

CANADIAN CHRISTIAN

A National Church of England Weekly

VOL. 47

TORONTO, OCTOBER 7th, 1920

NO. 41

A Penal Offence

FOR any person or persons to allege or imply that persons lawfully married are not truly and sufficiently married ought to be made a penal offence throughout Canada.

This journal is convinced that this would provide the only effectual relief from violations of constitutional rights in the declarations and decisions of Roman Catholic ecclesiastical courts in the Province of Quebec regarding marriages between Roman Catholics and persons of other communions performed by lawful persons other than Roman Catholic clergy.

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Personal and General

Sub-Lieutenant Roger Bidwell, R.N., has arrived at Kingston on leave and he is at present staying with his father and mother, the Bishop of Ontario and Mrs. Bidwell.

Dean Llwyd, as Prolocutor of the General Synod, has appointed the Ven. Archdeacon Snowdon delegate to the Executive Council of the Church from the diocese of Ottawa, in place of the late Archdeacon Mackay.

Dr. Mullins, the Secretary of the C.C.C.S., and Rev. Cyril Bardsley, Hon. Secretary of the C.M.S., who are attending the Rupert's Land Centenary, will be the speakers at the Opening of the Term at Wycliffe College, Toronto, on Thursday, October 21st.

People were turned away from a crowded church at St. Saviour's, Toronto, last Sunday night. The collections exceeded all previous records at Harvest Services. Rev. J. E. Bushell, Rev. R. A. Hiltz and Prof. McIntyre were the special preachers. Rev. G. I. B. Johnson is the Rector.

Esther Maria Elizabeth Jones, who died in London, Ont., on January 26, devised an estate of \$10,862, under a will made March 3, 1915. On the

death of all the beneficiaries, the residue is bequeathed to the treasurer of the Synod of the Church of England in Canada for the diocese of Toronto, to be used, one-third to each, for missionary work in China, India and Western Canada.

As we go to press the sad news comes that the Very Rev. Dean Evans, of Montreal, died at his Rectory on October 4th, after a day's illness of pneumonia. He was 75 years of age and had been Rector of St. Stephen's many years. He celebrated his jubilee in the ministry several years ago. Bishop Roper, of Ottawa, is a brother-in-law of the late Dean.

Last night Rev. R. M. Millmann, M.A., with Mrs. Millmann and their four boys, left Toronto en route for Japan, a party of friends bidding them farewell. Mr. Millmann has done splendid work for the A.F.M. and deputation work during his furlough. Mrs. Millmann is in good health again. They return to Toyohashi where Mr. Millmann has carried on effective work for the Church during the last ten years, and where there is a good opportunity for work among High School students.



A Weekly Meeting

THE Directors of this Corporation are men well-known in the commercial, financial and professional life of Canada. They meet weekly to transact business, when estates in the course of administration receive the benefit of their counsel and experience on all matters of importance. All investments of trust funds are made by the authority of the Directors, thus protecting estates, small as well as large, against the uncertainties of individual judgment.

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The Light of Other Days

ST. PAUL'S, Halifax, has just completed one hundred and seventy years of existence. The Rector, Archdeacon Armitage, is giving a series of historical sermons outlining the place of St. Paul's in the Church life of the town.

One of the first acts of Governor Cornwallis after landing at Chebucto, as Halifax was then called, in 1749, was to send to Boston for the framework of oak and pine for a church. The building was opened in September, 1750, and is still standing—the beautiful St. Paul's of to-day. Not many of the old families of Halifax are left to worship within its walls, and yet they will never be altogether forgotten, for one has only to study the early church register, the tablets on the walls, the plain slabs in the old burying-ground, to know who were the men and women who laid the foundation of Church life in Canada.

The character of St. Paul's has changed with the changing years. One writer has said: "In the early days of Halifax St. Paul's Church was the centre of English influence and of the official life of the colony. It stands out boldly in the history of the town because of its prestige and stability which came to it from its connection with the State." In those early days there was a law, "that the wardens and constables should, once in the forenoon and once in the afternoon, in the time of Divine service, walk through the town to observe and suppress all disorders and apprehend all offenders." St. Paul's Church thus carried great weight and much authority in the whole life of the town.

In "The Life and Times of Joseph Howe" Mr. Fenerty gives a witty description of life in Halifax in the early part of the nineteenth century, and of St. Paul's connection with the social life:—

"In those days it was as great a difficulty to pass muster and find entrée into Government House and become an associate with the Halifax *beau monde* as it is at the present day to obtain admission to the Queen's drawing-room receptions. St. Paul's Church upon the Sabbath was the grand pivotal centre next to Government House, where the great people congregated. Very few persons "not to the manor born" occupied pews below the galleries. There was no garrison chapel, and the pews were situated at both ends of the Communion Table. Looking down from a front pew in the gallery, my boyish eyes magnified all those shreds of humanity as worshippers something more than human. The array of scarlet, the Governor and his suite, the Bishop and the judges, all the great heads of departments, the great merchants, all presented a *coup d'oeil* which was to me more impressive than that many years afterwards when I occupied a seat in St. George's Chapel, Windsor, when the Queen, Prince Albert and some of England's most illustrious nobility worshipped there!"

He tells of the changes sixty years later. "The doors of the old, stately pews were removed and the interior considered free to all-comers. I no longer beheld the old officials and their families, wrapped in their ex-

clusiveness, but a staid, respectable-looking body of people of all professions, trades and occupations, resembling other ordinary mortals of other persuasions."

The reason for this change has been outlined by Dr. Mockridge in his work, "The Bishops of the Church of England in Canada."

When Bishop Binney, who was consecrated in 1851, arrived in Halifax, he "continued to use St. Paul's Church for the cathedral church of the diocese, as his predecessors had done, and as was fitting and proper. St. Paul's was the old, historic church, the mother church, and in it was the proper place for the Bishop's chair. But the new Bishop had an objection to the use of the black gown in preaching, and also to the placing of the elements of the Holy Communion on the Lord's Table before the beginning of the office. His wishes were opposed at St. Paul's."

In the meantime a "Chapel of Ease," which had been struggling for existence in the southern part of the city for several years, and which had been consecrated by Bishop Binney and set apart in 1856 as a parish church under the title of St. Luke's, seemed to afford the Bishop an opportunity of worshipping where the service could be rendered in accordance with his wishes. In 1865 he constituted it the cathedral of the diocese, and set up a dean and chapter." When St. Paul's was opened it received a Royal Charter, with a Royal Founder, King George II., and is designated "A Royal Foundation, and of Exempt Jurisdiction." Evidently the Bishop was not supreme in authority at St. Paul's.

THE MINISTER WHO STOLE SERMONS.

"Some fifty years ago (1845) a young minister suddenly appeared in St. Paul's Church, Halifax, and soon became the idol of the town for his eloquent sermons, his elocution and oratorical powers generally. He held his congregation spellbound as though he possessed a magic, magnetic influence over every soul present. Long before the hour of service the church doors were besieged by many persons desirous of getting in after the pew-owners had taken their places. The appearance of this young preacher was very fine, and his graceful gestures were not surpassable. His praises were upon everyone's lips. By-and-by it leaked out that this highly popular minister was preaching other people's sermons. In other words, he was a plagiarist. A reaction set in, and the famous young divine disappeared from the arena as suddenly as he came forward."

The St. Paul's of to-day is not the cathedral church, nor a State church, but under the present Rector, who has been its minister for over twenty years, it is a veritable beehive of usefulness, lively in good works and in strong church organizations.

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—Eaton.

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FROM WEEK TO WEEK

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

A LETTER, beautiful in thought and expression, has been sent forth to the world and particularly to those interested in Christian reunion, by Bishop Brent, president of the first conference on Faith and Order recently held in Geneva, Switzerland. It is the portrayal of a vision rather than the summary of the acts of an assembly. It probably, in this form, more faithfully conveys to us the spirit of the conference than any attempt to epitomize in concrete report what was said, and what was done. It is the invisible spirit of the men of learning, devotion and purpose, assembled from many nations, nurtured in various spiritual atmospheres, yet united in one common fellowship of faith in Christ the Son of God, that counted above all else. There was a frank, free confession of faith as it affects the souls of men under divergent climes and racial instincts, and national influences. There the matter was apparently left to fructify into a harmony and wholeness that no one present could divine how or whence it should come. "Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating by organic self-government of what is within." The whole scheme of Faith and Order, as set forth by the American Church ten years ago, seemed to many of us about as wild and hopeless an undertaking as could well be devised by man. Since then, however, so many apparently impossible things have happened that the word "impossible" has almost grown obsolete. At all events, the first world conference has assembled and conferred. Before it disbanded, its constituent members, on the festival of the Transfiguration, assembled in the Russian Orthodox Church in Geneva, the city of John Calvin, to worship together for the first, and for most of them, the last time. The Archbishop of Salonica preached to a congregation of Anglicans, Baptists, Old Catholics, Presbyterians, Wesleyans, Quakers and many others. "We came away," says the Bishop, "with pain benit and grapes in our hands and sweetness in our souls, under the spell of the mystic East." The vision of a Church universal is still a vision, but a step has been taken to give it form, and who can say how soon we may be rejoicing in its rebirth?

The pronouncement of the Bishops at Lambeth on Christian reunion bring up many questions within our own Church that must be attended to before we can enter with consistent effectiveness on the larger issue. For example, there are scattered here and there through this country an excess of Anglican churches. In some communities there are two church fabrics with all the appurtenances thereto, where one would suffice. The division means not only weakened congregational effort and enthusiasm, an excessive concentration on the requirements of individual existence and a narrowed outlook upon the wholeness and oneness of the Church, but it lowers the prestige of the Church in that particular community. The power of one really successful Church, influenced by the psychology of the multitude, subject and amenable to more daring leadership, is a far greater asset to the locality and the Church at large than two congregations anxiously expending their thought on the possession of the necessities of life. The carrying of the

Church to the doors of the people has been overdone and ought to be rectified. Again, how does the Lambeth pronouncement bear on the existence of two Anglican theological colleges in the same diocese, or two colleges in different dioceses where one can serve all the requirements of the Church? Let us not spend all our time looking to the ends of the earth for the application of the Lambeth principles. We must set our own house in order first, and then shall we have power and the right to confer with others. Legal minds may confront us with the terms of trusts and bequests, as an insurmountable obstacle to the attainment of these things, but if we really are of one mind on the matter, parliament and legislatures can take care of the legal aspects of the problem. The point is, if we give assent to the Lambeth finding, the logic of the occasion and the hope of the Bishops explicitly expressed is that we should begin within our own household.

"Spectator" cannot agree with those who attach special importance to the pronouncement of the Lambeth Conference on the duty of the Church in reference to the League of Nations. Neither does he believe that the public generally so regards it. Even if the position taken be that of wisdom and justice, it will be extremely difficult to convince our people that either prelates or priests are the most reliable guides in international politics. It would be interesting to know how many of the Bishops have actually studied and analysed the Covenant from end to end as it stands, and found that it conforms to Christian principles throughout. We venture to think that very few of the clergy have done so and therefore are only competent to give second-hand opinions thereon. Let us assume, however, that the document is all that can be desired. What of its administration? If the dominant partners in that agreement begin to administer the League to suit their own purposes, rather than the unselfish welfare of all, is the Anglican Church throughout the world still to call all men to its support? How is the Church to decide when the document and its administration are divergent in spirit and in fact? Suppose America declines to enter, and France withdraws, and Italy is indifferent, must the Anglican Church keep on expending its energy in advocating its claims upon the world? We would then be placed in the position, not of a Catholic Church, but of a British institution. It is one thing for individual members of the Church to express their approval or disapproval, but it is an entirely different matter for the Church in its organic capacity to commit itself body and soul to a League which to-day is and to-morrow may be cast into the oven. The great trouble is that in officially espousing the cause of the League of Nations the Church is placing herself in the hands of statesmen and diplomats of varied races and nationalities, and who can say where we may be landed? Should the League develop unsatisfactorily, it will be ten years before the Church can restate her position with the same impressiveness as that which issued from the library of Lambeth. "Spectator" humbly submits these considerations to the attention of the Canadian House of Bishops about to meet in Winnipeg.

"Spectator."

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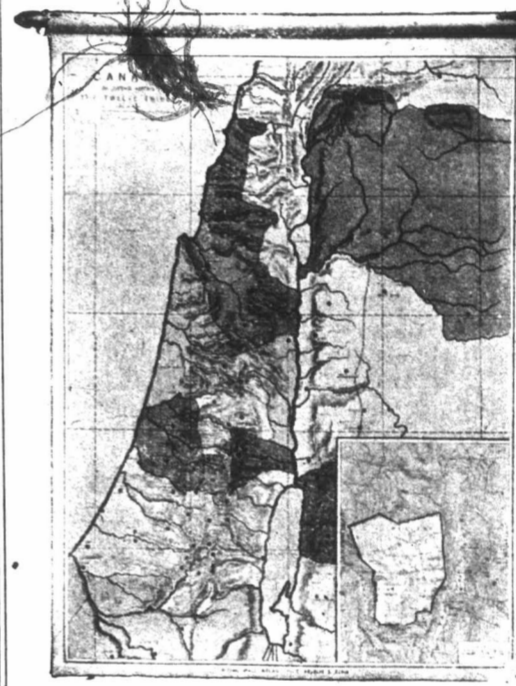
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Canadian Churchman

Thursday, October 7th, 1920

Man to Man

"THAT is the very last thing I would do," said a man who was urged to talk over a religious difficulty with his clergyman. And yet he was discussing the matter with a friend, who, presumably, was not able to give him such help as his Rector should. So the obstacle was not in his unwillingness to talk frankly.

Put a man in a pulpit and he will say anything to anybody. But some preachers when they come down seem to have neither the weight nor the will to say anything straight to a fellowman. They have not the knack of getting next to a man. That word "knack" is a poor one. It sounds as if getting next to a man was like running up on him when he wasn't looking. Observation leads rather to the conclusion that men appreciate the straight man-to-man approach. Any man who has a warm heart and enough imagination to put himself in the other fellow's place can get next to a man.

Why are some clergymen so painfully lacking when it comes to a personal word about the thing they are supposed to live for? They will talk about technical or organization matters of the church. But there is a diffidence in speaking of personal allegiance to the Master which is not well in a man to whom a cure of souls has been committed.

Contagion of conviction was the method by which Christianity first spread. The Apostles had a conviction that Jesus was the Christ, and they were bound to speak of it. They could not keep silence. Man to man was the way the fire spread. But before a man can be a centre of contagion he must have a conviction worth while.

Did you ever listen to an insurance man "cultivating a risk?" He knows his case perfectly. He goes again and again, takes no end of trouble. He can talk insurance any hour of the day or night. He can talk it forwards and backwards. He is convinced he has the best thing on earth to offer.

Is it fair to say that the Christian who has nothing to say about Christ and the Church has nothing worth saying? Isn't it true? You cannot keep quiet about anything you value, least of all about your discoveries. Listen to the enthusiastic pressing of remedies and prescriptions if you casually mention you have rheumatism or any other ize or itis that flesh is heir to. The eager communication comes from a sense of need met and relieved. It would be unkind to withhold such knowledge. If we had just as keen a sense of our spiritual needs and as complete a discovery of their satisfactions, we should have something to say about them, too. We are driven to the conclusion that in clergymen and laymen alike silence about Christ indicates an inadequate experience of Him.

The man-to-man method is an especial lack of our Church. We have been noted for a reserve that amounted to aloofness, as far as strangers are concerned. It is easier to break into a bank than into some Anglican Church circles. Such conditions show just so much territory surrendered to the Master, still in the cold shadow of self, away from the warm sunshine of the love of the Father. If ever our Church is to become the Church of the people, which is the spirit

its services breathe, then we must have more of the man-to-man method.

There is one organization among others which aims to develop this neglected faculty of speech and to cultivate the warmth of invitation. The Brotherhood of St. Andrew is reviving its work after the war. It is planning large things. Our Bishops are in sympathy with it. There is a service and stimulus it can render in every parish.

G. B. R. E. These initials have not the pleasant, sibilant sounds that trip off the tongue in M.S.C.C. and C.S.C.C., but they stand for something that is vital to the Church's existence. It is a trite saying that the children of to-day must carry the Church of tomorrow. It is a stupid thing for any church or parish to think that there is a more important work than that of the Sunday School. The General Board of Religious Education was created to have oversight of this and allied work.

A breath of criticism against the G.B.R.E. has been that it has not been much help to the local Sunday School, that its influence has been felt chiefly on Children's Day and in experimental Lessons Schemes. But it is to be remembered that local work must be done by local workers. The Board's task is to act as counsellor and guide, as the consulting physician or engineer, as the giver of inspiration and advice. If the Board does this, and puts expert opinion in the way of the local parishes, so far as the educational work is concerned, it has done its own and proper work.

The piffing ways in which some teachers try to "entertain" their classes is enough to make angels weep. The Bible and Prayer Book Lesson is given like a dose of medicine. That safely down, the attention can be turned to interesting subjects, such as the concert, the camp, the bun-feed, or perhaps the movies. Nothing knocks our Sunday School work more than poor teachers. It discounts the work of the conscientious, spiritually-minded teachers, who look on their half-hour as a privilege. The Board does its best to improve this condition by Teacher Examinations and Pupil Examinations each year.

The range of work planned by the G.B.R.E. is remarkable. Everything, from a Lantern Slide to a Magazine, a Kindergarten to a Theological College Course, has a place in its programme of activities. It had an ear in our Twelve Summer Schools, besides conducting Diocesan, Deanery and local conventions. The General Secretary, Rev. R. A. HILTZ, by his personality and ability, has made his Round Tables a determining feature at the Conventions. One of the Board's latest moves was the preparation and distribution of over 200,000 copies of excellent pamphlets on Home Religion.

The money for the Board comes from the whole Church. The Forward Movement contribution is not available for maintenance. It must be used for extension; \$15,000 to \$20,000 is needed as income for this year. The hearty support of clergy and laity is confidently expected on Children's Day.

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(Church of the Messiah, Toronto)

THE LAST CHAPTER OF THE REVELATION.

I HOPE my readers have not regretted our humble effort to catch some fresh glimpses of the glory of the Revelation. We have in no wise attempted a real study of the marvellous Book. My sole ambition has been to awaken fresh interest in the heavenly vision, and especially to show how true it is that "the testimony of Jesus is the very life-breath of prophecy." We may reverently sum up the message of the whole Bible in the Baptist's Cry—"Behold, the Lamb of God, which taketh away the sin of the world!" Let us now turn to the last chapter: "And he showed me a River of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb." We have here a vision of the Throne of the ever Blessed Three in One. We are so familiar with the figure of the Lamb as applied to Christ, that we almost forget that it is a symbol. Christ is not a Lamb, neither is the Holy Spirit a River; but Christ is as a Lamb, and the Holy Spirit is as a River of living water. The Spirit proceeds from the Father and the Son, as the River proceeds out of the Throne of God and of the Lamb. And how beautifully does Ezekiel tell us that "everything shall live, whithersoever the River cometh!" "If any man thirst," said our Lord in the days of His flesh, "let him come unto Me, and drink." The Spirit of Christ is the River of living water, sufficient to quench the soul-thirst of the whole weary world. All other pretended sources of supply are only as "cisterns, broken cisterns, which can hold no water." All heaven calls to the life-giving River. "The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: and whosoever will, let him take the water of life freely"—"without money and without price."

Three times over in this last chapter our Lord lays solemn emphasis upon the reality and nearness of His personal Return:—

In verse 7—"Behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book."

In verse 12—"Behold, I come quickly; and My reward is with Me, to render to each man according to his work."

In verse 20—"Yea, I come quickly."

Blessed indeed is the man whose deepest heart gives the answering cry—"Even so: Come, Lord Jesus."

Are we perplexed over the word "quickly"? In the heart sickness of hope deferred, do we even wonder if He is really coming at all? Let us "remember the years of the Right hand of the Most High." The Lord Jesus does not measure time as we do. He dwells in eternity. One day with Him is as a thousand years, and a thousand years as one day. In that surely coming hour, when we shall "see His Face," we shall all agree, with one heart and one soul, that He has come quickly. All His Own, on earth and in Paradise, are waiting for His personal Return as the signal for the glory of the Resurrection, and the Eternal Reunion with Him and with each other. It may be that some to whom I am writing will "see His Face" thus coming while they are yet alive, and will pass "in a moment, in the twinkling of an eye" into endless life and glory.

Declaration on Mixed Marriages

Rt. Rev. C. J. FARTHING, D.D.,
Lord Bishop of Montreal

DURING the past few months several marriages solemnized by the priests of our Anglican Church within the Province of Quebec have been declared null and void by the Ecclesiastical Courts of the Roman Church, because one of the parties to the marriage was a member of the Roman Church and the other was not. The Superior Court of the Province has given civil sanction to the decision of the Ecclesiastical Court, and have annulled the marriages. Where no reason or cause of annulment other than the Decree of the Ecclesiastical authority is assigned, the judgment of the civil Court thereon would appear to the ordinary man to be making the tribunal little other than the rubber stamp of the Ecclesiastical Court.

With all my heart I protest against this procedure as (1) a violation of the rights of the Anglican Church in this Province, (2) as a menace to the moral life of the nation, and (3) as an illegal act contrary to the laws of the Dominion of Canada as interpreted by the Supreme Court of Canada.

First. It is the violation of the rights of the Anglican Church. I believe as firmly as do the Bishops of the Roman Church in the sacramental character of marriage. Marriage has also its civil status and the Church cannot rightly ignore this in its discipline. It is contended that these mixed marriages performed by a *non-Roman* priest are contrary to the Canon Law of the Roman Church, and therefore that the Hierarchy of that Church is within its rights when it declares the marriage null and void *ab initio*.

I do not deny the right of the Roman Church to discipline its own members. I have nothing to do with any penances it may see fit to impose upon its own members, even to excommunication; but I do most emphatically deny its right to discipline members of the Anglican Church. Ecclesiastical discipline must be purely spiritual, and it must only affect the members of the Communion administering it. When the Roman Church annuls a marriage of one of its members to one of our members, its discipline affects us as much as it affects the Roman Church, and it also affects the civil status of both parties, and therefore, I contend, exceeds the limit of ecclesiastical discipline. It is not competent for the courts of the Roman Hierarchy to reflect upon the civil status of any citizen, even if he is a member of the Roman Church. When those courts give a decision reflecting upon the civil status of a member of the Anglican Church, they threaten the civil liberty not only of the Anglican Church, but also of every citizen of Canada. Further, I contend that when a member of the Anglican Church desires to marry a member of the Roman Church, it is just as competent for a priest of the Anglican Church to officiate as it is for a priest of the Roman Church.

Secondly. The annulment of these marriages is a menace to the moral life of the nation. Marriage is the foundation of our family and social life. The essence of marriage is consent, as is, I think, universally admitted. The State as a safeguard requires that this consent shall be attested before witnesses, and permits this witness to be attested before the priest of the Church. This enables the Church to preserve our Christian standard of marriage. Our bodies are holy as the temples of our God-given life and (for us Christians) as the temples of God's Holy Spirit. When a marriage is consummated the two have become one flesh. For the Church or for the Civil Court to declare such a union null, and to permit these persons to marry again, is a most serious blow to the sanctity of marriage and the human body. When there are children by such a marriage it is a greater outrage, because it makes these children illegitimate, and darkens

their whole lives. We have seen a marriage annulled in this Province which was contracted by two Roman Catholics before a Roman priest because the parties were grandchildren of first cousins and had not before marriage obtained a dispensation from the proper authority in the Roman Church. I understand that it was urged upon the applicant that he should apply for a dispensation, but this he refused, preferring the annulment of his marriage. This marriage would have been considered lawful had a dispensation been procured. Yet, though the parties had lived together as man and wife for years, this marriage was annulled and the woman became an adulteress. If the contracting of such a marriage was wrong in itself, then ten thousand dispensations will not make it right. We all know that in certain cases the Roman Church has acknowledged mixed marriages performed by a *non-Roman* priest. If in one case such a marriage is acknowledged, why not in another? Does it not degrade life when a woman who thought she was a wife is declared by her Church to be an adulteress? One would have thought that the shepherds of the flock would grant a dispensation of their own volition rather than put one of their members in such a position. Had a civil Divorce Court in one of our Provinces granted a divorce for the causes for which marriages have been annulled in this Province by our Ecclesiastical and Provincial Courts, the whole country would ring with the scandal thereof. We shall be told that this affects the Roman Church alone. Not so. What affects marriage affects the whole community; what undermines the sanctity of marriage threatens the stability of our homes and our social life. No marriage should be annulled except for the one cause of infidelity. For this we contend. We cannot, therefore, quietly acquiesce in the increasing number of annulments in this Province for causes which would hardly be effectual reasons for divorce in the laxest State of the American Union. This is not a question only for the Province of Quebec. We cannot live to ourselves. Those who stand for the highest morality in this Dominion and who desire to see the highest standards of family and social life maintained must see that these grave scandals cease.

Thirdly. The annulment of mixed marriages solemnized by a *non-Roman* priest is illegal. Some years ago there was an agitation upon this point, and the government of the Dominion acting for the people of Canada submitted the case of law to the Supreme Court of Canada presided over by Sir Charles Fitzpatrick with the result that the court unanimously decided that mixed marriages performed by a *non-Roman* authorized to keep the Register of Civil Status were lawful; and the court by three to one (Sir Charles Fitzpatrick did not give any judgment) also decided that the marriage of two Roman Catholics by a *non-Roman* authorized to keep the Register of civil status was lawful. Acting in good faith upon this judgment we have solemnized mixed marriages. What we cannot understand is how one judge sitting in the Superior Court of the Province can set aside the unanimous decision of the Supreme Court of Canada? In our innocence we thought that no Court but the Judicial Committee of the Privy Council could set aside the judgment of our Supreme Court. If any Superior Court judge can ignore the decision of the Supreme Court then there can be no legal security or finality in this Province.

It has been suggested that as the decision of the Supreme Court was in response to a request from the Dominion Government upon a general interpretation of the law, and not a decision in a specific case, therefore it lacks force. The Government represents all the people of Canada, and when all the people ask for and obtain a decision from the Supreme Court, it would seem to me to be of even greater moral force, and surely of equal legal force, than when one citizen asks for and obtains a decision.

It is a great regret to me to have to make this public protest and appeal. It has been my greatest effort to further peace and goodwill among all classes in this Province since coming here. Though the Supreme Court's decision permitted the marriage of two Roman Catholics by our clergy, I have instructed them not to

The Divided Garment

JESMOND DENE

MARCUS is not a man of words; he is deeply enthusiastic but not often articulately so, and when he came in the other day with the Lambeth Letter in his hand, he was stirred out of his habitual silence. "Wonderful! wonderful!" he said: "O we of little faith, in the smallness of our faith and hope. It is another of God's marvellous illustrations of the more abundantly above all we could ask or think. . . . Think of the world-wide character of the Conference, representing dioceses from the one sea to the other and from the flood unto the world's end—the great English-speaking world of the Empire and the United States; the great worlds of the East; the island centres, like Madagascar, Mauritius, Melanesia; the climates and conditions, from Arctic to Equatorial, from the densest multitudes to the most scattered settlements; peoples ranging from the lowest to the highest development—so many worlds of diverse experience. . . .

"Then the scope of thought and opinion represented there by leaders of the different schools and of the various extremes within our borders, yet all led by the Spirit to be of one mind. When I first read the Letter I could hardly believe it was unanimous, and however it has been or will be received generally, it must surely mark the beginning of a new era for ourselves. It would have been easy to be too rigid or too fluid, to protest too much, to include or exclude too much and that would have meant a majority statement with a minority dissenting from it, and we should not have advanced a step. . . .

"Look at the ideal—the vision which rises before us is of a Church genuinely Catholic, loyal to all the truth, gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of Faith and Order . . . shall be possessed in common and made serviceable to the whole Body of Christ. A vision of order, beauty, power, radiant, strong, persuasive. Can't you see it, too? they seem to say. 'Well then, won't you come along?' It is looking to the blessed company of all faithful people—to one communion and fellowship, to be realized through a rich diversity of life and devotion. . . .

"Remember, it is not thinking just of Protestant or Evangelical reunion, but of *Christian* reunion, an incomparably greater conception. People who think of 'Christian' and 'Protestant' as interchangeable terms—and some people practically do—(I once had considerable difficulty in persuading two good souls that a friend who belonged to the Greek Catholic Church was really a Christian)—well, they are naturally a little puzzled about the suggestions for recognition or authorization from the authorities of other communions. That is because they take too restricted a view and are thinking only of English-speaking or Protestant reunion. But 'the blessed company of all faithful people'—that's the vision!

"Then the spirit of it. One has sometimes had moments of realizing that we should never advance as long as we cling to that superior at-

solemnize such marriages, and have positively refused to make any concessions in this direction even when offered a large sum of money to do so. I was unwilling to do anything to cause friction between ourselves and our Roman Catholic brethren. This desire is still dominant, but I dare not permit our lawful marriages to be annulled, as this is a direct attack upon our civil and religious liberties. I, therefore, appeal to all who wish to preserve the sanctity of marriage, the sacredness of the human body, and equal religious privileges and rights, to unite with us in preserving the civil status of those who are married according to law.

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Can any good thing come out of Nazareth? Schism, for instance, means a cutting asunder, and one so often forgets that if a living thing is cut in two, or if a part is cut away, both parts may be injured. The essential life may remain; there may not be a mortal wound, but yet the life will be weakened, the usefulness impaired. There is a loss, not only to the part that has been cut or has cut itself away, but to the main body too. If your coat has lost its sleeves, you'll be cold, even though the coat in a sense still fulfills its purpose of keeping you warm. And with the old historic divisions among us Christians, it seems to me that the main body suffered real loss by the cutting away of groups. The groups that cut themselves away suffered of course. We have realized that fully, but we have not always realized that the main part suffered loss too—loss of fervour, flexibility, freedom, wholeness—and more, that the Body of Christ itself has been weakened.

“May not this be part of our Blessed Lord’s meaning that they may be *perfect in one*. It suggests perfection as attainable through unity and not without it. I feel this personally very deeply; I have learned so much from friendships with members of other communions, and from such a book as the *Récit d'une Soeur*, and others. Suspicion and bitterness don’t thrive in a friendly atmosphere, and they develop largely because people do not know each other, and have no little friendly side-lights in which to begin their inter-pretations. Father Kelly, I think, says ‘he is schismatic who makes schisms and will not help to end them, and that we are all in schism in a sense because we are all cut off from each other.’ Schism is really the spirit which makes you want to be apart and superior, and it cannot flourish in the sunlight of friendliness. My own experiences have led me to see that we can’t be perfect unless we are one in some real sense—mind you, I don’t say unless we are all alike—and that we each and all have something which is essential to the others and to the world. . . . How wonderful, then, is this corporate expression of sorrow for our share in the divisions and the guilt of them. We have always been very ready to confess other people’s share and to acknowledge other people’s guilt, but I cannot recall any example like this of a corporate expression of penitence on the part of a great Church through its leaders. And it must all begin in penitence, for our own bitterness, and coldness, and stiffness, and superiority and all that has helped to drive people out and to keep them out; and because the sins of the group—Church, nation, or whatever it is—are the sum of individual sins, we must follow our Fathers in God by making our own their act of penitence, and repenting of our personal share in it all.

“It recalls some of one’s mountaineering experiences. You’ll be in some little village in a valley, and you can imagine living there and not realizing anything but the strip between you and your people, your fields, your chalets, your sheep and goats—your bit of reality, the most precious thing on earth. Then as you climb you see the unfolding of the landscape; the other villages on the far side of your hill; the lovely distances; the beautiful variety of mountain and valley, bare hillside and woodland, lakes, rills and waterfalls; the gradual widening of the horizon; the opening sky, and at last the glorious range of snow. Your valley is still there, just as real, dearer than ever now that you can relate it to the rest of the world. But yet all things in a sense have become new because you have seen them all from a new point of view. The Lambeth Letter has done something like that for us, I think. It has lifted us up into a high mountain, and we can make a fresh start because of the vision we have seen there. . . .

“Thinking of it all, I was greatly struck the other morning with the Lesson in 2nd Corinthians about the reconciling power, and was thinking how we stop short in applying the idea. *It is in the blood of the Cross that Christ reconciles us to the Father—makes Atonement.* But is there not also to be reconciling of men with each other, as part of the grace of reconciliation which comes through the blood of the Cross. We have each our personal ministry of reconciliation, I think, and we receive the special grace for it

The Follow-Up Campaign
A CALL TO MEN
Rev. DYSON HAGUE, D.D., Toronto

NO Churchman to-day in Canada can fail to recognize the fact that a very great stirring of the dry bones has come upon the Church in Canada. No Churchman to-day in Canada can fail to recognize the fact that the Spirit of the Lord is moving in and through the minds and the hearts of a larger number of men and women in our Church than ever before. A sign of no little significance is that in many dioceses of to-day a most aggressive effort is on foot to draft the men of the parish through association and combination for the filling up of the Church with men and making the Church a stronger factor than it ever has been in the religious life of the village, town and city.

The writer holds in his hand, as he writes, two little cards of a most striking character. They are a call to Church of England men in Canada. The first is entitled “A Church Attendance Campaign, and its pledge is the increase at the Morning and Evening Services in the Church by 50 per cent.” It is to be distributed by the thousands to the clergy, and it contains a little slip attached with the significant words, “*This is to Remind Me* that I have promised to be present at Church, unless unavoidably prevented, on Sunday morning (or evening), November 7, 14, 21, 28, and will try to bring a friend with me.” Now, let the reader try and imagine, if he will, what this would mean to the Church of England in Canada if every man in the Dominion in our beloved Church were just for one month to put a thing like that into practical operation. Why, the faithful spinsters and good old women and time-honoured Church-goers that have constituted the little reliable corporal’s guard in a hundred-and-one parishes would be so startled by the in-coming of this body of new Church-goers that they would hardly know what to think or say! Where would they put them? Would there be room for them?

The other card is a little card written by an earnest Toronto layman, entitled, “Why I Should Attend the Services of the Church.” It apparently is intended to be put into the hands of indifferent or non-Church-going men, and it goes on to say that as an encouragement for his help and spiritual strength, the man who receives this card should attend the Church, and if the Church is not everything he would like it to be, the manly thing is to try and strengthen it if it is weak and rectify anything that is wrong.

The business world of to-day is conspicuous for one notable feature, and that is the feature of advertisement. Now, no sane Churchman would advocate anything like illegitimate or sensational advertising, but in these days when the world, the flesh and the Devil are rampant, and a dozen things in the broad way that leadeth to destruction enlist the ear and attract the eye of boys and girls and men and women, surely

the children of God must awake to see that they must do more for the King and His Kingdom, and call the attention in every possible way of the careless and the indifferent to the priceless goods that are offered without money and without price in the Church of God.

It is this curse of selfishness that is paralyzing our Churchmen, and laying the dead hand upon our Church. One hundred, five hundred, one thousand Churchpeople congregate on a Sunday, say a prayer, sing a hymn, repeat a Creed, hear a sermon, and apparently go on their way as a man beholding his natural face in the glass, quite satisfied with their appearance. And outside sweeps the great stream of Christless indifference! There it sweeps on, and we seem to heed it not. Myriads of baptized Churchmen, who in days gone by vowed threefold vows of consecration, are now more eager to go for an auto ride or a week-end of pleasure than they are to the House of God. And those who have been in Church say no word, breath no prayer, plan no plan, to get them back to grace and life! Surely every absentee from a Church service should be, not to the parson only, but to the people, an item of anxiety. It is not until the men and the women alike are awakened to the great need of filling the Church and making men feel that the great thing in life is to seek first the Kingdom of God and His righteousness that the Church will begin to fulfil its place as God’s Headquarters for the extension of His Kingdom in every place where it is put.

The writer feels that a noble Challenge that has come to the men of the Church of England in Canada to follow up the Forward Movement by the work of personal prayer and men is winning. The revival of the Brotherhood of St. Andrew is one of the most unique opportunities of the hour, and it is the duty of every clergyman as far as possible to start at once the new basis and the latest programme of this most efficient Church organization. It is broad and practical, and should appeal to all. But if for local or other causes the clergyman is not able to take up this programme in all its details, the Church of England in Canada stands indebted to it for the suggestion and inspiration that comes to it from this great work. The manhood of Anglianism in Canada may well catch the inspiration of its suggestions and at once get down to work, organized or unorganized—the work of personal prayer for the indifferent, inviting and enlisting, making our lives touch the lives of others, and above all of the acceptance of the great ideal of the world for Christ. And this is to mean not some great theoretic and impractical vision, but a downright honest endeavour to get hold of some irreverent, indifferent and Christless life and bring it in.

One word in conclusion. It is said of a Churchman who is supposed to have been historically the greatest Churchman that England produced, that while he taught Christ and what the Apostles taught, that first of all he followed it himself. That is true to-day. Before we get another, I must come myself to the Lord. It was when St. Andrew beheld the Lamb of God that taketh away the sins of the world and followed Christ, that he went out to seek his brother. Drawn to Christ by the Cross, we draw others to Him.

“Many causes and persons have helped to make possible this new start, under the guidance of the Holy Spirit, and I have thought much of friends in Paradise who on earth were so full of prayer and of loving humility that they were centres of unity in their measure, and helped in their measure to prepare the way. Surely they share our thankfulness; surely they are helping us in the task to which our Bishops call us, of deepening our sorrow for the condition of broken fellowship so contrary to God’s will, of seeing the great vision of a reunited Church, and of setting out on ‘this adventure of goodwill and faith—this new discovery of the creative resources of God’ Who alone maketh men to be of one mind in His household, the Church.”

in the Holy Communion which in one aspect is the Sacrament of fellowship. . . . Then too, in our prayer for the ‘good estate of the Catholic Church,’ the thought is of ‘the visible outward united society, holding one faith, having its recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God.’ It is to draw all Christians into one faith, order and fellowship. This is not yet, but it is designed to bear such convincing witness that it will come to be the blessed company of all faithful people; and this united body will be God’s instrument for making His ways known upon earth, His saving health among all nations—for building the Kingdom of God on earth.

Australian Letters

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

IV.

SAMOA.

Dear Mr. Editor:—

Soon after the mountains of Hawaii had faded away astern, I got my first really good view of the Southern Cross. One of the wonders which awaits the traveller to the south is the gradual unfolding night after night of new stars in a new heaven. I knew that I should see something worth while. I was aware that, hidden beneath the southern horizon which so tantalizingly blocks our view in northern latitudes, all unseen by us, were shining Canopus—the second brightest star in the sky; Alpha Centauri—the third brightest and the nearest of the fixed stars to the earth; the richest part of the Milky Way; the most crowded star-clusters, and the unique "Clouds of Magellan." But in spite of this I was unprepared for the glory that was to be revealed. Night after night the southern stars rose higher, till the eye beheld a great reach of sky, bordering the course of the Milky Way, studded "with patines of bright gold," as Shakespeare never saw them. From Sagittarius across the region of the Cross to Canis Major the starry hosts were marshalled in thronging masses, such as a lover of the heavens could never forget. This was the naked-eye view. Not less rememberable was the sight of the greatest globular star-cluster in the sky, that of Omega Centauri, seen later, by the kindness of the authorities of Sydney Observatory, through their twelve-inch telescope, when the whole field of view showed one countless mass of glistening points.

Just a week after leaving Honolulu we sighted Tutuila, the American island of the Samoan group. A quiet coloured ocean sunrise was flushing the eastern sky as we skirted that wonderful shore. The great Pacific rollers flinging themselves in foam upon the sandy beach or rocky headlands; and above them the mountains rose heavenward some one or two thousand feet, clothed from base to summit in an unbroken and tangled mantle of tropical vegetation. The crest of the hills stood out, billowing into striking shapes, and silhouetted against the sky. One remarkable mass, known as the Rain-Maker, looked like a colossal and dented steel helmet of the more rounded German type.

Soon we had turned, and were steaming through a narrow entrance into a bay that lay in the heart of the mountains—a sort of miniature and tropical Norwegian fjord. Round the shore you would discern native houses among the trees, with an occasional modern building and one or two small churches. As the ship drew in to the wharf we found ourselves opposite the American settlement. Modern bungalows lined the shore, while the huge triple towers of a powerful wireless station impressed the eye to the right. It is this installation, together with that at San Francisco, which supplies the steamers with their regular morning paper, the Federal Radio News, all across the Pacific from America to Australia. Along the one road which fringed the bay the excitement of our arrival was collecting a crowd. Men could be seen walking or riding round on bicycles.

In these troublous times one question thrills the passengers of every steamer which calls at this port of Pango Pango—"Shall we be permitted to land?" This island is one of the few in the world which so far has escaped the dreaded influenza, and, as the authorities fear its introduction, the quarantine is very strict. You may meet with a categorical and unconditional refusal, or a more tolerant spirit may be abroad. If the latter, then the passengers are lined up on deck, while an officer passes along with a sheaf of clinical thermometers. One is placed in the mouth of each passenger. Not only the ladies, but even the children "smoke"; while

many a joke is passed round as to the particular brand of "cigarette." Needless to say, the spectacle is infinitely comic, but dire are the results to an individual where a "temperature" is discovered. If all are normal, all may go ashore.

As a matter of fact the boon of a permission to land is not as great as you would think. You are not allowed to move beyond the one road, and you can see almost as much through glasses from the ship's deck. Native policemen in red turbans strut about the wharf and look imposing, while swarthy forms unload the cargo. A line of men and women and girls, with native curios to sell, draw as near to the sacred precincts as they dare. You may buy coconuts, or baskets, or strings of beads, or strange Samoan cloths made of the bark of a tree or ornamented clubs. Then the native police band comes down and plays beside the ship, which soon again puts out to sea. In a few minutes we have cleared the harbour, and looking astern see the blue Pacific breaking over the coral reef into the emerald waters of the lagoon.

And what was the religion of those Samoans? you ask. They were all Christians. Every Polynesian now is. And the Samoan Church is not only Christian, it is missionary, and holds an honour roll of a score of names belonging to men who have laid down their lives for the Gospel. It was my good fortune later to meet the Rev. J. W. Sibree, of Apia, and his wife—the head of the work of the London Missionary Society in the islands. He was carrying on the work begun nearly a hundred years ago by John Williams. I also travelled with the Roman Catholic Bishop of Samoa. He was the first Roman Catholic Bishop whom I had ever had the opportunity of knowing as a friend, and I cultivated his friendship. If some old Inquisitor had risen from the grave, and seen him seated between Mr. Sibree and myself in friendly conversation, he would have wondered if his eyes told him true. Perhaps all I need say is that, though as an Anglican I could not subscribe to every tenet of the Bishop, yet I was struck with unfeigned admiration for his humility and his kindness and his deep love for Jesus Christ. I couldn't help feeling, Mr. Editor, that after all that was what mattered most.

And as for my Congregational friend, I admire him first as a man of wide vision. He realized that he had a harder task than that of mere evangelism—the training of the native Church, so recently won from heathenism, in the ethics of the Master. Nor did he disdain the social side of the missionary's work. He reminded me that John Williams himself had introduced the Cavendish Banana, now the staple food of the islands. But I admired him in the second place and more for his quiet heroism. Again and again he had braved the perils of the sea, often with his wife, in an open boat, as he passed on his work from church to church. He had more than once been, like St. Paul, wrecked. For nearly twenty years he had run the risk of contracting the local disease of elephantiasis; while his face, like that of a Savonarola, bore the trace, in its emaciation, of long tropical service. I felt that before the man broke, his Society at home should move him to a healthier sphere. Of course he wanted to go on in Samoa. All missionaries do. But the question I should like to raise is this—"What is the duty of the Home Church to the men who, in the firing line, have borne the burden and heat of the day?"

Once, in conversation with Mrs. Sibree, I had remarked that I had heard the Southern Cross called "The Missionary's Constellation." She answered, "It is the Missionary's Consolation." Yes, the Cross is not only their message; it is the secret of their endurance and of their quiet heroism.

Yours truly,

VIATOR AUSTRALIS.

Cicero asserts that the noises of earth prevent men from hearing the harmony of the stars, as they roll through the ether. In the same way the tumult of the century and the bustle of life render the soul deaf to the mysterious voices which summon him on high.—JOSEPH ROUX.

Around the World

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

Serious Famine in China.

CABLE advice from our Mission in Honan confirms earlier newspaper reports of serious famine conditions in China, extending over a large area through the middle Northern Provinces. Conservative statements indicate that the famine is the worst in 70 years. Similar despatches have reached the Canadian Presbyterian Board whose work lies also in the Province of Honan, North of the Yellow River. At a recent meeting of the Executive of the M.S.C.C., a committee was appointed to confer with representatives of the Presbyterian Board with a view to taking joint relief measures.

(Later.) Cable despatches from Peking received as this article goes to press give the following further details: "A representative who investigated the famine conditions in Chihli, Shansi, Honan and Shantung Provinces found that from one-third to two-thirds of the population in the visited districts were living on leaves, chaff and cotton seed waste, the year's crop running from nothing to one-third at best, after the frost begins and the leaves and weeds are finished leaving half of the population literally foodless. Ten per cent. of the population has already migrated, the majority are destined to die. The populations of the worst districts are living on the proceeds of the sale of clothing, hence huge numbers will die from the cold. Thousands are already dead of cholera, due to malnutrition. A magistrate in a typical Chihli famine district, of 390,000 inhabitants, states that two-thirds of the families are destined to starve after December 1st. Many are selling their children, principally girls and there are many suicides, otherwise there is general fatalistic resignation. An International Relief Commission is being organized in Peking, including representatives of United States, England, France, Italy, Japan and China."

Bishop Lewis of the Methodist Episcopal Church on his return from Peking from a visitation of the famine areas has cabled the following message to his Board in the United States: "Thirty million people suffering. One thousand deaths daily. Conditions growing worse."

Forward Movement in Korea.

A Forward Movement has been organized by Christians in Korea with a three-year programme. This includes in the first year nine lines of advance. Among these are family prayers, increase in Church attendance, larger subscription lists for the Church newspaper, and increased gifts for Foreign Missions and clergy's salaries.

Japanese Aborigines.

The Ainu are a remnant of a primitive people who at one time occupied the whole of Japan, but were gradually driven out by the advancing Mongolians. They are ethnologically related to the Russian peasants, whom they resemble and some are of the really Tolstoi type. The C.M.S. has been working among them for forty-two years and thousands of their number have been baptized. They have the New Testament, Prayer Book, Hymn Book, Grammar and Dictionary in their own language for which they are indebted to the Missionaries.

Chinese Support Christian Work.

The Han-Yeh Colliery Company in China devotes a proportion of its proceeds to the education of the miners' children. Suitable buildings have been provided for boys' and girls' schools, and an offer has recently been made to place all this work under the supervision of the Anglican Missionary Society, the mining company to be responsible for all expenses not covered by tuition fees, in short, the Chinese will supply the funds if the Missionary Society will supply the workers.

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The Brotherhood of St. Andrew

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



President
JAMES A. CATTO

General Secretary - WALTER BURD, D.C.M.
35 YONGE STREET ARCADE
TORONTO



To Our Older Members

THE past six years have indeed been a testing time of those qualities which are considered necessary attributes of the man who undertakes the Brotherhood pledges of Prayer and Service, namely: conviction, courage, perseverance and patience. During the central portion of that period many had come to regard the Brotherhood as dying, or dead, something which would soon exist only as a memory of the past.

The Executive Committee, however, under the leadership of Mr. Evelyn Macrae, never lost faith in the Brotherhood. Convinced that its object is a worthy one, that its methods were sincerely applied are necessarily effective, and animated by a love for and a belief in that which has become part and parcel of their lives, they have clung to the principle of Prayer and Service for men as a means to draw them closer to Christ through His Church.

This staunch adherence of the older Brotherhood men, left at home whilst the younger members were overseas "on service," has borne fruit. The Church throughout Canada, realizing that personal prayer and service are the most potent influences we can exercise to draw men into "the fellowship," has issued to the Brotherhood a call such as we have not received since its early days.

The Primate of All Canada in a most stirring message, our Bishops, our clergy and many earnest laymen have joined in calling us to push vigorously our reorganization, and the Continuation Committee of the Anglican Forward Movement and the Executive Committee of the General Board of Religious Education have pledged their support. What shall be the response?

That the Brotherhood will answer the call in no uncertain manner is evidenced by the work already undertaken. In view of the inauguration of an Associate Membership and the change in the Rule of Service it is certain that we shall have a goodly influx of new members. These will need the guidance of experienced Brotherhood men if the mistakes of the past are to be avoided, and, above all, their guidance in the work to be undertaken.

We, therefore, appeal most earnestly to the "old guard" to rally to the colours, not simply that they may assist in rebuilding an organization, but rather that they may serve for Christ and His Church, and guide others in their desire and their efforts to do likewise.

For the Executive Committee,
JAMES A. CATTO,
President.

A New Departure

THE *Canadian Churchman* is now the official organ of the reorganized Brotherhood of St. Andrew, and it is expected that every member of the Brotherhood will be a subscriber. It is essential that all men should know what their Church is doing, and Brotherhood men especially ought to be in touch with the sources of inspiration and education which are found in a Church journal.

The first issue of each month will contain a full page of Brotherhood news, and there will be a column space in each other issue. Notes on Brotherhood work and articles of interest, etc., should be sent to the Brotherhood office.

All new subscriptions for the *Canadian Churchman* from Brotherhood men should be sent to the Treasurer, Brotherhood of St. Andrew, 33 Yonge St. Arcade, Toronto.

Message from the Primate

FEW things in our Canadian Church have been more gratifying to me than the prospect and the evident indications of a renewed interest in the work of the Brotherhood of St. Andrew.

During the war, in common with many other useful agencies, this important organization had to be held in suspended animation. Its return to vigorous life is heartily welcomed, I am sure, by all who are interested in the Church.

At the recent Lambeth Conference the expressions "A fresh start," "A new outlook," "A new vision," "A new endeavour," were often used. If we were to ask why such expressions were thus called forth from the lips and hearts of earnest men, the answer is this:

The world in its bewildering trouble needs Christianity more than it has ever done before, and, what is more, the sanest thought of the world realizes that. As the Archbishop of Canterbury put it at the opening of the Conference—"Half to their surprise the philosopher and the reformer are beyond doubt awaking, or reverting to the discovery that the Old Christian Faith gives the clue to life's deepest mysteries, that the Old World Christian basis gives the soundest and most rational standard for ethical and social betterment. And so, if any ask what we Bishops are met for, after so much travel and with so much circumstance to-day, we assert our firm belief that the Message God has entrusted to us is needed more now, perhaps, than ever before in a world which is waiting half consciously for its fuller and most thoughtful utterance."

Organized Religion, therefore, representing Christianity, is challenged to meet this clamant need. If it is to respond effectively, it must renew its strength, gird itself and SERVE. One of the most promising spheres for that service rests with the Brotherhood of St. Andrew.

The recent Forward Movement in the Church which God so signally blessed brought out one supremely significant fact, namely, what the laymen of the Church can do when they address themselves whole-heartedly to a task, and here, to my mind, is just where the Brotherhood has a most inviting avenue for its "fresh start."

Let its members everywhere throughout the Church grip hold of the machinery of the Laymen's Department of the A.F.M. while it is still set up, and not allow it either to be discarded or to rust from disuse. Let them divert it into permanent channels of activity for God and for good—channels of prayer and of service. In warmly commending the work of the Brotherhood, permit me to place this sphere of activity before it.

Upon our younger men I would especially lay this obligation. A young man, and he the heir apparent to the throne of the greatest Empire upon earth, has been going about the world for many months past, encompassing sea and land, and expending his energies strenuously, for what purpose? Simply that he may fit himself to SERVE—serve his nation and serve his God.

Let it be the noblest aspiration of Brotherhood men "to go and do likewise" for their Church and for their Heavenly King.

S. P. Rupert's Land,

Primate.

The Church Attendance Campaign

A Corporate Effort For November

THERE is still time for every parish to take part in this work of following up the Forward Movement. The following points from the C.A.C. Leaflet are sufficient to make a start.

METHOD—Make individual and corporate prayer the foundation. Commence actual organization three or four weeks before Campaign, calling such meetings as are necessary for thorough work.

1. Call together the Brotherhood Chapter, A.F.M. Committee, and all other men who will help and explain the proposal. Give each a copy of this leaflet.

2. Decide whether campaign shall be for Morning or Evening service, or both.

3. Decide on objective. Aim at a definite number. A fifty per cent. increase in the attendance should be the minimum aimed at.

4. Obtain invitation cards from the Brotherhood office or else have them printed locally.

5. Divide Parish into districts and allot names to each man.

6. Send a deputation to speak to the Sunday School, A.Y.P.A., W.A., etc., to explain scheme and get their co-operation. Get them to take invitation cards.

7. Take a careful count of attendance a month before the campaign, and of course during the campaign. It has been found useful to mail cards each week during the campaign, reporting progress to all who have signed Pledges.

8. Launch campaign the Monday previous to the first Sunday. The Committee should then meet each Monday during the campaign for corporate prayer, to report progress and to enlarge plans.

THE RECTOR'S PART.

1. Announce the objective and date of campaign two Sundays ahead.

2. Be present at men's meetings and give them every encouragement.

3. Make the service especially bright and attractive. Some Rectors have used a printed leaflet for the benefit of strangers.

4. The sermon should be such as will make the visitor realize his need of regular attendance.

RESULTS—(a) To the congregation: Experience has shown that although there is generally a falling off after the campaign, yet the permanent increase is considerable.

(b) To the canvassers: A greater consecration and a greater development of power in each worker. No one can earnestly pray and work for others without receiving blessing himself.

Big Brother Movement

AT the last Synod of the Diocese of Toronto, the Brotherhood was requested to take over the matter of providing more Anglican Big Brothers. This they have done, and up to date, with the co-operation of the clergy, have provided for all the needs. During the last two months, nineteen Anglican boys have been placed under the care of Big Brothers.

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in Canada

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LONDON, ENG.

Subscription Rates

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

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LETTERS TO THE EDITOR

CLERICAL EXCHANGES

Sir,—It is very difficult to come across the men who are available for special services, particularly Harvest and Anniversary Services. And one writes many fruitless letters year after year upon the subject. I have often wondered if it would not be possible to arrange in the pages of the *Canadian Churchman* a "Register column—it might at times amount to next to nothing, and at other times contain a considerable number of names—say, of men ready to undertake at certain stated times exchanges, so as to allow clergy to get away for holidays. Or again, among the list might be those prepared to go out to preach in parishes on special occasions, anniversaries, harvest thanksgiving, etc. I believe such a column (or part of one) might be found extremely useful. Sometimes clergy are staying in Toronto and are glad to get the opportunity free of expense to themselves of visiting other parishes.

James E. Fenning.

Sept. 24, 1920.

THE MARRIAGE QUESTION.

Sir,—We are all united, of course, in a solemn protest against some of the claims of the Roman Catholic Church in regard to this matter. But in your issue of September 30th you speak of a marriage between a Chinaman—a follower of Confucius—and a young Christian woman, the marriage having been performed by a Protestant minister. This was a position which, to a clergyman of the Anglican Church, should be impossible, if he were expected to use our authorized form, which presupposes the contracting parties to be Christians. How on earth could a non-Christian Chinaman make this solemn contract, "In the Name of the Father, and of the Son, and of the Holy Ghost?"

Simple, civil, non-Christian forms should be used in such cases if the clergy are to retain a monopoly of marrying, otherwise such marriages should take place before a civil official. Some two years ago a groom who came to be married by me said he was not baptized, and did not look upon himself as a Christian. I asked him, Could he use the prescribed form of vow in the service? It ended in the man acknowledging Christ and going down to the font from the Lord's Table and being baptized before his marriage, which immediately followed. In these matters our best policy is the naked truth and abso-

lute honesty as against the outrageous claims of the Roman Church.
Wm. Bevan.
Niagara Falls, Ont.

W.A. STUDY SCHEME

Sir,—As the W.A. officer who is responsible for issuing the Scheme for Mission Study, which has met with such severe criticism in "Churchwoman's" column, may I be permitted to draw attention to one or two points. 1st. That the scheme is only a suggestion. 2nd. That it is made up of two distinct sets of studies and questions, one of which is based on "New Life Currents in China" and the other on the little pamphlet by the Bishop of Honan called "Our Work in China," and it is expressly stated that the latter is recommended for the use of branches who wish for something less difficult. 3rd. That courses for the use of "the simplest minds in the W.A." are already provided for by the Junior Department, and, therefore, these are arranged for the use of those of our members who desire a more advanced course. 4th. I hope that "the ordinary everyday busy-woman" will not be too "dizzy" to observe that two of those eight pages referred to are given to the Devotional Readings for the year, and have nothing whatever to do with the Study Scheme, which occupies only six pages. It has been the custom to use the September Leaflet in this way for several years past, as it has proved to be not only a convenience but a saving in many ways to the Diocesan Secretaries.

The "ordinary everyday busy-woman" is generally very practical, and if she will take time to read over carefully the ten or eleven questions in each course, she will find that they lead to very practical reasons for our missionary efforts in China. 5th. As an "outsider," the critic may not know that the second duty of the member of the W.A. is "to diffuse missionary intelligence." This she can only do by becoming familiar with all that concerns our missions in Canada and overseas, and this scheme suggests how she may gain some of that knowledge, by rendering the service of her mind to God.

In conclusion, may I say that it is too soon to speak of the success of this study scheme; it goes out with the prayer that God the Holy Spirit may use it in spite of its many imperfections, for the advancement of His glory.

Mary E. Minty,
Sec.-Treas. Literature Dept.

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The Rev. Rector of N.H.C., has 1 Christ Church

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All Over the Dominion

The Rev. T. G. Des Barres, lately Rector of North Spanish and Sydney, N.C., has been appointed Vicar of Christ Church, Bengoe, Herts.

Many Harvest Thanksgiving services were held in the various churches in Hamilton on September 26th.

At the Thanksgiving Services last Sunday at St. Peter's, Toronto, the collections amounted to nearly \$900. Prof. McIntyre and the Rector, Rev. Fred. Wilkinson, were the preachers.

The Rev. D. H. Loweth, Curate of Trinity Church, St. John, N.B., has accepted the curacy of St. John's, Providence, R.I. He will leave about the end of October. He has taken a very active interest in Boy Scout and Girl Guides' work.

The Bishop of Toronto is to dedicate in St. Alban's Cathedral, Toronto, a Litany Desk on the morning of October 10th, which has been presented to the Cathedral as a memorial to the late Lieutenant James Pomeroy Cavers, who lost his life in the war.

Harvest Thanksgiving services were held in the Church of the Holy Trinity, Toronto, on October 3rd. The Rector, Rev. L. R. Sherman, preached in the morning, and the Rev. J. S. Broughall, Rector of Grace Church-upon-the-Hill, Toronto, in the evening.

On September 20th the congregation of All Saints', Bedford, N.S., welcomed their new Rector and his wife, the Rev. L. R. and Mrs. Bent, formerly of Musquodoboit Harbour. Mr. F. H. Storey presided and Mr. C. M. Crooks made the formal address of welcome.

Rev. Dr. O'Meara, of Wycliffe College, Toronto, was the preacher at St. Peter's, Hamilton, at a special service to young men on September 26th. His text were the words of the Psalmist: "There go the ships." September 26th was "Rally Day," and Dr. O'Meara was the special preacher at all of the services.

An interesting event took place recently at the See House, when the Bishop of Toronto was presented by the sidesmen of St. Alban's Cathedral with a beautifully illuminated address of welcome on his return to Toronto after attending the Lambeth Conference in London, England. Mrs. Sweeney was the recipient of an exquisite bouquet of Russell roses.

On September 28th lightning struck the tower of Christ Church, Cataraqui, knocking off one of the pinnacles, throwing the heavy stones to the roof through which they crashed into the church. One of the pillars below was split, but this was the extent of the damage. The bolt evidently passed down the tower outside, as it did not start any fire.

The new church of St. Michael and All Angels, Winnipeg, is to be opened on All Saints' Day (November 1st). The new church is fast nearing completion and very little still remains to be done. In addition to the church building, there is a smaller chapel, which will be used for week-night services. It is planned to use the old church building for a Sunday School and parish room.

St. George's, Hamilton, observed September 26th as Rally Day. The Rev. Godfrey Wreyford was the special preacher. The special feature of the day was the Sunday School rally, for children and their parents, in the afternoon. The school room was taxed to capacity, and everyone present spent a profitable afternoon

as well as an enjoyable one. The speaker was Capt. Dr. John Howitt. He spoke to the children on Palestine, and added interest to his remarks by showing several beautiful slides of the Holy Land.

The annual conference of Archdeacons and Rural Deans for the diocese of Toronto, was held in the Synod Office on Wednesday, September 22nd. The Archdeacons and Rural Deans, and the Bishop's Chaplain, Rev. Canon Dixon, were the guests of the Bishop and Mrs. Sweeney at a luncheon at the St. Charles Hotel, at the close of which the conference was resumed. The chief business considered was in relation to the missionary campaign for the diocese; and the programme for the continuation of the Forward Movement and rearrangement of the rural deaneries of the diocese.

The old historic church, Trinity East, Toronto, has always been known as having the building decorated for the different feasts throughout the year, second to none in the city. On October 3rd, the annual harvest thanksgiving services were held, as well as it being their 77th anniversary, and the decorations surpassed anything yet attempted. Grain, artistically arranged, surrounded the whole building, and fruit, flowers and vegetables were in abundance, while all the flags of Great Britain and the Allies were on the walls, showing the loyalty of the people, who sent their hundreds to the war, 70 of whom never returned. The Rector, Rev. Canon Dixon, who has been away for several months on sick-leave, occupied the pulpit both morning and evening, confining himself to the subject of thanksgiving. The congregation gave a welcome on October 4th to the Rector.

Interest will be evinced by Churchmen throughout Canada, and particularly in the diocese of Montreal, in the recent announcement that Mr. H. B. Mackenzie, a member of the Synod and of the Finance Committee of the diocese, has been appointed general manager of the Royal Trust Co. His many friends, in wishing him every success, will be gratified to realize that his new appointment will not deprive the diocese of his valuable services. Mr. Mackenzie has been an assistant general manager of the Bank of Montreal since 1918, when the Bank of British North America, of which he was general manager, was amalgamated with the Bank of Montreal. He is a son of the late Archdeacon Mackenzie, D.C.L., for nearly forty years Rector of Grace Church, Brantford, and widely known to Churchmen throughout Canada. Mr. A. E. Holt, the retiring manager of the trust company, who becomes a director, and Messrs. R. MacCulloch and R. P. Jellett, the assistant managers, are also prominent in Church circles, all being members of the Finance Committee of Christ Church Cathedral, Montreal.

RECENT APPOINTMENT.

Loweth, Rev. D. H., Curate of Trinity Church, St. John, N.B., to be Curate of St. John's, Providence, R.I. (Diocese of Rhode Island, U.S.A.)

DEATH

HUDSON—On September 28 h, 1920, at her late residence, 232 Crawford St., Toronto, Annie Hudson, wife of William H. Lake and mother of the Rev. E. E. Lake of Rothsay, Ont., in her 84th year.

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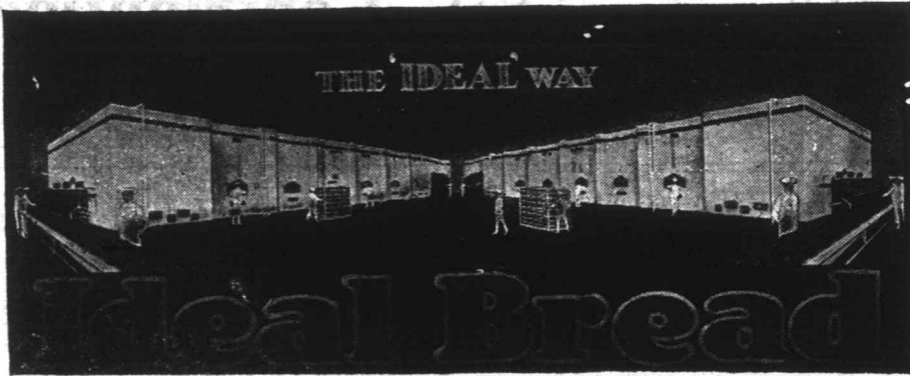
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Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	-----	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	-----	.61 gr.

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

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ANNOUNCEMENT REGARDING DISTRIBUTION OF PRAYER CYCLE AND BULLETIN No. 2, ANGLICAN FORWARD MOVEMENT.

At a recent meeting of the Continuation Committee of the Anglican Forward Movement, it was decided that the distribution of the revised Cycle of Prayer, which was announced would take place in the Fall, should be proceeded with. It is interesting to note that over 15,000 of the first edition of 50,000 copies have already been applied for and sent out in advance. The remaining 35,000 copies will be allocated on a pro rata distribution to all parishes not yet supplied throughout the Dominion. These will be mailed to the Women's Committees, over 2,000 in number, which were organized for the distribution of literature in connection with the A.F.M.

By later resolution of the Executive Committee of the Forward Movement, Bulletin No. 2, which is now in the hands of the printers, will be sent out together with the Prayer Cycle, and also for free distribution through the Women's Committees. The Clergy and Committees are earnestly requested to take immediate and adequate measures to ensure a copy of the Bulletin being placed in the hands of every subscriber to the Forward Movement Funds. The Commissioner's Report submitted to the Executive showed that the sum of \$3,447,828.25 has been subscribed to date and \$1,710,857.73 actually paid in, being a higher percentage of amount paid in, relative to the totals promised, than that of any other Communion taking part in the recent Forward Movement.

Recommendations are being made by the Continuation Committee to the House of Bishops and the Executive Council of the General Synod, meeting at Winnipeg in October, suggesting a general nation wide programme for following up and further conserving the spirit of the Forward Movement. The decision of these bodies will be communicated to the Church in due course.

W. E. TAYLOR,
Secretary,
Continuation Committee.

VACATION BIBLE SCHOOLS—A CAPITAL THING FOR THE CITY.

During the month of July very successful Daily Vacation Bible Schools were held in the schoolrooms of St. George's and St. John's Church under the Down-Town Church Workers' Association. The object of these schools is to keep off the street and employ for at least part of the holiday the large numbers of children who, during the summer months, have no occupation. The sessions are held five days a week, from 9.15 to 11.45. The first hour is taken up with a Bible lesson, Bible memory work and singing. The next period is given to hand-work, when the boys make such articles as kites, fly-swatters, dog-chains and baseballs, and the girls scrap books, paper flowers, raffia-work, cooking and folk dancing. The last fifteen minutes is a short, patriotic closing, when the children are taught to salute the flag, say an oath of allegiance and sing the National Anthem, after which the Benediction is sung and all march out. Weather permitting, an outing is given one afternoon each week. These are greatly enjoyed. The Kindergarten has a special department of its own, where the tiny ones have work and play suited to their age. An evening closing was held, to which the parents and friends who were interested were

invited, and all those who came were pleased with the work which had been accomplished.

This is the third year we have held these schools, and we feel they are quite worth while the extra work they give.

THE DOWN-TOWN CHURCH.

A Great Need for Helpers.

The difficulties and needs of the Down-Town Church are understood by a very small percentage of the Up-Town Church-going people, or we believe more interest would be taken by those who are anxious for the extension of Christ's Kingdom. While we rejoice at the manifest enthusiasm for the foreign field, still has not the Church at our own doorstep some place in the minds of those who are truly loyal to their Saviour? The problem is becoming harder and harder, as so many are moving out of the districts that come within this category, and yet those that remain from necessity demand the ministry of the Church, for many would not be reached otherwise. Those who attend the Down-Town Churches are not, as a rule, the class from which you can draw upon for Sunday School teachers or district visitors, and certainly they cannot do much in the shape of money.

The workers in a church of this kind come to the belief that, from the assisting part in the parish, they are forgotten, and surely in the Up-Town Churches, where there are educated and godly people, they might offer themselves without any loss to the church they attend and help those who are weak and ready to faint.

As to money for those who are in need during the winter months, anything in the shape of clothing, money or food would be gratefully accepted, and if those who in the past have not taken this side of the vineyard work into consideration, might they not give their prayerful attention to it, and remember there are Home Missions as well as Foreign?

ST. PETER'S, OHSWEKEN.

Sunday, 12th September, was the farewell Sunday of the Rector of the united parishes of St. Peter's and St. Luke's, on the Indian Reserve near Brantford. It was also Harvest Thanksgiving, and offerings and attendances were excellent. On Tuesday night there was a large gathering in St. Peter's Church Hall at Ohsweken, when the Rector was given a "send off," and a purse was presented. The address was read by Chief John Elliott, and purse presented by Miss Miller, daughter of Dr. T. A. Miller. Several addresses were given by speakers on the Reserve, and the Rector's brother, Mr. W. H. Paget, also spoke. An orchestra, songs, etc., and a bountiful spread prepared by the ladies, contributed to the enjoyment of the evening. Mr. Paget is relinquishing the work on the Reserve to take up missionary work in Port Maria, Jamaica. Mrs. Paget's health broke down last autumn, and she and the two children have since lived in Jamaica, where the climate suits her health better than the rigorous Canadian winters. Chief J. S. Johnson, assisted by others, bestowed an Indian name on the departing Rector, Dè hà swat-hè tha (signifying in Mohawk, "The Enlightener"), and was asked also to take to Mrs. Paget the name Kai je jon-tha ("The Season of Flowers").

Complaining is often taken as a means to get something which others, who have said nothing, have gotten by merit.

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is often taken as a something which others, nothing, have gotten

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Miss Mary Kincaid, aged 22, the adopted daughter of Mr. Frank McGirty, was run over by an automobile and instantly killed on October 2nd, at Stop 10 on the Kingston Rd., Toronto. She was a member of Christ Church, Scarborough, and she taught in the Sunday School there. The funeral took place at St. Margaret's, West Hill, on October 6th.



Wash Day and Backache

WASH day is the least welcome day of the week in most homes, though sweeping day is not much better. Both days are most trying on the back.

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Churchwoman

WOMAN'S DANGERS AND OPPORTUNITIES.

The Right Rev. C. H. Brent, D.D., Bishop of Western New York, preached at St. Paul's Cathedral on the occasion of the festival service of the Girls' Friendly Society (London diocese) during his stay in England. The Bishop took for his theme the danger and opportunities of woman's new position in the world to-day. The resourcefulness shown by women during times of war and stress had brought out latent powers and capacities hardly dreamed of before. This brings with it the danger of forgetting that woman has a monopoly, the monopoly of maternity. If she forgets her monopoly, and weakens the power and influence of motherhood, she is doing wrong. The great influence of women to-day should tend to increase the purity and moral power of the home, where women's opportunities are boundless. He always felt, the Bishop said, that the motherless child was far more to be pitied than the fatherless one, for a good mother could be father and mother, too. Work was never humdrum if we made ourselves master of the commonplace, and made each task glorious by lifting it to the uplands of a higher life.

The Highest Model.

To those girls who occupied positions of independence there also came dangers and opportunities; the former lay in the possibility of the lowering of self-restraint. We are all servants, yet free, but we can have no liberty unless self-restraint is the cornerstone. "Take for your model," said Dr. Brent, "the Blessed Mother of our Lord. She stands for all I have been talking about. She was not the Mother of our Lord by luck, but because she had qualities that made for perfect womanhood. She had heard the Word and kept it. Take her as your model in resourcefulness and self-restraint, and you have the future of the nation in your hands. Pick me out any great man, and almost invariably there will be found behind him a mother strong and pure, for the greatest academy is a mother's knee. Stand, each one of you, for the mighty ideals of womanhood, and you will be making a real contribution to the welfare of your country and to the glory of the Kingdom of God."

Miss Eleanor Plumtre, of Sevenoaks, Kent, is visiting her cousin, Rev. Canon Plumtre, at St. James' Rectory, Toronto.

The French Government has conferred the Second Class Medal of Reconnaissance on Ladies Drummond and Perley and Mesdames H. P. Plumtre and A. E. Gooderham.

On Friday, October 8th, there will be formally opened the Diocesan W.A. House at 346 Dundas St. W., Toronto. This house, which has been the property of the W.A. for a number of months, has just come into their possession, and is now being renovated and fitted as a diocesan, and particularly a Dorcas headquarters. The house is the west half of the building in which the Down Town Church Workers have been housed for a number of years and will bring these allied phases of Church work into close proximity.

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ATHABASCA NOTES

Rev. Wm. Minshaw, St. James' Church, Peace River, held Harvest Festival services on Sunday, September 19th. At the morning service we were honoured by the presence of His Excellency the Governor-General of Canada, who was kind enough to read both Lessons. As the chief layman of the Anglican Church in Canada, His Excellency set the whole of the Dominion a much-needed example in Sunday observance. The Bishop of Athabasca preached an appropriate sermon. The open collections throughout the day will be devoted to the Clergy Widows' and Orphans' Fund.
 Last week the Bishop visited the Mission at Fort Vermilion, taking with him the Rev. R. Randall, who had volunteered to return to the diocese. His services have been accepted for the winter.
 On Sunday evening, September 19th, the Bishop unveiled a war memorial at All Saints' Church, Griffin Creek, West Peace River district. The memorial consisted of a brass tablet, suitably inscribed with the names of the local men who fell in the service of their country in the Great War. The small church was filled to its doors.

Returning to the Diocese of Athabasca as missionary, where he laboured for seven years, the Rev. W. S. Trickett, Rector of St. Paul's, has resigned his charge. The resignation will come as a great surprise, and a feeling of regret will be manifested when it becomes generally known throughout the city. Since coming to Fort William, Mr. Trickett has endeared himself not only to all the members of his congregation, but to all classes of the community. He has shown himself while here to be a faithful parish priest, an earnest preacher, possessed of high ideals of churchmanship and an excellent visitor; he has been especially attentive to hospital calls and his pastoral visits have been a decided feature of his ministry. Intensely musical himself, Mr. Trickett has taken a deep interest in the music of the church, and has been successful in having the musical portion of the church's worship placed at a high state of efficiency. Coming to Fort William a little more than two years ago, Mr. Trickett was no stranger to the city, having visited the "head of the lakes" on several occasions. He has always taken a keen interest in civic matters and is a good type of citizen whom it will be difficult to replace. He is a member of the Kiwanis Club. Mr. Trickett will be welcomed on his return to the Diocese of Athabasca; he will not, however, relinquish his present charge until the end of the year, and after a visit to his mother, who lives at Coventry, England, he will take up his work in the Diocese of Athabasca, of which diocese the Right Rev. E. F. Robins, D.D., is Bishop.

DEANERY OF PEMBINA.
 During the first week in September, the members of the Deanery Chapter of Pembina, diocese of Rupert's Land, assembled in retreat at St. Thomas', Morden, at the invitation of the Rector, the Rev. F. C. Chapman. The Rev. Ernest Secker was the conductor and based the instructions on the ordination vows. Real appreciation was expressed for the help received from the retreat, and it is proposed to hold such sessions at regular intervals.

The establishment of a fixed date for Easter throughout the Empire, and the reform of the calendar, were unanimously favored by the Congress of Chambers of Commerce which met at Toronto recently. A round of applause greeted the motion brought in by Lord Desborough, who explained that the Archbishop of Canterbury was heartily in sympathy with the tenor of the motion, and that His Grace had consulted 250 Bishops in attendance at the recent Lambeth Conference, everyone of whom was in favor of a fixed date.

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BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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CHAPTER XXIII. (Continued.)

The Hummingbird's Nest.

Hummingbirds are most frequently seen on the wing, and then the wings are all but invisible. Yet at times it grows weary, and you may see one perching for a minute or two on a twig or flower spray. Yesterday the children had seen a mother Hummingbird—distinguished from its mate by the absence of the ruby—sitting on a rose bush quite still for about half an hour. This was so unusual a proceeding for this restless, sprightly bird that they thought it must be sick, and Boy Blue stepped out softly into the garden to find out. He came quite close to it, but suddenly it spied him and darted away.

"Nothing sick about it!" Boy Blue had exclaimed. "I suppose it was only day-dreaming."

All these thoughts and memories passed through the children's minds as they sang and watched the bird flit to and fro. Just as they started on the last stanza of the Swing Song, which they had been asked by the Catbird to repeat, it began to swing in its own quaint, airy way. Back and forth, up and down—how it seemed to enjoy the pretty pastime! And the children enjoyed watching it none the less.

Suddenly the Hummingbird darted away, just as it had done so many times before, and dropped into the same little beech tree below their flowery nook.

"Dimple," whispered Boy Blue, eagerly, "I believe it has a nest in that tree—and it looks easy to climb."

"O Boy Blue!" pleaded Dimple in alarm, "don't!"

"You needn't come, of course, but I'm going to see if I can climb that tree. Neither Daddy nor Mother said we mustn't climb any more."

"But I'm sure they never thought we would again," Dimple urged.

"Why, Dimple, Daddy would be ashamed to own a boy who was afraid to climb a tree. Of course, it's different in your case."

"Boy Blue, please don't," Dimple pleaded anxiously, but the look in her brother's eyes told her without words that coaxing would not be a bit of use.

"You better stay here," advised Boy Blue, rising to his feet.

"No; I'm going with you."

Without another word they clambered down the steep, rugged rocks, and Boy Blue found the beech tree quite to his liking. He sat down at once at the foot of it to take off his shoes and stockings.

Dimple did the same.

Her brother looked at her in surprise and dismay. "Dimple! You're not going to climb that tree!"

"Yes, I am."

"Well, I won't let you."

"How can you stop me when you're up the tree?"

"Now, Dimple, don't be troublesome. Goodness! We had bother enough with you Saturday for one while."

Dimple continued unbuttoning her shoe in silence.

"Promise me you won't," the boy begged as he rose to his feet again. "I won't if you won't. That's all I'll promise."

The boy regarded his sister in puzzled vexation for a minute. But in the firm set of her little mouth and the steady gleam of her eyes he read a determination equal to his own. Accordingly he gave up his attempt to turn her aside from her purpose.

The tree was easy to climb, and he was soon half-way up and Dimple in the lower branches. Both were extremely careful and kept a sharp

lookout for the nest, so their ascent was without haste.

Boy Blue climbed as near to the top as he could get, but failed to discover the object of their search. He told Dimple that he had got a glimpse of the Hummingbird, and thought the nest must be somewhere in the tree.

Poor Dimple! The exploit was requiring of her more courage than Boy Blue had any idea of. She was nervous and frightened, and her thoughts were anything but comforting. What would Daddy and Mother say to this?

Two bright eyes peering down at her through the leaves caught sight of two tears trembling on her lashes. Perhaps the bird understood—who knows? Or did she come near to find out? At any rate, Dimple saw the mother bird poise on humming wings scarcely a foot from her face, and at the sight all fears and forebodings dissolved like mist.

"Hello!" chirped the bird. "It was you who let me out of the Red Cottage, wasn't it?"

"Yes, I did," Dimple replied.

"Well, I haven't forgotten. Would you like to see my nest?"

"Oh, yes, please!"

"Here it is, then."

And there beside her on the bough, half-hidden under a canopy of leaves, was the tiniest, prettiest, little jewel-case of a nest that Dimple had ever seen. It was made of plant-down and covered with pretty, grey lichen and soft, green moss. It was wonderfully and beautifully made. Inside were two eggs, delicate as pearls and almost transparent.

At sight of this treasure Dimple was for a moment almost speechless with joy. Then she whispered, "Oh! This is the sweetest thing I ever saw. May I show Boy Blue?"

"Of course."

Dimple called to him the great news, and in a few minutes he was beside her. He, too, was at first silent with wonder and delight.

"I never thought of anything so pretty as this," he whispered at length. "It's just as fairy like as the bird itself—the kind of thing you might dream, but never expect to come true."

By this time the tiny mother had gone back to brood over her pearls of eggs, and she dismissed them with a nod.

"You may come again when the birds are out," she said, very cordially.

After that the children climbed carefully down the tree and went home.

At the garden gate they came upon Daddy and Mother tying up a baby rambler rose the wind had been playing with too roughly. At once they began to pour out in excited tones the story of their afternoon's adventures.

(To be Continued.)

BISHOP REEVE'S REJOINDER.

Re the epitaph found on the marble slab—the only "headstone ever erected in the cemetery" of Alma, mentioned in your columns of last week, on page 615, I remember hearing one very like it when I was a little boy of about eight years old. A gentleman was keeping us in roars of laughter by his jokes and anecdotes, and amongst others mentioned this epitaph:—

"Remember, man, as you pass by, As you are now, so once was I, As I am now, so must you be, Therefore prepare to follow me."

But some wag wrote underneath:— "To follow you I'm not content Until I know which way you went."

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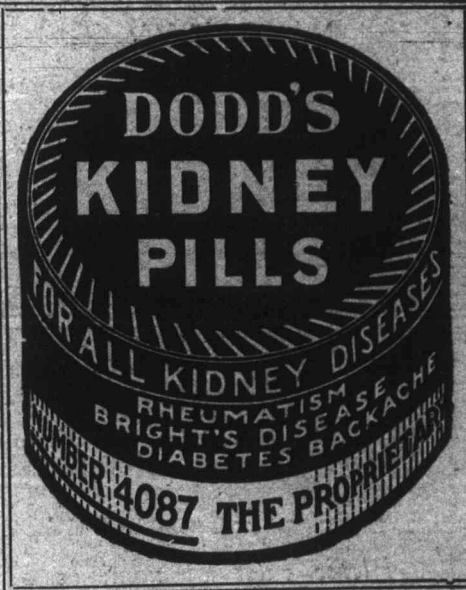
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For the Family

Boys and Girls

My Dear Cousins:

I don't know if any of you remember that you ever had a Cousin Mike, for it is so long since I wrote to you that you may easily be forgiven if you have forgotten. But here I am again, back in the city after a long summer's—wandering, I almost said, though when I come to think, I didn't wander so very far after all. That is, so far as railway journeys go; though it seemed to me I had gone thousands of miles away, so different was it from the city.

Where was I? Well, camping by a lake, near a mountain. That's as near as we can go in our description so far, but it was a beautiful, wild spot, remote from everybody, where you couldn't hope to buy things if you forgot to pack them up before you went. That explains why you didn't get a letter last week, for I forgot to pack my safety razor last time I went up, and it took me such a long time to get the beard off when I did come back to town that I missed the mail, and, consequently, was late.

It was near enough to civilization for me to run up every now and then, but I didn't come back often—only when I had to; and when I did return, I could scarcely wait for the train to take me back, I wanted so badly to see the lake again and hear the waves come crashing in on the rocky shore.

You know, the sound of the water was never quite out of the air. I used to go to sleep on the verandah, with the moon shining over the water, listening to the soft wash of waves just through the wood behind me; and when I woke, early in the morning, here it was again to welcome me back to another day.

Lots of you must have had a holiday like that, too, didn't you? Didn't you spend days in the woods getting berries as there were on those hills—and long hours playing on the beach, dashing in and out of the water, just as you felt inclined? And didn't you have bonfires at night, and toast marshmallows and sing songs, and watch the stars come out and the moon come up, and forget all about chimneys and street cars and fussy clothes, and everything like that?

It is a beautiful time to look back upon, and now that we are all in the city, we have to try to make our life beautiful, too; to match. Wouldn't it be awful if, when we have stored away in our treasure-house memories of wonderful sunsets, happy play-times, and deep, green woods, we were to let in an ugly temper, or a mean thought, or a spiteful action alongside?

They'd be spoiled—those beautiful things—and they are too precious not to be taken care of. I have to try hard as well as you. It's very annoying when the puppy runs off with your particular newspaper, and you only find the bits when you want the whole sheet. Our puppy—have I told you about him yet?—has done that once or twice. I had to think hard for a second or two before I settled with him about it.

Well, I have to go now and write to a cousin—privately, this time. You remember I told you once that I had a Nephew Mike? He is growing a great, big boy now, and I have some very smiley pictures of him. Wouldn't you like to see them?

Your Affectionate
 Cousin Mike,
 who would be very glad to get a few letters from some of you soon.

BESIDE THE HOME FIRES.

Notes on Girl Guide Work.

A SMALL girl of twelve was seen eagerly reading the *Canadian Churchman*, and, when asked what she was so interested in, replied, "I do love to read about the Scouts! Oh, I wish I was a boy!"

Why is it so many of our Churchwomen do not know of the wonderful work of the Girl Guide Movement, designed by the same master-mind that created the Boy Scouts? Sir Robert Baden-Powell framed the laws on the old order of Chivalry, giving to the boys and girls of to-day the high ideals of Christianity on which chivalry was based.

The Girl Guide Movement has for its purpose the developing of good citizenship among girls by forming their character; training them in habits of observation, obedience and self-reliance; loyalty and thoughtfulness for others; teaching them services useful to the public and handicrafts useful to themselves; promoting their physical development; making them capable of keeping good homes and bringing up good children.

The method of training is to give the girls pursuits which appeal to them, which lead them on to learn for themselves many useful crafts, thus making them in character and usefulness better able to be the guides of the next generation. It aims at keeping them in their homes by making the home-life interesting and keeping them away from harmful pleasures. Its desire is also to co-operate with educational and Church societies working to this end.

In England they work hand-in-hand with the Girls' Diocesan Association, the Girls' Friendly Society, the Ministering Children's League, the Mothers' Union and all Social Service Committees. We do not lose by co-operation with others, but gain strength.

One of the superintendents of a branch of the Junior Auxiliary was very much surprised by a number of children walking in and saying, "We have come to join." When asked why they wanted to join, they replied, "We are Guides, and our Patrol Leader told us to. You see, we all have to do a good turn every day, and this is a good place to do our good turn and help others. That is one of the Guide laws; and then another rule is that we obey orders. The Leader gave the order, so we are here."

Another branch of Juniors hold their meetings after school at four o'clock; sew for the little Indians and study Missions; have their tea at six; then hold their Guide meeting from 6.30 to 7.30; games until 8, and then get home in good time. There are no slackers at the Auxiliary, and they have not lost by co-operation, but gained.

SOME GUNNER.

That famous gunnery expert, Admiral Sir Percy Scott, who won a sensational case recently in connection with some of his inventions, tells a story of the fondness of artillerymen for boasting about their guns. Their own particular batteries are always the best, with the greatest gunners, the greatest guns, and the most wonderful shooting. "All our captain wants to know," boasted one gunner, "is just the location on the map, and then we blow them to smithereens." "Huh!" said a member of a rival battery. "All our captain requires is the post-office address."