

FORWARD MOVEMENT NUMBER

Canadian Churchman

ESTABLISHED 1871

The National Church of England Weekly

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 47.

THURSDAY, JANUARY 29th, 1920.

No. 5.

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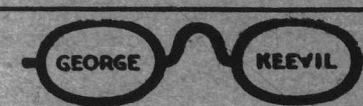
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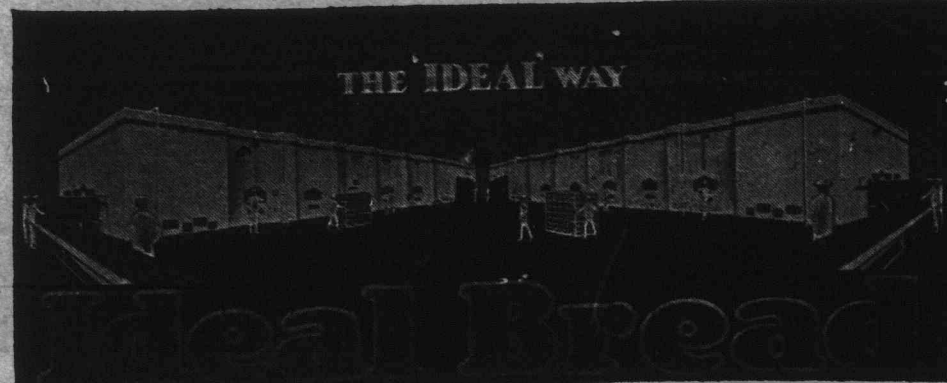
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THE IDEAL WAY



Personal & General

Of the six Bart Fellowships for medical research awarded in England recently, two were awarded to women.

The late Sir Wm. Osler, Bart., bequeathed his very valuable library to his Alma Mater, McGill University, Montreal.

Thirty thousand Canadians have been awarded the 1914-15 star to date, according to the records of the Militia Department.

The Rev. Leonard A. Dixon, O.B.E., spoke at the evening session of the Y.M.C.A. Convention in Toronto on January 20th.

Mr. J. F. Orde, K.C., Ottawa, a well-known Churchman, has been appointed to succeed Mr. Justice Britton as a member of the Supreme Court of Ontario.

It is announced that the Prince of Wales will leave for Australia on March 15th. He will not go to India this year, but will return from Australia by way of Canada.

The National Chorus of Toronto gave its annual concert on January 22nd. It was an unqualified success, and Dr. Ham, its well-known and esteemed conductor, received an ovation from the large audience at its close.

The marriage took place in St. Bartholomew's Church, New York, on January 24th, of Mr. Æmilius Jarvis, Jr., of Toronto, and Miss Jean Ellen Jackson, daughter of Dr. E. G. Acheson, of New York.

The Toronto Board of Control has sent a recommendation to the City Council that a reception hospital for the treatment of incipient cases of mental disease be erected, with Trinity College grounds as the site.

Canon Daw, who has been Rector of the Church of St. John the Evangelist, Hamilton, for nearly twenty-five years, has resigned, and will be succeeded by the Rev. E. H. B. Taylor, Curate of Christ's Church Cathedral, Hamilton.

The special preachers before the University of Toronto on January 18th and 25th respectively were: Bishop Anderson of Chicago and Bishop Brent of Western New York, both of whom are graduates of Trinity University, Toronto.

The Rev. T. H. Perry, Rector of St. Matthias' Church, Halifax, N.S., has recently been appointed president of the Halifax Branch of the Bible Society, and acting secretary of the C. and C.S.S., and of the Laurie and Cogswell scholarship.

Of the fifty-four delegates from Winnipeg, Man., who attended the Des Moines Missionary Conference, twelve have signed declaration cards stating: "It is my purpose, if God permits, to become a Foreign Missionary."

Owing to the development of serious heart trouble, Canon Lockyer had to give up his work at Glace Bay. The doctors have ordered him immediate and continuous rest, and he is taking that rest at his native place, Trinity, Newfoundland.

Mr. Frederick N. Clarke, aged forty-five, organist of St. Paul's Church, Halifax, died on January 18th. He returned to Halifax on January 14th from New York, and had since been ill with pneumonia. He was one of the best known organists in Eastern Canada.

Ven. Archdeacon J. C. Davidson, of Peterboro, Rector of John's, has been appointed supervisor of the Anglican Forward Movement in the deaneries of the Diocese of Toronto outside the city. The area includes the counties of Peel, Simcoe, York, Durham and Northumberland. There are over 200 parishes and missions.

There passed away recently at Goderich, Ont., Estherence, wife of the Rev. Willis Allison, former Rector at Dungallon and Port Arthur, and Chaplain of the 52nd Battalion C.E.F. Mrs. Allison won her way into the hearts of many by her kindly disposition and untiring efforts, and her loss will be deeply felt.

The life and work of Rev. Robert Addison, D.D., first Rector of St. Mark's Church, Niagara, formed the theme of a very interesting paper prepared by Miss Margaret Addison, Dean of Annesley Hall, for the meeting of the Women's Canadian Historical Society of Toronto, held on January 15th at Sherbourne House Club.

Capt. Mary Plummer and Lieut. Joan Arnoldi, of the Canadian Field Comforts Commission, were tendered a reception at the City Hall, Toronto, January 20th, and presented with addresses from the Women's Patriotic League and the City of Toronto, expressing warm appreciation of their magnificent services overseas in behalf of the soldiers during the war.

Mr. W. H. B. Hoare, who was sent out by the M.S.C.C. with a party of two clergymen and one other layman, in order to make a survey regarding missionary work among the blonde Eskimos, is now in Ottawa on a visit to his mother, Mrs. Hoare, of Bell Street. This party of men went to the Arctic Circle, and were in a region unknown formerly to any white man.

Friends of the pre-war Saturday afternoon lectures at Trinity College will be interested to know that a series will commence on February 14th, under the auspices of the St. Hilda's Alumnae Association. Information and tickets for the series can be obtained from Mrs. P. J. Dykes, 436 Dundas St. W., Toronto, who is this year's president of the association. Tea served by the students will be a pleasant feature of the afternoon.

The Hon. Florence Macnaughten, of "Runkerry," County Antrim, Ireland, is visiting the Rev. R. H. A. and Mrs. Haslam at 346 Jarvis Street, Toronto, at the present time. Miss Macnaughten is on her way back to Kangra, India, where for many years she has done splendid medical work amongst India's women. That her valuable services have been appreciated by the Government is shown by the presentation of the Kaiser-i-Hind medal to Miss Macnaughten last year.

The *London Gazette* contains particulars of the award of the Military Cross which Rev. S. E. McKegney, Rector of Clinton, Ont., received at the hands of the King, while attached as Chaplain to the 58th Infantry, Canada: "For conspicuous gallantry and devotion to duty during the attacks near Cambrai on 28th September and 1st October, 1918. Throughout he was continuously present on the battle field, dressing the wounded and assisting in their evacuation amidst very heavy fire. He had no rest for two days, during which time he was indefatigable in carrying out his duties and relieving the suffering."

Eight sites for memorials to Canada's dead in France and Belgium have been selected by Brig.-Gen. H. T. Hughes, R.C.E., who was sent to the two countries for that purpose, and who has just returned to Canada. Three sites have been donated, free, by the Belgian Government, namely, at St. Julien, at Passchendaele and at Observatory Ridge, the scene of a desperate battle in June of the last year of the fighting. Four sites have been purchased in France at a price not divulged. They are at Hill 145, Vimy; at Dury Cross Roads, near the Canal du Nord; at Courcellette, and at Hospital Wood. In addition, a site has been donated, free, at Bournon Wood, near Cambrai, by the owner. The style of the memorials has yet to be decided upon.

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Canadian Churchman

Thursday, January 29th, 1920

Editorial

"GOD help the country, if the Forward Movement doesn't," was the utterance of a man who has his finger on the pulse of big business in Canada. It was rather illogical but it expressed the idea that the Forward Movement has not only an unusual opportunity but an altogether unparalleled responsibility.

He saw that the special task of the Forward Movement was not limited to the raising of a large fund. He was so accustomed to talking big finance that a couple of millions was no overwhelming affair. He knew that you can get people to give money when they will not give anything else. He saw the danger of placing such emphasis on the money end of things that people would imagine that they had done everything when they had done that.

At the risk of being misunderstood, we must say that it is possible for every dollar of the budget to be raised, and yet for the Forward Movement to be a downright failure so far as our larger responsibilities go. These ought yet to have done and not have left the other undone. There is no opposition between the financial

and spiritual objectives of the Movement. In fact we do not like that classification because with many the financial will be only the expression of the spiritual. But we must take care that the financial is not the only expression of

spiritual. There is work to be done, and more than ever let us hope, and if Churchmen and Churchwomen will not do the tasks of the church there can be no Forward Movement.

We do greatly desire to see a keener interest in the reading and study of the Holy Scriptures, a revival of the practice of Family Prayer, a regular attendance at the church services and a great increase in the number of faithful communicants. These are some of the things every true child of God must yearn to see. Our glorious past is a heritage and an inspiration, but whether the present and future will be glorious depends on us and our dedication to God to-day.

An admirable suggestion is made by Mrs. Willoughby Cummings. In her letter to the W.A., she advocates the opening of churches all through the week of the canvass (we should like to see the silent testimony of the Open Church all over Canada). And the holding of special intercessions throughout the week. Let us strain a point to do these things, we must be saved from the disappointment and condemnation of letting the good crowd out the best. That which is born of the flesh is flesh and that which is born of the Spirit is spirit.

A Message from the Primate to the Church

AS the testing and culminating time of our Anglican Forward Movement is drawing near, I am venturing to address a few words to my fellow Church people. So far, as Primate, I have limited myself to emphasizing the spiritual objective of the Movement, for I felt that to be not only paramount, but the essential foundation of all true success in the life and progress of the Church. We can only hope and pray that, with God's blessing, there has come a deepening of the spiritual impulses among us as a result of the special efforts which have been put forth. We must trust, too, that the good work begun will not end in February, but will "go on unto perfection."

The financial objective, however, with all that has been leading up to it, will terminate within about ten days. Is it too much to say that the result then achieved will, in more senses than one, be the test of the fruit of all the labours and prayers of many months of faithful endeavour. Will it not be the outward and visible sign of the inward and spiritual moving and the stirring up of the wills which, under God, have gone on?

This Forward Movement is the greatest enterprise which our Church in Canada has ever set before itself. In view of that, while its full achievement will be the greatest thing that ever happened to our Canadian Church, its failure may prove one of the most serious reflections ever cast upon it. I venture to give two reasons why I make this strong statement.

The first reason is this. In view of the fact that this Forward Movement is being carried on simultaneously with similar ones among other Christian Communions, the eyes of all Canada are upon us and any seeming to "come short of the glory" of worthily supporting our Church will be liable to evoke both invidious and damaging comparisons. The honour of our Church, therefore, is at stake, and the measure of our loyalty to it is on trial.

My second reason is this: The world is passing through a great crisis and, in its lamentably confused conditions, needs to-day the leaven of Christianity more than it has ever done before. Our General Synod felt that when it inaugurated the Forward Movement. It felt, furthermore, that as organized Christianity was the commissioned agency for spreading that leaven, it behooved us to see to it that our Church was in every way equipped and prepared to do its part worthily in meeting the challenge of the world's need. That conviction was the genesis of the Forward Movement.

I appeal, therefore, most earnestly, to our Church people to respond to the trumpet call from the highest Council of the Church and to carry to fruition the behests and hopes of the General Synod.

A LAST WORD

WILL you allow me, as Chairman of the Executive Committee of the Anglican Forward Movement, to issue one brief, final appeal to my fellow Churchmen before the close of the intensive Campaign? I am prompted to do so by three reasons:—

(1) First, because there are many indications that we in Canada fail to realize the magnitude of the debt which we owe to God for His signal blessings to this country. Let us get to the truth as to our position. Ultimately, to Him we owe the security from violence of our homes and of our women and children during all the years of the war; to Him we owe the wonderful prosperity and plenty of this country; and finally to Him we owe the victory by which we were allowed to retain this country as our home free from enemy domination. What return can be great enough as a Thankoffering for all this? Before deciding what to give in the coming canvass, will you think on these things?

(2) Then I am prompted to write because I am anxious that our Church should take a worthy part in shaping the course of the new world that is now rising, and in meeting the extraordinary opportunities now open for preaching the Gospel and extending the Church among the great non-Christian races of the world. The Church cannot do this worthy part unless it is adequately equipped with men and means. What should I give to this?

(3) Then also I am prompted to write because I am jealous for the honour of our own Church, and dread the possibility of being humiliated as a Church by failure to reach our objective while other Communions succeed. We far exceeded all other Communions in the sacrifice of men for the war; don't let us fall down in the lesser sacrifice of money. We led the country in the greater sacrifice; let us resolve, with God's help, to lead also in this. But in order to do so, we must each one give as we never gave before.

DAVID HURON, Chairman,
A. F. M. Executive Committee.

ORGANIZATION ITS FINAL STEPS

THE Anglican Forward Movement is face to face with the direct appeal for its financial objective. The week Monday February ninth to Saturday the fourteenth will reveal the degree in which the membership of the Church has been impressed with the financial needs of the Church and the extent to which they are prepared to provide those needs.

Those needs, as set out in the financial appeal, represent the final results reached by the Executive Committee after careful examination and re-examination of the whole question, and after the fullest possible consultation with church authorities and representative bodies of Church people throughout the Dominion. In the compilation of such an appeal it is inevitable that there should be some question concerning one or more objects included in it, and some disappointment expressed in connection with one or more objects excluded from it. As a whole, however, the financial appeal has commended itself to the judgment of the Church, and received remarkably little criticism.

The work of education has been carried forward with great vigor and on a scale never before attempted in the Church of England in Canada. The supplies of literature, and the methods employed for the effective distribution of the same, have been designed and prepared with the purpose of reaching and informing every Church member.

The literature has consisted of pamphlets, letters, booklets, cards, posters, etc., to a total number of nearly three million pieces. This literature has been distributed through two channels, first, the Special Mailing List, and second, the Women's Committees. The special mailing list includes over seventy-five thousand names and addresses of Church people and to these literature has been sent direct. The mail from the Central Office, for the last three months, has averaged six thousand pieces every day. In addition, the members of over two

(Continued on page 70.)

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The Church and The Nation

Rev. C. H. BRENT, D.D., Bishop of Western New York

Address delivered at Convocation Hall

Your Honor, my Lord, Ladies and Gentlemen:

“THERE are ties which though light as air are strong as links of iron.” Those words were first spoken to indicate the relationship which bound the overseas colonies, as they then were to Great Britain. The ties seemed severed for a while, but they are linked up again—linked up by the war, and, please God, they will never be severed again as long as time lasts.

I cannot forget the moment, because it was filled with emotion and appealed to one's deepest consciousness, when, on twin halyards on a sunny, spring day, two flags rose above the Victorian Tower in London, side by side, and the two flags were the flag that has braved a thousand years the battle and the breeze, and Old Glory. And to-night I am with you as a pledge and as an illustration, perchance, of the unity that binds the United States of America to Great Britain and her colonies.

I don't suppose that there are any international bridges quite as strong as those that are made

to the Canadian army. You Canadians have won his heart as he has won yours, and as an illustration of his simplicity, the Commanding General of one of the Canadian divisions told me this story: That on a certain occasion he was at a dance—it was during the time of the hostilities—given in the division, and when the hour began to grow late and the watchful matron felt that her nurses should go to their rest, she was perturbed: “What shall I do? The Prince is here?” The General suggested that if the band played “God Save the King,” the Prince would have to come to attention like all the rest. “God Save the King” was played and the Prince came to attention, but just as soon as the National Anthem was finished, he lifted up his voice and said: “Now that we've done with father, let us go on with the dance.”

Characteristic of that spirit of comradeship which I say has won the hearts of the whole continent, I, in a very simple way and in a very lowly way, may aspire to be an international bridge because of my Saxon-Scotch-Irish-Canadian blood, and added to that my American-Philippine-European experience.

And not only do I represent the American nation to-night in a very humble way, but I also represent a great sister Church to yours. And I am proud to be with you to-night and have some small relationship to your great Forward Movement. I see that you do not like to incorporate war terminology in your Church undertakings. We, in the United States at the present time are in the throes of a nation-wide campaign which has for its purpose exactly that which you have as your goal and aim.

I have been very much impressed as I have gone through the literature of your Forward Movement with the scope of your undertakings. It is worthy of a nation of adventurers which Canada represents. I don't give a fig for the man, woman, child or nation that has not a spirit of adventure. It is the hope of the world, and this adventure which you and I are undertaking in our respective churches and nations is the greatest adventure of all, because it is the adventure of faith in the name of our common Master, Jesus Christ. There is no venture like that. I think that all great enterprises have some faith in the adventure which characterizes them, but this particular adventure is peculiarly an adventure of faith.

The Canadian Church shows that it has a long and sympathetic reach. You begin with your home responsibility; you deal with them in an effective way and then you set out on a march to girdle the world. You touch that land where the white-crowned Fugi stands sentinel, and in Japan your Church has its missions; and passing on to the dusty plains of Honan in the midst of China's uncounted millions, you make your venture of faith there, hoping to touch the heart of China by your efforts. Proceeding further still, in the rural communities of India, tucked away amongst the great mountains, your missionaries are labouring to bring the light of the Gospel to those who are living in ignorance and in bondage, moral, physical and spiritual. Then I am so glad it is so, you have worked also in that land which so recently God and General Allenby set free from the tyranny of the Turk, whose sceptre lies forever shattered on those plains where our Saviour was born.

It is an ambitious programme, and it is one that must be put through, and I think that no one will question the emphasis which you are laying on your home responsibilities. Charity does indeed begin at home. That is to say, home is its cradle, and if we attend to the missionary work at our doors and do it thoroughly, it will be impossible for us to rest content with that. Our interests will widen and we shall demand that we have a share in the work that is being done in other lands.

In one of the pamphlets describing your work

you speak of your country, and especially of the West, as being unfinished. Well, you may thank God that it is unfinished, because to-day the countries that are crowded have the largest and most complicated problems. Their traditions in many instances are as wrong as they are strong, and you in Canada are at this time creating traditions, so that it is in your power to make your traditions good, and in days to come unborn generations will turn to bless you if you answer these questions that are pressing themselves upon your attention now as you ought to be able to answer them.

In the United States we have this as a problem, one person in every nine according to our last census was born of foreign parents. That in itself tells you what a problem of unification there is for our nation. I am told that your conditions to-day is somewhat similar. Now we, on this continent have the spirit of hospitality. We welcome men, who are true men, from foreign countries, who are willing to throw in their lot with us and to become assimilated as citizens of our nation. But we must remember this, that hospitality only begins by throwing open the doors of our house. After the guests have come they need attention and careful attention, and unless a nation that is in the making takes care of the various racial groups that come and settle in its territory, there will be future trouble without any doubt whatsoever.

We have—and you have prepared for this in your Forward Movement—we have a work of

The Challenge of the Hour

CONSECRATION OF LIFE
in Substance and Service.

“FAITH WITHOUT WORKS IS DEAD.”

Is Your Faith
a Living one?

WHAT ARE YOU DOING?

The man who went “over the top”
did not count the cost.

WILL YOU GO WITH HIM?

Prayer is the Lever
Service is the Basis
Giving is the Means.

RISE AND USE YOUR POWER TO
LIFT THE WORLD.

Every Member Canvass—Feb. 9-14

CANADA The Melting Pot of Nations

Population, 1915, 8,075,000
Immigration - 3,174,722
(June 1900 to March 1917)

Nearly Half Population came in 16 Years
at rate of 606 Every Week Day

85 Languages and Dialects
53 Listed Nationalities 79 Religions

Ruthenians in Saskatchewan, 1 in 12 of Pop-
ulation; Chinese in British Columbia, 1 in 5
of male Population; Toronto, 1 in 10 foreign;
Montreal, 1 in 7 foreign; Winnipeg, 1 in 3
foreign.

Latter Day Saints in Canada
Hindu Temples in Canada

Foreign Mission Work Within Our Own Land

GIVE YOUR SHARE FEB. 9-14

wholly of men, and recently we of the United States have seen European countries build with some of their conspicuous figures, bridges that have increased the security of these ties that bind the old to the new.

When the King of the Belgians and his noble Queen came to the United States, in their persons there was that which expressed the depth and nobility of the Belgian nation and there was a subtle influence let loose that made Americans understand, better at any rate, just how noble and heroic Belgium was. Honour her we must, but we must express our honour in some degree of living fellowship. And then, when in addition to these notable figures, notable, not solely because of their official position, but because of the dignity of their characters, when, in addition to these noble figures, there was added that greatest Christian of his generation, Cardinal Mercier, all thought of differences in religion and in nationality were for the moment lost and two nations became as one.

And then Great Britain, too, did a most gracious act in sending to us that noble lad, because he still seems to be but a lad, although he has the years and experience of a man. Yes, when Great Britain sent the Prince of Wales to us she did herself honour and she did us a greater honour. He won his way into the hearts of Americans by a direct step. His simplicity, his reality and his refinement of character have won him a place in American hearts which he will never lose, and the tie, the invisible tie that binds us to Great Britain, is stronger because of his coming. He was so delightfully human always. I know how in France, whenever he could, he found his way

education and a work also of social service to do among those peoples. Leave them to themselves, and they will create in your midst a new, and it may be a hostile group, foreign to the temper of the country and ready to eat into the vitals of the country, not from any inherent viciousness but simply from ignorance.

I maintain that the most valuable aspect of such movements as yours is the educational work which precedes an every-man canvass or attempt to secure funds. What we want first of all is the man himself, not his money. The Church has been remiss, very remiss in this respect. Too often she has made a direct effort to reach the Churchman's pocket-book before she has tried to reach his heart and soul, and it is all wrong. Moreover, it is mighty poor policy. If you get a man then you will get all that he has. Not that we do seek for the men in order that we may get their money, but we seek for the men in order that when their money does come to us, it is sanctified money and is acceptable to God.

A few weeks ago in one of the cities of my diocese, my city missionary was approached by a layman who said: “I am willing to give you one of two gifts. I will give you myself for service in your mission, or \$5,000, which will you take?” The missionary did not hesitate. He said: “Sir, I will take the man.” And it is the man that this movement is after to-day first of all, and only in a secondary way is it seeking for the money. The Kingdom of God is not built with money, it is built with men. Give a Church that is not a consecrated Church, that is

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Our Duty and Our Debt

An Address given at the Mass Meeting of the Anglican Forward Movement, Toronto, January 23rd, 1920. by the Honourable and Reverend Canon Cody, D.D., LL.D.

Your Honour, my Lord, Ladies and Gentlemen:

THIS Forward Movement, one phase of which we are dealing with to-night, appeals to the organized religious life of Canada, from the Atlantic to the Pacific. It is pre-eminently an after-war movement. The year 1918 was the year of deliverance. In that year we lifted up our hearts in humble thanksgiving to God that He had delivered us from the hand of the enemy and given to righteousness, and freedom, and humane civilization a signal victory. The year 1919 might well be described as a year of disillusionment. The high hopes that were entertained immediately on conclusion of hostilities were not speedily realized. They are not realized to-day. The Peace Conference was inevitably protracted. No party or opinion could claim an entire victory for its views at the Conference. We seemed to think that the whole world could be upturned as perhaps never before in its secular history and yet that speedily we could go back to our old positions and the world go on as it had been going on in 1914. Perhaps we had forgotten history's record of the generation that followed the Napoleonic struggles. A whole generation was necessary for the readjustment of mankind. True, in this day and generation, when the world is more compact, and really a single neighbourhood, readjustment will be accomplished more speedily. But there must be a time of disruption, and relaxing after tension; there must be upheavals and disillusionments. What will the year 1920 be in the providence of God? That depends upon us in no small degree. It depends upon the Christian Church throughout the world; it depends upon the organized Christian forces particularly in the English speaking countries; it depends upon the unity of Great Britain and the United States, and of the Christian forces they represent.

Will the year of deliverance, followed by the year of disillusionment, be followed by a year of decisive doing? God grant it may be so. We are seeking at this time to make the year 1920 a year of decisive doing, a year that will make up for the disillusionments, and that will be worthy of the deliverance. In the great crucible of the war civilization and its ideals were put to the test. Almost every existing institution in the world was subjected to an acid test. The Christian Church itself in all its varied departments and organizations was subjected to the burning, fiery furnace of criticism.

We did learn in the war lessons that, please God, both in the Church and in the State, we shall never forget. We learned a lesson of the relative values of things. That lesson we had never thoroughly learned before and it might almost seem as though we were beginning to forget it to day. We did learn that there were things of greater value than comfort, and ease, and wealth, and home. Hundreds of thousands counted honour, and patriotism, and service, and sacrifice, of greater value than things material. An old Greek writer described life as "the science of measurement." So it is the true art of life is the art of distinguishing between things and of viewing matters in their relative proportions. It is putting first things and first duties in the first place.

We learned also, and are in danger again of forgetting, that the only secret of true progress and real and speedy victory was the realization of discipline. A non-disciplined, self-indulgent people will win no victories, political, moral or military. Discipline means that the individual must subordinate his own interests and pleasures to the welfare of the whole body of the State. We need the lesson of discipline in Canada.

The war above everything taught the lesson of comradeship, it taught that men of all creeds and of no creed, men, black, and white, and brown, and red, and yellow, could fight together in a common cause and stand shoulder to shoulder, the greatest variety being consistent with a fun-

damental unity. There was co-operation; there was comradeship. Are we to forget it so soon in the State and in the Church? God forbid.

We learned during the war that men and women, and boys and girls alike were called upon to work up to their limit. No one knew before how much he could do. Very few people in the world have ever been killed by hard work. There are a few and they deserve priceless monuments, but their number is not legion. We learned that we all could do more, that we could all add to our duties and our toils, and that we could reasonably well fulfil the additional duties. Strenuous, honest work for a great cause was the rule and not the exception. Shall we forget this in the State and in the Church so soon? God forbid.

We learned afresh during the war the old lesson, taught us by our Lord and His apostles, of

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the stewardship of all life, the stewardship of money, of knowledge, of personal power. We learned that everything we think we possess, and that we call our own is not our own in fee simple. The state stepped in and interfered with our dearest prerogatives, and no man could call anything he possessed his own against the common demand.

We learned that on all we possessed there were the marks of blood. We all in some degree realized that our homes and our wealth and all we counted dearest and nearest to us were marked with blood. They were ours to enjoy and use, because other men toiled, and suffered, and endured the filth, and vermin, and the danger, and the pain of the trench and open field. We learned then in that great day the lesson of the stewardship of money. For patriotic purposes, in answer to the call and the needs of pain and suffering among our men, the hearts of the people were opened, their purses were opened and they gave on a scale of expenditure never before known in this country—I believe, never before known in the history of the world. That scale of giving for worthy causes still remains, and men still believe that, when appeals are made for worthy causes and presented in sensible fashion and not too frequently, they ought to respond to the limit

THE first contribution to the Anglican Forward Movement Appeal was a Victory Bond for fifty dollars from an aged clergyman, who wrote:—

"I have only my superannuation allowance to depend on. Coal and taxes devour one-third of it; then I have only \$400 a year to live on, and there are three of us. I would say more, but it is written: 'He that giveth, let him do it with simplicity.'"

of their ability. We have learned afresh a new, a nobler, a higher, a sacrificial scale of giving.

It seems to me that, perhaps, the supreme lesson we learned during the war is this—that after all, in a protracted struggle, it is the morale of the nation, the whole nation (not only the morale of the men at the front, vital as that is, but the morale of the whole nation), that counts and that ultimately wins the day. I remember reading a letter from a friend and parishioner from the front, that concluded with these words: "The front will stand fast, if *l'arrière*, as the French say, does not lose heart." The front will stand if the morale of the nation behind the line abides. That lesson is as true to-day as it was during the great struggle. The Church will be beaten in any effort to which she puts her hand if her morale is low; if her spirit is poor; if she faces a struggle expecting to lose in it; if she forgets the words of the Master: "I have overcome the world." Many of you will remember a famous story from Virgil's *Aeneid*, the story of the boat race, and you will recall how Virgil so aptly describes the winning crew in these terms: "They can, because they think they can." That was the morale of the crew, sound, and strong, and high.

What is the morale of the Christian Church? Is the Christian Church going to join the great "apologetic succession." Adam said: "The woman gave me of the tree," and Eve said: "The serpent beguiled me." Each laid the blame on some one else. From that day to this, I am afraid there has been a great army in the "apologetic succession." Let us not in the Christian Church face any problem with the air of apology. In Sterne's "Sentimental Journey," you may remember the story of the man who was about to be kicked by a mule. Sterne says he stood "in an attitude of humble apology." That is not the attitude in which the Christian Church should stand. We may be humble in penitence—yes, we must be—but remember that the Word of the Lord came to Ezekiel in this fashion: "Son of man, stand upon thy feet and I will speak unto thee." There is the combination of humility with self-respect. Let us have faith in the great mission to which we are called and in the great treasure with which we are entrusted. Let us then carry over from the days that are past—please God they are past—into the years that are before us these abiding lessons and let us translate them into deeds in this after-war movement.

Over and above all these specific lessons I have mentioned, there came to us a deep sense of indispensableness of Christ. Nothing short of the Lord Christ Himself can answer the needs and perplexities, the bafflings and disappointments of mankind. Education is good; science is good; commerce is good; diplomacy may be good; legislation may bring forth good fruit; and yet after all the ultimate answer to the deepest cravings is Christ. We learned the indispensableness of Jesus Christ.

We, here in Canada, are emerging from the war to face an unknown and perplexing future. I think Canadians are facing that future in faith and hope, faith in themselves, faith in their past, faith in their destiny, faith in God; and out of faith springs hope. Overseas Canadian soldiers were pre-eminent in resourcefulness, initiative, untiring energy, dauntless perseverance. That *bête mot*, as Napoleon called it, that word "impossible" was never found in their vocabulary. It is in the same spirit that we are facing the problems that lie before us in Canada, and abroad.

The age is one of criticism and unsettlement. There is a kind of world-fever as a result of strain and exhaustion. Yet this is a time of need, a time of marvellous opportunity, and, in consequence, of splendid responsibility. Canada itself is a land of problems, a land of surprises and a land of opportunities. I remember years ago that in what then served as the Convocation hall for this University, Lord Strathcona spoke on the occasion of receiving an honorary degree. There were two striking remarks he made about the Canada he knew so well from north to south and east to west. They were simple propositions but big with meaning. The first was this: "Canada cannot stand still;" no power but our own futility and faithlessness can

(Continued on page 73.)

The Church and The Nation

Rev. C. H. BRENT, D.D., Bishop of Western New York
Address delivered at Convocation Hall

Your Honor, my Lord, Ladies and Gentlemen:

“THERE are ties which though light as air are strong as links of iron.” Those words were first spoken to indicate the relationship which bound the overseas colonies, as they then were to Great Britain. The ties seemed severed for a while, but they are linked up again—linked up by the war, and, please God, they will never be severed again as long as time lasts.

I cannot forget the moment, because it was filled with emotion and appealed to one's deepest consciousness, when, on twin halcyons on a sunny, spring day, two flags rose above the Victorian Tower in London, side by side, and the two flags were the flag that has braved a thousand years the battle and the breeze, and Old Glory. And to-night I am with you as a pledge and as an illustration, perchance, of the unity that binds the United States of America to Great Britain and her colonies.

I don't suppose that there are any international bridges quite as strong as those that are made

to the Canadian army. You Canadians have won his heart as he has won yours, and as an illustration of his simplicity, the Commanding General of one of the Canadian divisions told me this story: That on a certain occasion he was at a dance—it was during the time of the hostilities—given in the division, and when the hour began to grow late and the watchful matron felt that her nurses should go to their rest, she was perturbed: “What shall I do? The Prince is here?” The General suggested that if the band played “God Save the King,” the Prince would have to come to attention like all the rest. “God Save the King” was played and the Prince came to attention, but just as soon as the National Anthem was finished, he lifted up his voice and said: “Now that we've done with father, let us go on with the dance.”

Characteristic of that spirit of comradeship which I say has won the hearts of the whole continent, I, in a very simple way and in a very lowly way, may aspire to be an international bridge because of my Saxon-Scotch-Irish-Canadian blood, and added to that my American-Philippine-European experience.

And not only do I represent the American nation to-night in a very humble way, but I also represent a great sister Church to yours. And I am proud to be with you to-night and have some small relationship to your great Forward Movement. I see that you do not like to incorporate war terminology in your Church undertakings. We, in the United States at the present time are in the throes of a nation-wide campaign which has for its purpose exactly that which you have as your goal and aim.

I have been very much impressed as I have gone through the literature of your Forward Movement with the scope of your undertakings. It is worthy of a nation of adventurers which Canada represents. I don't give a fig for the man, woman, child or nation that has not a spirit of adventure. It is the hope of the world, and this adventure which you and I are undertaking in our respective churches and nations is the greatest adventure of all, because it is the adventure of faith in the name of our common Master, Jesus Christ. There is no venture like that. I think that all great enterprises have some faith in the adventure which characterizes them, but this particular adventure is peculiarly an adventure of faith.

The Canadian Church shows that it has a long and sympathetic reach. You begin with your home responsibility; you deal with them in an effective way and then you set out on a march to girdle the world. You touch that land where the white-crowned Fugi stands sentinel, and in Japan your Church has its missions; and passing on to the dusty plains of Honan in the midst of China's uncounted millions, you make your venture of faith there, hoping to touch the heart of China by your efforts. Proceeding further still, in the rural communities of India, tucked away amongst the great mountains, your missionaries are labouring to bring the light of the Gospel to those who are living in ignorance and in bondage, moral, physical and spiritual. Then I am so glad it is so, you have worked also in that land which so recently God and General Allenby set free from the tyranny of the Turk, whose sceptre lies forever shattered on those plains where our Saviour was born.

It is an ambitious programme, and it is one that must be put through, and I think that no one will question the emphasis which you are laying on your home responsibilities. Charity does indeed begin at home. That is to say, home is its cradle, and if we attend to the missionary work at our doors and do it thoroughly, it will be impossible for us to rest content with that. Our interests will widen and we shall demand that we have a share in the work that is being done in other lands.

In one of the pamphlets describing your work

you speak of your country, and especially of the West, as being unfinished. Well, you may thank God that it is unfinished, because to-day the countries that are crowded have the largest and most complicated problems. Their traditions in many instances are as wrong as they are strong, and you in Canada are at this time creating traditions, so that it is in your power to make your traditions good, and in days to come unborn generations will turn to bless you if you answer these questions that are pressing themselves upon your attention now as you ought to be able to answer them.

In the United States we have this as a problem, one person in every nine according to our last census was born of foreign parents. That in itself tells you what a problem of unification there is for our nation. I am told that your condition to-day is somewhat similar. Now we, on this continent have the spirit of hospitality. We welcome men, who are true men, from foreign countries, who are willing to throw in their lot with us and to become assimilated as citizens of our nation. But we must remember this, that hospitality only begins by throwing open the doors of our house. After the guests have come they need attention and careful attention, and unless a nation that is in the making takes care of the various racial groups that come and settle in its territory, there will be future trouble without any doubt whatsoever.

We have—and you have prepared for this in your Forward Movement—we have a work of

The Challenge of the Hour

CONSECRATION OF LIFE
in Substance and Service.

“FAITH WITHOUT WORKS IS DEAD.”

Is Your Faith
a Living one?

WHAT ARE YOU DOING?

The man who went “over the top”
did not count the cost.

WILL YOU GO WITH HIM?

Prayer is the Lever
Service is the Basis
Giving is the Means.

RISE AND USE YOUR POWER TO
LIFT THE WORLD.

Every Member Canvass—Feb. 9-14

CANADA The Melting Pot of Nations

Population, 1915, 8,075,000
Immigration - 3,174,722
(June 1900 to March 1917)

Nearly Half Population came in 16 Years
at rate of 606 Every Week Day

85 Languages and Dialects
53 Listed Nationalities 79 Religions

Ruthenians in Saskatchewan, 1 in 12 of Pop-
ulation; Chinese in British Columbia, 1 in 5
of male Population; Toronto, 1 in 10 foreign;
Montreal, 1 in 7 foreign; Winnipeg, 1 in 3
foreign.

Latter Day Saints in Canada
Hindu Temples in Canada

Foreign Mission Work Within Our Own Land

GIVE YOUR SHARE FEB. 9-14

wholly of men, and recently we of the United States have seen European countries build with some of their conspicuous figures, bridges that have increased the security of these ties that bind the old to the new.

When the King of the Belgians and his noble Queen came to the United States, in their persons there was that which expressed the depth and nobility of the Belgian nation and there was a subtle influence let loose that made Americans understand, better at any rate, just how noble and heroic Belgium was. Honour her we must, but we must express our honour in some degree of living fellowship. And then, when in addition to these notable figures, notable, not solely because of their official position, but because of the dignity of their characters, when, in addition to these noble figures, there was added that greatest Christian of his generation, Cardinal Mercier, all thought of differences in religion and in nationality were for the moment lost and two nations became as one.

And then Great Britain, too, did a most gracious act in sending to us that noble lad, because he still seems to be but a lad, although he has the years and experience of a man. Yes, when Great Britain sent the Prince of Wales to us she did herself honour and she did us a greater honour. He won his way into the hearts of Americans by a direct step. His simplicity, his reality and his refinement of character have won him a place in American hearts which he will never lose, and the tie, the invisible tie that binds us to Great Britain, is stronger because of his coming. He was so delightfully human always. I know how in France, whenever he could, he found his way

education and a work also of social service to do among those peoples. Leave them to themselves, and they will create in your midst a new, and it may be a hostile group, foreign to the temper of the country and ready to eat into the vitals of the country, not from any inherent viciousness but simply from ignorance.

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of their ability. We have learned afresh a new, a nobler, a higher, a sacrificial scale of giving.

It seems to me that, perhaps, the supreme lesson we learned during the war is this—that after all, in a protracted struggle, it is the morale of the nation, the whole nation (not only the morale of the men at the front, vital as that is, but the morale of the whole nation), that counts and that ultimately wins the day. I remember reading a letter from a friend and parishioner from the front, that concluded with these words: "The front will stand fast, if *l'arrière*, as the French say, does not lose heart." The front will stand if the morale of the nation behind the line abides. That lesson is as true to-day as it was during the great struggle. The Church will be beaten in any effort to which she puts her hand if her morale is low; if her spirit is poor; if she faces a struggle expecting to lose in it; if she forgets the words of the Master: "I have overcome the world." Many of you will remember a famous story from Virgil's *Aeneid*, the story of the boat race, and you will recall how Virgil so aptly describes the winning crew in these terms: "They can, because they think they can." That was the morale of the crew, sound, and strong, and high.

What is the morale of the Christian Church? Is the Christian Church going to join the great "apologetic succession." Adam said: "The woman gave me of the tree," and Eve said: "The serpent beguiled me." Each laid the blame on some one else. From that day to this, I am afraid there has been a great army in the "apologetic succession." Let us not in the Christian Church face any problem with the air of apology. In Sterne's "Sentimental Journey," you may remember the story of the man who was about to be kicked by a mule. Sterne says he stood "in an attitude of humble apology." That is not the attitude in which the Christian Church should stand. We may be humble in penitence—yes, we must be—but remember that the Word of the Lord came to Ezekiel in this fashion: "Son of man, stand upon thy feet and I will speak unto thee." There is the combination of humility with self-respect. Let us have faith in the great mission to which we are called and in the great treasure with which we are entrusted. Let us then carry over from the days that are past—please God they are past—into the years that are before us these abiding lessons and let us translate them into deeds in this after-war movement.

Over and above all these specific lessons I have mentioned, there came to us a deep sense of indispensableness of Christ. Nothing short of the Lord Christ Himself can answer the needs and perplexities, the bafflings and disappointments of mankind. Education is good; science is good; commerce is good; diplomacy may be good; legislation may bring forth good fruit; and yet after all the ultimate answer to the deepest cravings is Christ. We learned the indispensableness of Jesus Christ.

We, here in Canada, are emerging from the war to face an unknown and perplexing future. I think Canadians are facing that future in faith and hope, faith in themselves, faith in their past, faith in their destiny, faith in God; and out of faith springs hope. Overseas Canadian soldiers were pre-eminent in resourcefulness, initiative, untiring energy, dauntless perseverance. That *bête mot*, as Napoleon called it, that word "impossible" was never found in their vocabulary. It is in the same spirit that we are facing the problems that lie before us in Canada, and abroad.

The age is one of criticism and unsettlement. There is a kind of world-fever as a result of strain and exhaustion. Yet this is a time of need, a time of marvellous opportunity, and, in consequence, of splendid responsibility. Canada itself is a land of problems, a land of surprises and a land of opportunities. I remember years ago that in what then served as the Convocation hall for this University, Lord Strathcona spoke on the occasion of receiving an honorary degree. There were two striking remarks he made about the Canada he knew so well from north to south and east to west. They were simple propositions but big with meaning. The first was this: "Canada cannot stand still;" no power but our own futility and faithlessness can

(Continued on page 75.)

**St. Andrew's Boys' School,
KAIFENG, CHINA**
A Short History
Rev. GEORGE E. SIMMONS.

IT had a very humble start in life—in a native building in the north sector of the city. The house was in a central location, and was secured for street chapel and reading room convenience. In a room in the inner courtyard of this compound we received our first class after the lunar New Year in 1911—eleven boys in all, who were attracted by the promise of better English than they could get in the Government schools.

Of the eleven boys who formed our first class, only two are still students, one in Boone University, and one in the Provincial Law School here. Of the others, four are in the Chinese postal service, one an interpreter secretary on the Lung-Hai Railway, another filling the same position in the Peking Syndicate Mining Corporation, and the remaining three have passed beyond.

We had but nicely started our work in the autumn term of the first year, when, in the Yangtse Valley, broke out the revolution, that was to overthrow the Monarchy. Most of the city schools were closed on account of this fierce political storm. The members of the Mission living in the city were ordered to remove to the Mission compound in the south suburb. Notwithstanding, we kept the school going and finished the year without any serious setback.



OUR MISSION IN HONAN, CHINA.
St. Andrew's College.

Just as the revolution was successful in changing the Monarchy into a Republic, the building for the second home of the school was drawing to a finish. In March of 1912 we moved into the building in the south suburb, that later was to become St. Mary's School. There were nearly forty boys with which to open this new year, and as Messrs. Williams, Ward and Trivett were now in Kaifeng, after an enforced residence in Hankow, there was no shortage of English instructors. There was considerable trouble to get approved instructors for the different western subjects that must be taught in Chinese. This second year proved to be a quiet and uneventful one, though variety was added to the school routine in the constant struggle to get the boys to take kindly to religious instruction. On account of this active opposition on the part of a considerable element, there were but four boys baptised, with a good class of catechumens, at the end of the second year's history.

For the 1913 opening our present St. Andrew's building was ready, and a class of seventy boys enrolled. The year was peaceful enough for the school, though from bandit, famine and plague, it was a terribly difficult year for the district in which we lived, and from those districts from which we drew our boys. It was in the famine hospital that Yen Shou Chi and Tai Chen Hoh—two of the three students of our first class reported deceased—contracted typhus while devotedly serving as orderlies with Dr. Helliwell. The disease proved fatal in each case. It was in this year, likewise, that Mr. Williams, serving on the staff, contracted typhoid. Before his recovery, Dr. Phillips, who was attending him,

(Continued on page 77.)

Organization—Its Final Steps

(Continued from page 67.)

thousand Women's Committees have distributed a supplement supply of literature from house to house. The members of these Committees are known as the King's Messengers. They have divided themselves into two bands, those who engaged in intercession and those who carry out the house-to-house distribution. These Committees have reported the existence of tens of thousands of Church families whose names did not appear on any official records of the membership of the Church.

In the sphere of diocesan organization the Bishops, without exception, have placed themselves at the head of the Movement, as the constituted and authoritative leaders of the Church. In more than one instance the Bishop has carried on his own shoulders the burden of responsibility for the detail of diocesan organization. Each diocese has been under the care of one or more diocesan organizers: who have given of their energy and time with the utmost activity, and as the event, we believe, will show with conspicuous success. Prominent laymen have taken hold of the cause with earnestness and unstinted devotion. In several important centres, they have formed and directed the entire local organization; while the responsibility for the financial canvass in all its departments rests immediately upon their shoulders. The clergy, as a whole, though in many cases harassed by the pressure of urgent parochial needs, have given that immediate leadership and inspiration without which the best scheme of organization, when it reaches the parochial unit, must fail. They have been careful in the vital duty of public intercession for the Movement, and diligent in the work of public instruction and education; from the pulpit, through the Sunday Schools and through every other parochial agency. They have, also, emphasized, as they alone can do, that supreme call of the Movement, for the consecration of life to the work of the ministry and for every other sphere of the Church's activities.

The preparatory work for the Financial Canvass is at its close. It has been founded and developed on a basis adequate to the cause in hand. Where it has not as yet taken direct local shape in the form of Committees of Canvassers, the local leadership has been at fault. In such cases the time is extremely short, the position is urgent. With immediate and vigorous action such positions can still be saved and every parish and mission prepared to make an every-member response at the appointed time; the ninth of February to the fourteenth of February. In all other cases the final days of preparation should be given over to the reviewing and strengthening of the organization, to the instruction of the canvassers, to public and private intercession.

The Anglican Forward Movement represents the most authoritative and the most important call ever issued to the Church of England in Canada. The spiritual leaders of the Church, the Bishops and clergy, will, doubtless, emphasize in their final messages its spiritual aims and claims. It is my duty to endeavour to express, and to impress, a final call for careful and conscientious organization.

The financial appeal has been drawn up on the basis of the immediate and irreducible financial needs of the Church; the amounts required have been allotted to the dioceses on the basis of average ability to respond; let that response, by every member, be on the basis of his or her maximum power. Then the Church will find herself equipped as she has never been before, and be enabled to advance with entire confidence to the discharge of the vast duties of the day of peace.

S. Gould,
Organizing Secretary,
Anglican Forward Movement.

A YOUNG man in the diocese of Nova Scotia and two young women in the dioceses of Rupert's Land and Saskatchewan, respectively, have already definitely offered themselves for life-service for Christ and the Church.

At the Magnetic Pole

Rev. H. GIRLING, of Bernard Harbour,
Coronation Gulf, Arctic Coast.

THE Copper Eskimo of Coronation Gulf are entirely dependent for food upon the resources of the country of the Polar Regions. The consequence is that during the very brief summer the people wander to and fro over the barren lands hunting the reindeer. The women and children, along with the dogs, "pack" the heaviest loads, leaving the men free to do the actual hunting. Armed with but bows and arrows—a few rifles are now going into the country—they are compelled to take advantage of the geographical features of the land in order to make the hunt a success. The following is a brief description of their ingenious methods.

HUNTING DEER.

Having sighted from some high hill a large band of deer in the distance, they carefully note the direction of their travelling. Next, in the same direction, the Eskimos pick out a gully or small ravine. The men quickly run along the two hills bounding the gully, and place two stones, a small one on top of a large one, on the very crest of the hills. This is repeated all along the

The Forward Movement

How was the War Won?

God gave the strength and power.
The British Nation, in carrying out His will,
gave 700,000 lives of men fallen, and poured
out its treasure in millions.
The War was Won by Giving.

The Way of Reconstruction

The basis of reconstruction is Jesus Christ.
Our best gift to Canada and the World is the
consecration of life and possessions in His
service.

The Opportunity

The future of our Church and Nation is determined mainly by its use of opportunities.
The War and Peace are opening up to the
Church, new fields unprecedented in urgency
and opportunity.

Immediate Needs

Great numbers of earnest men and women are
needed to unite in prayer and service.
The Church of England in Canada, appeals for
consecrated lives and for means, to the amount
of \$2,500,000, for the adequate equipment and
extension of its work, as a War Memorial and
Thanksgiving for Victory and Peace.

EVERY MEMBER CANVASS Feb. 9-14

crests, and gives the impression of a number of men peeping over from above. Then they fling up a small bank of snow or earth at the end of the gully; sometimes they can use a natural declivity.

After all these preparations the women and children go around afar off, and work their way behind the deer. There they set up a fearful yelling, and waving of pieces of deer skin. Seeing this mob behind them, the deer stampede towards the gully. Upon entering, some will try to break cover and run over the hills, but seeing, as they suppose, men peeping over the top (the stones already mentioned), they run back into the gully and on to the end straight into the concealed hunters awaiting them.

The meat thus obtained forms food for the natives and the skins the material for their clothes. Out of the bones they make their implements, and they consider the intestines a delicacy, whilst the half-digested moss in the stomach of the deer is their only vegetable. "Waste not, want not," or war-time economy!

At the beginning of December, as soon as the ice on the Arctic Ocean is thick enough, our people forsake the land and, gathering together in bands of from 20 to 150, migrate with sleds and dogs out on to the frozen ocean and there build villages of snow houses. It is a wonderful sight to see, say, fifty sleds proceeding in Indian file seaward at dawn. The dogs work with their tails wagging and bark furiously at every stop.

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"Lest We Forget"

R. W. Allin, Esq., M.A.
Toronto

THE war was a great revelation. We saw young men by the thousand, men to whom life was sweet and full of promise, offer those lives freely and unselfishly in defence of the great undying principles of freedom and justice. We saw men and women at home exhibit a degree of unselfish generosity and devotion, such as we had never witnessed before. We saw, on the other hand, our much vaunted Western civilization absolutely powerless to hold in check the cruel and lustful passions of men.

The war was not only a great revelation, but it was also a great challenge. It was a challenge to us as Christians and Churchmen. To accept the tremendous, yet noble sacrifice of life and to sink back when the war was ended without a determined effort to lift the whole life of the Church, its prayer, its knowledge, and its acts, to a higher level was unthinkable. The little mounds, scattered here and there along the different battle lines, are a challenge that we dare not forget.

But is it not a fact that already we find a strong desire to forget these things? Unthink-

God-given power, but that it is held in trust and that an accounting of our trusteeship will be called for one day. We are told sometimes that we are driving men out of the Church by our insistent demands for money. What does this mean, granting that it may sometimes be true? Surely it can mean only one thing. Such men have been compelled to choose between God and Mammon and love for the latter has prevailed. Are we to cease asking men to choose? Are we to lead them to believe that love of Mammon and love of God are not inconsistent with each other?



OUR MISSION IN MID-JAPAN.
A Church and Workers.

We hear men talk about "camouflage." Would not this be "camouflage" of the worst kind?

No. The millions poured into the treasury of our country during the progress of the war and since, has put to shame the pittance we have been doling out to the Church for a work that is the only hope of the world. The Forward Movement is a call to a reconsecration of our whole being which necessarily includes the power we use in accumulating money.

One thing more. The various items in the financial objective do not represent imaginary needs. These have been accumulating year by year, but it was not until the war laid bare the situation and revealed to us not only the marvellous wealth stored up in Canada, but also the almost criminal neglect on our part in not facing the needs before on an adequate scale, that we took courage and set to work. If we are to place the authorities of the Church in a position to make its work, so far as human power can do this, financially efficient, if we are to free our workers from anxiety regarding their support in sickness or old age, if we are to deal with any degree of adequacy with the increasing demands upon our resources that are inevitable in the near future, if we are to preserve the noble heritage to be handed over in another year to the Church in Canada by the Mother Church, we have no choice left but to supply the money that is asked for.

As a layman who has honestly tried to remove, to some extent at least, the financial handicap under which the Church has been labouring, I



OUR MISSION IN KANGRA, INDIA.
A Christian Evangelist.

appeal to other laymen to leave no stone unturned in accomplishing what is aimed at. Let us not have the reproach laid upon us that we were not men of the same calibre as the boys who lie yonder beneath the sod, but inspired by their noble example, let us emulate their success.

From Week to Week

"Spectator's" Discussion of Topics of Interest in Churchman

THE Great Effort of the Anglican Church will be in mid-course in two weeks. The time is short. What we do must be done quickly. There is one preliminary word that "Spectator" wishes to say to those clergy who are almost despairing of being able to do anything, and it is this: You will find, when a real effort is made in your parish, that the laity are far more interested and stirred over this matter than they have allowed themselves to reveal. That will be one of the surprises that you will experience when you really take definite action. It isn't too late yet. Two weeks' hard work will accomplish wonders. If the opportunity is let slip, there will be a sense of regret and shame that will linger most unpleasantly in the minds of your own parishioners and in your own conscience. My very serious advice to every clergyman is that you commit yourselves publicly and definitely to this effort, first of all because you think it a right and proper thing to do, and secondly, when the little Merozes, who came not to the battle, begin to reproach themselves, they may not include you in their reproaches, for you

Our Task—The Canada of To-morrow

THE CHURCH—THE SCHOOL—THE HOME

"The School statistics of the prairie constitute an epic."

"For ten years one new school district every school day."

THE FOREIGN BORN AND THE SCHOOL

A District in Saskatchewan
In Ten Public Schools

329 Children	....	Ruthenian
86 Children	....	Doukhobor
16 Children	....	British
4 Children	....	German
1 Child	....	Belgian

"Hospital work as an entrance;
Educational work as a base;
Evangelism as an end."

able as it may seem, we cannot close our eyes to evidences that face us at every turn.

The Forward Movement is an honest effort on the part of honest men to profit by the lessons of the war, to accept the challenge thrown down, to remedy the weaknesses revealed by the war, and to check this tendency to a backward trend. To ask for delay in making such an effort can surely mean only one thing—namely, making the effort more difficult and playing to that extent into the hands of the enemy. To impute unworthy motives to those responsible for the effort, is to betray a lack of knowledge and seriousness, and constitutes an insult to those who represent the Church in its highest councils.

While the call to prayer and study has been insistent during the past few months, and while it is perfectly true that we cannot continue to distribute literature in future quite as freely as is being done at present, still it is the earnest hope of those humanly responsible for the Movement, that it will prove to be only the beginning of a new era in the prayer and thought-life of the members of the Church, both old and young.

No. I did not mention money above, but I do so now and I put it in exactly the same class as prayer and knowledge. We hope to see the end of the childish talk about the power of money, as if there were some peculiar power inherent in that particular metal or paper called money. Let us use the wisdom that God has given to us and realize that this power is centred in the human being and is the same power that we use in other ways. Let us realize too, more fully than we have in the past, that it is not only a

HOW THE CHURCH PROVIDES

FOR
Aged and Incapacitated Clergymen
AND
Widows and Orphans of Clergy

IN THE NINE OLDER DIOCESES
Ontario, Quebec and the Maritime Provinces.

The Average annual provision for:	
Superannuated Clergymen	\$477.00
(in some cases as low as \$150 is provided)	
Widows of Clergymen	\$286.00
Orphans of Clergymen	\$ 26.25
(each up to 18 years)	

IN THE NEWER DIOCESES little or no provision has yet been made to meet this need.

YOU CAN HELP—FEB. 9-14.

did all you could to lead your battalion into the engagement. To the drum-beat of war, and in proud allegiance to our King, tens of thousands of our Canadian Boys went forth to death and victory on foreign battlefields. These things have not been forgotten, and

"The mothers and wives that prayed for the lives
Of the brave hearts over the sea,"

yes, and the fathers also, realize that it is a fitting thing that, now that the anguish and turmoil are over, they should lift high the Cross of the King of Kings and lay their thankful offerings at His sacred feet.

There is a class of men that ought to be specially swept into this great movement, and that is the careless or the negative church-goer. He, for many reasons, has shrunk from offering his worship to Almighty God in the sanctuary. He has deprived the congregation and clergy of the inspiration of his presence, and impeded to that extent the full, rich outflow of communion and fellowship that comes of increased and increasing numbers. He will be small, indeed, of soul if he is not caught up in this great effort and constrained by his own better instincts to make this poor amend for past neglect. There are thousands of men who will thus reason and thus act. Let us not be afraid to approach them with a conscious right to do so. If not directly, they have certainly indirectly participated in the benefits and blessings of the Church. If they have

(Continued on page 72.)

January 29, 1920.

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OUR DUTY AND OUR DEBT.

(Continued from page 69.)

hold Canada back. The second was: "Canada is a country worth working for." He knew this from his own experience. We know it, in measure from ours. This is the country where God has set us as one of the foremost religious forces of the land. How are we going to face the opportunity in this critical day and in this inspiring hour of a new era?

Throughout the war many a task had to be laid aside because money was needed for the first cause, the winning of the war. Now those tasks confront us, the war being past. There are increased demands made upon us rightly to carry forward the old tasks. They appeal to us with a fresh degree of urgency because we appreciate more than ever what Christian privileges mean. From abroad comes the ancient Macedonian cry, coming now in the guise of wonderful opportunities. We have our overseas missionary field in China, in Japan and in India, and a few representatives elsewhere. There the very bigness of the chance is a challenge to the Church at home. Then, we know that everything is in vain if we have not the men and the women to lead in our Christian effort. All the financial objects put down on the Forward Movement are really secondary to the demand for the right kind of men and women to be Christian leaders in our Church. Everything at last turns on the personal quality of leadership. You can have the most venerable and honourable and even Divine of institutions, and if it is badly led it cannot do the work it would do, if it were well led. There is nothing that can take the place of a consecrated, intelligent, devoted and forceful Christian ministry in this land and overseas. Let us pray earnestly, as the Lord Himself urged, in the face of the whiteness of the harvest fields, "that God will thrust forth labourers." They come as the fundamental necessity.

This labourer is "worthy of his hire." What is the use of the labourer if he is kept on a starvation allowance? Can the labourer do his work if he is wrung continually by financial anxiety? Nobody can be a good teacher or pastor, if he or she is in a state of low spirits. And the two things that most generally and speedily create low spirits are financial anxieties and the sense of an injustice. What is true of our school teachers is true of our clergy. If the laymen of the Church, who are the largest part of the Church, believe that the Church is worth maintaining at all, then surely they must see to it that those who are the accredited leaders of the Church shall be free from those two great secrets of low spirits—perpetual fighting against financial worry and that sense of an injustice that does come to every man when he feels that he is not being fairly treated.

No class in all the community, I believe, do make and are more ready to make sacrifices for the cause than the Christian ministers of this land. They are making them both voluntarily and involuntarily, but it is surely not to the credit of the great mass of the Church members, that the clergy should involuntarily make the sacrifices for those who are well and able to maintain their ministers at a living wage. I believe this is one of the aims in this Forward Movement that will appeal most strongly to the commonsense and Christian justice of the members of our Church in this land.

We have realized, further, in an acute fashion, that no institution, even the Divine institution of the Church, can manage to do its best work if it has not proper working capital and adequate equipment. We may make high claims for the Church, but claims cut very little

figure in this day and generation if they are not backed up by performances, and I do not believe that we can make the proper performances, and give our full share of service, unless we have a better working capital and a better equipment for our general executive administration. I do not believe that the Lord will work a miracle to make it unnecessary for us to fulfil ordinary business requirements. For the Church has a business side, as well as a spiritual side.

Now, ladies and gentlemen, it was the realization of these facts, of these problems and of these necessities, that led the General Synod of 1918 to determine to make a survey of the financial needs of the Church and then to plan to meet those needs. The result of that planning and of that determination is this great movement throughout Canada, called in our Communion the Anglican Forward Movement. The spiritual aims and ideals of the Movement are primary and need no further emphasis from me. A vital object is the appeal for men and women to serve. This, too, is fundamental. Then follows the request for money. The seeking of money for a good cause is not an unspiritual procedure. Some people seem to have the idea that there is something incompatible between the financial aims of this campaign or effort (pardon me for saying "Campaign," I am almost weary of the word) and the spiritual aims. There is not. For many people in this land, one of the greatest means of grace would be the giving freely of sums of money for a good cause. Money is stored up personality. Its right use is an acid test of spirituality. The spiritual is the motive force. The financial is the material result. The aims of this effort are spiritual, educational, missionary, inspirational, and financial. First things are put first, but the various aims are congruous one with the other. I don't regard the financial goal as being in any degree, I repeat, incompatible with the former.

We are asked to give money, (1) for home mission work; (2) for work in the foreign field, in China and India and Japan; (3) for the development of the Sunday School and Social Service departments; (4) to provide a more adequate pension fund for aged and infirm ministers of our church, and for the dependents of deceased ministers; and (5) to provide for the better executive administration of our church. Those are the broad appeals that are made to us. They are sound, they are businesslike and they ought to meet with a response from a body of earnest and businesslike and loyal people.

I would ask you to remember again that the Christian church occupies a vital place in the national life. The Christian Church should be the conscience of the nation; it should try to keep the national conscience sensitive to all things that are wrong and degrading. The church should keep the soul of the nation alive. The Christian Church must maintain and lift the morale of the nation. There are forces at work today in many of the nations of the world that are making against brotherhood, against the orderly conduct of human affairs and against lasting world peace. It is the opportunity and duty of the Christian Church to array and to inspire all those forces that make for unity, for brotherhood, for the orderly conduct of human affairs and for world peace.

So to us in Canada the need abroad and the need at home offer a challenge. Canada is prosperous, extraordinarily prosperous. Canada will probably come out of this great ordeal better off than ever in things materials. I suppose it is only our neighbours to the south of the line that surpass us in this respect. They will emerge in a material point of

(Continued on page 75.)



THE ASSOCIATED BOARD OF THE
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All Over the Dominion

Judge C. O. Ermatinger delivered an address on the Forward Movement to Trinity Church, Aylmer, recently.

The Rev. R. P. McKim, Rector of Portland, St. John, N.B., is at present conducting a 10 days' Mission in St. Peter's Church, Hamilton.

The clergy of the Deanery of Lunenburg, N.S., have arranged an interchange of pulpits in the interest of the Anglican Forward Movement.

In addition to the Joseph E. Seagram bequest to St. Saviour's, Waterloo, there is a provision in his will for the wiping out of the mortgage held against the property by the estate.

An enjoyable Men's Banquet was held by Trinity Church, Mitchell, Ont., recently. The Rector, the Rev. W. H. Roberts, was toastmaster, and Archdeacon Mackintosh, D.D., of Guelph, Ont., the principal speaker.

To an audience which almost filled New St. Paul's Church, Woodstock, Ont., the Bishop of Montreal spoke recently on the Forward Movement. Captain, the Rev. E. Appleyard, M.C., Rector of New St. Paul's, had charge of the service.

Two hundred men of St. Paul's Church, Stratford, Ont., attended a banquet in the parish hall on January 22nd and heard an inspiring address by Ven. Archdeacon Mackintosh, of Guelph. The gathering was preliminary to the Forward Movement drive.

presented to Mrs. W. J. Gratton (the Rector's wife), a handsome Taupe wolf muff, to show their appreciation of the faithful services rendered by her to the church by presiding at the organ during the past year.



OUR WORK IN INDIA.
 Boys in Kangra.

The male members of the Church of the Ascension, Montreal, met in the vestry on January 19th to form themselves into teams for the coming canvass in connection with the Anglican Forward Movement. J. E. Loiselle was appointed chairman, and the team captains are: W. Fowler, J. G. Frost, W. A. Lewis, A. G. Middleton, J. H. Swift and J. W. Warren.

The thirty-ninth annual meeting of the Sunday School Association of the Deanery of Toronto was held on January 19th in Holy Trinity School House, Toronto, the Bishop of Toronto presiding. Reports were received from the Superintendents of the various departments, tea was served for the teachers and officers, and the medals, prizes and certificates won at the Diocesan examinations presented. The meeting concluded with the election of officers.

A joint meeting of the men of the congregation of St. Philip's, St. James' and St. Thomas', Hamilton, Ont., was held on January 12th, in St. Thomas' Sunday School. The speakers of the evening were Rev. W. D. Robertson and Mr. George C. Copley. It was decided that an organization meeting for the enrolment of canvassers for these parishes will be held February 5th.

An Inter-Church Forward Movement Convention for Stratford, Ont., district assembled January 13th. The Anglicans with the Bishop of Huron presiding, met in St. James' Church. A grand rally of all the delegates was held in Knox Church, where addresses were delivered by Dr. Gandier and Capt. the Rev. W. A. Cameron, on the objects of the Forward



PRINCE RUPERT COAST MISSION.
 Port Essington.

Under the will of the late Mr. James Harrington Walker, of Walkerville, Ont., the sum of \$20,000 is left to the Endowment Fund of St. Mary's Church, Walkerville. Christ Church, Detroit, Mich., also benefits to the amount of \$15,000, as does the G.F.S. parochial Branch of the above parish, to the extent of \$10,000.

An interesting event took place recently, when the members of St. James' Church, Pittsburg, Ontario,

Movement. Dr. Silcox, principal of the Normal School, presided, and the massed choirs of the city churches gave selections between the addresses.

An interesting union meeting was held at Alvinston, Ont., January 20, in connection with the Inter-Church Forward Movement, when addresses were delivered by clergymen representing the Anglican, Baptist, Methodist and Presbyterian communions. Rev. N. Williams, formerly Rector at Alvinston, and now located at Bognor, who came in late and was unobserved till towards the close of the service, was called upon for an address. Mr. Williams spoke briefly on the subject of such importance to all Protestant churches at this time.

St. Luke's, Burlington, W. A. recently held a sale of work most successfully. Their receipts amounted to \$415. At their last meeting they made Mrs. Kate Donkin, one of their most devoted workers, a life member, and also gave the wardens \$100 towards the Rectory Fund. The Girls' Auxiliary of the same congregation presented the church with two beautifully engraved brass alms basins which were dedicated by the Rector, Rev. George W. Tebbs, on Christmas Day, bearing the inscription: "Presented to St. Luke's, Burlington, by the Girls' Auxiliary, Christmas 1919." In addition to this the girls also donated new matting for both aisles of the church, and are contemplating redecorating the porch of the church.

St. Paul's Sunday School, Halifax, had a unique gathering on January 15th in the Parish Hall, in the form of a banquet to celebrate their 137th anniversary, as the oldest Sunday School on the continent. Archdeacon Armitage presided and around him



WORK FOR THE ESKIMO.
 A Catechist and Family.

were the officers of the school. The teachers sat with their classes, and the tables were served by an attractive band of willing workers. Interesting papers were read by scholars of the main school. The Rev. Frederick Ellis gave a most humorous speech. Mr. H. R. Walker, the superintendent of the school, who planned the banquet, was given three most hearty cheers. The refreshments were under Mrs. E. C. Bethune. Archdeacon Armitage gave a report for the year, showing the enrolment in the different departments.

MEN AND WOMEN VOLUNTEER

Numerous offers for Christian service are being made in connection with the Forward Movement. Among the most recent is one from a man in business in Western Ontario. He expresses his readiness to sell his retail business to take up Christian work. A clergyman in Niagara diocese writes of a young man in his congregation who has expressed his desire to train for the foreign field—a direct result of the Forward Movement.

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OUR DUTY AND OUR DEBT.

(Continued on page 73.)

view billions ahead. We shall not come out in the same way; we are some billions behind! But we are able to bear the load. We are coming through this great crisis, by God's help, in fairly good vigour. There is no difficulty that, by God's help, we cannot face and overcome if we confront it in the right spirit and in reliance upon God. But there does come the challenge to Canada: What will you do with your money? How will you spend your goods? Will you spend them ostentatiously; will you spend them on luxuries; will you spend them in such a fashion as to make those who have not determined that they will rise by force and take from those who have? Shall we so spend our national fortune that we shall create anarchists, or shall we spend our national fortune as good stewards of that great dower that God has bestowed? That is the question which, so far as individuals are concerned, we shall be called upon to answer in the immediate future.

There come the call and the challenge to every individual: What are you going to do in the matter of personal service, in the matter of personal offering, in the matter of personal gift?

We use the word "reconstruction" in very many connections. We reconstruct politics, education, industry, the whole social fabric, theology; in fact, we are ready to reconstruct everything under the sun—except ourselves. Yet, the fundamental object upon which reconstructive energy should be directed is the individual. Here we get back to the spiritual basis of this effort. This is a great time of personal reconstruction. It was Herbert Spencer who said, "There is no political alchemy by which we can get golden conduct out of leaden instincts." I do not know any other secret of reconstruction than the old secret which St. Paul revealed, "If any man be in Christ Jesus he is a new creation." It is only on the basis of these "new creations," organized, multiplied, determined, that we shall ever build a lasting and glorious ecclesiastical or national fabric.

I believe that the old, historic Church of England in Canada (the name suits me well enough!) has a great mission to fulfill in our Dominion. It is a wonderful combination of conservatism and progress, of order and of liberty, of worship and of teaching, of word and of sacrament, of stability and of adaptability. I believe it grasps the past and reaches out to the future. I believe it has a grand and stable foundation, and can build a commodious, serviceable and beautiful superstructure for the present days. I believe that it has vindicated its right to be one of the foremost religious forces in this land by the personal service it has rendered through its sons and daughters in the great day of account. It has been a teacher of loyalty and patriotism. It has produced a solid, well-balanced, practical type of piety. I do not think that the religious forces of Canada would be complete if our contribution were lacking. I believe, therefore, that, by all we can do for Canada and give to Canada for Christ's sake, we ought to set ourselves to provide the equipment and working capital our Church requires.

I believe we may sum up the appeal of this hour under the two great words of duty and of debt. They mean at the bottom the same. I do not think we can ever build up a strong character by perpetually insisting upon our rights. I believe that the strong character will be built up by consistent and persistent insistence upon our duties. Rights at best are props, but duties are roots.

The other great word is the word "debt." Let us take upon our lips again the words of St. Paul, "I am a debtor both to Greeks and barbarians, both to the wise and to the unwise." What debt did he owe to them? He owed some debt, I suppose, to the university at Tarsus, but it was not his main debt. He might have owed a debt to his Jewish forebears. He recognized it. But what debt did he owe to barbarians, to Scythians, those verminous, cruel people away beyond the Black Sea? And yet he said, "I am a debtor to them." In what sense?

In everything that counts most, in things of the mind and the soul, we can never pay the debt we owe to those to whom we immediately owe it. Does any man, woman or child here to-night venture to say that he or she has fully paid the debt he owes to his father and mother, or to the great and good of the past who have made us their debtors? How can we pay the debt? St. Paul tells us. By passing on what we owe to them to others. That is the fundamental motive of all Christian evangelism, that is the missionary impulse that never fails.

Ladies and gentlemen, let us face the immediate problem which our Church authorities have put upon us, believing that we can never pay the debt we owe to our Saviour Christ except by passing on the unsearchable riches of Jesus to those who know Him not.

THE CHURCH AND THE NATION.

(Continued from page 68.)

not a Church of men and women dedicated to God—give that Church the wealth of the world and it will be poor and maimed and blind, and incapable of advancing the interests of the Kingdom of Heaven. So I say what we want to-day is men and women, who will offer their lives for Christ and for his Church.

There is a problem to-day—let me be perfectly frank with you—our problem to-day is to get men and women to put the most important thing first and everything else afterwards. It doesn't make very much difference in what order as long as you get the Kingdom of God first and his righteousness; the other things will really take care of themselves and will fall into their proper perspective. Do you know one main reason why the great Roman Catholic Church to-day is the force it is throughout the world? If you don't, I can tell you and tell you in a sentence. It is because they do insist that their people should put the Kingdom of God, as they understand it, first, and everything else after it. And it is for us to follow their example in this respect.

Now what has been the situation in the past? To-day is a day when men want to hear real things said with all honesty, even if sometimes they are a little bit rough. What is it that represents the situation as it has been? Has the Kingdom of God as represented by the Church been first in our lives and everything else been second? Remember that there is only one society in which Christ has covenanted with man to dwell, and that is the Church. Yes, the Church I know is very weak and poor and imperfect, but Christ Jesus did dwell in it and He won't be driven out of it. It is according to His habit, because when He came into this World, the Son of God as the Son of Man, He did not choose the palace, the perfect place where all was in order, to make His entrance into human life. He chose the stable.

We are not surprised that Jesus Christ is in our imperfect Church to-day, and he has not covenanted to be present surely in any other society. Have not we sometimes put the nation before the Church? Why,



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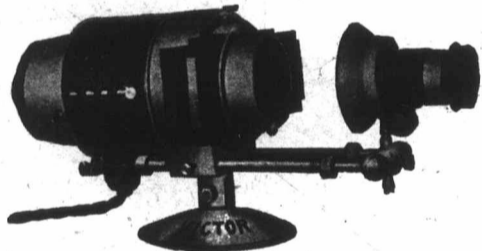
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I am afraid that in the past fifty or sixty years at any rate the Church has not been leading the nation but rather trailing on behind. The nation has expressed ideals and the Church has rather accepted them and adapted them to her own use. Now it is all wrong let me tell you, and before the National Church there comes another Church, using the term in its biggest and fullest sense; catholic comes before the national and the national must interpret its life in the terms of the universal, just as a nation must express herself in the terms of the whole human race.

Now, let us be frank, we have been putting the nation before the Church, and we know what happened the Teutonic peoples when they did that. Their God took on the color of the Tribal God and they tried to make God their ally. He refused to be their ally. They thought things and then they projected those thoughts into the mind of God and said that they were the mind of God. A rather amusing story illustrates how easy it is to expect God to do things that we want Him to do just because if He doesn't do them we are going to be in a difficulty. A little girl in the midst of her prayers suddenly burst in with this petition which startled her mother. She said "Oh God, please put Hoboken in Massachusetts"; and her mother stopped her and said, "Oh, Mary, what are you praying such a prayer as that for?" "Well," she said, "I would like God to put Hoboken where I put it to-day in my examination." That is a very valuable story. You think more of the humor of it than the philosophy of it, but it is exactly what the Germans did. Just think it out. I will not follow up the analogy. Loyalty to God and to God's Universal Church and then the Church as we come to know it in our own land. That is the first duty and nothing can displace it.

Now money is a test, isn't it? It tells us certain things about our own inner state of mind, and supposing we were to take a sheet of paper and draw three parallel columns and in one put the amount of money spent per year on amusements that were not vital for our recreation, and then in the next column put the money that was simply frittered away, that was not cared for, and then in the next column put the money that was spent on the Kingdom of God as represented by the Church, I am afraid those three columns would make some people very ashamed, if they had the power of being ashamed.

I am going to make a confession, it is a public matter and one does not like confessing family sins in another family, but we have a million communicants in our Church in the United States. Up to this last year we have been spending \$3,000,000 in all the undertakings of our Church and when you reduce that to the money test it means that each communicant puts this value on the Kingdom of God—*six cents per week*. It is a shameful thing and we are all overwhelmed with sorrow that this should be the case, and we are going to remedy it. We have set as our objective instead of \$3,000,000 in this movement in which we are engaged, \$42,000,000, and we intend to get there.

I heard one of our ablest speakers addressing some 6,000 people a few weeks ago relative to the same subject that is occupying our attention to-night and he felt evidently that those people needed some stinging remarks and he said, "When I was young I was taught to sing 'Like a mighty army moves the Church of God,' but so far as my own Church is concerned, I am afraid it is rather a slight on the Army to make that comparison. He said, I suppose it is true, I suppose it is true that our bit of the Church does move, but it seems to me it is more like the movement of a man turning over in his sleep than anything I can think of."

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January 29, 1920.

But, your Forward Movement is something vastly different from that. You have the impulse that comes by allying your lives with the spirit of God who is in your midst, binding you together. He is leading you on to a very definite goal and you are giving yourselves first of all in order that He may use you as His instruments. That is the great thing. And where you have that you have a unification, you have a power, you have an impetus that nothing can resist, and the gates of hell cannot prevail against it.

The Forward Movement! Do you realize that it is not a mere spurt, that it is not something we are going to get through in a few weeks and then stop? We are going on for good. So that when you have finished this one part of the Forward Movement there will be another one waiting to claim you; and here is the splendour of it, that when men have once been taught in this Movement, when they are unreservedly and honestly and thoroughly consecrated to God they do not want to get out of the Movement but they desire to proceed as long as God beckons them, and He will never cease to call them on towards Him.

We are in a race as St. Paul says, but it is a *relay race*, and you and I to-day have in our hands a torch, a torch that was put where it now is by those whose bodies are forever overseas. They died for the cause that they are asking us to live for, and if those things were worthy of sacrifice, the Supreme Sacrifice that they made, then there must be something like a supreme sacrifice on our part. So that when we finish our career and a new generation takes up the race we will be able to hand to our children the torch, not dimmed but aflame, leaping to heaven, because the oil of our own vitality and of our own consecration feeds it.

May the great and loving and Supreme Guide and Governor of the world and of the nation be with us as we take up His cause and endeavour to bring in that day when the kingdoms of this world will become the Kingdom of our Lord and of His Christ.

ST. ANDREW'S BOYS' SCHOOL.

(Continued from page 70.)

was stricken with typhus while carrying on her daily labours in the famine hospital.

It was in the year 1914 that the deputation from Canada—the General Secretary of the M.S.C.C. and Mr. Lorne Hamilton—visited the school. They were the honoured guests among several thousands at the annual spring athletic games on the school campus. This year concluded the first half of the school's history, being the very best in point of numbers. Eighty-four boys were enrolled, and at the end of the year 18 boys in all had been baptized.

The war that has so affected Europe and America has not failed to affect in many ways the continent of Asia likewise. The year 1915 and the first term of 1916 saw a distinct falling off in the school attendance. White Wolf and his bandit hordes ravaged the south and west of the province, ruining the homes of some of our students, and preventing their return. The withdrawal of workers for other lines and other fields of activity left the staff depleted, and caused a temporary loss of confidence. These causes and the constant political unrest of the country, which frequently caused the students of all schools to stampede, cut the high figures of 1914 to about half for the first term of 1916.

The following year saw an upward tendency again, but the steady depreciation in gold values left the Mission income so exhausted that at the end of the year there were serious thoughts of having to close the school.

What eventually happened was the dismissal of all the Chinese English-speaking teachers. With them went the senior classes, for whom we were not then provided with staffs. For the three remaining classes we were assisted in the ensuing year by three of the best of the graduating class just dismissed, and fine teachers they were, too. Notwithstanding all these handicaps, last year's registered students exceeded the best former year, and this year we have 104 boys in school.

For the eight years of the school's history, there have been 313 students enrolled, of whom 104 are here at present. Of these 313 boys, 57 have been baptized in former years, and on Whitsunday, God willing, another 14 boys will be presented for baptism. On that day, too, there will be a large class of catechumens publicly entered by special service in the city church.

Of the standard maintained by the school, we have every reason to be justly proud, despite the various handicaps in the serious shortage of equipment, etc. I think that class for class we are not unequal to the American Church schools of St. John and Boone. Our graduates are accepted in the college departments of these schools without further examination. Matriculating into other colleges by examination, our middle school graduates have uniformly taken high standing. Thus God has granted us in the past a large measure of success, which is crowned by the opportunity of the present.

But what of the immediate and more remote future? The actual space of the present building devoted to dormitory use will accommodate only 67 boys. To accommodate the remainder of our present-year boys, I have had to commandeer servants' quarters and rooms allotted for residence for unmarried foreign masters—should we have such. You at home must decide if we are to respond to the present challenge, and assist materially in shaping the great China of the near future.

To us who know the inherent weakness of the nonchristian education—its utter inability to produce the type of manhood needed to build a nation—the above figures are an eloquent tribute to what is expected of the Mission school. The youth of this province is longing for that preparation that will fit it properly to cope with the problems of a reforming world, and it is urging us to undertake the task of moulding it for the work. What answer must we return to these young men? Again I say, you at home must instruct us. We are your ambassadors to a foreign land, and we may not answer more than your will is that we should answer. They say: "Come over, send over, and help us." What will we answer?

AT THE MAGNETIC POLE.

(Continued from page 70.)

the people all chatter as hard as they can, and the children run hither and thither and yell at the top of their voices. A simile may be found in the departure of the village fair in rural England.

AN ESKIMO CAMP.

Having found a suitable spot where the drifted snow is blown hard enough to enable blocks to be cut out, the Eskimo father leaves the women and children to unpack the sled; while he takes a fifteen-inch snow knife and cuts out the blocks or bricks of snow for the material for his dwelling house.

A couple of hours sees the house complete, and women and children rush to and fro carrying deer-skin sleeping gear, bedding and pots and pans into the house. The lady starts her seal-oil-burning stone lamp, melts snow for water, and then follows her apology for cooking, if she has anything to cook.

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From these snow houses the men go out every morning when the weather will permit and, by means of their dogs smelling all around, find out the snow-covered holes through which the seal blows in order to get fresh air. As the seal is clever enough to have a number of holes at different places, it is not an easy task to locate the exact one through which to capture him. The men, however, go out in bands and cover all the holes they can find in a certain district. Thus one man is fairly sure to secure a seal and, as the Eskimos live a communistic life, all the village will benefit by his catch. The seals are speared as they poke up their noses to blow. But there is no fun standing or sitting near a seal hole all day, at maybe 50° below zero and a good wind blowing; and if you are not still Mr. Seal will not come near.

It is while the natives are gathered together in their villages that the missionary finds his greatest opportunity. The mission sleds are packed with food for men and dogs, camp and sleeping gear for the party. Dogs are then hitched to the sleds, and one sled starts off in one direction and the other in another, and so commences the never ending tramp, tramp, tramp of the missionaries' life. From snow village to snow village we trudge, ten days here or five days there, teaching, gathering language material, and generally doing all we can to carry God's message. By these means we manage to cover at least once a year the whole of our "parish" of twice the area of Great Britain.

Your representatives live among the people, sleep in their snow houses, often depend upon their food and dress in skins as they do, and maybe wear a surplice once a year.

TABOO.

The natives are fearfully superstitious and live in dread of numerous spirits, which are supposed to govern all the different phenomena of nature. It matters not which way you turn, you will meet with the taboo system which, if broken, will displease some spirit or other.

On one occasion I had camped along with a colleague, Mr. Merritt, in a snow village on the sea ice. With the aid of a primus oil-stove I prepared to fry a piece of seal meat. My companion did not relish this dish, and hunted round the camp until he found a piece of frozen salmon. This, he asked me to fry for him along with my meat. The moment I placed the fish into the pan alongside the meat, a hubbub commenced. Nothing would quiet the situation until I took the fish away. The reason given by the people for their alarm was that the spirit which governed the seals would be angry at the mixing of meat with fish in the same pan, and that in consequence their sealing would be a failure.

While in camp at the mouth of a small river in the summer of 1918, where the natives were engaged in spearing fish, I noticed people sitting on the barren ground about a mile or more away from the camp. On approaching, I found them sewing and repairing clothes, and I inquired why they were so far from camp. The reply was that if they were close the spirit of the fish would see them sewing and be displeased, and the consequence would be no fish.

These governing spirits are propitiated by certain magical songs, dances and séances along with small offerings. When a blizzard has been blowing so long that it has seriously reduced their stock of food, the native doctor will go into a séance, telling the people that he is going up to the clouds to sew up the hole, whence the wind comes. Sometimes the wind stops next day; often it does not, but this in no way shakes their faith in the doctor.

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This intricate system of law or taboo leads to the same result as was the case with the Jews—namely, a great deal of casuistry. When entering one village built near the shore, I had the misfortune to tear my deer-skin coat badly. After fixing up camp I asked a woman to repair it for me, but she replied that it was taboo to sew deer-skin clothes on the sea ice. As the woman's husband was the fortunate possessor of a newly arrived rifle, half a box of cartridges was offered to her as an inducement. She consulted with the local doctor, who said he would inquire of the spirits. The reply came that she could repair the coat if half the promised pay was given to him.


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When I asked him how he had satisfied the spirit, he made the following clever reply. They were now encamped so many feet from the shore, and the water at this spot was shallow; thus when the water froze, they were not really on the sea but on the land!

The Eskimo have a very hazy idea that after death the spirit still exists somewhere, somehow. We live among them, and gather some of their stories and religious conceptions, and then seek to build upon whatever positive foundation these may have, and so lead them on to the revelation as in Christ.

Their language is a dialectical form of the common stock Eskimo language spoken from Greenland to Alaska. The result is that the labours of the Moravian Brethren and of our own great veteran worker, the Rev. Dr. Peck, along with the work done in the Mackenzie regions by such men as Bishop Bompas, Archdeacon Whittaker and Bishop Stringer, have proved of great value to us and account in some measure for the progress made in translational work.

At the present time that wonderful agency, the British and Foreign Bible Society, is printing the first complete Gospel according to St. Mark for these regions. It is so arranged that it can be read by the Eskimo of the Mackenzie Delta and the newly discovered Eskimo of Coronation Gulf.

There is a common misconception abroad that the Eskimo language is very simple and undeveloped, and suffers from a great paucity of words. Nothing is farther from the truth, for it is in many respects very intricate, and is capable of expressing very fine distinctions and shades of meaning. The whole difference between it and English may be summed up thus: Whereas we build up a sentence to convey our thoughts, the Eskimo builds up a word. Hence some of those very long words to be seen in translations, of which *Nekemik iyagianaksilekpukponga* is a moderate example. This means: "I am hard up for food."

One word well known among most of the different dialects is *Kidlagung-nasiektitsungnagalloakpagma*, used in St. Mark 1: 40, to express the words: "Thou canst make me clean," in native idiom, "indeed you can cause my sickness to 'end.'"

Boys and Girls

Dear Cousins,—
 Although I only write to you once a fortnight now, the time seems to go as fast as ever it did. And still we have cold weather—down east anyway. I wonder if it is still warm and springlike in the west? I heard strange tales at Christmas-time about furnaces being let out in Alberta, and all the doors being set open to let the mild air in.

I had a great time one night last week; three of my cousins came for me, and we went out and played in the snow when it was deep—oh, ever so deep on the ground and falling as fast as ever it could through the air. I put on about twenty sweaters, it seemed to me, and we dived into the deepest snow-banks we could find; we rolled over and over, made beautiful tracks where nobody had been before, and then, in one corner of the garden we came across an old swing! Who'd think of swinging in January, with the temperature something like zero? Well, we did. Up and up we went, rushing through the beautiful cold air, until our feet touched the tree opposite.

I hope I'll go out and play again soon; we'll have snow for a few weeks yet. February's nearly always a snowy month. And that reminds me, February will be nearly here when you get this letter of mine, and February is the month when all the mem-

bers of our Church in Canada are going to make a special effort to do something for their Church. I suppose you all must have heard about the Forward Movement by now, and I daresay a good many of you have had it explained to you in Sunday School or at home. Perhaps, though, some of you don't know what it is. See if I can tell you.

It's called a movement, because people are hoping to "make a move," and you know what that means; they're going to get busy and do something. And they're going to make a move Forward; no use moving backward, is it? They're going to try to get all together, to think of each other unselfishly; to try to see what Jesus wants us all to do, and then do it. You know what He always wants, because you know He said that the greatest commandment of all was "Love thy neighbour as thyself." So we must think of our "neighbours," and that means everybody on earth! Pretty big order, that, isn't it?

Now let's see a minute. If we love people, we want to do things for them, don't we? Well, there you are! When we begin to think about folks, we start first with our own home. We'll be helping the Forward Movement if we start right in at home, doing anything we can to help, and anyhow, being cheerful, and keeping old Bad Temper out of doors. (If he freezes dead, so much the better!) Then we get thinking next about school, Sunday School and Church. We can help the Forward Movement at school just as we did at home; and we can help our Church, not only by attending service, but by getting to know what goes on in other churches all over the country. And the best way to do that is by reading our own "Canadian Churchman" every week; it has bits of news in it from every province and from England, too, and all sorts of other interesting things as well. Besides, think how many new cousins I'd get, if every body in your Sunday School read the paper. I'd love to know some new ones; maybe they'd like to know me, too. Think so?

Lastly, if you once began to read about the work done by missionaries in the Yukon and Hudson's Bay, and the work done by clergymen in lonely, lonely places on the prairie, and found how hard they had to work and how difficult it is to raise money to build churches and fix up Sunday Schools, why, you'd just long to help them—you see, that's what you do want to do when you love people—and I think you'd try to give just a little of your pocket-money when they ask you in February to help the Anglican Forward Movement. Even a nickel, even a cent helps. The great thing is, for every body to help together; it's fine to think we'll all be working for the same great idea, isn't it?

Seems to me, I'd better stop now, but I must just say this: we aren't going to stop when February stops, a "movement" must keep on moving musn't it? If we stopped moving our bodies, why, we'd die pretty soon, wouldn't we? Same with everything. We haven't to love people only in February; we've to love them and try to be unselfish all the time; so some of us have some good hard work ahead, haven't we? But we're all working together, and we'll do it.

Well, it certainly is time I said goodbye now. With lots of good wishes for lots of good fun.

Your affectionate
 Cousin Mike.

BIBLE CLASS GIVES \$100.

The Girls' (Junior) Bible Class of St. Anne's Sunday School, Toronto, set as their objective the raising of \$100 for the Forward Movement. Their objective was won several weeks ago, and a cheque for the amount has been paid in to the treasurer. The same class, under the leadership of its teacher, Mr. H. A. Wilson, contributed generously to the S.S. War Memorial, when \$600 was given by the school for the Indian and the Eskimo.

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How Much Shall I Give?

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Naturally we are asking ourselves this question as the time draws near for the Every Member Canvass—February 9-14.

What are Others Giving?

In one Communion 8 men have already given \$440,000 towards their objective of \$4,000,000. This includes one subscription of \$100,000, 2 of \$50,000 and 3 of \$25,000.

Shall I Give from Capital or Income?

In one Church the parish objective is \$50,000. In order to raise this amount 5 business men of the congregation have undertaken one half the total, by subscribing \$5,000 each. One of them in making this decision said "This is not just for maintenance. It is largely a Capital Fund for equipment. We must draw on our Capital to support this fund."

What is the Scale for Men on Salary?

One man on salary decided his share was \$1,000. After consultation with a group of friends he doubled the amount. Later he increased it to \$2,500. The two year plan of payments made this possible.

The Wage Earner---"What Shall I Give?"

In one Church the standard set for wage earners as a minimum is **one month's wages**, to be paid in four instalments over the two years. This is a practical suggestion for all wage earners. It is less than half one-tenth.

What about the Person on Pin Money?

A Minimum of \$10 (\$5 a year) is the least to suggest for every boy or girl or adult who has only pin-money to give to this the greatest effort and appeal the Church of England in Canada has ever made to all her members. Many spend more than this in movies and chocolates and other pleasures. Surely **every member of every family** will do at least as much in the great call to devotion and sacrifice for the Kingdom of God.

We shall succeed in this supreme effort if you and I and every member in the spirit of devotion and sacrifice assumes his or her full share for service in giving.

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