a sermon in pictures. But the worst of the suggestive motive is that it runs through so many films. It meets its audience in unexpected places.

If such be true regarding large cities, the small town and village is infinitely more at the mercy of local picture house. The average wild west film—and the wilder the better—is innocent besides the insidious voluptuousness of the sex problem film. Unfortunately an appetite grows by what it feeds upon.

Once the Church was the chief instructor of children, then the school was, but now you cannot deny that the children imbibe ideas of fun, propriety and decency from the picture show. Too many of them have not the corrective of good home influences.

The possibilities of a good picture are infinite because children are imitators. It is not right that such a tremendous force of education and entertainment should be either lost or handled carelessly, or least of all, grossly mishandled.

What are you going to do about it? Bring it into the church and have the church provide the entertainment, say some. Well, What Are You if we have to bring into the church everything we ought to purify—the dance, the play, the "movie," the pool-room, etc., etc., then God help the Church. What kind of Churchmen are we breeding if they have not got enough sand and

strength to arouse the conscience of the community against evil where it raises its head? What kind of Christians are we anyway if we are going to stand back and let the entertainment and relaxation of the citizens be run by a gang that is thinking only of cash, cash, CASH. Some of them do not seem to care who goes to hell—so long as they get the admission fee.

Surely we have a better answer than to say: "The Church must play the fool, must be the entertainer, must play the buffoon, so that the people may laugh with innocent mirth and clean joy." If the only way we can clean up the nastiness in public entertainment is to bring it into the Church, then let us realize first that you cannot bring everything in and secondly that such answer is a confession of the utter weakness of the Christian Church.

The trouble is nobody is willing to pay the price of arousing public sentiment against the suggestion of evil which is going on. They are afraid of the name crank, faddist, puritan, and half a dozen epithets which imply that liberty means license. If the leading men of a congregation will go to a picture show manager and show their interest, they will get response. We know of one parson for whom the manager always runs over his films first. Some managers would resent dictation no doubt, but there are other influences for them. In the meantime

MISSIONARY WORKER NEEDED

To the Editor of the Canadian Churchman:

Dear Sir:—Please make known, through your columns, the urgent need which exists for a kitchen matron at the Blackfoot Indian Boarding School, Gleichen, Alta. Applications should be addressed to the

General Secretary M.S.C.C.,
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S. GOULD,
General Secretary, M.S.C.C.

I lodge a complaint at the box office the next time you strike anything suggestive. You are not afraid to. And don't forget to pass the word on to the censor. Do Christians or pagans rule Canada?

The latest literary invasion of Canada has been of a series of confessional literature. We have been treated to lifted curtains Intimate on the army failures, the fleet failures, Diaries, the diplomatic corps in various countries, and now from the wife of a man who has occupied a high and honoured place in the British Empire we have the curtain lifted on the intimacies of life.

Just what the author thought was to be gained, except the price, is hard to say. We are not informed or inspired by curtains lifted, on the foolish little nothings of speech of even prominent men. We have heard of those who profess a nice sense of friendship refusing to speak of the intimacies of their friends and shielding them from a discussion of their failings; however, a morbid publisher thinking of a more morbid public may snap at the fly. But we are utterly at a loss to conceive what sense of womanliness there is in the mind of one who could lift the curtain on her own and others' laxity of manners which would be cried down in one less prominent.

We draw attention to DR. HAGUE's letter on PEAKE'S COMMENTARY and say that such a commentary being neither expository, homiletic or explanatory for the average reader and introducing critical matters on which the average reader has not a basis of judgment is not the book to be recommended with confidence to the average Sunday School teacher.

The Quiet Hour

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

"THE FRIEND OF GOD."

THREE times in the Bible this beautiful title is given to Abraham: first in the prayer of King Jehoshaphat in 2 Chronicles, Chapter XX.; then in Isaiah XLI.; and finally in the Epistle of St. James, Chapter II. In Isaiah Jehovah Himself, through the prophet, speaks of the Patriarch as "Abraham My friend." No greater honour could be given to mortal man than is given to Abraham. When God called Him out of an idolatrous world, as recorded in Genesis XII., He solemnly promised—"I will bless thee, and make thy name great." This is one of the most ancient prophecies in the Bible, and it is beyond all denial marvellously fulfilled before our very eyes. Wherever Abraham's name is known among Christians, Jews and Mohammedans, he is hailed as the Father of the faithful and the Friend of God. As I once heard Moody shrewdly observe—"When God says He will make a man's name great, He does it."

Moreover the name of Abraham is for ever linked with the Name of the living God. Jehovah is everywhere known as the God of Abraham, Isaac and Jacob. Our Lord Jesus Christ, in His controversy with the Saducees, uses this fact as an evidence of the Resurrection of the dead: "Have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, for all live unto Him." In these famous words our glorious Lord not only guarantees the historic reality of these ancient Patriarchs; He not only assures us that they are real men, who really lived in their generation, but that they were alive when He was speaking, and that they are alive to-day. Their bodies indeed are dead, but in spirit they still live unto God. God would never link His eternal Name with extinct men.

Nor should we on any account forget that St. Paul grandly speaks of Abraham as "the Heir of the world." (See Romans IV. 13.) How few ever stop to think that God has promised to Abraham the world for an inheritance! How divinely far-reaching are the words—"Thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. . . . And thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed."

In Christ, the seed of Abraham according to the flesh, the promises to Abraham are supremely fulfilled in the spiritual and widest sense; but in the literal descendants of Abraham, the Jews and the "lost tribes" of Israel, God's word, that cannot be broken, is yet to be wondrously fulfilled. It is a moving spectacle for the humble student of the Holy Bible to see our England manifestly used of God to open the way for Israel's return to the Promised Land. What honour is conferred on the Union Jack, that it should be flying over Jerusalem to-day, as the symbol of liberty and protection for God's Ancient People, whom He has not cast off! God's word is pledged to the return of the whole twelve Tribes to the Holy Land, extending from the Nile to the Euphrates; and what is infinitely better, that same word is solemnly pledged to the conversion of Israel to our Jesus, as the long-expected Messiah, a conversion that shall be as "life from the dead" to the degenerate and suffering world. Thus wondrously are the fortunes of mankind linked with the fortunes of the seed of Abraham, the Friend of God.

Around the World

By the Educational Secretary M.S.C.C.

China Famine Appeal, January 9.

WE are glad to announce that action on a national basis is to be taken by the Church of England in Canada, with a view to helping in relief of the desperate famine situation in China. The Primate is issuing a pastoral and statement to be read in all Churches on January 9. In the meantime contributions may be sent in to J. A. Worrell, Esq., K.C., Honorary Treasurer, M.S.C.C., 131 Confederation Life Building, Toronto. It is estimated that on the basis of providing \$1.00 per individual per month, it will require at least \$200,000,000 to provide for the barest necessities of the 25 millions affected in order to keep body and soul together through the famine period which is bound to last until next May. Recent despatches from our missionaries and other sources more than confirm the earlier reports of the unprecedented horrors of the present famine.

Canadian Church Calendar.

The very great demand for the new Canadian Church Calendar has made it necessary to print a second edition. This will be off the press within the next few days. Those whose applications have been on file in the meantime will understand the reason for the delay in securing their supplies. A new set of charts, five in number, have also recently been prepared and are now ready for use. Further information may be secured on applying to the Literature Department of the Missionary Society.

Letter from Bishop Hamilton.

Bishop Hamilton in a recent letter reports that the World Sunday School Convention in Tokyo was a great success. He writes as follows: "I was able to attend for a part of the time. Quite a number of our people were there, both Canadian and Japanese. You will have heard that the specially built hall was burnt down on the opening day; no loss of life, fortunately. The Patrons' Committee promptly secured the Imperial Theatre which will seat about 2,500. It is really a beautiful theatre, one of the finest in the East, and I should think as fine as any in Toronto. The convention is embarrassed by kindness, the cities and corporations vieing with one another in elaborate receptions. Tokyo city gave all foreign delegates free passes on their tram lines, from October 5th to 31st, and must have spent at least \$10,000 on a big reception in Hibiya Park. Railways give half fares. The Sunday School Rally in Hibiya Park on Sunday was tremendous—about 15,000 children from all Sunday Schools in the city in addition to the delegates from Japan and abroad."

The Bishop adds:—

"We look forward to the coming of Rev. and Mrs. Cuthbert C. Robinson. Mr. Robinson will have a place as English Professor in the High School in Nagoya, which will put him in touch with the high grade students, in addition to his other work."

New Recruits.

This week Miss Gladys Trivett is starting for her new field of service as a Missionary of our Church and Society. Miss Trivett, who is a fully qualified nurse, goes to Honan, China, to work under Bishop White. She will engage in language study in Peking and proceed to Kweiteh to serve in the new hospital which is being opened at this time. Miss Trivett will be accompanied on her journey to China by Rev. A. C. and Mrs. Trivett who are under appointment by the Protestant Episcopal Board of the United States for work in China. Mr. Trivett will be in charge of the British Community Church in Hankow. Our best wishes and prayers follow them in their new and important work.

The Bible Lesson

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

Third Sunday in Advent, December 12th, 1920.

Subject: Saul Winning and Losing a Kingdom,
1 Sam. 13:1-14.

IN the last lesson we considered the popular demand for a king, and the appointment of Saul as the first King of Israel. Saul began well. His devotion in dedicating himself to God's service, as well as his modesty and humility, are noted by the sacred historian.

1. **The Failure of His Life.**—Newman, one of our clearest preachers, said that he attempted three times to preach on Saul, but that his character was still obscure to him. The narrative is brief, and it may be on that account that we cannot fully understand the development of Saul's character. We are sure of this, however, that it was sin which spoiled his life. It may have been love of popularity, or pride of heart, or wilful disobedience which brought him to that state in which God rejected him. It is to be noted that Saul rejected God before God rejected him. There is in the whole story this warning for us, namely, that many men begin well, but some sin, or sins, arising in their lives makes havoc of all their good beginning.

2. **The Battle of Micmash.**—The faith and obedience of Saul were put to a severe test, and the weakness of his character is revealed by it. The position of Saul was undoubtedly difficult. A panic had seized the Israelitish army, so that many deserted and some hid themselves for fear. Human wisdom suggested striking the enemy at once before his army was too greatly reduced, and to give his men the encouragement of action. But against this was the injunction of Samuel that Saul should wait until he came to offer sacrifice to the Lord. Saul did wait for seven days, but after that he could endure the ordeal no longer. He, therefore, took upon himself the responsibility of having the sacrifice offered. It showed that he had not faith enough to wait for God's time as appointed by His prophet. We, in looking back at this event, can say that, at all hazards, he should have been obedient. His trial of faith was no greater than that which Gideon endured when he found his forces reduced to three hundred men.

2. **Wilful Disobedience.**—Reference to the fifteenth chapter of this same book gives another instance of the disobedience of Saul. These are two events selected from a long reign of forty years. They may be regarded as typical of Saul's career. His sinful disobedience rejected God, and as a result God rejected him. Let us observe that nothing can take the place of obedience. Sacrifice, great as it is, cannot be substituted for obedience. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

4. **One Fault.**—How general is the judgment which we often find ourselves forced to make of other men, namely, that they are good *except for one fault*. Perhaps it is the judgment we should pass upon our own life. "One thing thou lackest," it may be, but if that one thing is fundamental it spoils all. One fault, whether it be a positive evil or a lack of some necessary principle of life, is sufficient to mar our whole life. It may show itself in various ways. It may be selfishness, or pride, or any root of bitterness, but by it all life is defiled. This is our personal battle-ground. We are called to fight against spiritual wickedness in the heavenly places of our own souls. If, by Divine grace, we win the battle there we are more than conquerors through Him that loved us and gave Himself for us.

The latest claim of U.S. after the world-record voice-pitch of their boy-singer is that they have the youngest soldier among the Allies, who enlisted in 1917, age fourteen. If he had joined the colours in 1914 there would have been even greater honours coming to them. Yet Germany can still boast "first" places, for it is reported that in Berlin one woman has given birth to four sets of twins, three sets of triplets, and ten single children.

Church in England

A Letter from the Bishop of Mackenzie River

The Burial of the Unknown Soldier.

Sir,—We have just returned from the Westminster Abbey, where we were privileged to participate in the Burial Service of the Unknown Soldier. As our tickets gave notice that we must be in the Abbey before ten o'clock, we left home early and presented ourselves at the first barrier, near the Dean's yard. Those who possessed blue tickets were allowed to pass through the gate, while we with our red passes were still detained. The holders of the blue tickets were relatives, mothers and fathers of fallen heroes. Well-dressed mothers, accompanied by a son from Eton or other public school, passed through the gate, to be followed by a mother and father from the East End in very plain working clothes. Some of the women wore the medals and orders of the fallen men. No distinction whatever was made in the kind, considerate actions of the police on duty.

At last we were permitted to pass through the gate and to ascend a winding staircase into the Muniment Room, situated at the corner of the south transept, overlooking the choir. From our position we could see the choir stalls, occupied by bereaved mothers of all ranks in life, some of whom carried wreaths or bunches of flowers. Soon after the sound of marching was heard, and one hundred V.C. heroes of the navy, army and air forces passed by to form the guard of honour in the nave. At ten o'clock the Grenadier Guards band played Sullivan's "In Memoriam" and other music. Then was heard the voices of boys and men entering the nave and singing in procession the hymn, "The Supreme Sacrifice," to Hopkins' tune, "Ethers." The whole congregation—mothers, widows, bereaved sires, wounded and blinded soldiers—joined in singing "O God, Our Help in Ages Past." We repeated the Lord's Prayer, and just as the sound of the "Amen" died away "Big Ben" began to chime for eleven o'clock. We stood and listened, and at the eleventh strike of the hour bell "silence was kept for the space of two minutes." All bowed their heads, some knelt. The intense silence was broken only by the sobs of some poor mothers whose grief could not be restrained. The tension was relieved by the soft singing of the choir as they sang "The Contakion of the Faithful Departed," with its solacing, triumphant Hallelujah.

Some prayers followed, but through the quietness which pervaded the Abbey we could hear the salvos of artillery and the issuing of orders outside. The choir now proceeded through the north door singing "Brief Life is Here Our Portion," but after the fourth verse we caught the words, "I am the Resurrection and the Life." The Unknown Soldier, borne on stalwart shoulders, entered the Abbey. His coffin was covered with the battle-scarred Union Jack, and upon it were laid the Crusader's sword and wreath presented by the King, the side-arms and tin helmet. The King and heads of the navy, army and State followed, and all passed out of our sight into the nave.

"Suffer us not . . . to fall from Thee" was heard in the distance, and after a moment's quiet there sounded forth from the extreme east end of the Abbey Beethoven's "Equale for Trombones."

Again the choir chanted. This time it was the 23rd Psalm. The Lesson was read from Revelation. The Prayer of Committal could be distinctly heard by us, and we knew then that the Unknown Soldier had been laid in his last resting-place "in sure and certain hope of the Resurrection."

The service was concluded by "The Reveille," which burst forth from behind the sanctuary, forming the most striking and triumphant conclusion of a never-to-be-forgotten service.

Then came the march past the grave—one of the most touching and affecting scenes of the day.

(Continued on page 787.)

The Spirit of Worship

JESMOND DENE

THE Go-to-Church Campaign suggests some useful questions. Why have a "campaign" to induce us to do that which we should long to do, to fulfil that which should be the joy of our lives, for "I was glad when they said unto me: We will go into the House of the Lord." The ideal spirit for the Churchgoer surely: "Why not leave people to do as they desire?" "And anyhow, there isn't nearly enough room for all, if all went to Church, in at least many towns and cities." A Go-to-Church Campaign will demonstrate this, no doubt.

We seek for different things in Church according to our different temperaments. Some seek edification and instruction; some, inspiration; some, distraction; some, friendliness and fellowship; some long for beauty; some desire naked simplicity; some who long for what they call reality declare it is not in Church; some who profess belief in God say He is not there; some who profess disbelief, yet find in Church something good, something which soothes, stimulates or inspires. "I didn't believe any of it," a girl once said to me, "but he was a good man, the minister, and I felt it was good to go, so I kept on," and according to her faith, it was given to her.

Some people stay away because of other people's inconsistencies. "You offer lip-service to a holy God, and look at you at home, in business, on weekdays, denying Him." "That boy F— was at Holy Communion yesterday, and I heard him swear this very morning." "You say Christ is the Elder Brother, yet you can't pretend you ever think of all people as your brothers." Or in a less personal way, "When has the Church ever really supported a great cause?" "She makes up to the rich; she lets everyone else get the lead, while she is making up her mind as to the safe course. "Some of these things may help to explain why "so many religious minds are found outside Church," and why "I long for the fellowship, but I simply cannot find it in any Church. If I could, I'd join one."

Why go? Is it just to get something for myself? A striking sermon; an impressive service;

"On Sunday morning, in the roomy pew, To hear the thing with such decorum done"; is it to get help for the journey and food for the way? Perhaps our chief motive is a wrong or mistaken one. We turn to the Lord's Prayer for the true place of our own needs, and we are reminded that "going to Church" is a real opportunity for me to lose myself in others or in Another; that we go, not primarily for edification or instruction or inspiration, though we do go partly for them; not primarily for consolation, strength or peace of mind, though we do need all these and long for them; but that we go to give something, the offering of a free heart; the sacrifice of thanksgiving; the presentation of ourselves, our souls and bodies. God will be there, expecting us, waiting for us; must I not keep my trust? Will He not miss "His little human praise" if I am absent?

It is hard, perhaps, to believe that God is there: really waiting; really caring. It seems perhaps an affront to the Divine Majesty. But is it not a wound to the Divine tenderness to think otherwise; for it is part of the great paradox of life and religion, that God, the Almighty Creator, to whom all nations are as dust in the balance, is yet Father of the very least of His creatures, and *caroth*. He is indeed in Nature, for Nature is herself a sort of Sacrament, His living garment, and

"There is no place so alone
The which He doth not fill."

All life, all religion receives its sanction and interpretation from the great Sacrament of His Presence which we call the Incarnation, and His special Presence in Church or Sacraments, does

not contradict or deny, but rather emphasises and interprets that Presence in Nature

"Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky and in the mind of man."

If we cannot find God's Presence in Church or Sacrament, can we really hope to find Him outside them, in fields or forests of His creation: Will not the very quality or defect which makes us unable to find Him in the one, hamper us so that we shall not find Him in the other? The perfect Church, the perfect worship, implies the perfect worshipper. What a day that must have been when our Blessed Lord went to the synagogue and read from the book so that they wondered at the gracious words which proceeded out of His mouth.

"Thy Commandments which I have loved."
"Thy testimonies the very joy of my heart,"
"My delight in Thy Commandments"; "One thing have I desired . . . even to dwell in the house of the Lord, to behold the fair beauty of the Lord." . . . There is the spirit of worship. If we can grasp the idea of worship as something which we are to give to our Father's love, there will be no need of go-to-Church movements, for we shall not be able to stay away. If on its human side we can grasp the idea of going to Church as a way of fellowship, a way of helping our clergy and each other to do it in the right way, we shall soon overcome the sense of dullness and formalism, for they will have vanished. We may not think often of the psychological effect upon a parish priest of the mist of fault-finding, discontent and indifference which so often chills the atmosphere in which he works. We could create a warmth in which much of this would melt away and it is part of our share to do so.

Differing types of service may be desirable; shorter forms; more variety; greater beauty; simpler simplicity; more lay responsibility; more friendliness—though not the kind that talks in Church—more reaching out to help others—

"joining hands with God to make men live."

Perhaps we need something of it all. Certainly we must make religion part of every day. Religion is life; "more life and fuller, that we want," and He Who is the Way and the Truth, is also the Life, so our worship of God in Church must lead us to His worship in daily life, in prayer and "in goodwill doing service" to others.

For surely the more intensely we believe that God has set His seal on human life and made it His own; the more intensely we believe He is present in all life, at all times and places—so much the more shall we find our strength and guidance, our inspiration for the way, our food for the journey, in the Lord's Day, the Lord's House, the Lord's Word and Sacraments, in which we may offer Him the homage of all the days and of our whole life.

THE BURIAL OF THE UNKNOWN SOLDIER.

(Continued from page 786.)

We saw a poor, elderly woman with a few flowers in her hand. She leaned upon the barrier and asked one of the workmen to place them near the coffin, which was about eight feet from the barrier. The flowers seemed glued to her hands, and it was only after bedewing them with her tears that she could be persuaded to part with them. She, like many thousands of other mothers present, looked upon that coffin as containing her boy. May God grant her and them His comfort!

James R. Mackenzie River.

22 Cambridge Terrace,
London, W. 2.

Australian Letters

Rev. Prof. C. V. PILCHER, M.A., B.D.,
Toronto.

XI.

ENVOL.

Australian Memories.

I hold a secret—not in vain!—
At will I flee stern Winter's home
By memory's magic key, and roam
That far bright Southern Land again.

The mighty Harbour spreads once more
Its laughing waters 'neath the hills;
Once more the combing breaker spills
Its surging thunder on the shore.

I breathe the incense of the Bush,
The gum-trees' anodyne balm;
Or, tranced in emerald even's calm,
Upon my soul there steals the hush

Of wondering awe as God attires
The forehead of the mystic Night,
And, set 'mid thronging gems of light,
The Southern Cross displays its fires.

Land of the flower's resplendent hue,
The wattle's gold, the flame-tree's red;
Land where the mountain veils its head
In lucent haze of living blue;

I love your plains that know no bound,
I love your rich far-arching skies;
But in the dear remembered eyes
Of men and women Love is crowned.

Australian hearts who called me friend,
Who gave me all your treasure store
Of kindest will, for evermore
I love, yea, love you to the end.

Busy Man's Column

"If you feel seedy, if you are bilious, don't believe it is hereditary. It is your own fault, and the only way you can remedy it is by exercise. More illnesses are cured by long walks than by most medicines." So says the famous specialist, Sir James Cantlie.

There are about 150 American firms doing business in Canada.

William Randolph Hearst owns millions of acres in North Mexico, according to the statement of Mrs. Ada Talbot, a member of the National Geographic Society of Mexico.

Fifty-seven senior members of the University of Oxford have recently addressed a letter to members of the Universities and learned Societies in Germany and Austria regretting the breach which the war has made, in their former intercourse, and expressing a desire that a new unity may be established between them in the fellowship of learning and for the service of the world.

New York is the home of ten per cent. of the 15,700,000 Jews in the world.

The William Davies Co., of Toronto, will in future have to pay manufacturers' taxes of 60 per cent. on all of their stores, as they are considered by the court to be a part of the packing-house concern. Their retail tax has been 25 per cent. of the value.

The *Acadian Recorder* fears death from heart failure for the W.C.T.U., when it learns that the bumper crop of tobacco in U.S., of 1,476,440,000 pounds will give 286,231,040,000 good long smokes for the coming winter.

A substantial reduction by the old bug-bear, "taxation" is expected in Britain this year on the debt of £7,800,000,000. Before the war it stood at £645,000,000. 85 per cent. of this is held at home.

LETTERS TO THE EDITOR

CLERICAL POVERTY.

To the Editor, Canadian Churchman.

Sir,—In your issue of November 18th, under the above heading, Mr. Walter Gillespie asks, What is being done with the money given to the Anglican Forward Movement for the benefit of the clergy?

There were two funds only that could be used for beneficiary purposes, namely, the "Beneficiary Fund," \$750,000, and the "Diocesan Local Needs," \$600,000. The first is payable in toto to the General Synod and is at their disposal for definite purposes. It could not be used for such appeals as referred to unless the Synod so decides. The second fund is payable to all the dioceses, 24 per cent. of the monies paid by each, up to their total objectives, is returned for use by the dioceses at their own discretion. This could therefore be used by them for the needy clergy, if so desired. The Anglican Forward Movement head office has no funds for general purposes. The diocese of Toronto, for instance, received from the second of the above funds, \$75,000. At the last session of Synod, the whole amount was voted to the beneficiary funds of the diocese, and the interest on the investment to a large extent, I am told, is being used for such cases as Mr. Gillespie refers to. Other dioceses have taken similar action.

If these appeals and needs were made to the dioceses concerned, most, if not all, would receive immediate and adequate relief, and much hardship, as well as unjust criticism, of the Forward Movement avoided.

Evelyn Macrae,
Commissioner A.F.M.

A DANGEROUS BOOK.

To the Editor, Canadian Churchman.

Sir,—It was with sincere regret that the writer read in the first issue of the Church Sunday School Lesson Helps a half-page advertisement of Peake's Commentary on the Bible, and the somewhat moderate review of it on pages 8 and 9. When it is remembered that these Sunday School Lesson Helps are designed to go to every clergyman, superintendent and Sunday School teacher of the Church of England in Canada, one feels that no book ought to receive even a modified recommendation that could not be authoritatively recommended to that influential body, the Sunday School teachers of our Church. Peake's Commentary has undoubtedly many attractions. It is, for one thing, very cheap. It is, for another, by writers of prominent scholarship. It is, in the next place, one volume, a very rare thing nowadays.

But, on the other hand, we feel that it is a most dangerous book to commend to our Sunday School teachers generally. For these reasons. *First.* It is the production of men who are, by reason of their position, largely out of touch with the common Christian life of ordinary Church people. They live and move and have their being in the realm of critical scholarship. Their cleverness and critical acumen makes them forget that the majority of Christians do not live in a College study, and are not interested as a whole in the excogitations of German philologists and German rationalistic critics of the Bible. With the exception of two or three of the authors, all are professors in Methodist, Congregational, Presbyterian or Anglican colleges.

Second. In the second place, the Commentary is absolutely unfitted for

Anglican Sunday School teachers because its intention is not homiletic or devotional, and a very large part of it is occupied with what are called critical questions, and the critical treatment of the Bible. In many cases, the results of German rationalism are stated with a confidence and a dogmatism that is most offensive. The things which are most surely believed among us, taught by the Church, and received as authoritative and Divine by millions of Churchmen, and surely by the majority of the Bishops and clergy and laity of our Church in Canada, are undermined or denied or derided with a confidence on a par with papal infallibility. For instance, it asserts that Moses did not write the Pentateuch, (p. 44), although our Lord Jesus Christ says: "He wrote of Me," and exalted the writings of Moses to an absolute equality with His own words. "If ye believe not his writings, how shall ye believe My words?" It says: Daniel did not write Daniel nor was he a prophet (p. 522), though our Blessed Lord and Saviour Jesus Christ declared him to be Daniel the prophet. The glorious beginning of the Book of God, Genesis 1, is Babylonian or Canaanish or Phoenician legend and myth (p. 133-135), in flat opposition to Heb. 11:3, and 2 Tim. 3:16. Jonah (p. 556) was non-existent. And so on and so on. No infidel could be more unabashed in striking at the veracity of the records of the Old Testament, and undermining from the very bottom by talking of inconsistencies, inaccuracies, myths and legends, all those precious and glorious stories which have been the instruction, the solace, and the life of the Christian Church for centuries.

Third.—But the most serious feature of the Commentary is the way in which it unsettles faith in Jesus Christ as Divine and Infallible, the final Authority of the faith. To the writer, who believes in Jesus Christ, as God of God, Light of Light, Very God of very God, Begotten, not made, being of one substance with the Father, by Whom all things were made, it is appalling to think that the Anglican Sunday School teachers of Canada should have commended to them a book which says that "we are still far from having any proof that we have the ipsissima verba of Jesus, or any guarantee that the events of His life are related with absolute accuracy in the Gospels. "This is particularly true of the stories of the Virgin Birth and of the Resurrection" (p. 15). All infidels unanimously reject the Virgin Birth of Christ. Of course. But we do not want our Canadian Sunday School teachers of the Church of England to have a book that teaches that "the Child Jesus, while conceived in the usual way, was to receive a special prenatal sanctity like John" (p. 726). Such a monstrous statement pronounces, in the writer's estimation, the condemnation for the whole book.

The statements of Professor Griffith Jones with regard to the authority of Jesus on page 8, strike at the very heart of Christianity. For the heart of the Christian Gospel is Jesus Christ. If He is not Divine, and an infallible, and final Authority, then we might just as well give up the Bible to the German rationalists. After a careful survey of the whole work, and giving all allowance for many excellent and suggestive remarks, the writer is compelled to conclude that the book is the last book he would recommend to any Canadian Sunday School teacher, especially an Anglican.

The thought that impresses one as one studies it is: What is it for?

What is the good of it? Why exploit these teachings that are largely theories of the German rationalists, men utterly incapable of understanding the Bible and inspiration, men with an insolent, haughty, and sneering spirit, men whose sole object is to challenge all that is dear to the earnest Churchman? To suggest doubts, to insinuate unbelief, and in the name of truth and science to subvert truth and introduce falsity; this would be unquestionably the result of the book with the critically untrained.

The parting of the ways has come. No man can serve two masters. We must admit the authority of our Lord Jesus Christ and the Word of God as the Church of England teaches in the Ordination Services and Articles V., VI., VIII., XX., XXI., and Bishops and clergy alike must surely stand together in the earnest endeavour to banish and drive away all erroneous and strange doctrines, contrary to God's word, and as faithful shepherds to guard our flocks from teachings that would undermine faith, and from any book or any teaching that did not make us quite sure of our God, our Saviour, and our Bible. Would to God that instead of reading such doubt-suggesting books as Peake's Commentary, Churchmen and the clergy would read such works as Canon Fausset's Critical and Expository Bible Cyclopedia or Dean Gray's one-volume Christian Workers' Commentary, or such a splendid aid to faith as Saphir's Christ and the Scriptures.

DYSON HAGUE.

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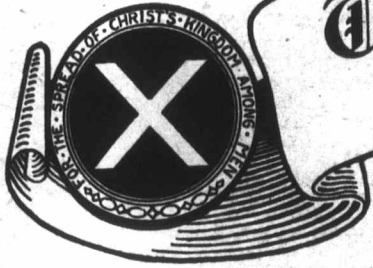
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For the Extension of Christ's Kingdom among Men and Boys



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VANCOUVER

By J. A. BIRMINGHAM

I HAVE been asked to write a short article on the Brotherhood situation in Vancouver City, and in order to do this at all satisfactorily, it will be necessary to make a brief review of the years which have elapsed since the commencement of the great war.

Early in 1914 Brotherhood Chapters were at work in most of the parishes in Vancouver City. There was a small but active Senior Local Assembly and a larger and flourishing Junior Local Assembly. There was very little publicity about the various activities of the Chapters, of the Assemblies, or of the members individually, but those who were in touch



J. A. BIRMINGHAM.

with the situation knew that a great deal of definite personal work was being done. With the opening of the war, all this was changed, and it was not long until all of the members, both Junior and Senior, who were of military age, had enlisted, leaving the older men and the younger juniors to carry on. The Vancouver Brotherhood members who went off to the war did not cease their prayer and service, and at least one Chapter was formed among the troops and carried on personal work in the new and peculiar condition of camp life. Bishop de Pencier, a warm supporter of the Brotherhood for many years, has, on several occasions, spoken very highly of the splendid assistance which was given to him as Chaplain by one Brotherhood Chapter formed on board ship which was the means of bringing a number of men out to Holy Communion.

The members left at home did what they could to hold the Chapters together, but found this almost impossible, and it was only on the return of a number of the boys from overseas that it was possible to attempt a reorganization. About a year ago, in St. John's Parish Hall, North Vancouver, a combined meeting of men and boys resulted in a Senior Local Assembly being revived, with Mr.

ST. ANDREW

By JESSE H. REED

A POOR and humble fisherman was he,
A simple man unlettered and unskilled,
Yet kind of heart and great of soul, and filled
With a wide knowledge of the shifting sea;
The sort of man who makes good company
Beside the campfire when the wind has stilled,
Ready in action and yet not self-willed,
Sturdy and strong and full of sympathy.
It was but natural that he should be
Among the first to rise with faith instilled,
Touched by the Master's voice, enraptured, thrilled,
A leader in that glorious company.
So if we labor on and do not ask,
We may be called to our appointed task.

ALMIGHTY God, Who didst give such Grace unto Thy holy apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

Charles H. Hewett as President, Mr. Will Matthews as Secretary-Treasurer, and the writer as Vice-President, the Junior Assembly being temporarily combined with the Senior Assembly. Owing to Mr. Matthew's removal to Seattle, Mr. A. O. Bahr, a returned Brotherhood man, was elected in his stead. Other returned men are active members of the Assembly, one being the Rev. Albert Holmes, who is a member of the Dominion Council and who has recently revived the Junior Chapter in his new church, St. Luke's.

The officers above mentioned, together with those who form the Local Executive, have been carrying on a quiet, but persistent campaign in different parts of the city. The actual organization of Chapters has not taken place, but a great deal of work leading up to that condition has been done. The officers and members of the Brotherhood took an active part in the Forward Movement Campaign early in 1920, and in May, at the time of the visit of Mr. Evelyn Macrae, Commissioner for the Forward Movement, a definite attempt was made by the Brotherhood men to get the other

laymen of the city to join them in a follow-up campaign to the Forward Movement. Some 50 or 60 men attended this meeting, and expressed their desire to do more than merely financial work.

This Fall a further attempt was made by the Brotherhood men to form small groups in each parish to put into operation the Church Attendance Campaign or some other similar work. Members of the Executive Committee have endeavored to visit at least one parish each week during the Fall months, and the various meetings, which have been held in the different parishes, are to culminate in what is hoped will be a very large and inspiring general gathering of the laymen of the city in St. George's Parish Hall on the evening of St. Andrew's Day, November 30th.

The clergy of the city have been exceedingly kind in their attitude toward the efforts of the Brotherhood and a large and growing number of laymen are interested in its work, and it is not too much to say that in the very near future Vancouver will again be a strong Brotherhood centre.

Brotherhood Notes

Toronto.—G. Frank Shelby, of Philadelphia, General Secretary of the Brotherhood in the United States, and J. A. Birmingham, of Vancouver, ex-General Secretary of the Brotherhood in Canada, will address the St. Andrew's Day Mass Meeting at St. Luke's Parish Hall on Friday, December 3rd, at 8.10 p.m. This is a "Forward" meeting to follow up the Church Attendance Campaign, and all men are invited. The annual Corporate Communion will be held in parish churches on Sunday, December 5th, as announced locally.

Kitchener.—At the invitation of the Rev. H. M. Langford, the General Secretary addressed a morning and evening congregation at St. John's Church, on Sunday, November 21st, and after the evening service spoke

to a gathering of 20 on the Brotherhood and the Church Attendance Campaign. As a result the men are to launch the campaign for six weeks, commencing January 23rd, and are to approach the other denominations with a view to co-operation.

WHAT THE CANVASSERS HEARD

I do not go to Church because:
"Mr. Blank goes and he is a hypocrite."

- "I do not like the Parson."
- "I do not like the Parson's wife."
- "The Church bell annoys me."
- "The sermon is too long."
- "The sermon is too short."
- "The Church is too hot."
- "The Church is too cold."
- "The choir cannot sing."
- "The choir does all the singing."

Church Attendance Campaign

THE four weeks of the "Go-to-Church Campaign" are now over, and the campaign has proved a great success. It has been carried out in over 50 cities and towns throughout the Dominion. In some places the co-operation of the other denominations has been secured, thus extending its influence, and even in those churches where no organization was made, there has been an increase in attendance due to the general publicity. In most cases the canvassers were well received, and as one man expressed it: "It was quite a treat to visit a man and not have to ask for money."


As was anticipated, the result has been twofold. First: Thousands have been brought to church who rarely, if ever, went before. They no longer feel that the Church has no interest in them, but through the visits of the canvassers have realized a little of what fellowship means, and for at least four Sundays have been brought within the hearing of the Gospel. The second result is in the canvassers themselves. This is the second piece of corporate work they have undertaken for their Church and they are feeling the thrill which comes of helping their fellow men nearer to Christ. They are not the same men they were before the canvass, but having seen that their efforts are worth while, are ready to go still further. This growing desire for service must not be allowed to atrophy for want of expression, and there is much work to be done if the results of the campaign are to be permanent.

The Church Attendance Campaign is part of the Brotherhood programme, and the best way to follow it up is by means of a Brotherhood Chapter. Each member of the Chapter is given a number of names of newcomers, preferably those he himself has brought to church, and it is then his duty to visit them, make friends of them, and link them up with the Church activities. Reports will then be handed in at each meeting of the Chapter, so that the Rector will know exactly what progress is being made, and where his visitation is especially needed.

In places where there is no Brotherhood Chapter, the Canvassing Committee can form itself into a probationary Chapter. This carries with it no obligation, except that the members must agree to fulfil the rules of prayer and service. A Director, Vice-Director and Secretary should be appointed and the work carried on as outlined above. At the end of the three months, the group decides whether or not it shall be a permanent Chapter and so link up with the men in the other parishes.

While we believe the Brotherhood Chapter to be a most efficient method of follow-up, yet any group of earnest men can accomplish the same work, as long as they are organized, and we shall always be pleased to help them by the use of our plans and literature. The purpose of the Brotherhood is not to extend its organization as an end in itself, but as a means of an end—the extension of Christ's Kingdom.

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Public Speaking
 FRANK HOME KIRKPATRICK
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Introduction.
 WITH the vast majority of people, ideas are condemned to life imprisonment and kept in solitary confinement. Public Speaking is one of the keys by means of which the cell doors of repression may be unlocked and ideas set free.

A short time ago, I enjoyed the hospitality of a friend in the country. We have been life-long friends. We were schoolmates and college chums. Upon graduation, I remained in the city and he went back to the farm. He is now a man of substance, as well as of intelligence, mature judgment and wide information.



During my visit, the annual meeting of the electors of the township, in which my friend resides, was held for the purpose of nominating candidates for municipal offices. My host was keenly interested, and attended the meeting. On his invitation, I accompanied him. Several problems confronted the municipality. There was much difference of opinion regarding the solution of these problems. The candidates for municipal honours were many, and the debate was spirited and general.

My friend neither made, nor seconded, a nomination, nor did he offer a single suggestion. He sat as if glued to his chair.

During our return journey, he discussed the speeches of the different candidates freely and with discrimination. He was quick to detect any fallacy. He also discussed the problems of the municipality, with much more than ordinary discernment.

I asked him why he had not given his fellow-electors at the gathering, and the community in general, the advantage of his intimate knowledge of the municipal problems, and of his sound judgment in dealing with them. His answer was, "I can't make a speech. When I stand on my feet, before an audience, my mind becomes a blank."

How was it that this man, who could discuss questions of public interest with such ease, fluency and clarity, with me privately, became as one who had lost the power of speech before an audience?

How is it that every one can communicate his ideas without self-consciousness in the intimacy of conversation, and that so few can do so before an audience?

It is to lead all who may be interested, to realize and apply this fact, that speaking to a number of persons is not essentially different from conversing with one individual, that this series of articles will be contributed.

When one realizes and applies this fact he has acquired the power to speak in public.

(Conversational Standard next week.)

A copy of the Mazarin Bible, printed about 1455, was sold lately in London for £2,750.

Complaining must not be confounded with the sympathetic or wholesome statement of an unwelcome fact. The spirit behind the two, and the objects of the two, are different.

Church News in Brief

At the School fair sports, Gleichen, Alberta, Blackfoot boys won four 1st, three 2nd and five 3rd places.

St. Paul's Blood Reserve Cadet Corps won the Bennett Shield, open for competition throughout all Alberta. Some 75 white corps competed.

The Bishop of Toronto recently visited Atherley in the course of his tour of the missions in the northern part of the diocese. The service held in St. John's Church was well attended, considering that the members of the Anglican Church in Atherley are few in number.

After the service the congregation adjourned to the home of Mr. and Mrs. Cook, "Simcoe Lodge." There Mr. R. W. Allin, M.A., addressed the gathering upon the question of "Church Finances." After Mr. Allin's address refreshments were served and a social hour was spent, which gave the people an opportunity to meet their Bishop, before his lordship caught the 5 p.m. train for Cannington.

On Monday, November 22nd, Bishop Reeve held a Confirmation service in St. Margaret's Mission, Wilberforce, when a class of 12 was presented by the Student-in-Charge, Mr. G. G. Stone. Owing to an unfortunate delay in the remodelling of the church building, the service had to take place in the public school. The following night the Bishop gave an interesting address on his work in the McKenzie River diocese. Great progress has been made in Church life in this mission since services were recommenced some 18 months ago, and it is hoped the new church edifice will be dedicated early in December. Although only a hamlet of some 150 people, over \$300 has been raised towards the building in the past year.

The weekly meeting of Christ Church Cathedral, Hamilton, Young Men's Club was held on Monday evening, November 8th, at which there was a large attendance. Capt. Cornelius, of the Hamilton Collegiate Institute, gave a short address on "Athletics." He dwelt very strongly on young men smoking. He explained how it kept back the physical development and the injury it does to the young man that is growing. The whole secret and success of making better young men, physically and morally, is keeping fit. Any young man that is fit can do most anything. The address was very much enjoyed by all. Other work was done; amongst it the concert to be held by the club was finally arranged for.

St. Mark's, Elkhorn, Man., was honoured by a visit from the Primate on Sunday, November 21st. The morning service consisted of Confirmation at which eleven candidates were presented, followed by the Communion service. His Grace delivered two addresses in the morning, one to the congregation and the other to the candidates. In the evening the church was again filled to capacity, when a shortened form of choral evensong was held, followed by the Institution and Induction of the newly appointed Vicar, the Rev. Owen L. Jull, L.S.T. The service used was that according to the revised Prayer Book. The Primate was greatly pleased with the way in which things are progressing in every department of the parish. On Saturday, November 20th, the W.A. held a sale of work, realizing nearly \$200.

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All Over the Dominion

Bishop Williams, of Huron, held a Confirmation service in the Trivett Memorial Church, Exeter, Ont., on November 25th.

H.R.H. the Princess Mary is to be asked to unveil the war memorial which is to be erected at Brockville when she visits Canada next autumn.

Right Rev. Dr. Clarke, Bishop of Niagara, who spent a part of last summer in the Annapolis Valley, N.S., has gone south for the winter.

Bishop David Williams, of Huron, confirmed 32 candidates at Christ Church, Huntingford, on November 23rd.

In accordance with information received in regard to church attendance in Toronto during November gratifying reports were received. St. Luke's Church during this month had morning congregations 100 per cent. over those of 1919.

Trinity Church, Durham, will celebrate its 70th anniversary on Decem-

ber 12th, and on that occasion the Bishop of Montreal will be the special preacher. This parish was the first sole charge which Dr. Farthing had in Canada, which was some 32 years ago.

Special anniversary and war memorial services were held in Grace Church, Milton, on Sunday, November 14th. The occasion marked the 25th anniversary of the building of the church, which is now entirely free of debt. The morning service was attended by the war veterans, who marched in a body to the church. The special preacher for the day was the Rev. C. E. Riley, B.A., B.D., Rector of Dundas.

The congregation of St. John's Church, Newburg, made a surprise visit to the rectory, Camden East, recently, taking with them substan-

tial tokens of goodwill. The Rector, Rev. A. S. Dickinson and Mrs. Dickinson gave them all a cordial welcome, entertained them cheerfully, heartily thanked them for their generous donations and assured them that, especially in these high cost-of-living days, their thoughtfulness was fully appreciated.

The Right Rev. Dr. Bidwell instituted the Rev. Arthur Strother into the parish of Augusta at St. James' Church, Maitland, recently, and inducted him into the incumbency thereof. The form of service was that provided in the new Canadian revised Prayer Book. It was preceded by shortened evensong, said by the Revs. L. E. Davis, M.A., and A. F. C. Whalley, B.D. The lesson was read by Canon Woodcock. In the service of Institution the licence was read by Canon Patton (Prescott) and the mandate by Rural Dean Ffrench (Cardinal). The Bishop preached from St. Matt 11: 7, drawing from

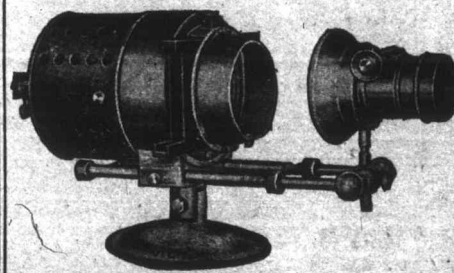
A Confidential Chat with the Editor

IT is the duty of a newspaper to give news while it is news. Attempting to serve the Church throughout the whole Dominion makes it impossible to report at length all that has happened within the previous ten days. The increasing volume of Church news render this more difficult than two years ago, for example.

How do you prefer your news? Brief and up-to-date, or long and late? There is nothing an Editor so much dreads as staleness. It takes the snap out of a paper. So the Editor votes for brief and up-to-date. This is the situation into which the Church papers in England have been forced long ago.

Our special correspondents and others will understand that lengthy reports with special headings can be only for happenings of special importance to the whole Dominion. The advantage of this will be that many more things can be mentioned.

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A.Y.P.A. Notes

An inter-church debate took place in St. Barnabas' Parish House, Danforth Avenue, Toronto, on November 25th, between the members of the St. Barnabas' and St. Aidan's A.Y.P.A. About 200 were present thereat. The subject of debate was: Resolved, that Moving Pictures, as Conducted Now, are a Benefit to Civilization." St. Aidans, who upheld the negative, were declared the winners by 63 to 53.

Rev. Dr. Wearing, Principal of Woodstock Baptist College, spoke to the members of the New St. Paul's, Woodstock, Ont., A.Y.P.A. on November 23rd. His subject was, "Dr. Drummond and His Poems."

The results of the A.Y.P.A. inter-church debating under the direction of the Toronto Local Council is as follows:—

Western Division.—November 2nd, St. Edmund's at St. Michael's, won by St. Edmund's; November 15th, St. John's at St. Margaret's, won by St. Margaret's; November 15th, St. Michael's at St. Anne's, won by St. Michael's.

Eastern Division.—October 25th, St. Philip's at St. Aidan's, won by St. Philip's; November 2nd, St. Barnabas' at St. Matthew's, won by St. Matthew's; November 16th, Christ Church at St. Philip's, won by St. Philip's.

A report of the meeting of November 15th at St. Anne's Parish House:—

A very pleasant and instructive evening was spent by the members of St. Anne's and St. Michael and All Angels' branches of the A.Y.P.A. at a joint meeting, held in St. Anne's Parish Hall, Dufferin Street, on the evening of November 15th, 1920. The meeting was opened at 8.15, with Mr. Scovell, president of St. Anne's A.Y.P.A., in the chair. After the general business was concluded thirty-two new members were received, bringing the membership up to a total of eighty-one. The members of St. Michael and All Angels' were welcomed in a very hearty manner by Mr. Scovell. A debate followed on the subject, "Resolved, that Arbitration in Trade Disputes Should be Enforced by Law." St. Anne's upheld the affirmative side and St. Michael and All Angels' the negative. The debaters from St. Michael and All Angels' were Mr. Topping, Mr. McConnell and Mr. Sproule. From St. Anne's, Mr. Unsworth, Mr. Love and Mr. Scovell. Mr. Bond, of St. Edmund's, and Mr. Worthington, of St. Matthew's, judged the debate in a very capable manner. The judges awarded the decision to the negative side. After this, refreshments were served and a most successful evening was brought to a close.

Grace Church, Brantford, have a very lively branch, which the following report will show: A novel and unprecedented event took place recently at the Grace Church A.Y.P.A. gathering, where the young ladies were the guests of the young men members, and the hosts excelled themselves admirably. The programme was opened with a hymn and prayer, and was followed by a selection from the "Grey Aces" jazz band, a well-rendered solo by Mr. B. Hambleton, and magical conjuring feats very cleverly produced by Mr. J. Stewart. Mr. H. L. Broomfield, of the Y.M.C.A., then gave a most interesting and instructive address on "London," illustrated by lantern slides, which was much appreciated and enjoyed. Refreshments were then served, the ladies being entirely excluded from the kitchen. Keen interest is being manifested in the membership contest between the "Reds" and "Blues." A very jolly evening was brought to a close with congratulations to the hosts for their success.

Anglican Forward Movement

Continuation Campaign—Diocese of Toronto

ARCHDEACON J. C. DAVIDSON,
Diocesan Commissioner
583 Bathurst St., Toronto

Whitby is one of our old dignified residential county towns, with no feverish strain of life or overcrowded areas, but with pleasant, healthy, unexciting surroundings, and its Church life seems to reflect something of its environment. The beautiful All Saints' Church is a reminder of the rectorship of the late Canon Cayley, whose successors, Revs. Messrs. Fidler, Cole, Barr, Broughall, Wright and Allin are well-remembered. The present Rector, Rev. T. G. A. Wright (late of Huron College), is an expert in the art of adult teaching, whose work is bound to tell. Rev. J. H. Pogson is the successor of a longer line of clergy at Old St. John's near the Bay.

The campaign here opened before a strikingly large week-day congregation (composed of both All Saints' and St. John's people), showing their interest by remaining for consultation and action in regard to the F.M. programme. After the frank expression of many doubts and fears, and the loyal abandonment of the same, it was resolved to attempt to gather Anglicans of the district in most unusual physical contact at a big fellowship supper in the town hall, under the joint auspices of the two Whitby churches, and to support other features of the campaign.

The following week was devoted chiefly to personal interviews, gatherings of different kinds and the regular services, at which certain informal features were introduced, as in other places, with the object of overcoming stiffness and injecting fresh life and intelligent participation, the services being preceded by simple explanations and congregational practices. In reports the supper necessarily but unduly bulks as it was the chief event of the work. Its value lies not only in the fellowship gained locally, and with the Church in the district, but also in the united preparation required. It would be interesting to know what the average Churchman really understands by the "Communion of Saints." He evidently finds it difficult to apply it very definitely even to his imperfect fellow-parishioners, but as to those beyond, it seems to be a case of "no connection with others of the same name." But this observation is merely a general one, and not taken from Whitby, where kindly relations are clearly evident between the two clergy and congregations. All over the country one is faced by the essential need of greatly increased fellowship between both our clergy and our people. If our Canadian Church is to make any worthy advance the first requirement is that our ranks should be closed up and a spirit of union and comradeship developed. As Mr. Lucas, of St. Paul's, Toronto, said at the Aurora supper: "Rev. Baring-Gould drew a picture absolutely untrue to actual life when in his great hymn he said: 'Like a mighty Army moves the Church of God.' This is the very way in which the Church does not move, but in which it must be made to move if victory is to be achieved." Therefore this must be a constituent part of the F.M. Campaign.

About 500 C.M.S. enthusiasts gathered together at Liverpool from all the northern dioceses of England lately. They were in session from November 1st to November 4th.

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WANTED—Matron for church home for girls, one with experience needed. Apply 544 Dundas Street West between 7 and 8 o'clock evenings.

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WELL educated lady, interested in Protestant Christian work, required outside Toronto, as secretary of the Girls' Department of well known organization. Box 15, Canadian Churchman.

BOOKS

Encyclopedia Britannica, History World, Herzog Encyclopedia. Makers, Canada, Meyer's Commentary \$15; Catalogue 10c; Libraries Purchased: 1000 letterheads \$3. McCreery's Priory, Chatham, Ont.

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

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

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IT SELDOM FAILS

Many boys and girls as they progress in their teens, outgrow strength.

Scott's Emulsion

should be given generously and regularly to most children of school-age. Scott's Emulsion is tonic-nourishment that seldom fails.



Scott & Bowne, Toronto, Ont. 20-47

Miss Picton-Turberville has made the definite suggestion that "women vested in surplice and cassock should assist the incumbent at the services, and if she can read well, read the lessons." Women's voices are heard in songs of praise in the church. How then, one asks, will their speaking voices desecrate the same building?

An English paper admits that Miss Maude Royden is one of the most popular preachers in England to-day. People wait outside Kensington Town Hall, where she preaches, an hour before the service. Crowds are turned away. Permission has been given the women to sit on the floors. Meanwhile, there is a church in the Buckingham Palace Road which has been locked up for years.

Let the Babies Cry!

'Tis music in our ears. We do not mind children in our dining-room. We love to hear their cheerful chatter.

What if they do spill things a little. Let them enjoy themselves. They will get used to it in time. Then you will be proud of them when they are out to dinner and people say, "What well-behaved children you have."

Take your family out to dinner. Give them a special treat. A dinner at a modern up-to-date Hotel will be a real treat.

Why not patronise

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A Remarkable Home Treatment Given by One Who Had It

In the Spring of 1893 I was attacked by Muscular and Sub-acute Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a treatment that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, No. 958G Durston Bldg., Syracuse, N.Y. Mr. Jackson is responsible. Above statement true.

Churchwoman

This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

3,000 MILES BY MOTOR CARAVAN

Pioneer work in Qu'Appelle has been carried on during the summer by two Englishwomen, EVA HASELL and WINIFRED TRUHURST, who started from Regina on May 21st, in a well-equipped motor caravan, and they covered, during the summer, 3,000 miles of prairie country, visiting day schools to give Scripture lessons, giving Bible picture talks around the motor, gathering parents together to talk about religious education for their children, giving away pictures and books to teachers and children. Fourteen Anglican Church districts were visited. Mud-holes, washouts, thunder-storms and wind, which blew down the tent and smashed the pole, sand storms and other exciting experiences were met by these two earnest workers who say "the future of the Anglican Church on the prairies depends on the teaching of the children." They equipped this caravan at their own expense, and now having to return to their work in England, have given it to the diocese of Qu'Appelle, hoping that this kind of missionary work will be continued. They got sixty children to join the Sunday School by post. This work corresponds somewhat to the bush work of the deaconesses in Australia, who travel by saddle, not in motors. No doubt Canadian women will come forward to carry on this most effective kind of missionary work.

DAUGHTERS OF THE KING.

It was very pleasing to read such an encouraging report of the work in British Columbia of those silent messengers in the Church, the DAUGHTERS OF THE KING. They wear no uniform, but like the plain clothesmen in the service, they are on the watch to further the Master's cause.

More than once it has been suggested that the work of these faithful Daughters could be as well done in the W.A., but there is nothing in the constitution of that organization which makes parish work a part of its duties. The Daughters of the King correspond to the men's order—the Brotherhood of St. Andrew.

If you wish to form a chapter, first get the consent of your Rector, get at least five earnest women together and write for an application blank to the General Secretary, Miss Sadleir, 141 McNab St. E., or to the President, Mrs. G. H. Cowan, 1225 Davie St., Vancouver. They will gladly explain what its objects are. PRAYER AND SERVICE in the parish are the two rules of this order. Social Service work in its highest form is the aim of these Daughters. A Strangers' Committee looks after newcomers; they sit in various parts of the church, and have cards ready to get the strangers' names; then they call on them, and try to get them interested in their Bible Class and other activities in the parish. Their work is a great incentive to missionary zeal. Miss Wade, Mrs. Hawkins, and other of our missionaries began their Christian work with the Daughters of the King. When reading their hand-book, one wonders how Rectors can do without such a splendid organization.

In Calgary, the Mothers' Union has two representatives on the Diocesan Council for Social Service.

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If for any reason you are not satisfied you simply return the furs at our expense, and we send back your money in full.

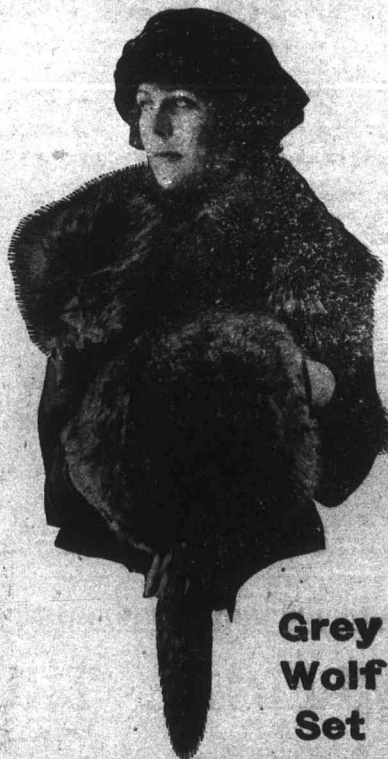
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Grey Wolf Set

FREE Hallam's 1921 Edition Book of Fur Fashions

Send a Post Card - That's all

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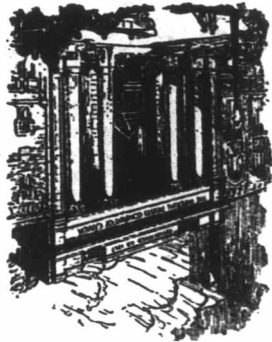
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In Memoriam

The Late Mrs. John R. Cartwright.
Following an attack of heart failure, Mrs. John R. Cartwright died suddenly on November 16th, at her home, 32 Prince Arthur Avenue, Toronto, in her 79th year. Mrs. Cartwright was the daughter of the late Mr. D'Arcy E. Boulton, of Cobourg, and came to Toronto 40 years ago, after her marriage with the late John R. Cartwright, a cousin of Sir Richard Cartwright, and for many years Deputy Attorney-General of Ontario. The deceased took a very active interest in the W.A., and as recently as two weeks ago attended one of its meetings. Mrs. Cartwright was a member of the St. Thomas' Church, Toronto, and was very interested in Church activities.

The Late John Y. Payzant

The death occurred at Los Angeles, California, recently, of John Y. Payzant, aged 84. He was born at Fallmouth, N.S., 1837. He was educated at Acadia College, and was admitted to the Bar in 1864, and was appointed a Queen's Counsel in 1890. Mr. Payzant was elected president of the Bank of Nova Scotia in 1899, which position he held until he took up his residence in California. He was one of the oldest members of St. Paul's Church, Halifax. Mr. Payzant is survived by eight children, one daughter being Mrs. Donaldson, wife of the Rector of Trinity Church, Halifax. Their family is one of the oldest English-speaking families in Canada, the first Mr. Payzant settling in Nova Scotia, when Halifax was founded in 1749. The father was treacherously killed by Indians, and the mother and children were taken to Quebec, where they were kept until the town was captured by the English in 1759.

The Church lost a devoted member in the recent death of Miss Anne Green, of Harlem, Leeds County, Ontario, at the age of seventy-one years. Miss Green was born at Harlem and lived her whole life at the family home, which was always a centre of strong Church influence and Christian life. She was a lifelong member of Emmanuel Church, Port-Land. She was a generous contributor to the Forward Movement and her will bequeathed one thousand dollars to be divided between the Widows and Orphans' Fund and the Diocesan Mission Fund of the Diocese of Ontario.

The Late Miss Emma Parsons.
Miss Emma Parsons, who died recently in Sherborne, England, was born at Thornhill, Ontario, 55 years ago. Miss Parsons was a niece of Rev. John Parsons, who was Vicar of Sherborne from 1830 to 1854. She has presented a beautiful old Bible to be used in the Lady Chapel of Sherborne Abbey which is being restored as a memorial to the men who lost their lives in the war. Miss Parsons is survived in Canada by Mrs. Fanny Banks, of Toronto, and Miss E. Osler, of York Mills.

The Cathedral Church of St. John the Divine, New York, was thronged on a recent Sunday afternoon, when a service in memory of the late Archbishop Stuck, of Alaska, was held. Bishop Gallor, of Tennessee, gave the address.

MAGIC BAKING POWDER
THE WHITEST, LIGHTEST
1 LB.
CONTAINS NO ALUM

ST. PHILIP'S CHURCH, MILFORD.

Early in September, as noted in our columns, the mission of Maryburg, in the diocese of Ontario, suffered the heavy misfortune of the destruction by fire of the church at Milford. The building was struck by lightning, and as no water supply was available, it was rapidly consumed. Many valuable memorial gifts recently dedicated, including a very handsome east window, perished in the fire. Now on Sunday, November 14th, just two months after the former church was destroyed, the Bishop was able to hold the dedication service of the corner stone of the new church, which is already all but completed, only needing flooring and windows, and the shingling of the roof to finish it. Alterations have been made in the design which will make it more convenient and serviceable for its purposes than was the former building. Those who are familiar with the circumstances of the mission alone can realize the spirit of sacrifice and generous devotion which enabled a loss which might well have broken the spirit of a much stronger congregation to be so rapidly repaired, and too great credit cannot be assigned both to the people, and their beloved clergyman, Rev. H. Webster, for the splendid faith and courage with which they have carried the work through.

Though the weather was bitterly cold, a large number attended the brief open-air service of dedication of West Wort. The Rev. F. L. Barber, Rector of Picton, and the incumbent.

Ripon Cathedral is to have a memorial window to Bishop Boyd Carpenter, with the inscription: "A man greatly beloved alike by princes and people; a preacher of righteousness; a seeker after truth; a friend of all men; a Servant of God."

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George's, Georgetown. Marks, Hamilton, to be Rector of St. Mayes, Rev. Percival, Rector of St. the Leeds Deanery. Elizabethtown, to be Rural Dean of Lyons, Rev. John, M.A., Rector of Alberta. (Diocese of Edmonton.) Rector of Christ Church, Edmonton, of St. Peter's, Revelstoke, B.C., to be Comyn-Ching, Rev. J. M., Rector

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Birds of the Merry Forest

By LILLIAN LEVERIDGE
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CHAPTER XXVII.

Lost—A Temper.

It was a perfectly lovely day—outdoors; but within, the sky seemed somewhat overclouded. Dimple was cross—decidedly so; and even Boy Blue looked rather glum.

They were over at Mrs. West's, leaning on the garden gate and looking moodily up the road.

The trouble was that Mr. and Mrs. Marlowe, Mr. West, and Jimmie had gone off on a berry-picking excursion over at Gull Lake, and left the twins, much against their will, in the care of Mrs. West. Daddy said it was too far for them to go. Dimple might have stood it, but it had taken Boy Blue several days to get rested after his moonlight adventure with the owls, and it would be safest not to risk an all-day jaunt so soon.

There was only a cow path to the lake, and over the last little stretch, no path at all. On the lake shore the raspberries grew more abundantly than in any other place within reach. Mrs. West and Mrs. Marlowe wanted berries for preserving, and as Mr. West had a lot of hay cut which needed a day's sunshine, the men had consented to give them a day.

Usually it was Dimple's pride to "take care of Boy Blue"; it gave her such a feeling of importance; but today the charm failed to work. She wanted so much to go to Gull Lake, and to be kept at home on her brother's account was a little too much.

Suddenly Boy Blue laughed out. "Dimple," he said, "do you know what those Song Sparrows up there are saying?"

"No," snapped Dimple, "and I don't care."

The boy's merriment was too keen to be easily quelled. "They're reading the morning paper," he went on; "I guess it is printed on maple leaves. They were reading a 'Lost' advertisement—'Lost—a temper—by a little girl in a pink dress and brown eyes. If it is returned to the owner the finder will be rewarded by a smile as big as a sunflower.'"

Dimple laughed in spite of herself, and only by a considerable effort summoned back the frown. "That's silly," she declared. "I can't smile as big as that."

She hadn't heard the Song Sparrows reading, but she did hear the English Sparrows giggling. Mrs. West would have called it "twittering," but she, poor soul, was hopelessly ignorant of bird language. They were giggling all right enough, no mistake about that, and Dimple was quite vexed to hear them. A little temper, you know, is like a dash of vinegar, in turns everything sour.

"It isn't fair," she said to herself, "to have to stay home and then be laughed at. I've a notion to go anyway."

At first she didn't really mean what she said, but the more she thought of it the more she did mean it. At last she seized a chance to steal away unseen, ran home and got a small tin pail, then in a spirit of daring set off to find her way alone to Gull Lake. She had never been there, but felt sure she should not miss it.

Of course she knew, down in her heart, that she was behaving badly, and that the time was surely coming when she would be sorry. But to that little warning voice she quite refused to listen a moment. She was

living only in the present, and the daring, the spice of danger, the very naughtiness, were all an adventure, in which for one brief hour she took a wild enjoyment.

The greater part of the way lay along the path to Lonely Lake, and she knew where the trail branched off for the last mile and a half. The woods were cool and beautiful, she was not tired, and there was little chance of being lost.

There was that last trackless stretch, however. The path ended on a grassy hillside, and Dimple failed to discover the trail taken by the party

in advance. She plunged down the hillside into the undergrowth, for there seemed little choice of a path. Every way she turned she met with nothing but a dense, dark mass of saplings and tangled vines.

"It doesn't matter," she said to herself. "I'm just about sure this is the right direction, and soon I'll hear their voices."

She came soon to a steep, rocky chasm bridged by the trunk of a fallen tree. "If I can cross over on that," she said to herself, "it will save me quite a climb."

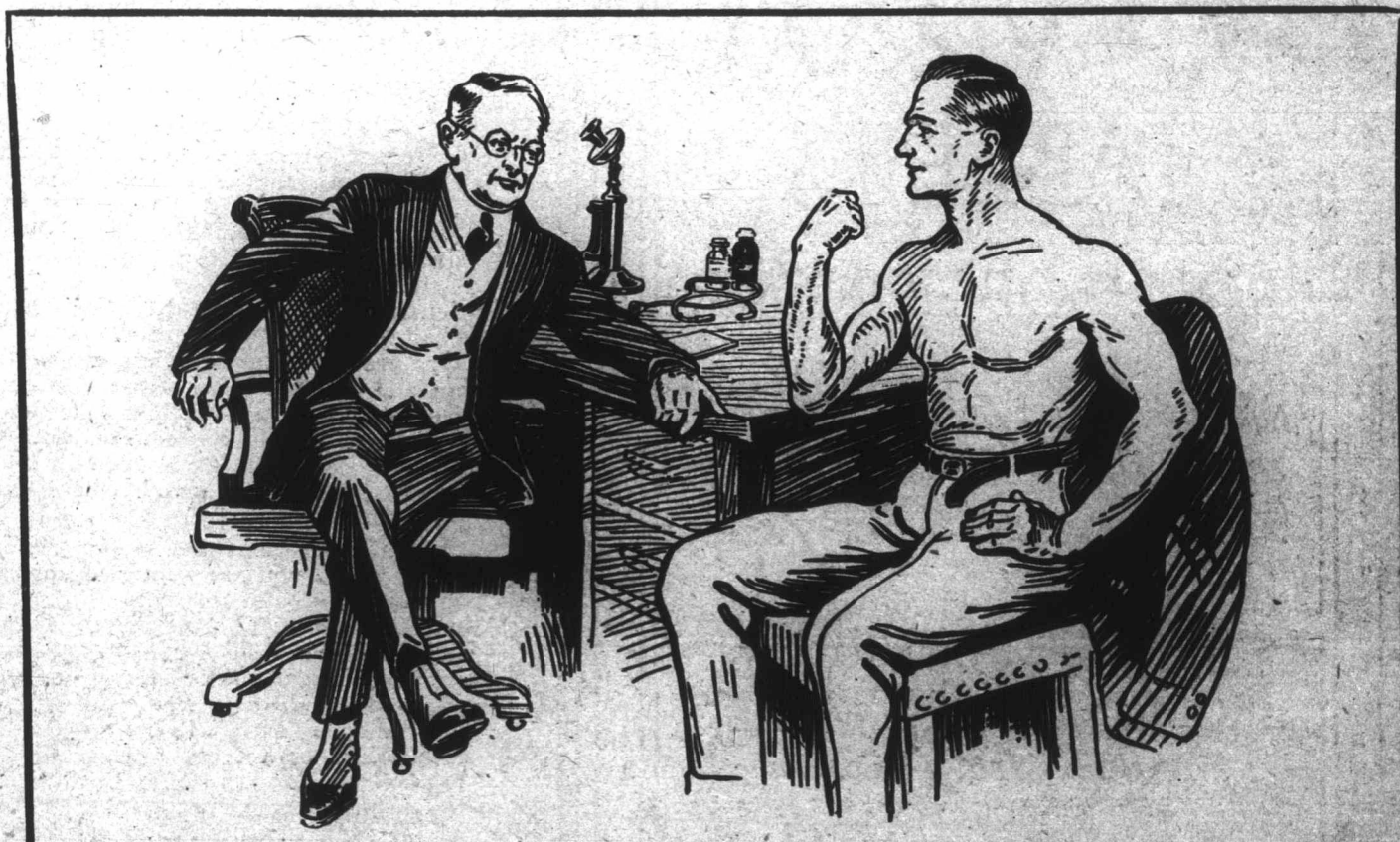
She had just reached the middle of

this natural bridge when suddenly she lost her balance. Her feet slipped, she flung out her hands wildly, clutching only empty air, and with a little terrified cry, fell to the cruel rocks below.

For a few moments the light went out, but when she opened her eyes and tried to rise a sharp pain in her left arm caused her to fall back again, sick and dizzy.

"Oh! I've broken my arm!" she cried. "Whatever shall I do all alone here in this dreadful place? O Daddy! Daddy!"

(To be continued.)



"But I Am Not Nervous, Doctor, See How Strong I Am"

"YES, you are strong, all right, and I find after a careful examination that there is no indication of organic disease."

"Then what does seem to be the trouble?"

"It is your nerves, the internal nerves which control the action of the vital organs such as the heart, the stomach, the liver, the kidneys, etc. This is called the sympathetic nervous system. It is not at all uncommon for strong, healthy-looking people to suffer from this form of nervous trouble."

"I never thought I was nervous."

"How do you act in the dentist's chair?"

"Well, I generally keel over in a faint."

"That is just it. Your sympathetic nervous system is affected by the thought that you are going to be hurt. Your digestive troubles are due to the run-down condition of your nerves."

"I never thought of that."

"No, and not many people realize the all-important part played by the nerves in the digestion of the food and the functioning of the vital organs. The flow of the digestive fluids in the stomach, the filtering of bile from the blood by the liver,

the purifying of the blood by the kidneys—all these functions and many more are controlled by the sympathetic nervous system. Consequently when the nervous energy runs low all these processes are slowed up and you suffer accordingly.

"While examination shows that there is no organic disease, the action of these organs is weak because of the exhausted condition of the nerves. You need a good nerve tonic."

"What about Dr. Chase's Nerve Food?"

"There is nothing better that I know of. I find evidence everywhere I go of the exceptional restorative power of this popular treatment. But do not expect to get well in a day. It takes time to bring back strength and vigor to an exhausted nervous system."

"How long will I need to use the Nerve Food?"

"That is hard to say. Perhaps two or three months. But you will soon feel the benefit of this treatment and then keep right on using it until you are fully restored."

Dr. Chase's Nerve Food, 50 cents a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto. Look for portrait and signature of A. W. Chase, M.D., on the box you buy.



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NOTES ON GIRL GUIDE WORK

By IRIS

"Give me the insight into to-day, and you may have the antique and future worlds," says Emerson.

THE pressing need of to-day is the building aright for the future, and the hope of the future is in the right leading of the boys and girls of to-day. That is why so much is being done for child-welfare and child-training. The call is to the Church: "Come, unite yourself with every organization doing this work. Take the lead, as the Church has always done, in every work for the children, the little ones that the Master still blesses."

Cannot every Church have its Guide Company, where the children are learning to play the game of life—a useful, friendly life, with a wide outlook, learning the happiness of serving, loving, befriending and defending, and trying to conquer all that is difficult, dangerous or evil? One great worker and thinker said in an address to a Big Sister Association: "If the Guides had done their duty there would be no need for Big Sisters." How true! We are still trying to mend and patch where we might have prevented.

In a letter this week a Big Sister says: "I see you are trying to appeal to women to come and help. Oh, send out the call to Churchwomen! I am heartsick when I come from the Juvenile and Women's Court in our city and see the children. Such things need not be. Why have we not Guide organizations in every town and village in the country? Can't you get the younger women to work? The war has taught us that they can work, and work well, and always will if given responsibility. To-day they are being blamed because they are playing, dancing and amusing themselves. Why won't the old women realize that their day is over, and that the world wants the modern outlook and energies of the young women? Let the young life take up what used to be so much talked about, namely, reconstruction."

There is a great deal of truth in what Big Sister says, and a great deal of selfishness in the desire of some older women to hold on to office, forgetting sometimes all that is at stake, and that the world has rolled by them.

Lack of Leadership.

I must quote one other letter, signed "Ex-Guider": "I wonder if you know that we owe the starting of our Guide work in Canada to some of our Churchwomen, and very well started it was, too? They were most successful in one of our big cities, and requests for help came from many other places. Thinking it was time the work branched out, they requested a few Presidents of National Societies to come to a meeting for the purpose of organizing a Dominion association, for these presidents to gather active women from all parts of the country, as the Boy Scouts' Association have done in getting men. But, alas! These presidents and a few others elected themselves as committee or council, as they call themselves, and stayed. Not one province has been organized, and that is over ten years ago; and the worst of all was that these clever young women who called the meeting discovered themselves pushed out, their work was taken from them and they were told to go home.

These young women are ten years older now. They should call another meeting of the heads of the present national organizations and see what they can do. Send out an S.O.S. call

for women's help. This is the psychological moment, when we must do all we can to help and train and protect our girls."

Then "Ex-Guider" adds: "I wish I could tell you what the Guide work did for me, and how I know from experience what a wonderful system it is, and what a help it might be for the girls all over our country."

These two letters have made me feel that perhaps our women can do something. Just go ahead and start a company in your town or church. Get a strong committee of women to back you, then join in with the nearest company and nominate a commissioner for your county. Several counties together could start a Provincial Association—Church Women, Women's Institutes, I.O.D.E.—all together. Let the West begin and Nova Scotia. They are always active. Let each and every province realize it is their duty to organize themselves, and so we will line up and show "Big Sister" and "Ex-Guides" that we are not asleep, and that there is life in the women of our dear country.

"ROTTEN ROW."

"Rotten Row" is the name given to the most fashionable driveway in old London. Anyone who has taken this drive cannot but wonder why such a beautiful roadway could have such a despicable name.

It seems, however, that this appellation was born of one of the most beautiful phrases in the French language. After the Normans conquered England in 1066 they gave French names to many places and things. To this driveway through London parks they gave the name, "Route du Roi," which in English meant "Route of the King," because it led to the royal palace. The Englishman had difficulty in pronouncing this French phrase, and so, as the years passed, "Route de Roi" degenerated into "Rotten Row." No doubt it is due to the spirit of conservatism which characterizes the English people that this objectionable name has been associated with one of the prettiest places in the largest city in the world.—H. W. Crews, in "Onward."

NOT A REAL EMERGENCY.

An elderly Scotchwoman was arrested one day for stealing from a department store, says Col. G. T. Denison in an article in the Canadian Magazine. When the court opened the next morning the matron found the husband waiting outside, and she advised him to secure a lawyer for his wife.

"I canna dae that," he replied. "I canna afford it."
 "Your wife told me you had over two hundred dollars in the bank."
 "Ou, ay, I ken that, but that was saved up for an emairgency."

EASIER TO SPELL.

A doctor received a note asking him to go at once to a case of small-pox, but to his surprise, on arriving at the patient's bedside, he found that it was merely a case of rheumatism. "But this is very plainly not small-pox," he said.

"Well, doctor," replied the man, as he shuffled one foot over the other, "to tell you the truth, we knew it was rheumatism, but nobody in the house could spell the word, and we thought small-pox would do just as well until you came, and probably bring you quicker."