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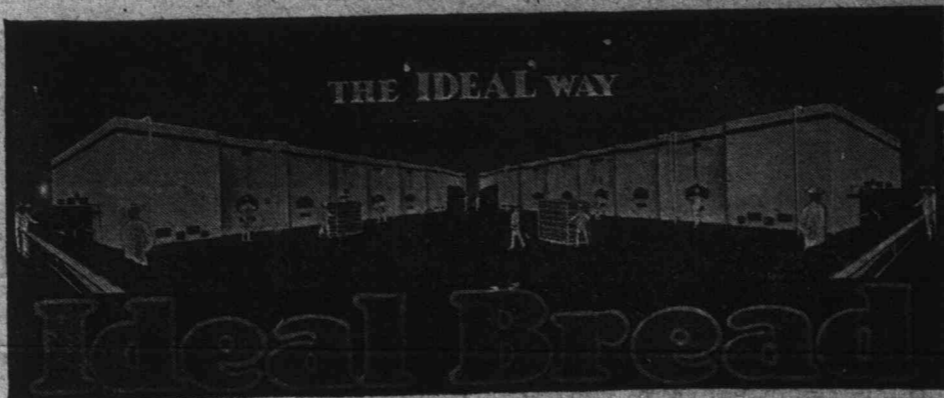
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Personal & General

St. John's Church, Knoxville, Tenn., suffered very heavily by fire on St. Thomas' Day.

Col. H. J. Grasset, C.M.G., Chief Constable of Toronto, expects to go to England about the end of March.

Lieut.-Col. F. L. Cartwright, Strathcona Horse, has received the C.B.E. decoration for his services in Siberia.

The French Government has decided to confer the Grand Cross of the Legion of Honour upon Mr. Lloyd George.

Trinity Church, Chicago, was recently totally destroyed by fire. The loss is estimated at \$80,000, and is covered by insurance.

The Countess of Warwick has been chosen as the prospective candidate for Parliament for East Walthamstow by the Labour Party.

The Bishop of Montreal was the speaker at the luncheon of the Canadian Club, Toronto, January 12th, his subject being the Forward Movement.

A University is likely to be founded at Canterbury under the shadow of the Cathedral according to a recent statement made by the Primate himself.

In 1914, at the commencement of the war, the National Debt of the United Kingdom was \$645,000,000. To-day that debt amounts to £7,435,000,000.

Mrs. McCrae, the mother of the late Lieut.-Colonel John McCrae, the author of the famous war poem, "In Flanders Fields," died very suddenly at Guelph on January 14th, aged 72.

On Christmas Day at the Cathedral the Bishop of New York announced two gifts of \$100,000 each and one of \$50,000 toward the building of the nave and the endowment fund of the Cathedral.

The Archbishop of Nova Scotia visited the parish of Lunenburg, N.S., January 11th and preached on the Forward Movement to a large congregation. The following day he visited the parish of Mahone.

Brig.-General Sir Henry Pellatt whilst in New York on business last week, was seized with sudden illness. He returned to Toronto at once and was found to be suffering from bronchial pneumonia.

At the weekly luncheon of the Empire Club in Toronto, on January 16th, the Inter-Church Forward Movement was very ably presented by Hon. Dr. Cody and Mr. J. H. Gundy, the two speakers.

Bishop Anderson of Chicago was the preacher at Convocation Hall, Toronto, last Sunday. He made a stirring appeal for a resurgence of the spirit of self-forgetfulness which inspired the Early Church.

Lieut.-Col. Beakles Wilson, of the Canadian forces, recently lectured in the Central Hall, Church House, Westminster, on the story of the terrible struggles in the Ypres Salient. The Prince of Wales presided.

The Bishop of Ontario on January 15th cabled to England the sum of one hundred pounds, which he had received from the children of his diocese for the Archbishop of Canterbury's appeal on behalf of the "Save the Children Fund," of Europe.

The seven churches of Brockville, Ont., are uniting this week in holding inter-church Forward Movement meetings. The leading speakers will be Rev. Dr. T. T. Shields and Rev. Newton Powell, Toronto; Rev. Dr. Johnston, Montreal, and Rev. Canon Gould, General Secretary of Anglican Church Missions.

A great white tower about 100 feet in height which is to be built of fine white stone, resembling Portland

stone, is to be erected on one of the spurs of the Mount of Olives, about 1½ miles north east of Jerusalem as a memorial to the dead of the Egyptian Expeditionary Force. This memorial will overlook Jerusalem.

\$26,000 has been subscribed by the congregation of St. Paul's, Toronto, for war memorials, which will take the form of stained glass windows in the chancel and tablets commemorating the fallen and the services of the living members of the congregation, who fought in the great war. It is expected that the memorials will be erected in about a twelvemonth.

Dr. Gailor, the Bishop of Tennessee and the lately elected Presiding Bishop of the American Church, on the invitation of the new Mayor of Memphis, Tenn., presided at the inaugural meeting of the new Mayor and Council of the city, made a stirring address in the interests of civic ideals and also offered up prayer, leading the whole assemblage present in the repetition of the Lord's Prayer.

Major-General Sir Philip Twining, Director of Fortifications and Works at the War Office, died suddenly, January 15th, aged 57 years. He was born at Halifax, N.S., and was a grandson of Charles Twining. He graduated from Kingston; served in many parts of the world in the Royal Engineers; was mentioned in despatches in the great war six times, and also received many foreign honours. He visited Canada last year and was knighted last June.

After a lingering illness extending over six months the Rev. W. T. Lipton, Rector of the Church of the Ascension, Bloomfield, N.J., died recently, aged 56. He was a native of Canada, a graduate of Bishop's College, Lennoxville, in 1890, and M.A. of Trinity University, Toronto. He was ordained deacon in 1892 by the Bishop of Niagara and priested the following year. Until 1897 he was Rector of Wolfe Island, Ont., and from there he went to Newark, N.J. For the past 12 years he had been at Bloomfield.

A series of inter-Church meetings in the interest of the Forward Movement was held in Napanee during the week beginning January 11th, Methodists, Presbyterians and Anglicans uniting for the purpose. The series was inaugurated by a meeting held in St. Mary Magdalene's Church, on Monday, when the church was packed to the doors and a beautiful and inspiring service conducted. Besides the Vicar, Rev. J. H. H. Coleman, the Rev. W. P. Rogers, president of the Bay of Quinte Conference; Rev. A. J. Wilson, pastor of the Presbyterian Church, and Rev. R. W. Irvine, Rector of Selby, occupied seats in the chancel. An address was made by Rev. Canon Fitzgerald, of Kingston, who made a profound impression by the eloquent, scholarly, and deeply spiritual presentation of the appeal of the Forward Movement.

Mr. J. H. Tippet, whose death occurred recently in Dorchester, Mass., U.S.A., was born in Queensbury, New Brunswick, the fifth son of the late Rev. H. W. Tippet, for many years Rector of that parish. He was educated at the Collegiate School, Fredericton, N.B., and early went to business in his native Province. Some years later he was engaged as a commercial traveller in the Upper Provinces and will be remembered by the elder business men with whom his genial manner, ready wit and unflinching generosity made him always welcome. For some years past he had been interested in the fish packing industry in the Maritime Provinces, in Nova Scotia, New Brunswick and the Magdalen Islands. He is survived by his wife and four brothers, Vivian M., Arthur P. and Fred H., of Montreal, and Wm. H., and three sisters, Miss Mary V., C. Sophia, and Alice D., residing in Toronto.

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Canadian Churchman

Thursday, January 22nd, 1920

Editorial

FOOLISH in the extreme it would be for anyone to set up any opposition between the social work and the missionary work of the Church. The work is essentially one. The success of the missionary propaganda overseas is largely conditioned by the sincerity and vigour of the work to relieve social conditions at home. And the missionary work overseas has its social consequences and implications. No adequate conception of the religion of Jesus Christ can overlook the point that there are three units concerned, a man, his God, and his fellows.

But it is well to remember that it was the evangel of Christianity which precipitated social reform. The teachings regarding the love of the Father, the worth of human personality and the brotherhood of man were Christ's gift to the world. These have been the reforming elements in our world. But they must first of all be known before they can be applied. In the home lands our problem is the application of the principles, in the foreign lands it is the spread of the knowledge of the principles.

There is just a danger lest that part of the whole work which is close at hand should absorb our interest as well as our observation. The strategic importance of the foreign missionary enterprise cannot be overstated. The world has become so thoroughly one that wrong social conditions in distant lands are a menace to the home lands.

Not only our political, but also our industrial and social future, depends upon the attitude of the great non-Christian nations towards the higher ideals of service and self. In Christian missions we have the spectacle of the supreme and universal religion challenging and loosening the hold of religions which were hoary-headed before Christianity was born.

To remember these aspects of Christian missions is not to lose sight of the main spring of motives, love for the souls of men. The desire that all men may share in the Life and Immortality which Christ brought to light, may come from darkness and twilight into the full noon-day of the revelation of Jesus Christ will ever be the supreme motive. But we shall do well to give a place to the international and social aspects of the missionary propaganda. Our missionaries are exponents of the highest type of Christian citizenship. In foreign lands it is not the lives of the official and commercial circles which can always be counted upon to reflect the highest ideals of Christian service. In fact some of them openly disregard them. Self-advantage is their obvious interest. It is the missionary who demonstrates the helpful impact of our civilization on the non-Christian races.

The significance of the international aspects of Christian missions can be estimated when we realize that China, for example, has one-quarter of the population of the entire globe. For two thousand years she has been stationary. There is now arising a young China which says: "How is it God allowed China to be preserved in this state for two millenia? He must have some mighty purpose for awakened China." Who can tell what depends on the success of Christian missions in China? In 1905 China passed through an intellectual revolution. In 1911 she passed through a political revolution and when she goes through a spiritual revolution she will be a factor of incalculable force in the world.

China is responding to the Christian propaganda. Notable examples of the product of

mission schools are C. T. Wang, Vice-President of the Chinese Senate, and China's representative at the Peace Conference, Dr. W. W. Yen, former ambassador to Germany and later to England, David Yui, Secretary to President Lee Ywan Hung and Head of the educational movement in China. It is a matter of pride to us that these men are members of the Anglican Church.

The work at St. Andrew's Boys' School at Kaifeng in our missionary diocese of Honan is encouraging. Some months ago saw the baptism of the last of a group of five boys who bound themselves by an oath when they entered the school not to become Christians. The students conduct their own college Christian Association and urge the claims of Christ upon their non-Christian fellow students. They support entirely by themselves a night school for their less fortunate fellows in Kaifeng paying the cost of the teacher and the room.

Not to speak of India with its 315 millions where the response is gratifying, with Southern India setting an example to the world in Christian co-operation, and where the responsibilities are appalling under the new legislation, and not to speak of Japan, where we must fight on the straight spiritual issue of Christianity apart from Western science and education, the overseas section of our Forward Movement is compelling in its appeal to any one who sees the world-task of Christianity. Our only thought is that the amount asked does not represent the emergency of the task.

ORIGINATING in the city of Toronto there has been circulated to a strictly selected list of Anglican clergy in the Province of Ontario a copy of a resolution "protesting against the Church of England in Canada being classed as one of 'the Five Protestant Churches' of Canada in the so-called Inter-Church Movement" which was passed at a meeting of nine clergymen and one layman and subsequently signed by thirty-one clergymen and sixty-four laymen with a circular letter asking for additional signatures for the purpose of presenting the resolution to the Metropolitan of Ontario.

It should be noticed that the words objected to do not occur at all in the official literature of the "United National Campaign," as the combined Forward Movement is called. This literature is most careful to speak of the *co-operating communions, each communion, etc.*, a term which cannot be considered objectionable to Anglicans since it is used in our own official Synod reports. This may be taken as evidence that the position of the Anglican Church was borne in mind. The term "denomination" is not used.

It is in the press reports of the United National Campaign that the words objected to have been used. That they do not accurately and fully describe us, goes without saying. Yet it is difficult to see what can be accomplished by a protest to a Metropolitan regarding a phrase in the newspapers of his province.

One result of the protest will undoubtedly be, and already is, an impression that there are some members of our Church who do not care for the word "Protestant." We know of no members who think that it completely describes the Church. Catholic and Protestant are the designations of our Church. But it is well that our zeal for one should not obscure the other. We are Catholic as well as Protestant and Protestant as well as Catholic.

It is a pity to raise the point of the legitimacy of the term, "Protestant," as applied to the Church of England. Everybody knows that the

word was first used at the Diet of Spires in 1529 with the meaning of protesting against the withdrawing of the liberty of worship given by the first Diet in 1526, where the reform and papal parties were so evenly balanced that a compromise decree was passed permitting liberty so long as they "were able to render an account to God and the Emperor." It would be a serious mistake to imagine that the Protest of Spires was a mere objection to Roman Catholic doctrines. The occasion did not require the reformers to express that, however, much they may have felt it. They said they would not consent to the decree (1529) in anything that is "contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls."

In England the term "Protestant" was applied to the Church in the days of the Reformation and afterwards. Romish, papal, popery and papist were terms which few Churchmen scrupled to employ. Lutheran and Anglican were at first the chief protestants against the uncatholic additions and corruptions of the Church of Rome. The Protestant Faith in England meant the Faith of the Church of England as in Germany it meant the Faith of the Confession of Augsburg.

Seventeenth century divines speak of themselves as Protestants. LAUD, for example, said "that he was innocent of all practice, or so much as thought of practice, for any alteration to Popery or any way blemishing the *true Protestant Religion* established in the Church of England."

In the statutes of the realm the name given to the Church of England is that of the "Protestant Episcopal Church." In 1706, in Queen Anne's reign, in the Act of Union the Church of England is declared to be "the true Protestant Religion" and the Queen "doth hereby establish and confirm the said true Protestant Religion and the Worship, Government and Discipline of this Church to continue without any alteration." In 1800 in the union of Great Britain and Ireland, the fifth article declares that the Churches of England and Ireland, as now by law established, be united in one Protestant Episcopal Church. In the Catholic Emancipation Act of 1829 the Church of England is spoken of as the Protestant Episcopal Church. So the term "Protestant" is rightly applied to the Church of England.

But the man who imagines that the term "Protestant" is a full description of our Church has yet got a bit to learn. "CATHOLIC" is a designation of the Church which has always been insisted upon. The Church of England is Catholic as forming part of the universal Church and holding the Catholic Faith as embodied in the Creeds. Catholic is more than a claim. It is a description of our Church.

A mediating position the Church of England occupies. While it cast away old errors it did not cast away the more ancient Orders. This gives us a ministry for our own day that is needed even though it may not be desired. We hold out our right hand to the Church of Rome and our left hand to the other Protestant communions. Some might say we keep our left hand in our pocket part of the time and our right hand has been ignored. But the splendid stand that our Church has taken on all matters of common Christianity shows that generally speaking we realize the responsibilities and possibilities of our position.

To our mind the tragedy of our age is not our divisions but the spirit of division. Divisions are not fatal. Uniformity might be completely fatal. But it is the spirit of division which mars the accomplishment of our common task.

January 22, 1920.

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The Quiet Hour

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

THE PERFECT WALK WITH GOD.

IN the Incarnate life of His Blessed Son we see God walking with man and man walking with God in perfection. Christ lived on earth in abiding union and communion with His Father and our Father, with His God and our God. All through the lowly obscurity of the thirty years before His public manifestation, He went in and out of the Carpenter's home and shop in constant fellowship with His Eternal Father. He lived as really in heaven, as if He had never left it. Among boys and girls, and men and women of Nazareth, He "walked humbly with His God." "Though He were a Son, yet learned He obedience."

And when, with the Cross always in full view, He came out to His public ministry, His Father came out with Him. Always it was true: "Yet I am not alone, because the Father is with Me." Nay, His Father not only walked with Him, but made His abode in Him. "The Father abiding in Me doeth His works."

Can we in any measure enter into the blessed secret of this wonderful communion? With all reverence I think we can; and as we stand upon the threshold of the sacred mystery, we come face to face with the HOLY SPIRIT. We listen, awe-stricken, to the wondrous words of Gabriel to the lowly Virgin: "The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing, which shall be born of thee, shall be called the SON OF GOD." Our Redeemer then was "born of the Spirit," "born from Above"; His human nature was "a new creation." Into the sin-stricken world had come "a new thing." The eternal Son was now "God manifest."

But He was not only "born of the Spirit"; He was baptized with the Spirit; He was driven by the Spirit into the wilderness to wage single combat as our Champion with the awful Adversary; He returned from the Temptation into Galilee still "in the power of the Spirit"; and when He stood up to read in the Synagogue at Nazareth, He found the place in Isaiah, where it was written: "The Spirit of the Lord is upon Me, wherefore He anointed Me to preach the Gospel to the poor, . . . to proclaim the acceptable year of the Lord."

As Peter long afterwards said to Cornelius: "Jesus of Nazareth was anointed with the Holy Ghost and with power, and went about doing good." And if you and I would know the priceless secret of this abiding union of communion with our God, our only teacher must be the Holy Spirit. We, too, must be "born of the Spirit." We must so be in Christ, as to be "a new creation." We must be baptized with the Spirit. We must be led, yea, even driven of the Spirit. We must face the Tempter in "the power of the Spirit." If, like our glorious Master, we would gain "go about doing good," we must be "anointed with the Holy Ghost and with power." There is no other way. We need no other. It is a "way of pleasantness and a path of peace," even in the midst of conflict and of tribulation.

"He that hath felt the Spirit of the Highest, Cannot confound, nor doubt Him, nor deny; Yea, with one voice, O world, though thou deniest, Stand thou on that side, for on this am I."

Another rule is not to let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out more plainly, to your associates, but not less courteously than you do to strangers.

SIR ARTHUR HELPS.

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Septuagesima, February 1st, 1920.

Subject: John's Witness Before Priests and Levites, St. John 1: 19-28.

1. The Witness of John. Much stress is laid by St. John the Evangelist upon the value of witness. This is seen not only in the Gospel but also in the Epistles of St. John and in the Revelation. The witness of John the Baptist is shown. The witness of the Spirit and of the Father is set forth and the disciples' whole work was to be that of witnesses. A good subject for study may be found in tracing the idea of witness throughout the New Testament. The person of the witness is important to the bearing of the message. Men are so constituted that they are influenced by persons more than in any other way. The mysterious power which we call "personality" affects us in ways we do not always understand. That gives value to personal acts and the spoken word. The Church can never do without the living messenger. Bibles cannot take the place of missionaries. Men and women of consecrated life are just as much needed as ever they were to carry the Gospel of Christ to others. Let us for our encouragement remember that God blesses the truth of His Word as mediated to men through living witnesses. Mothers, fathers, teachers, preachers and, in some measure, all Christians are called to this kind of ministry.

2. Who art Thou? It was a tribute to the moving power of John's preaching that the ecclesiastical leaders of the Jews sent to ask him to declare himself. Some people said he must be Elijah come again to earth, or another prophet, or some even ventured to suggest that he might be the Christ. To all of these he answered, "No." It was something in the nature of a temptation which presented itself to John. No flattery or egotism influenced him to assume anything which was not absolutely real. Negatively he declared (1) that he was not the Christ, (2) not the promised Elijah, (3) not the prophet of undefined mission. Positively he stated that he was "a voice." He came with a message to speak to the people of the Jews, warning them to be prepared for the presence among them of One whom they knew not. There could be no mistake among the Jews as to John's meaning. The expectations of their people through many generations had longingly looked for the coming King. That expectation had become degraded and debased so that spiritual conception of the prophets had become almost lost in the materialism of the men of John's generation. The force of this inquiry lies in the fact that it was an official deputation which came to John from the religious authorities. The crisis of the time must have appealed to them to make them send such messengers with such questions. John's answer stands out in all the strength that comes from the circumstances. He was sending a solemn, emphatic reply to the questions put to him by the religious authorities of his nation.

3. John's Baptism. The deputation which came was constituted of Pharisees. They questioned John further about his baptism. A ceremonial rite appealed to them as something very solemn. Why then was this one practised by one who denied the claims which popular opinion seemed to make for him? John answered (1) that his baptism was a preparatory baptism of water, (2) that it was used before the coming of a mightier One. The Evangelist says nothing here of the message concerning repentance which is dwelt upon by St. Mark, St. Luke and St. Matthew. He does not ignore that element of the Baptist's witness but, in the late day in which his gospel was written, it was understood to belong to the very thought of baptism and had been duly set forth by the other evangelists.

4. In the midst of you standeth One. Jesus was among them, but they knew not that he was the Christ. All John's work culminated in pointing men to Jesus Christ. The saddest thing that can be said about the men of that day is that they "knew Him not." "He came unto His own and His own received Him not, but as many as received Him to them gave He power to become the sons of God even to as many as believed on His name." Inexpressibly sad is it if we do not know Him, but blessed is it if we believe.

What Men are Saying

W. F.

FROM my soul and with my whole mind I believe without reserve that the Lord Christ was born of the Holy Maiden Mother without human fatherhood, and that, on the morning of that first day of the week, which followed the unfathomable wonder of His death, the tomb of Arimathean Joseph was found empty, because the sacred buried body, transfigured into conditions of immortality, the same yet other, other yet the same, had left it.

"I believe that, as so risen, He "showed Himself alive after His passion," again and again, in recorded ways and occasions as unlike as possible to figments of exalted imagination, and that He closed that time of manifestation by disappearance upward, under conditions at once simple and sublime.

"With these supreme facts, as I without reserve believe them to be, I hold that His work for man and His message to man are so profoundly involved, are so vitally embodied in the facts, that for me they stand or fall together. And I humbly confess my assurance, for life and for death, that they stand."

—Bishop Moule, of Durham, in answer to an article of Mr. Horatio Bottomley on "Do the Bishops believe?"

"There is a tendency to displace the gospel of personal salvation by the gospel of salvation by service."

—Bishop Moule.

"The world has often persecuted the Church for fidelity to her Master's message; never, as far as I know, for neglecting it, or watering it down."

—Spes.

"The issue has changed. In bygone days the issue was whether one or another form of Christianity would get the best of a bargain. Now the issue is whether Christianity or secularism shall be the future creed of England."

—The Church Times.

"The brains of the country don't know their power. The existence of the country and its future life depends wholly on brains. Capital is merely the coal that the stoker shovels into the fire-box. Did the coal devise the engine?"

—Sketch.

What is the present state of things? The war has not led to a great religious revival. It has not led people back to the churches or roused them to take an active part in the support of organized religion. . . . Now what can be done to remedy that state of things? I doubt if anything can be done. The time has not come for doing. It is useless railing at the Church for not doing something, and still more useless baiting Bishops for not accomplishing immediate revolutions. That is all right as a game for curates, but it is a poor business for Christian men. It is to my mind also clearly useless to suppose that people can be brought back to church by altering the forms of service, changing their hours, putting in bits and taking out bits. All forms of doing things at the present juncture appear to me to be almost equally futile. It is not a question of doing things—it is a question of teaching things, thinking things, praying things, and, perhaps, above all, preaching things. It is a time that calls for the prophet and the seer, the man with a vision—the vision of God. Conversion—and it is conversion and nothing else that is needed—has all down the ages been the work of the prophet, and it is prophets for which the world is crying.

—Studdert-Kennedy.

[There are so many connections in the world that took place in the natural course of these old men before the time of living. I am not sure some of the things brought to movement. However, I am up a legal case but I think should have circumstances.]

THERE is a history more than one of the inhabitants. It is as it gets full present, it reaches a state of qualities in. At least, this is not put down.

The story of Frog Lake is past as to an authentic one that unforgotten who were present. A little more not be pried since the thorough in active part.

It is true, what, but that happened in place. Besides, much is liable. After witnesses, that does not able and true. A very reliable member.

Often when sacred, and of those killed such a thing, the Crees, thirstiness.

I know I felt myself a Blackfoot would get. A feud has taken body knowledge. An enemy was the fact that few murders that the necessary. Upon our I am not all may mention that one is us justice.

So, as I 1885, and I murder, but Once more a dance and then.

"You will tell had it not been Plain to soil of I can ever."

"The Frog Lake Massacre of 1885"

Rev. EDWARD AHENAKEW, Onion Lake, Sask.

[There are some very interesting incidents in connection with the massacre that throw some light on the apparently cold-blooded murders that took place. The history puts it down to the natural lust for blood, but when I listen to these old men tell of some private happenings before the massacre, and how the Indians went on living without any trouble taking place, I am not surprised that the ill-feeling against some of the murdered ones should have been brought to a head by the news of a rebel movement being inaugurated at Duck Lake. However, I shall not write as if I were putting up a legal case for the Indians who massacred, but I think that this sad blot in our history should have the advantage of all extenuating circumstances that it can rightly claim.]

THERE is always one circumstance, in the history of a community which stands out more strongly in the memory of the inhabitants. It comes up in any conversation, and as it gets further and further removed from the present, it becomes richer in its setting, till it reaches a stage, where in it is tradition, and has qualities in it which savour of the fairy-tale. At least, this is so among the Indians, who do not put down their history in writing.

The story of the massacre of the white men at Frog Lake is not as yet so far removed to the past as to make it impossible for one to obtain an authentic account of what did really happen on that unfortunate day. Many are still alive who were present and were eye-witnesses of the happenings. Some, of course, may have done a little more than merely look on, but that need not be pried into unnecessarily at this late date, since the Government took, at the time, a most thorough investigation and the men who took active part, were all brought to judgment.

It is true the versions of the story vary somewhat, but this is only natural, since the events happened so rapidly, and not all at the same place. Besides, excitement was so intense that much is liable to have escaped the notice of some men. After carefully listening to different eye witnesses, putting it altogether, eradicating all that does not seem to fit in with the most probable and true line of the story, making due allowance for any natural accretions, I feel that I have a very reliable account of the event as it is remembered by the Indians.

Often when I drive through the place of massacre, and see the eight mounds over the bodies of those killed on that fatal day, I feel sorry that such a thing did ever happen, but because I know the Crees, I do not put it down to sheer blood-thirstiness.

I know that, in his own way of thinking, he felt himself provoked to it. A Cree Indian shot a Blackfoot at sight, because if he did not, he would get the Blackfoot's bullet himself. The feud has been between the two, ever since nobody knows when, but any one that was not an enemy was ordinarily safe with him. Despite the fact that there was no law, there were very few murders committed among the Crees; so few that the eighth commandment was almost unnecessary. So while I allow that it is a sad blot upon our history and deplorable, and I certainly am not aiming in any way to justify it, still I may mention some extenuating circumstances that one must take into account, if one would do us justice.

So, as I drive past, I think about the events of 1885, and of the blood that was shed, not in cold murder, but in the heat of a great excitement. Once more I imagine I can see that great camp, a dance at night, which lasts on till morning, and then the fatal shots!

"You ask me," said one of the men, "and I will tell you. It might never have happened, had it not been for the Indians from the Southern Plains. Blood was spilt and it flowed into to soil of Frog Lake district, and only Christianity can ever heal the wound made."

Very true words, and very effective, as he put them in the Cree language. The scar is not healed, it is infected, and nought that man can do can ever heal it; only He, who by His miraculous powers raised the dead, made well the hopeless and opened the eyes of the blind, can ever purge Frog Lake Reserve from the curse of the fatal deed.

Imagine a people who have lived and roamed over this great North Western land, breathing the freedom of the plains in its purity at every breath, their will never called into question, and kept in bounds only by the teaching of the old men of the nation, knowing most exactly the ways of the country, skilful in anything that appertained to the making of their livelihood, conquering the necessarily hard conditions under which they lived, feeling manhood that was in their physical bodies; such a people must love freedom as their God-given animal, the noble buffalo, loved his. They must resent anything that tended to bring that freedom to nought, or to restrict it even. It is only nature—it were unnatural if it were not so.

Now the H.B. Co. comes into the scene. They knew the Indian, it was to their own interest to be respected by the various bands, and at the same time to be friendly with them. They took a rough paternal interest in them, and they kept order and peace for many a year. To-day, they still own the respect and friendship of the Cree Indian. How they managed is neither here nor there, I put down the fact itself.

The Government of Canada next comes into the scene. It takes on the responsibility of the whole West. It makes a treaty with the Indians whereby they give up the whole land, except tracts here and there that were reserved, where in they could settle down and become farmers. That may sound easy enough, but for a people that had been nomadic, say, for a thousand years or more, to settle down to an agricultural life, meant the reversing completely of those habits that their former modes of life had bred into them. Apart from this, remember that in those days, farming meant something different to what it is to-day. There were no towns, and no houses apart from a few small settlements in the whole country, it is easy to see that the Indian would become discontented and look back to the days when everything he needed came readily to his hand, and that feeling would be lodged within him, awaiting to be brought to a head by anything provocative that was liable to happen.

Then again, though there was no actual dissenting voice worthy of notice, there were some that were not agreeable to the treaty. The rightness or the reverse of this, I am not discussing. I am putting things down as they appeared to the untrained mind of the Indian of those days. It is said that the liberal distribution of money and the easy buying of so many things in the H.B. Co. posts made such a pleasing impression on the people that even the feelings of the dissenters were temporarily mollified.

In any case, they did not realize what signing over the land meant. They did not think that it would have an adverse psychological effect on them. They did not know that they were totally unfitted by previous habits to a settled agricultural life. They did not realize that it meant the continued application of mind and body to their work, if they were to succeed, and that such a life was the reverse to their previous one. They realized not that there was henceforth to be a definite systematized code of laws which was to fence around their spirits within a certain limit. Though they were a tolerably good living people, they still felt this unusual limitation and naturally resented it.

As years went by they felt this ever-tightening hold of the law on them, and as the government kept pulling in the reins of control, the Indians began to realize many things and to see them—not as they saw them, when the treaty was made.

It was not only the code of laws that were limiting their freedom (i.e., as it appeared to them). People were coming in and introducing other customs and modes. The moral force of a superior civilization was steadily but surely asserting itself and shoving aside easily their own ways. They began to see that, in their own native land, where their word had always been law, they were slowly becoming nothing but lookers-on. The day was surely coming when they would be ignored altogether and would have to sit as silent as their women do in men's councils.

The times were hard, though the government helped much; the buffalo was disappearing, and somehow this later linked itself in the Indian mind, with the advent of the white man.

I, being an Indian, can understand all this. I do not say that the Indian was justified in these feelings, but I do say, that for an uncivilized race to be put through similar experiences, it was according to nature that he should feel resentment.

What people, unless totally devoid of spirit, would not feel a certain amount of regret and chagrin in such a situation. What people, unless previously slavish for a thousand years, would not feel like blaming the white people who were indirectly instrumental for it all. The agreement had been made in due form and order, and there was much justice on the part of the Government, but for all that, the consequent feeling of the Indians was inevitable. To me, the massacre at Frog Lake and the participation in the Rebellion, came in the natural course of events. The eight mounds at Frog Lake are an evidence of the last attempt of the Indian to register his disapproval of the ever-increasing power of another race in the land. Such events were necessary in order to instill into the Indian mind that respect which is due to the Sovereign of England and the higher order of life he represents. Let me make myself plain. Like the rest of my race, as they were, I dislike to speak too much, but I am anxious to have the Indian given all justice in connection with that deed which, to me, looks like an old-time curse upon one of my missions. I write because I feel it is my work to speak for my race, where they are obliged, through lack of education, to sit like a dumb nation, while opinions concerning them are being formed through the continent, and those opinions, the product of startling magazine stories, and of the writings of literally gifted men, who see only the surface part of their life.

You, who are of the Anglo-Saxon race, who have never called any nation "Master"; who, since the days of William of Normandy, have never had other manners and customs supersede yours—you do not know the feeling. We, too, loved our ways, humble though they were. We, too, liked to run the affairs of our own land, though we ran them but poorly. We, too, loved our freedom—can you conscientiously blame the feelings that those uneducated Indians, fresh from the wilds, entertained in those early days? I know now that it was to our ultimate welfare that you took over our land, and that by rights, we should have gone down on our knees and thanked you for doing so. Likewise it was to the welfare of England that the Normans came. But did the Saxons drop on their knees to thank them? They certainly did not and I venture to say that you would not be the race you are now, had they done so. Rightly conscious of your worth and of the superiority of your ways, sometimes you are unable to see why other peoples do not readily accede to dropping their former life in order to take yours. That love of freedom which has flowered forth so splendidly in your national life is to be found in the breasts of humbler peoples, and they love it equally as did your forefathers in the days of the Norman William. "But the Indians have freedom," perhaps you say. That is true, but ask yourself this question: "To the Indian, not as he is now, but as he was then, was he in a position to recognize as such and to appreciate your (what I may call) most complex and highly systematized freedom?" The best and highest exhibition of freedom, seen through ignorant eyes may look like something else. The Normans introduced good laws into England—better than there were in the country before, but the Saxons failed to appreciate them. They wanted their own ways and it was natural that they should. Nations, like individuals, do not always take readily to those things that are

(Continued on page 61.)

Canada One Hundred Years Ago

By the Hon. and Rev. Dr. STEWART, Visiting Missionary
Report delivered to the Incorporated Society for the Propagation of the Gospel in Foreign Parts,
at a General Meeting of the Society on the 15th of December, 1820

(Concluded from the issue of January 8th.)

GRAND RIVER.

FROM Vittoria, in Long Point settlement, Dr. Stewart proceeded on April 22nd, 30 miles, to Holly's Inn, on the Grand River. On the following day, Sunday, he went to the village of the Mohawk Indians, where he met the Rev. Ralph Leeming, missionary at Ancaster. Divine service and the sacraments of our Lord were performed in the church, and the attention and devotion of the Indians were remarkable, and their psalmody was pleasing. Many families, descendants from English settlers, who have purchased or now rent land of the Indians, also attended. Mr. Leeming visits them several times every year, and renders them as much service as the distance of his residence at Ancaster, and the duties of his religion in that populous district, will permit. The number of Indians on the Grand River amounts to about two thousand. It is very desirable that their religious instruction should be better attended to by this country. This attention is due to them on several accounts: and it is satisfactory to state that facility of instructing them is afforded by various circumstances, favorable to their interests, which have lately occurred. They have sold lands to the provincial government, which, under the arrangements contemplated, will produce a fund for education, and furnish salaries for schoolmasters and for a missionary to be resident among them. His Excellency Major-General Sir Peregrine Maitland, Lieut.-Governor of Upper Canada, is anxious to co-operate to the extent of his power with every measure which may conduce to the civilization of the Indians; and, in addition to these circumstances, Mr. Barnatt, the only surviving son of the late Col. Barnatt, and his cousin, Mr. Robt. Kerr, Mohawk chiefs, who are capable and desirous of watching over their interests, and of promoting their welfare, have, within these few months, established their residence among them on the Grand River.

After visiting the village of the Tuscarora Indians, and also Lieut.-Col. Norton, a Mohawk chief of Scotch extraction, and a gentleman of much intelligence, Dr. Stewart proceeded from the Grand River to Ancaster, and thence to York. Having rested a few days at York, he pursued his journey to Cobourg village, in the township of Hamilton, where the Rev. W. Macaulay's church is nearly completed, 73 miles from York. Thirty-four miles farther to the east, on the isthmus which separates the head of the Bay of Quinte from Lake Ontario, called the Carrying Place, the building of another church has commenced. To the prosecution of that laudable work Messrs. Wilkins and Young, of that place, have liberally contributed.

BELLEVILLE.

Crossing over the River Trent, five miles from the Carrying Place, and continuing to travel 12 miles along the beautiful and well-settled shore of the Bay of Quinte, Dr. Stewart arrived at Belleville, a pretty village situated on the River Moira. The erection of a handsome brick church had there commenced under favorable circumstances; but, owing to the death of the contractor, who generously assisted, and other difficulties which occurred, its progress has been much retarded. It is very desirable that it should proceed and that a minister should be appointed, as the inhabitants of Belleville and its neighborhood are comparatively numerous and wealthy. After travelling about 18 miles from Belleville, Dr. Stewart arrived at the settlement of the Mohawk Indians on the Bay of Quinte. At that settlement their numbers have diminished, and at present do not exceed 250 souls. He then proceeded to Bath, in Ernestown, 20 miles lower down the bay, at the entrance of it; and thence to Kingston, 18 miles further.

PERTH.

On the 19th of May Dr. Stewart left Kingston and went to Perth, a settlement which has been formed by Government since the last war. It lies on the River Rideau (called the Tay), about 70 miles north-east of Kingston. A great part of the road, near Kingston and near Perth (about half of the whole distance) where few settlers are established, is very imperfectly made. Many of the inhabitants at Perth were formerly soldiers; but a large addition has been made to them by families who have arrived from Scotland and elsewhere. They are generally industrious; and, as government has been very liberal in affording them assistance, the village and settlement of Perth are in a flourishing condition. The Rev. Mr. Harris, and other gentlemen of that place, are exerting themselves to promote the building of a church; but as the inhabitants have not had time to make much progress in the cultivation of the land, their means are insufficient for the undertaking, without aid from other quarters.

Dr. Stewart did not visit the new and smaller settlement of Richmond, situated 40 miles lower down the River Rideau, and 20 miles above its junction with the Ottawa, into which it flows, 60 miles above the Hawksbury settlement. He returned 15 miles in a southerly direction, and then pursued his journey 16 miles farther, to Stone's Inn, Elizabethtown, where he met, by appointment, Mr. Wiltse and some of his neighbours from the adjacent township of Yonge. Dr. Stewart had previously visited Mr. Wiltse on his road to the upper districts, understanding that he and his family were zealous adherents to the established Church, and, on his return, he had the satisfaction of finding that they had come to a resolution, and had made arrangements to build a church the ensuing year. In carrying that object into execution, they will be assisted by some of the inhabitants in the township of Bastard; and, as that part of the country is populous, it will be a good situation for a missionary. From Stone's Inn Dr. Stewart went 11 miles to Brockville, a very pretty village on the St. Lawrence, and thence 12 miles to Prescott. After congratulating the people there on the progress they had made in building the church, he proceeded to Montreal, where he arrived after an absence of four months, during which time, in a long and arduous journey, he experienced many blessings, which call for gratitude to the Supreme Disposer of all things, and afford him encouragement to prosecute his mission in the service of the Society.

From Montreal Dr. Stewart went to Quebec to wait upon the Lord Bishop, previously to his Lordship setting out on the visitation of his diocese, and also upon his Excellency Major-General Sir Peregrine Maitland, who at that time administered the government of Lower Canada; and he made to them a report of his mission. After remaining at Quebec a week, he ascended the St. Lawrence to William Henry, and thence went to Drummondville, on the River St. Francis. About 26 miles higher up that river, in the township of Shipton, he found many of the inhabitants disposed to undertake the building of a church. Quitting the St. Francois at the village of Sherbrooke, after a ride of five miles, he reached Belvedere, the house of Mr. Felton, an English gentleman, in the township of Ascot, who has lately removed his family to Canada; and who is cultivating a large tract of land and making great improvements in that part of the country.

HATLEY.

On the 23rd of June Dr. Stewart arrived in Hatley, where he was happy to rejoin the people whom he had united in communion with the Church of England, and to find them prospering under the ministry of his worthy successor, the Rev. Thomas Johnson.

(Continued on page 62.)

Wide Open Doors

THE Rev. J. Cooper Robinson, who, from a rich experience of thirty-one years' residence in Japan, is a recognized authority on things Japanese, and on Chinese, Korean, and Japanese situations and relations, gives us some strong reasons why many more Christian missionaries are needed in Japan.

"Some people think that, because Japan has reached the standing of a first-class power without the help of Christianity, there is no need to send Christian evangelists to her. Was it to civilize the Athenians that St. Paul went to the very centre of the world's civilization, or was it to preach Christ to them?"

"Others contend that, now that the evangelization of the Japanese has been begun, the native ministers should finish the work of salvation among them. Can we claim by this reasoning to have adequately fulfilled our Lord's command to 'preach the Gospel to every creature'?"

"There are now in Japan about 1,100 Protestant missionaries, one to every 50,000 people. In THE CANADIAN DIOCESE OF MID-JAPAN there is one missionary to over 110,000 people. On April 10th, 1918, the Synod of Mid-Japan, composed of the Canadian clergy, four Japanese clergymen, and about thirty catechists, passed the following resolution:—

"That as the Japanese and Foreign workers together are very few in number compared with the more than six and a half millions of people in the Diocese, the M.S.C.C. be earnestly requested to increase the staff in the near future by sending from Canada, five clergymen and six women missionaries." In 1900 there were nine ordained missionaries from Canada, and only the same number to-day. Japanese clergymen have increased from two to nine, and single women missionaries from five to thirteen.

Here are some wide open doors: "The Island of SADO, off the coast of Niigata, the most northerly of the four provinces in the Diocese, has four or five towns of 10,000 each, and a total of 115,000 souls. The only Christian worker on the Island is a Presbyterian catechist.

"NIIGATA City has 95,000 souls, with three Japanese ministers. There is no missionary here. "NAGAOKA, a prosperous city, forty miles south of Niigata, has not one missionary, but has a few Japanese workers.

"In the southern end of the diocese, the city of OZAKI, with a population of 30,000, has never had a missionary until a few months ago, when an American lady came. Our Church and the Presbyterians have each one catechist here.

"Twenty miles eastward, there is the town of ICHINOMIYA, with 25,000 souls, with no Christian workers except a Japanese clergyman, and a Bible woman of our Church.

"Look at the city of NAGOYA, the same size as Toronto. There are three Anglican congregations here, compared to fifty-eight in Toronto."

God has set before the Canadian Church a wide open door, in this our nearest and oldest foreign field, and both the missionaries and their Japanese fellow-workers are looking to the Anglican Forward Movement for great results in getting a substantial increase in the number of Canadian workers.

SHALL WE FORGET?

Shall we forget, now victory has come,
How frugally we gathered up each crumb
In days of war time need, with anxious care,
That all our armies overseas should share
The harvests of the land? Shall we make haste
To take again the senseless ways of waste?
When peace brings back the plenty which we
Crave,
Shall we forget to save?

Shall we forget, now war is at an end,
How lavishly and well we learned to spend
In days of constant patriotic call,
To use our treasure for the good of all?
Shall we return to selfishness and greed,
Regardless of humanity's great need?
When peace has made it good to live,
Shall we forget to give?

Shall we forget, now peace has been restored,
How fervently we used to seek the Lord
Through all the days of danger and distress,
Imploring Him to succor and to bless?
Shall we fall back to careless ways of old,
Unmindful of the Love which doth enfold?
When peace, sweet peace, has come to stay,
Shall we forget to pray?

—The Congregationalist.

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"We have effort is esse if we quarry strength and action, based by a spirit add to the g in the account storing the people."

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regationalist.

BLESSED BE WORK

JESMOND DENE

THE only party which interests me is the party that will force idlers into places where people will work. That shall be my party." The words are the words of Bernard Shaw, but this time he is reinforcing Lloyd George, whose New Year message says:—

"We have reached the time when concentrated effort is essential to the rebuilding of the world. If we quarrel among ourselves we impair our strength and retard our progress. But by united action, based on common honesty and inspired by a spirit of general good-will, the nation will add to the glory achieved by her sons in battle, in the accomplishment of the great task of restoring the prosperity and well-being of our people."

In a similar strain M. Brioux, of the French Academy,—“The year 1920 must be a return to a normal life bearing the fruits of labour joyously performed. For four years all activity was consecrated to war. For one year all activity has been sacrificed to feasting. It is time to take a new path.” for once “G. B. S.” is in accord with authority, and with authority based on the wisdom of the ages and the sanction of the Divine law.

We have all been busy destroying things, life, property, means of production, treasures of use, beauty and joy. Energy has been turned into the arts of destruction, and we are all suffering from the effect of this,—acute suffering in most countries which have been theatres of the war, and to every one at least acute inconvenience, for this is the significance of the high cost of living, which is not exclusively due to cold storage and profiteering. “The cause of our troubles,” says a wise man, “is the amazing and world-wide unpopularity of work, of common, ordinary, every-day work. The whole world is grappling with world-problems, and has been getting perilously near to smash,—because no one will give his attention to anything less than a World Problem.

And yet not only the utility but the romance of life is the romance of work. In the idyll of man's first innocence, Adam in the garden was to dress it and keep it, working, but without the toil and strain and anxiety which—and not the work itself—were the consequences of disobedience. It is from their labours that they rest who die in the Lord, but their works follow with them, and part of the blessedness of the hereafter will surely be that His servants shall do Him service. The idea of work as essentially evil, so far from finding any support in the Scriptures, is in direct opposition to their teaching and to the Christian conception of life.

Work is an adventure, even a romance; the romance of bridge-building, or road-making, of cleansing, of healing, of teaching, for there is always the new generation to be initiated into the mysteries of life and its laws. There is the ceaseless work of plans and planning, and much wise, unselfish work is carried on in the dull seclusion of committee rooms; the hardest workers can never come under any restriction of hours. Who ever heard of an eight-hour day for Mother and Father?

And for the individual as for the race there is a kind of salvation in it. Here is “a crippled soldier who had lost the whole of what represented life to him at a stroke, yet was not even embittered; he was composedly and entirely a man, still bringing the same grip to his little daily duties that he had once brought to those other duties that his soul loved so.” He is a symbol of the sort of salvation that is in work; for most of us it means something small, not a World Problem, but a pick and a shovel; and for all of us it means a kind of self-limitation. We have to come away from the grand problems to little every-day toils and puzzles. We have to select or accept a little plot of ground; a daily round of office or hospital or household; a workman's tool; a desk; a home; a schoolroom—whatever it is it becomes ours, the sphere within which we strive to burn chaos into order and darkness into light and waste into fruitfulness and beauty.

“There is a perennial nobleness and even sacredness in work. An endless significance lies in work; a man perfects himself by working. Foul jungles are cleared away; fair seed fields rise instead, and stately cities; and withal the man himself ceases to be a jungle and foul-unwholesome desert thereby . . . draining off the sour festering water, gradually, from the root of the

remotest grass blade; making instead of pestilential swamp, a green, fruitful meadow with its clear flowing stream.”

It is well seen in a recent novel, *Little England*, in which the author, Sheila Kaye-Smith, weaves a romance of the soil, which is also a romance of work. She takes us to a corner of England in war-time, where a young farmer is “bearing his load of anxiety and love” for the little farm “for which he had worked while others slacked, thought while others slept, remembered while others forgot; it was the one little corner of England which was his,” and which in imagination he saw crumbling into ruins at the summons which called him from the care of it to battle; and the comfort which came to him was born of the realization that he would be going, not as a deserter but as a champion, not forsaking the dear fields of home and the willow pond at the opening of the street, but going out for their defence and protection.

The casting of his mantle upon a younger brother, began his rescue from uselessness by the

FROM WEEK TO WEEK

“Spectator's” Discussion of Topics of Interest in Churchman.

THE leaflet on “Beneficiary Funds,” by the Bishop of Montreal, could hardly be improved as a presentation of the case to the members of the Anglican Church. It is exactly the type of appeal that one desires to be set forth, and the type of mind and heart that receives such with gladness is the type that we hope and believe is the grateful possession of our Church. There is an assumption throughout that those who read it want to do the right thing, and that all that is needed is to convince them that this is a right and proper object to support. The Bishop proceeds to his task in a frank, straightforward manner. He states the position of these funds in the Canadian Church, how some dioceses have a moderate provision for the aged and infirm clergy and for the dependents of those who have given their lives in the service of the Master. Other dioceses, he points out, have no provision whatever for such cases and the best are inadequately furnished. Trust funds designated by the donors for specific uses must be honoured in their application, but the free gifts of the people at this time are asked to correct the unequal and unjust conditions that exist in the Church in different geographical areas in our country. But equality is not the only need. Something like justice must be attained. The amount asked for in the Forward Movement effort is only the beginning of justice. A greater and more adequate provision will ultimately be made when appeals such as we are referring to have been set before our people. Instead of three-quarters of a million dollars, two millions for this purpose would be nearer the mark. In the meantime “Spectator” hopes that the leaflet on Beneficiary Funds will be read by every Churchman in Canada, and he has no doubt but it will do its own work and fulfil the hope so vital to the progress of the Church, in this respect.

The presentation of our appeal for funds now begins, and that presentation ought to be in strict keeping with the ideals of Christian duty and privilege that we have been inculcating not only in the past four months but through the long years of the past. It would be a calamity to preach unselfishness as the fundamental appeal of Christ and then use selfish arguments to extract money from our people at a critical moment. It is like employing fake methods to get people to church and then attempting to teach them not to be fakirs. Those entrusted with the direction of the advertising of the Forward Movement in the public press have a very serious responsibility thrust upon them. The Canadian public has become accustomed to many and varied “drives,” such as Red Cross, Y.M.C.A., Victory Loans, etc., all of which are skilfully arranged to

new and saving idea of bringing the little farm into line with national endeavour, till the boy, fired by the adventure of the harvest, fought for it in the same spirit and for the same reason that the elder lad was striving with the Germans. And thus two country lads, types of uncounted thousands, are seen coming to their manhood just through the little corner of England which they “loved so middlin dear that if they'd got to die for it they wouldn't mind much,” and to work for which was an adventure not less noble, though less glamorous, than to die for it.

It is this romance of work that we need for the service of peace. We need it for ourselves, for no human being can attain in slackness to true manhood or womanhood; we need it for our country, to make good the sacrifice of youth with which she has been purchased; we need it for the sake of the men who died for her, and who in dying flung back the torch to us. We must get into the army of those who work, with hand, or brain, or heart,—

“Doing the King's work all the dim day long,”—in bringing food out of the earth; making highways in the desert; turning the flint stone into a springing well; increasing the sum of knowledge, even by ever so little, leading men—ourselves and others—towards beauty and good-will and the fear of God;—making houses; learning to live in them, and,—because man's life, man himself, is greater than any thing in life, helping men and women in the work of making themselves.

“Blessed is he who has found his work. Let him ask no other blessedness.”

extract money. Local pride, emulation, patriotism, business instincts and various other motives have been touched with a deft but effective hand. The men responsible therefor can point to their “success” as the justification of their methods. The appeals put forth in the name of many worthy causes are not always beyond criticism, but now that the Church of God is asking for the gifts of its members it should, above all things, see that its ethics do not break down when its own coffers are expected to be filled. We have been told a thousand times that the millions that we expect are but a secondary issue, we must, therefore, carry through to the end our spiritual ideals. This reminder has been suggested by a full-page advertisement of the Forward Movement in which the Anglican Church, with four other communions, is made jointly responsible. It begins in extra large type with the words “Religion is Patriotism.” Of course, throughout the page there are various chords touched upon, but the predominant note that commends religion is that it is patriotic. In other words we assume that in order to secure religion a hearing it must find shelter under the higher sentiment of patriotism. Its own appeal and its own worth are not sufficient. It must lean upon a more earthly support. Patriotism has been worked in this country to the nth power, but when it is invoked to give justification for the Church of the living God appealing to her people, it would seem to the writer that the faith of the Church in her own commission is not such as will inspire confidence or comfort. It isn't the flag of this or any other country that glorifies the cross, but above every flag should stand that sacred and universal symbol.

In this extremely cold weather wouldn't it be an opportune time for men and women of the Church to reflect upon the furs in which they wrap themselves so comfortably? Where do they come from? Who have secured those skins that are fashioned into such sightly and grateful garments. It is safe to say that most of these furs come from the far and forbidding north country, the frozen hinterland of Canada. They have been taken by Eskimos and Indians at the cost of exposure, danger, starvation, discomforts of which the wearers know nothing. Only the smallest fraction of the price we pay for these things ever reaches the hunters, and yet the hunters are fellow-Canadians who know the difference between enjoyment and desolation, between hunger and feasting. Traders exploit their labours to the fullest possible extent, urge them to more and more activity, not always by the abundance of rewards, but by the terror of privations. All across the Arctic circle and below it these wretched people,—men, women and childrer—are wearing their lives

out under the most distressing conditions that our lives may be more enjoyable and more luxurious. Do we not owe them something for all this? Have we not the right, the obligation to bring them the comfort, the consolation of the Gospel? Are we not in duty bound to protect them from the greed of white men who know so well the value of their labours? Are we to have doctors and hospitals and they to die in the snow? Are our children to have schools and teachers and their children to know nothing of these things? The Church has long striven to do something for them in these matters, but it has ever had to say, "How much to do, how little done." Now, in the great effort that is being put forth by the Anglican Church, \$500,000 is asked, not to carry out some great extension of this work, but to garrison the forts that will be evacuated by the C.M.S. this year. Is there any doubt of the response? Every impulse of chivalry, calling the strong to protect the weak, is invoked in this campaign. How could Churchmen look one another in the eye if they deserted those who could not help themselves—fellow-Canadians, fellow-members of the family of God? Men and women of favoured Canada, you who don your furs and laugh at the blizzard, reflect upon those to whom you owe these things, and when the collector comes to your door on behalf of the Forward Movement, remember this, that they of the wind-swept reaches of the north go imperfectly clad that you may be clothed abundantly.

"Spectator."

THE NEW RECTOR OF ST. PETER'S, BROCKVILLE, ONT.

The Rev. Cecil Whalley, Priest-Vicar of St. George's Cathedral, Kingston, who has been appointed by the Bishop of Ontario Rector of St. Peter's Church, Brockville, is a graduate of the University of Bishop's College, Lennoxville, Que., to the Principalship of which his predecessor, Canon H. H. Bedford-Jones, has been elected. In 1907 he took the degree of B.A. in classical honours, with a first class, winning in succession the Prince of Wales' bronze and gold medals and having the Prince of Wales' scholarship for four years. After a year of post-graduate work in classics and philosophy, he read theological honours for two years, with a first class in each case. His M.A. was taken in course, followed by the B.D. in 1911. On St. Peter's Day, 1910, he was ordained deacon in Emmanuel Church, Arnprior, of which his father was then Rector, placed in charge of the Mission of Madawaska in the Algonquin Park districts, and priested during the following year. After eighteen months he was granted leave of absence and attended lectures at the General Theological Seminary, New York, holding at this time the curacy of St. Matthew's Church, off Central Park. Early in 1912 he was appointed incumbent of Manotick, a large country parish near Ottawa, where he remained until appointed to the curacy of St. George's Cathedral, Kingston, being afterwards made Priest-Vicar. During the past year the Bishop of Ontario appointed Mr. Whalley one of his examining Chaplains. During the 4½ years of work at the Cathedral he has endeared himself with not only the congregation but with every one in Kingston, and great regret is felt at the departure of Mr. Whalley and also his genial wife, and every good wish goes with them into their new field of action.

We blame heredity for our faults, but take all the credit for our virtues to ourselves.

A Question of Clothes

Life at a Boarding School Which also Spells Home is not all Christmas and Carols.

NO visitor can afford to leave the place without peeps at the varied sides of life, gaining by the way some idea of what goes to the make-up of the happy home atmosphere. The winter seven o'clock signal. The rising bell and the cheerful voice: "Good Morning Girls," are simultaneous, neither ever fails. From that hour all through the longest day, that voice is ready when needed to cheer, explain or give motherly advice. The kitchen is warm and busy, good food is being prepared and at the same time a "bunch" of bright girls are being prepared for their future work as good wives and mothers. Washing, baking, house cleaning, tidying, everything necessary for home-making comes in turn to the girls, so that they will be fitted all round for what their life-call may be. This winter there are many tiny ones, they are very happy, but they give a great deal of extra work to the willing house-mothers. They need so much supervision and they know so little of taking care!

Perhaps a visit to Madam Clothier is one of the most astonishing things. Eighty-five children to keep covered and clean! How can it be possible? To an ordinary woman it would not be possible, but our Indian Schools deal with the extraordinary woman. Going through the books, 25 parts of outfits have come since July 1st last, that does not go very far with 85 whole children to be covered. Then 12 little boys and 15 little girls came as new pupils since summer and there were no clothes small enough for them and only one bundle has come by January 1st. Rather a heavy job to provide for so many; but none are allowed to go cold. Take to-day; 26 below and falling, a strong wind and yet it is necessary that the sleigh should go to town. The ordinary boy would put on ordinary clothes and "chance it" but a motherly heart could not allow that, so extras are hunted up, a warm sweater, military overcoat, mufflers and mitts and the team goes off with the "chance" that no one will be frozen, but had it not been for the watchful care, there would have been frost bites for sure.

A small child preens herself over a new pair of scarlet stockings, yet no postal bundle has arrived. Another brilliant inspiration, the stockings are needed and there are some scarlet scarves that were meant to wind round waists; Why not cut them in half and make real stockings? so another child is warm.

Of course new clothes ought to last but they don't, at least with certain boys. One boy had some beautiful, strong underwear only this winter. In the sewing-room you see underwear patched and patched and coming back from the wash looking as if it had been used by a chipmunk for lining his winter nest. You wonder how long it has taken to reduce it to that state and you learn it is only thus far of this winter. It is not a crime, but it is heart-breaking—What can you do? If a small boy persistently tears his outside wear, you can put him into a short frock whilst the suit is being mended and if it is possible to avoid rents he will do so for a short time after the mortification. To an outsider the work looks impossible, as a matter of fact the children are clean, mended and warm, but at the expense of heavy strain to Madam Clothier.

If the Forward Movement could set many more machines at work and get bales flying along the lines ending in Home Schools, things would be easier. The Forward Movement touches Schools as it does Homes.

Forward sweaters and pants. Forward dark frocks, stockings and socks, for ages 7 to 10 and relieve the

tension on those holding Forward positions. Hearty thanks will go forward to givers. "Herein I give my advice: for this is expedient for you who have begun a year ago not only to do but also be forward." 2 Cor. 8:10.

E.L.N.

THE WORK OF THE CLERGY.

I do not deny that some (parsons) may be found incompetent at their "jobs," but if we come to realize what the parson's "job" is, we shall perhaps not wonder that some are incompetent.

The parson's job includes the following: He must be a man of very exemplary life; have social attributes which enable him to be "persona grata" to the duke and dustman, and be equally at home in the palace and cottage; have powers of oratory which hold enthralled the learned and the unlearned, the subtle-minded and the simple-minded; have powers of organization which would enable him to run a store, though he has to run

his parish with workers whom he can only "ask" to do things. (Fancy asking a man to organize a business, but informing him he must give no "orders" and must not "tell" the office boy to stick stamps on letters, but only "ask" him to do so!)

He must have a knowledge of accounts which would enable him to take charge of a small counting-house; he must take a general interest in sports for the sake of the young men, and his time must be at the disposal of his parishioners ninety-eight hours each week. If he has a wife she must help; grown-up children, they must help.

I expect there are other things which I have forgotten, which are considered part of the parson's job, but I will conclude with the most difficult of all his tasks.

He must hold the balance as evenly as he can between the petty differences which, alas! arise only too frequently between those of the laity who are doing God's work, and inevitably displease one side and perhaps both. My wonder is not that parsons so often fail, but that they so frequently succeed.—The Organizer.

The Opening of the First Church in the South Bulkley Valley

Most Rev. F. H. Du VERNET, Archbishop of Caledonia

TO trace a mighty river back to its source amidst the distant hills is a most interesting undertaking but often it is a most difficult task as Alexander Mackenzie and Simon Fraser found out more than a century ago, but so far as the Skeena and Bulkley rivers are concerned the Grand Trunk Pacific Railway has made this journey now an easy matter as this railway follows this water grade to the Bulkley summit.

Out of Bulkley Lake near the summit there flows a little stream called the South Bulkley River. One of the finest cattle ranches in Central British Columbia is situated on both sides of the South Bulkley River, just where it flows out of Bulkley Lake. Because of the depth of this lake the water flowing out of it seems too warm to freeze, even when it is forty below zero. On a cold frosty morning I saw cattle standing up to their knees in this stream freely drinking. Meadow lands stretching far and wide with streams flowing through them make this a fine cattle country. Years ago when I first tramped with a pack on my back over the trail across William Clarke's meadows, the railway did not pass his front door as it does now. The settlers were then few and far between, but things are changing and last Sunday it was my privilege to open the first church ever erected in the South Bulkley Valley.

It is nearly fourteen years ago since, at my request, the Rev. F. L. Stephenson became the first resident clergyman in the whole Bulkley Valley between Moricetown and Burns Lake a distance of over a hundred miles. With such a vast distance to cover and only trails to follow he was able to hold only an occasional service in Mr. Clarke's house. When later this territory was divided by me first, the Rev. Wm. Sweetnam, and then the Rev. Wm. Crarey continued the work, holding more frequent services in Mr. Clarke's house. Last August the Rev. Arthur Garlick, straight from Cambridge, England, was appointed to take charge of the South Bulkley Mission and the time was deemed ripe to do something in the way of erecting a church building. A suitable site was secured by me from David Gibb, of Prince Rupert, and the Anglican Synod of Caledonia advanced the money to purchase all the material required and pay for a superintending car-

enter. Sixteen sturdy pioneers turned out for a working bee, the women providing the mid-day meal, and soon under the leadership of Mr. B. Keddie the exterior of the building was sufficiently completed to allow us to open it last Sunday. Mr. Garlick assisted me in the service and Mrs. Garlick played the piano, which was kindly lent for the occasion by Mrs. Horning. Mr. and Mrs. Call presented their little daughter "June" for baptism, and the forty people present fully realized that the opening of the first church of any denomination in this valley was an historic event.

Under pioneer conditions it has always been my policy to make such a building a church hall, rather than set it apart exclusively for religious worship, anything of a helpful and ng character being permitted to take place in it. What is for the good of men must be to the glory of God.

The day following the opening service several meetings were held in this building. In the afternoon there was a meeting of the Farmers' Institute, a meeting of the Stock Breeders' Association, and a meeting of the school supporters, when arrangements were made for the first public school in this district to open in this building. In the evening there was a Christmas tree with songs, recitations, and games when fifty people, young and old, thoroughly enjoyed themselves. One woman who lived many miles from her nearest woman neighbour said to me, with a smile breaking over her care-worn face, that it was the first bit of pleasure she had known in several years.

No wonder that in my closing address I could honestly say that I rejoiced to see how in the last two days this church building had already become a true community centre, and could earnestly urge them to remember that the function of the Christian religion is to bind all people and all classes together in brotherly love and mutual service.

Preferments and Appointments

Whalley, Rev. A. S. C., B.D., Priest-Vicar of St. George's Cathedral, Kingston, to be Rector of St. Peter's, Brockville. (Diocese of Ontario.)

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THE ANGLICAN CHURCH AND CO-OPERATION.

Sir,—The publication of the resolution adopted by a gathering of Anglican clergy and laity held at St. Thomas' Church, makes it desirable that a statement should be issued setting forth clearly the affiliations of the Anglican Forward Movement with the combined Forward Movements known as the United National Campaign. It is to be observed, that the resolution in question does not mention either the Anglican Forward Movement or the United National Campaign. As both of the latter, however, are now prominently before the public they will undoubtedly, be associated, in the public mind with the resolution.

The facts can best be set out in the form of answers to the following questions: First, what is the basis of co-operation of the Anglican Forward Movement in the United National Campaign? Second, is this basis of co-operation covered by the specific instructions of the General Synod of the Church of England in Canada, or by precedents set by the Synod itself or by both of these?

The basis of co-operation is set out in an authoritative statement issued last March by the Executive Committee Anglican Forward Movement, as follows:—

"We were approached by representatives from the Presbyterians and the Methodists, who were severally planning a Dominion-wide movement like our own, with a view to co-operation in one great National Campaign. After several conferences, the advantages of one simultaneous campaign, in conjunction with these communions, appeared very weighty and substantial, as against a campaign carried on in isolation. The communions participating are Anglican, Methodist, Presbyterian, with the Congregational and Baptist. The co-operation does not commit us as a communion to anything beyond common organization to reach the financial objectives and participation in public meetings of a general character, to explain the objects of, and to stir up enthusiasm for the Forward Movement. For it is distinctly understood that: (1) Each communion determines its own objectives; (2) each will conduct its own spiritual preparation; (3) each will receive

its own subscriptions, independently of the other communions."

This preliminary statement was sent out by me to all the Bishops, to all the clergy and to a large number of the laity with a covering letter, dated March 29th, 1919, which letter drew particular attention to the fact that the Anglican Forward Movement had joined forces, for limited purposes, with the United National Campaign. Full information, therefore, concerning the affiliation of the Anglican Forward Movement with the United National Campaign, was in the possession of each Diocesan Synod, meeting after last March, when each such Synod was asked to formally endorse and support the Anglican Forward Movement; such endorsement and support was formally pledged by each Synod.

To pass now to the first part of the second question asked. Is this basis of co-operation covered by the instructions given by the General Synod to the committee, appointed by it, to organize and direct the Anglican Forward Movement? The General Synod instructed the committee:—

"To make an immediate survey of the total financial needs of the Church and to arrange for such organization as is considered necessary by the Committee to secure the amount required."

In answer to the second part of the second question, is the basis of co-operation, noted, covered by precedents set by the General Synod itself? I select from the official records of the Synod three of its official acts.

The first of these is found recorded on page 37 of the Journal of Proceedings of the Sixth Session of the Synod, where we find these words as part of a formal resolution adopted by the Synod:—

"The Laymen's Missionary Movement has been officially recognized by the Church and co-operated with."

The second is recorded on page 316 of the Journal of Proceedings of the Eighth Session, where, in the report of the Council of Social Service, as adopted by the Synod, we have these words:—

"A few years later these forces were banded together in an independent organization, known as the Social Service Council of Canada. The Council officially represents the Church of England, the Methodist, Presbyterian, Baptist and Congregational Churches, the Evangelical Association, the Salvation Army, the Canadian Purity Education Association, the Christian Men's Federation of Canada, the Y.M.C.A., the Y.W.C.A., the W.C.T.U., the National Council of Women, the National Council of Provincial Sunday School Associations and the Canadian Council of Agriculture. The Primate and the Prime Minister are Hon. Presidents, Rev. Dr. Tucker, President, W. H. Wiggs, Esq., one of the Vice-Presidents, and Archdeacon Ingles, a member of the Executive Committee."

The third is found on page 70 of the same Journal of Proceedings. In considering the report of the Sunday School Commission, the Synod resolved:—

"That this Synod approves of the action of the Commission taking part with other Sunday School Boards, looking to the formation of a Religious Education Advisory Council for Canada, and believes that the Commission should appoint a proper representative on the membership of this Council."

The above extracts from the official records of the General Synod call for little, or no comment. It is for the Synod itself, of course, to determine the official interpretation and bearing of its own actions.

Those responsible for the direction of the Anglican Forward Movement are confident, nevertheless, that their action in entering upon a carefully defined plan of co-operation with the

United National Campaign is fully justified by the direct instructions given them by the Synod, and fully covered by the above specific precedents set by the Synod itself.

It appears clear, further, if we accept the General Synod as the interpreter of its own Solemn Declaration, that the possession of the Catholic mind which claims all that is set forth in the Solemn Declaration, is in no wise inconsistent with the exercise of the Catholic spirit which, for defined and worthy purposes, is prepared to co-operate with all those "who," in the words of the Prayer Book, "profess and call themselves Christians."

S. Gould,

Organizing Secretary, Anglican Forward Movement.

AN ACKNOWLEDGMENT.

The Rev. Eustace A. Vesey acknowledges most gratefully the receipt of \$5.00 for St. Edmund's Sunday School, Toronto.

THE COUNTRY PARISH AND THE FORWARD MOVEMENT.

Sir,—The Rev. Hurford has struck the right note in his timely article: "The Country Parish and the F.M."—viz., the conversion of those of our people who are only nominal Christians, and the strengthening and building up of the faithful in their religious life. It is a Bible principle and precedent, for we read of some early Christians (2 Cor. 8): "they first gave their own selves to the Lord," and these Christians of Macedonia, we are told, "gave liberally of their deep poverty." The writer well says: "The aim in every parish must be a definite spiritual awakening." Yes, and this must begin in us, the clergy. "Lord, send a revival and begin in me," should be our prayer. First, then, we should preach definite conversion, the "full surrender of heart and life to the Loving Redeemer." Secondly, the consecration of life, time and money to and for the glorious service of the Master. (As F. R. Havegal puts it, not only, "Take my life and let it be, consecrated Lord to Thee," but also, "Take my silver and my gold, not a mite would I withhold," etc.) Your writer says further, "the minister's work often becomes mere routine." Exactly so. That is bound to be the case if the minister loses sight of his true vocation and "high calling." And it is very easy to do so.

If the clergyman realizes that he is "an ambassador for Christ," and that he represents his King and His interests in this world, he will seek to live very near to his Lord; he will realize that he is dealing with holy things, and he will ever strive to be "a faithful and true pastor." We clergy need to spend more time on our knees, we want a fresh "manifestation of Christ," to inspire us to carry on, and to go forward in God's work; and we do need to pray for our parishioners, as well as for ourselves. We should impress upon our people more and more their duty to pray both for their church and clergyman. The writer can testify from his experience, that the Mission Church which seemed most successful (in every possible way) was the one where a body of men met in the vestry 10 or 15 minutes before the service every Sunday evening, and prayed simply and earnestly in their own words for the Divine Presence in, and Divine Blessing upon, the service. One seemed conscious of the Divine Presence and Spirit in the service. Oh, for more praying men and women. These, indeed, are the "live

wires," the very "backbone" of the Church. Yes, these are the true Church itself.

The first essential surely is, preach conversion, make the people see that God, and we His servants, desire and expect them "to give themselves unto the Lord." (So many preachers seem to aim at nothing (in preaching) and hit it. The second essential is, preach "consecration," the offering of lives to His service. (This is, of course, Epiphany teaching.) Then third, the giving of our substance according to our ability, for the work of Christ, in this and other lands. Your correspondent says: "The country people would have a largely increased interest if they could only hear the missionaries, when home on furlough." That is very true. The only solution is that missionaries on furlough or on deputation work, be appointed by the M.S.C.C. to go to a certain diocese, and then go from deanery to deanery and from parish to parish (exactly as a Bishop would in his annual visitation) and thus give every parish or mission an opportunity (and one they would greatly appreciate) to hear, maybe for once in their lives, "a real, live, missionary." It would, without a doubt, greatly stimulate missionary giving. How many country parishes there are that have rarely, if ever, heard a missionary (from the foreign fields), and yet they are asked to give, and do give most willingly on the whole, to missionary causes. Something should be done to remedy this defect, which is a great and serious weakness in our Church. In regard to country parishes and the A.F.M., the only thing the country clergy can do at present, and are doing, I believe, is to have meetings in houses in scattered places, where a group of Church people can conveniently meet together, and explain the aim and objects of the A.F.M., and also use, wherever possible the lantern.

I am firmly convinced that, if we impress upon our people the spiritual side of the Church's work and its various manifold activities (as shown in the A.F.M. literature sent and distributed among the people) and that, as Christians, we are morally bound to obey to the uttermost of our power our Lord's command to "go and preach the Gospel," and "to make disciples of all nations," that the money will be forthcoming.

With all my heart I trust this A.F.M. will be a real spiritual Forward Movement in the work of every parish and mission both at home and in heathen lands.

J. Cantrell.

Shannonville, Ont.

THE HIDDEN HAND.

I would go forward, stumbling through the dark,
 After my wayward will;
 A hidden hand withholds me suddenly,
 Firm, strong, and still.

I would go back to what I left behind—
 The laughter and the night;
 The hidden hand quick grips me,
 Turns me round
 Towards the light.

I feel the red wound in its beating palm;
 And, though I cannot see,
 I guess that somewhere that deep bitter scar
 Was borne for me.

For me, or such another as myself,
 Wounding, and pain, and loss.
 So I go forward, all the way of Love,
 Led by a cross.

—Lauchlan Maclean Watt.
 St. Stephen's, Edinburgh.

All Over the Dominion

At a meeting of the men of St. James' Church, Kingston, held on January 14th, plans for the campaign in connection with the Forward Movement were discussed.

The congregation of St. John's Church, Point Anne, Ont., have recently got a new organ for their church. The ladies of the congregation have also formed a "Women's Guild," and are working for a bazaar, to be held in the spring, to pay the balance owing on the new organ.

A special children's and young people's memorial service was held on January 18th, at St. Matthew's, Toronto, when Major the Rev. W. L. Baynes-Reed, D.S.O., preached. Appropriate music was rendered. A Sunday School memorial service was held in the afternoon, when two shields bearing the names of fallen heroes, former members of the Sunday School, engraved on the leaves, were unveiled. Canon Seager, the Rector, officiated.

A very beautiful Bishop's chair of oak has been presented to Christ Church, St. Catharines, by the Girls' Bible Class. The class, which numbers twelve young girls between the ages of fourteen and seventeen years, have also sent a cheque to the Armenian Relief Fund, and a short time ago a similar cheque to the Belgium Relief Fund. They are also presenting the Church with an oak prayer desk. The class has raised the money for these purposes by the giving of a little fairy play and a social.

The Advent and Christmas seasons passed happily at St. Mark's Church, Valleyfield, P.Q. There was an extra service on the Tuesday evenings of Advent, when the Rev. H. M. Little, of the Church of the Advent, Westmount, was the special preacher. On Christmas Day there were three celebrations of the Holy Communion—at 7, 8 and 11 o'clock, and about half the communicants of the parish communicated. A Christmas tree and supper were provided for the Sunday School, the children themselves giving a brief concert, mainly of carols. The boys' choir appeared in surplice and cassock on Christmas Day; for some weeks previously they had been in training under the direction of the incumbent; so far there are nine members. On the Sunday after the Epiphany the Rev. J. V. Young, of the Mission Church at St. John, N.B., came to give a special sermon at Evensong on the spiritual side of the Forward Movement. Over eighty dollars have been added to the parsonage fund during the last two months—the gift of Church folk in Montreal; the total is now \$296. New hymnals have been provided for both the congregation and the Sunday School.

Their Excellencies the Duke and Duches of Devonshire have kept up the old Rideau Hall tradition of entertaining the children belonging to the Church of St. Bartholomew, the parish church of the occupants of Government House, where several of the Governors-General have read the Lessons at Morning and Evening Prayer. The festivities began with tea set on long tables in the tennis court, the waiters and waitresses being the Duke and Duches, their family, and the members of the Vice-Regal staff, the Duke and Duches, with a fatherly and motherly eye, being specially careful to replenish the children's plates when some delicacy disappeared. After supper, Lord Nevill played a march, to the strains of which the children marched to the dimly-lighted ballroom, finding in the very middle a monstre tree covered with hundreds of tiny globes and silver ornaments, the tipmost branch flowering into three Union Jacks. Each child then received a little gift from the host and hostess, a little Union Jack, oranges,

nuts and sweets accompanying each thoughtfully chosen gift. A romp through the rooms of Rideau Hall finished the evening.

VESTRY MEETINGS.

The annual vestry meeting of Trinity Church, Thornhill, was held on Monday evening, January 12th, when very satisfactory reports were received of the year's work. The Rector, the Rev. J. W. McDonald, urged the members of the vestry to mark this year of Forward Movement in their individual lives by tithing their incomes and devoting the proceeds to God's work; and to mark it further in the corporate life of the Church by opening a fund for the erection of a Sunday School and parish hall. A committee was appointed to investigate the possibilities of adopting the latter suggestion, but the vestry felt that an immediate move forward might be made by increasing the Rectors' stipend by \$200.

As the result of special vestry meetings recently held in the parish of Florence and Anghrim (Huron Diocese) the salary of the Rector, the Rev. P. H. Streeter, has been increased \$100, making the stipend \$1,300 per annum and house.

The members of St. Patrick's, Winnipeg, at the annual parochial meeting on January 12th, decided on several forward steps for 1920. The reports of every department showed a large increase over any previous year. The stipend of the Rector (Rev. Gilbert Williams), was increased to \$1,980, making an increase during the past year of \$600. A campaign for the Building Fund was endorsed, the overburdened accommodation in the church and Sunday School especially, necessitating such action. The Forward Movement was enthusiastically supported, and the congregation undertook to do their utmost to fulfil their part in this great movement.

RECENT APPOINTMENTS BY THE BISHOP OF TORONTO.

To mark the passing of the 80th anniversary of the founding of the diocese of Toronto, and to fill some long-standing vacancies in the Cathedral Chapter, the Bishop has announced the following appointments:—

Warren, Ven. George, B.A., Archdeacon of Peterborough, to be Archdeacon of York.

Davidson, Rev. Canon John Cheyne, M.A., Rector of St. John's, Peterborough, to be Archdeacon of Peterborough.

To be Honorary Canons of the Cathedral of St. Alban-the-Martyr:

Rev. T. W. Paterson, M.A., Rector of Christ Church, Deer Park, Toronto.

Rev. C. J. James, M.A., Rector of the Church of the Redeemer, Toronto and Rural Dean of Toronto.

Rev. L. E. Skey, M.A., Rector of St. Anne's, Toronto.

Rev. W. J. Brain, M.A., Rector of St. Michael and All Angels', Wychwood, Toronto.

To be Canons of the Cathedral of the Diocese:

Rev. R. J. Moore, M.A., Rector of St. George's, Toronto.

Rev. Dr. Seager, Rector of St. Matthew's, Toronto.

Rev. A. J. Fidler, M.A., Rector of St. Clement's, Eglinton.

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TORONTO NOTES—ANGLICAN FORWARD MOVEMENT.

Bishop Farthing of Montreal was the speaker at the Canadian Club luncheon on Monday last week, and Rev. Dr. Cody and Mr. J. H. Gundy, at the Empire Club. All spoke on the Forward Movement. This is surely a striking proof of the strength of this appeal when our business men are interested listeners to the call of the Church in this way. Toronto Deanery now has fifty-seven of its fifty-eight churches in line for the final appeal on February 9th to 14th. This is most gratifying. At the five churches in which the intercessory services were held last week fifteen hundred and fifteen persons were present, forming, surely, a great volume of intercession for the spiritual and financial objects of the movement. Active preparations are being made for the great canvassers' banquet on February 5th. This promises to be an outstanding feature of the campaign.

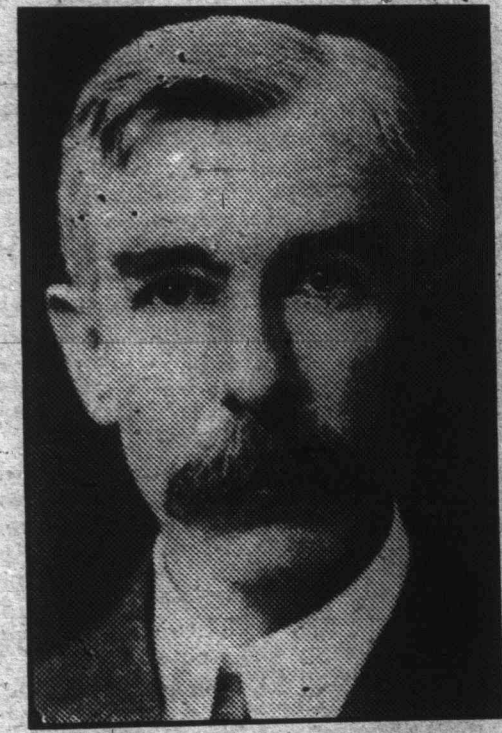
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In Memoriam

After a prolonged illness there passed away at Toronto General Hospital on January 16th, N. Ferrar Davidson, K.C., in his 56th year. Mr. Ferrar Davidson, a son of the late Canon John Davidson, was born at Woodbridge, Ont., and educated at Uxbridge High School and Trinity College School, Port Hope, where he won the Chancellor's prize as head boy for two successive years. Entering Trinity University, he won the Wellington Scholarship, and graduated as Prince of Wales' prizeman, with first-class honours in mathematics, subsequently receiving his master's degree. In 1888 he was called to the Bar, and twenty years later became a King's counsel, representing the Crown in a large number of cases in many parts of Ontario. Mr. Davidson was prominent in Church work, being a member of St. Simon's Church, Toronto, which parish he represented at the Diocesan Synod. For many years he was a member of the Executive Committee of the Diocesan Synod of the Mission Board, and later of the Superannuation Fund Committee. He was the first president of the Brotherhood of St. Andrew, and was re-elected for ten years, occupying this position from 1892 to 1902. Afterwards, he took an active part in



THE LATE N. FERRAR DAVIDSON, K.C.

the work of the Laymen's Missionary Movement, holding executive positions, and speaking in connection with it in many churches throughout Canada. In 1908 he was a delegate to the Pan-Anglican Congress in London, Eng. His interest in education was also strong. He was a member of the corporation of Trinity University and of its Finance Committee. In 1906 he was elected a Senator of the University of Toronto. He was a former President of the University of Toronto Alumni Association. During the war Mr. Davidson devoted much of his time and energy to patriotic work, participating in the Patriotic and Red Cross campaigns. He was a member of the Speakers' Patriotic League from its formation, and as such spoke at many meetings in Ontario. He was also one of the delegation from Ontario which visited Quebec with the aim of bringing the two Provinces together. He was a life-long Conservative, and latterly supported the Union Government. He was a member of the Albany Club and of the Rosedale Golf Club. Mr. Davidson had been seriously ill since the beginning of last August, when he suffered a collapse, which, it was believed, was the result of overstrain. This collapse came while he was at his summer home in Muskoka, where he had gone in the hope of recuperating. He was brought to the Toronto General Hospital on October 11, 1919.

Mr. Davidson married in 1895 Amelia Penfold Osler, second daughter of Justice Osler, who died in 1904. He is survived by his daughter, Amy Caroline, and three sisters, Mrs. Gosage, Mrs. Loosemore and Mrs. H. G. Rae. Major, the Rev. Canon J. C. Davidson, of Peterborough, is a brother.

GIRLS' WORK AND LEADERSHIP CONFERENCE.

The young people are lining up behind the Forward Movement, a fact well demonstrated on Saturday last, when about two hundred girls and leaders from the Sunday Schools of the city met for conference in St. James' Parish House, Toronto. The Lord Bishop of Toronto greeted the assembly, declaring his pleasure at meeting representatives from the Sunday Schools where such important work is done for the Church.

Then, when President and Secretary had been elected from among the girls, Rev. Dr. Taylor gave a short address, explaining the aims of the Forward Movement as falling under three headings: to deepen the spiritual life of the people; to help people to realize the value of personal, immediate service and to secure adequate equipment for the carrying on of Church work. He emphasized especially the important point that the Forward Movement will not stop, must not stop, when the February campaign closes and the publicity department ceases its activity, but that, having once been set going, it must continue to move forward, in the lives of all concerned.

The other afternoon the speaker was Miss Isobel Brown, of the Y.W.C.A., who showed how necessary it is for girls to train themselves to be fit to carry on the work of the Forward Movement. To this end, they must develop their mental, physical and spiritual powers, and gain a real sense of fellowship with others in the world; each of these points was dwelt upon and clearly explained.

The most valuable part of the work was done in the period following each address, when the assembly split into various groups according to age, and for 20 minutes discussed points arising out of the addresses. It was hard to start talking at first, but the "Forty Questions and Answers about the Forward Movement," and the pamphlet outlining a programme for Canadian Girls in Training, provided a starting point, and people soon thawed out. Difficult though it is, this part of the work is more worth while than any, for it is the girls themselves who, once they gain confidence, can often explain things to each other better than older people; very often also, their point of view is well worth considering, and is of great help in indicating lines to follow in guiding them.

After supper in the gymnasium, various members of the Sunday Schools proposed toasts to the Church, the Sunday Schools and the Forward Movement, and then everybody went upstairs for the final address from Miss Una Saunders, General Secretary of the Y.W.C.A. Her main emphasis was laid on two facts: first that each girl is free to choose a life work, and second, that that very freedom involves the responsibility of choosing the right work, which can only be found in active service for Christ.

This conference should be of great value in helping the various Anglican Sunday Schools to realize that they are at one in their objectives and their methods of attaining them; further, those present realized a wider union, for at intervals during the sessions, messengers arrived from conferences going on simultaneously at the Baptist, Presbyterian and Methodist Churches, bearing greetings and good wishes to the Anglican Conference, and thus demonstrating the mutual goodwill of all denominations.

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REOPENING OF ST. PAUL'S CHURCH, PRINCETON.

This church was reopened on St. Thomas' Day, December 21st, after extensive repairs. The Ven. Archdeacon J. B. Richardson, of London, preached both morning and evening. Liberal collections were given towards the restoration fund. A brief sketch of this church and congregation will probably be of interest to the many readers of the *Canadian Churchman*. The original church was situated on the Governor's Road W. After

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the present one was built it was sold to the Lutherans, who held occasional services there. A few years ago it was burnt to the ground. The first clergyman to be appointed was the Rev. Canon Bettridge, Rector of Woodstock—that was about 100 years ago. Canon Townley, of Paris, was the next incumbent, and after him the Rev. Clotworthy. He was succeeded by the Rev. Henry Bartlett, through whose energy the present church was built. This was 53 years since. The title deed shows that the site was bought from Mr. Manuel, Freeman, for \$107.76, comprising 5,940 square feet. The Rev. Henry

Bartlett remained as Rector for 12 years, then Rev. J. Edwards, from 1878 to 1880; Rev. R. O. Cooper, of Paris, from 1880 to 1882; Rev. D. J. Caswell, of Paris, 1882 to 1883; Rev. J. Ashton, 1883 to 1884. At this stage the church's history appears to have had financial troubles and students were sent to conduct services for two years. In 1886 Ayr ceased her connection with Princeton and Princeton was joined to Burford and Cathcart, and the Rev. W. H. Wade was appointed deacon-in-charge, superintended by Rev. J. C. McKenzie, of Grace Church, Brantford. Then followed Rev. Wm. Johnson, who

took charge of Burford, Cathcart and Princeton, who died last year. In 1889 Rev. A. K. Griffin was appointed for two years. Then more financial trouble and students were in charge of the services for two years. At this stage of the church's history, the liberality and kindness of Mr. and Mrs. Blewitt made it possible to have a rectory built, and in 1893, the Rev. Edwin Lee was appointed and was the first resident clergyman. Mr. Lee remained until 1897. The Rev. Frank Leigh was next Rector until 1900; Rev. H. W. McMillan, 1900 to 1904; Rev. H. W. Snell, 1904 to 1906; Rev. J. Hale to 1910; Rev. Thomas Francis Whealen to 1913; Rev. W. E. Phillips 1913 to 1915; Rev. T. B. Holland, 1918; Rev. C. V. Fraser, 1918 to present time.

The church is a brick structure of Gothic architecture and has nine very handsome lancet windows. The east one, in memory of Mrs. Edward Richardson, accidentally killed, June, 1897; the west one, given by the Sunday School and Ladies' Aid in commemoration of the 30th anniversary of the church and the Diamond Jubilee (1897) of Queen Victoria; four on the north side, to Charlie Freeman, Nellie Gissing, Mr. and Mrs. Galbraith, and Mrs. Chesswright; south side, to Mr. and Mrs. W. Davis, Edward Collins, and Rev. Alfred Moore, at one time student in charge. Bishop Williams considers this one of the prettiest and best-equipped country churches in his diocese. It has a marble font, in memory of Frank Chesswright, a carved oak desk chair, a recent gift from a member, and a very handsome brass altar cross and pair of vases from the Ecclestone family. The work of restoration has been completed free of debt, with a fairly large balance on hand—all done by voluntary contributions. The Archdeacon congratulated the Rector and the congregation on the work.

DEANERY OF LINCOLN AND WELLAND.

The quarterly meeting of the Deanery of Lincoln and Welland was held in Christ Church, St. Catharines, on January 13th, with a large attendance of clergy. The session opened at 11 a.m., with the celebration of Holy Communion by the Rector, Rev. H. A. West, assisted by Rev. A. B. Higginson, Port Dalhousie. Following the Holy Communion service the clergy adjourned to the Parish Hall where an hour was spent in devotional study of the Scriptures, led by Rev. A. H. Howitt, of St. Thomas' Church, St. Catharines, who took as his subject the Epistle to Philemon. At 1 p.m. an excellent luncheon was served by the Parish Guild in the dining hall, for which a hearty vote of thanks was returned to the ladies by Rev. H. H. Wilkinson, Beamsville, and seconded by Rev. J. McKenzie-Naughton, Homer. At 2.30 p.m. the business session reopened, a number of matters of interest to the deanery being dealt with. An invitation to hold the next deanery at Niagara Falls was accepted. A very interesting discussion on the great coming Anglican Forward Movement took place dealing with organization, canvassing, etc.

Two very interesting papers were given, the first by Rev. J. Hamilton, the newly-appointed clergyman of the new parish of Jordan, Mr. Hamilton gave his experience as a Y.M.C.A. worker in India with the troops, and also spoke on the religious life of the troops and the work of Indian Missions. The second paper was given by Rev. J. McKenzie-Naughton, and told of his experiences as a member of the Canadian Expeditionary Force to Siberia. Mr. Naughton very ably described Russian life, manners, cities, etc., as he had found them and also the life of the Canadian troops while there. A vote of thanks to the speakers was moved and seconded by Rev. E. J. Harper and Rev. Canon Piper, after which the session closed at 5

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DEATH NOTICE

JONES—On Saturday, Jan. 10, 1920, at the residence of her son-in-law, William Ince, 94 Prince Arthur Avenue, Toronto, Sophia, widow of the late Frank Jones, Gananoque in her 90th year.

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8510

p.m., with Benediction by the Rural Dean. Afternoon tea was then served by the Guild.

AN ENTHUSIASTIC SUNDAY SCHOOL CLASS.

Mr. A. Twining, an earnest and enthusiastic Sunday School teacher at St. Mary the Virgin's, Toronto, has a class of about fourteen boys—ages 8-12 years—who became intensely interested in the Eskimo work, Hudson Bay East, after an address I gave in their school sixteen months ago. They felt they must do something. They were already giving liberally on Sundays in the ordinary way, but what more could they do? They could pray, and pray they individually did, every Wednesday, p.m., when they met at their teacher's home, little thinking that at the very time they began, our native Catechist was passing through a great mental and spiritual trouble. Their prayers were answered. Nero, the Catechist, can now say: "Rejoice

not against me, O my enemy, for when I fall I shall rise again."

These lads, in their devotion, have earned money in their leisure hours during the past year, and through this means have given \$151 towards the mission they have so often remembered in their prayers. They hope this year to give \$200. Their new venture is to try and get new subscribers to the *Canadian Churchman* in their parish.

Rev. W. G. Walton.

594 Huron St., Toronto.

NEW WESTMINSTER W.A.

The monthly meeting of the W.A. of New Westminster was held in St. Saviour's parish hall on January 6th. The treasurer reported a balance of \$788.33. The corresponding secretary read a letter from Mrs. Patrick, the missionary to the Japanese, in which she tendered her resignation. Mrs. Patrick is in very poor health, and has never spared herself in her work, which has at last worn out her

strength. The organizing secretary gave a report of her work in the Forward Movement, in which she is meeting every encouragement. Reports of the secretary-treasurer of the "Leaflet" and the convenor for Church Furnishing were received. The Rev. S. Fra, Rector of the parish, gave the noon-hour address. It was a New Year's message of hope and encouragement. Miss Gordon, a Dominion Board member from the diocese of Qu'Appelle, spoke a few words about conditions in that diocese. The librarian's report was received. An interesting address was given by Miss Bain, principal of the Girls' Industrial School. The girls are trained in all kinds of work, and for a few who have had sufficient education to profit by it, a business course has been established. The Japanese convenor spoke of the splendid work done by Mrs. Patrick, and of the help given and the interest taken in the work by Mr. and Miss Patrick as well. She also thanked the members for the generous donations for the Oriental treats. The Social Service worker gave an account of her work. The Dorcas secretary appealed for a suit and some other things for a boy at Alert Bay. The Magazine Club secretary asked for the names of members who would be willing to send magazines to country districts. She has the names of several people who would be very grateful for them. The meeting then adjourned.

The Bishop of Liverpool has received from an anonymous donor the sum of £25,000 in Victory Bonds for the assistance of poor clergy in the diocese.

"THE FROG LAKE MASSACRE OF 1885."

(Continued from page 53.)

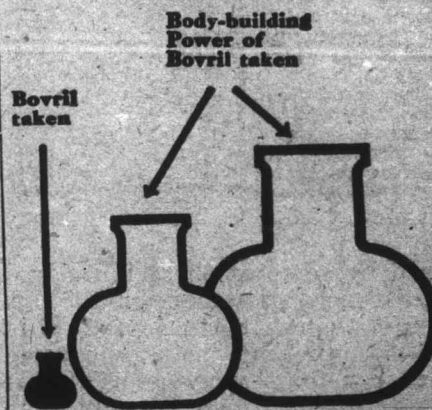
best for them, and those Indians of '85 were no exception to this. The unconscious feeling of discontent was in their hearts. It is because of inability on my part, if I have not been successful in showing the reason for the Cree participation in the Rebellion.

The massacre at Frog Lake is only a part of the Rebellion, an incident in it. In those days, Frog Lake was in a flourishing condition, as I understand the Indian Agency was there, and not here at Onion Lake. There was an Hudson Bay post there, and a mill run by water-power. All these are now destroyed, the only relics being the cellar-holes, and a ponderous wheel, which was a part of the mill machinery.

The chief at the time was Chaschakizkwah, whose son was old Nepowehao, who succeeded him in a way, and who died only a few years ago. He was a bush Indian, as were many of the members of the band. They were a quiet, friendly and peaceable people. At this time, however, there were five bands altogether, each under its own chief, encamped at Frog Lake. The Prairie Crees from the south, with their noted chief, Big Bear, were there. These latter, were fresh from the prairie, long used to bloodshed, and brought up from their childhood to look upon battle as their highest occupation. This was natural, since they were within constant touch with the Blackfeet and Bloods. Their feud with these people, which entailed shooting to kill at first sight, had eliminated all ideas of chivalry from their idea of warfare. When they were out to kill, they killed without much ceremony, and in the most convenient and practical way that presented itself to them at the moment. The rest of the Indians, those who always lived in closer proximity to the H.B. fort, were the medium be-

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tween these and the peace-loving bush Indians.

Such were the Indians who were in the encampment at the time, and now I will say a few words as to the reasons for the massacre. I have already mentioned at some length the half-unconscious feeling of discontent and resentment. This was the foundation, as it were, of all. At this particular place, more so than anywhere else; there were many Indians living together; they were having a hard time in getting sufficient food; they were excited by rumours of a possible rising of the Half-Breeds, who did all they could to enlist the Indian sympathy. What made possible the massacre here, as an immediate cause, was, however, the dislike the Indians had for some of the white men that were in their midst. Some of the men had a grudge, which, however, they had kept to themselves, because a personal quarrel was a dangerous thing in Indian life—it always meant death of one or either of the parties unless they were over-powered. For this reason, the white people must have thought that all was right and that the Indians were friendly. The reasons for the bad feeling en-

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tertainment by some of these individual Indians, I need not mention at this later date, though I can do so. It is enough to say that there was some slight reason for trouble being at this particular point. I do not say that anything would have ever happened, because of these things, were it not for the spirit of unrest that prevailed throughout the West, but seeming insults sustained become intensified at moments of great popular excitement; and such was the case that night preceding the morning of the massacre.

A message had come from Fort Pitt with a letter to the Indian Agent.

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19-38

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He forthwith called a council meeting, told them that the Rebellion had begun further down, and advised them to remain quietly together and they would receive rations. Ayimsees, son of Big Bear, advised that Sekaskooch, Chief of Onion Lake, and Keekewin, of Long Lake, be sent for to come to a council meeting where the advisability of staying out of the trouble could be discussed quietly. So far all was good.

Big Bear and his influential son, Ayimsees, are usually blamed for all the happenings of 1885 in these parts. After hearing the stories told and thinking over them carefully I have come to the conclusion that they were not responsible, in an immediate way, at least, for the massacre. It is true Big Bear was chief, but when you come to consider that, as such, he was only the leading man, with no actually stated powers, you can imagine how easy it was for any reckless spirits to go against his wishes in a time of excitement. At the first shot, he yelled to stop the deed, from a distance, but he was too late. The Indians were past obeying any voice in the next few moments.

The day before the massacre, all was quiet. There were preparations for a feast and dance. Nobody knew that within a few hours, there would be trouble. Still there seemed to be an unnatural lull, as if in anticipation of something. Dogs howled every now and again as if they sensed something. The spirit of unrest that was in the West had infected the Indians. They talked about the rebellion. The feast and dance were held. It was not a war dance, but with many Indians congregated together, recklessness began to show itself among the young men. Each man said to me that he felt the general excitement and restlessness that prevailed. Towards midnight things began to look alarming.

The first act of hostility was the taking of a horse belonging to one of the white men, by an Indian. By this time the young men were feeling reckless enough to do anything. Some rode to the mill further west and brought in all the white men from there. Mounted as they were they tore back to Camp at full speed and this had the additional effect of exciting the people. By now it was daylight. People walked to and fro. The more responsible Indians gave advice to the white men, but it was not taken. Suddenly from the Agency were seen eight white people walking across. The Agent and another man stayed behind. Suddenly a shot broke the unnatural calm of the morning air. Big Bear standing at the door of the H.B. Co. store yelled, but too late. The massacre had begun. Some of the white men ran away and were shot down as they were overtaken. Only two managed to escape with their lives. All was over in a short time.

It was sad, for the killed, more so for the slayers. Everything seemed to conspire towards the bringing about of the deed. Had the white men exercised more tact in their dealings with the Indians as did the old H.B. Co. men before them, the Indians would have been friendly and the deed might never have been done. The cumulative force of everything that came into touch with the Indians at this time seemed to have worked towards some such thing.

The deed was done; never to be undone. Murder was committed and human blood unlawfully shed in Frog Lake soil, and as the Indian said: "The curse can never be lifted except by the power of Christianity." The majority of the Indians are Roman Catholics, but we have a school here that has had a most humble beginning, and has had to fight its way to being recognized by the Indian Department. The school was begun by Rev. J. R. Matheson many years ago. For years he had to meet the expenses of it with his own

money. The continued and ultimate success of it was helped by the untiring and faithful work of Mr. Charles Quinney, an Indian young man, who was a pupil of Mr. Matheson's own school and also of the Emmanuel College Indian School that was in Prince Albert. Too much praise cannot be given to Mr. and Mrs. Quinney for their faithfulness in this mission.

CANADA ONE HUNDRED YEARS AGO.

(Continued from page 54.)

During his residence there, Dr. Stewart paid another visit to Ascot and the adjacent township of Eaton, in order to direct and encourage the people in building their churches. In the former township a handsome one will soon be erected, in a central situation; and, in the latter township, the inhabitants are building two churches, one in the north, and the other, four miles distant, in the south division of the township. When those places shall be supplied with missionaries, in addition to those at Hatley and Stanstead, the prospect of establishing the Church of England, generally and permanently throughout the townships east of Lake Memphramagog, will become highly encouraging.

Dr. Stewart left Hatley on the 19th of July, repeated his visit to Stanstead, and thence again proceeded to Shefford. In the east half of that township, the people, with the assistance of Messrs. Frost, are building a church; and, in the west part of it Capt. Savage and his neighbours, aided by their friends in Farnham, are erecting another church. Capt. Savage is a zealous loyalist, and a steady Churchman, and on this occasion has contributed eight hundred acres of unimproved land, besides four acres of valuable land, on which the church is situated. His donation may be estimated at 1,000 dollars, which is merely a moiety of the whole expense of the church. It is built of wood, and is of the smallest size, its dimensions being forty feet by thirty feet. It has a gallery at one end, and a handsome cupola.

HELP FROM ENGLAND.

Dr. Stewart thinks it is proper to inform the Society, that the subscription, which was raised in Great Britain, in the years 1816 and 1817 in aid of the building of churches in Canada, has been materially conducive to that important object. In many places it has encouraged the inhabitants to commence, and enabled them to prosecute that, which they could not otherwise have accomplished; their own means of supplying money, labour, and material, being inadequate without foreign contributions. It has promoted the interest of the Church of England, by recommending to our countrymen and fellow-subjects in Canada, and has marked our affection towards them; thereby strengthening our reciprocal ties of attachment.

Dr. Stewart, having so long occupied the attention of the Society on this subject only adds, that, when he quitted Canada, the subscription fund had afforded considerable assistance in the erection of *twenty-four churches*, which, at the time of his departures, were either built, or in progress, or engaged to be built. The gross amount of the subscription, including interest from its commencement, is about £2,300 sterling. Dr. Stewart left Canada on the 1st of August, embarked at New York on the 10th and arrived at Liverpool on the 30th of the same month.

Some remarks, which present themselves to his mind being the result of observation during his mission, Dr. Stewart begs leave humbly to

ENO'S FRUIT SALT

The day will end for you as fresh as it begins—if you take Eno's each morning



submit to the attention of the Society. The propagation of the Gospel in Foreign Parts, especially among our fellow-subjects, and countrymen, either descended from our ancestors, or emigrants from this country, is the object nearest to the wishes and design of the Society. It is to be regretted that the influence of the Gospel in Canada has been hitherto impeded by many obstacles; the prospect of success, however, is becoming brighter, and affords ample encouragement to the Society to continue their exertions. *These obstacles arise principally from the want of unity among the people, and the variety of sects into which they are divided, each sect being desirous of a minister, and form of service, agreeable to their own religious persuasion, and consequently indisposed to unite in erecting a house of prayer.* Such being the effect of disunion, it is of primary importance to induce the people to unite in one communion, by contributing to the support of an ecclesiastical establishment, which affords certain provision for the regular performance of public worship, and the best security for peace and prosperity in every community.

The progress and effect of the exertions made by the Society have already been very great and beneficial. Its offer of aid has been embraced, and in many cases, churches have been built, and ministers established. Under its fostering care the Church of England has widely extended her influence and is rapidly increasing her congregations. Many persons of different persuasions have already united with her in worship, and now belong to her communion. Emigration from this country to Canada has lately increased to a very great extent, and appears likely to continue.

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Dr. Stewart is that his mission and relies on th tion of the Socie bation. He pur same his duties, tinuance of their providence of (work and labour for the propagat his son Jesus Ch

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affording every inducement to the Society to redouble their efforts. Upwards of twelve thousand emigrants arrived at Quebec in 1819; and Dr. Stewart is informed that this year (1820), the influx has not diminished. These poor people are particularly worthy of our charity and to them especially we are bound to impart that most inestimable treasure, the bread of life. It will be well bestowed, and will produce much fruit, to our mutual comfort and advantage. Our opportunity of doing good is enlarged, and our obligations to perform it are increased: The cause prospers and the Society is blessed. "The Lord has much people" in Canada; and it is to be hoped that, ere long, "great will be the company of the preachers." "The harvest truly is plenteous, but the labourers are few: Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

Dr. Stewart is induced to believe that his mission has proved useful, and relies on the favorable disposition of the Society for their approbation. He purposes shortly to resume his duties, trusting in the continuance of their support, and in the providence of God blessing every work and labour of love undertaken for the propagation of the Gospel of his son Jesus Christ.

Beside the Camp Fire

Notes on Scoutcraft

Commissioner Rev. Geo. W. Tebbs

A STIRRING message has been sent to the Boy Scouts of Canada by His Excellency the Duke of Devonshire, the Governor-General and Chief Scout for Canada as follows:—

"The question is often asked what will be the future of Canada, and the immediate reply is to point out the wonderful national assets of the country, and the endless opportunities which it provides, but by far the greatest of all assets is the character of her citizens. The history of Canada in peace and war is a record of continuous success and it is for us in our generation to see that that record is worthily maintained. One of our surest hopes lies in the Canadian boy of to-day. He inherits a great tradition, he has the instincts and qualities which have made British and Canadian citizenship what it is, and as a Boy Scout he has the opportunity of training himself to make the best use of them. The year now drawing to a close has been

eventful, but we can look forward with ever increasing confidence, and as Chief Scout I am glad to have the privilege of wishing every Scout a Happy Christmas and a most prosperous New Year.

"Devonshire, Chief Scout."

We are sorry that the above message was not received in time for the last "Notes," but it is well worth inserting even at this late date.

The 25th Toronto Troop won the Canadian National Exhibition Cup in the Ontario Provincial Boy Scouts Rifle Competition for 1919 with 486 points. Scouts Bennett and Bern of the same Troop headed the highest individual scores with 88 and 85 points, respectively. Toronto 24th Troop and Niagara Falls Troop occupied second and third places.

The Brockville First Troop have a splendid fall and winter programme arranged, in which many of the leading professional citizens of the town are assisting by giving lectures to the Scouts on Chemistry, Dentistry, Astronomy, Local History, Woodcraft, Accidents, the Value of Education, etc., which is most suggestive to Troops in other places. More of this sort of thing would materially assist the movement as a citizen-making force.

The Wolf Cubs of Ipswich, England, recently took part in a big Scout Rally. When Lord Allenby, Field Marshal, was presented with the freedom of that city, twelve members of the 7th Pack (Lord Allenby's Own) provided the Guard of Honour.

The Newmarket (Ontario) Scouts elected their officers recently. Mr. John H. Davidson, principal of the High School and vice-president of the Local Council, presided. The election resulted as follows: President, B. W. Hunter; 1st vice-president, Dr. Otton; 2nd vice-president, Mrs. Aubrey Davis; 3rd vice-president, Mrs. Charles Lewis; Chaplain, Rev. Capt. Lawrence; secretary-treasurer, J. E. B. Wilson; and a strong executive committee. Under the able leadership of Scoutmaster Hawkins, a good season's work is predicted for the Newmarket Troop.

King's Scout Percy Harold Johnston was awarded the Gilt Cross for saving the life of Robert Armstrong from drowning. Scout Johnston is a member of the Trinity Church Troop St. John, N.B., and received his decoration at the hands of H.R.H. the Prince of Wales.

Following a banquet recently given by this same Troop the boys entertained their guests by holding a display which was thoroughly enjoyed. A feature of the evening was the drill demonstrated by the Wolf Cub pack, this particular pack being the first formed in St. John. Among the visitors present were Rev. Canon Armstrong, Rev. F. Ellis, A. C. Skelton, W. F. Hewitson, John Kimble, H. Russel Sturdee, Mr. Alton and Mr. Clarke.

During the course of a luncheon, Mr. Taylor Statten told the Central Committee of the Y.M.C.A., Winnipeg, that there should be an increased interest in the Boy Scouts.

Fort Erie Troop of Boy Scouts are going strong and are doing good work.

A LUCKY REPLY.

In an infant school the teacher chose the miracle of the water being turned into wine as the subject of the usual Bible lesson.

In telling the story she occasionally asked a few questions. One of them was:—

"When the new wine was brought to the governor of the feast, what did he say?"

A little girl, remembering what she had heard, probably on some festive occasion, called out:—

"Here's luck!"



Miss Chatterbox.—"I must tell you the sad story of my sister some day. Poor girl, she's a widow and she is looking for a captain to steer her through the stormy seas of life."
Naval Friend.—"She doesn't require a captain—it's a second mate she wants!"



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