

April 22, 1920.

A DIVORCEE'S "ORPHANS."—*Jesmond Dene*

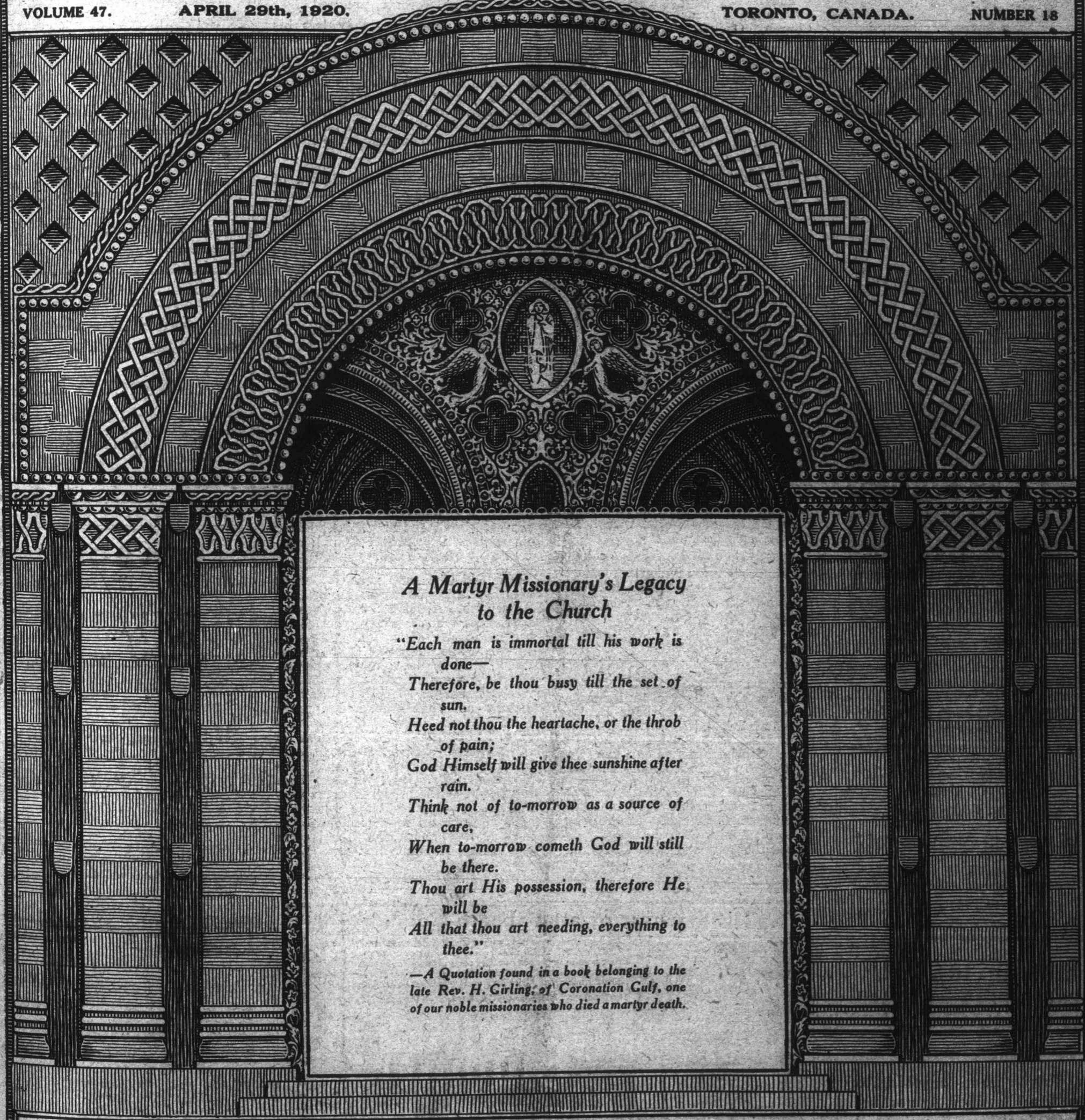
# Canadian Churchman

VOLUME 47.

APRIL 29th, 1920.

TORONTO, CANADA.

NUMBER 18



### *A Martyr Missionary's Legacy to the Church*

*"Each man is immortal till his work is done—  
Therefore, be thou busy till the set of sun.  
Heed not thou the heartache, or the throb of pain;  
God Himself will give thee sunshine after rain.  
Think not of to-morrow as a source of care,  
When to-morrow cometh God will still be there.  
Thou art His possession, therefore He will be  
All that thou art needing, everything to thee."*

*—A Quotation found in a book belonging to the late Rev. H. Girling, of Coronation Gulf, one of our noble missionaries who died a martyr death.*

A NATIONAL CHURCH OF ENGLAND WEEKLY

Forest

ht it all out yet,  
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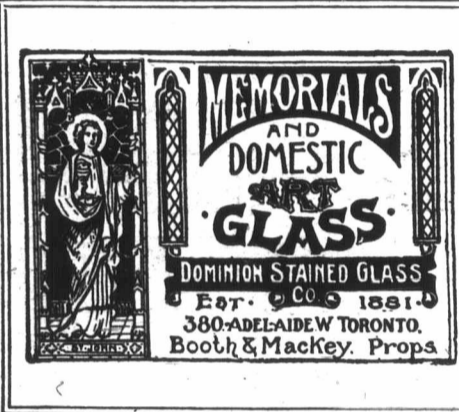
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## Personal and General

Bishop and Mrs. Lucas will sail from New York on June 19th for England.

The St. Augustine's, Ottawa, Branch of the A.Y.P.A., was re-organized on April 21st.

Admiral of the fleet, Lord Jellicoe, has been appointed Governor-General of the Dominion of New Zealand.

The Right Rev. A. C. A. Hall, D.D., Bishop of Vermont, sails in June for the Lambeth Conference.

The Bishop of Qu'Appelle was the celebrant and preacher at St. George's Church, Guelph, Sunday morning, April 25th.

Dr. White, the Bishop of Honan, China, preached in St. Paul's, Bloor St. East, Toronto, at the morning service on April 25th.

Lt.-Col. Canon J. M. Almond, C.M.G., has been appointed officiating clergyman to the Protestant soldiers of the Royal Canadian Regiment at Montreal.

Bishop Stringer leaves this week for the North. He travels via Winnipeg to White Horse and there begins a 1,000 miles' journey across his diocese to his destination.

The Bishop of Honan and Mrs. White arrived in Toronto on April 23rd, and will spend a short time in town with relatives on their way to England, where the Bishop will attend the Lambeth Conference.

The Rev. H. H. Bedford-Jones, M.A., the new Principal of the University of Bishop's College, Lennoxville, will be the special preacher at the opening of the Synod of the Diocese of Quebec on June 1st next.

The Bishop of Ottawa and Mrs. Roper expect to return to Ottawa in September. During the Bishop's absence in England the Ven. Archdeacon Bliss, of Smith's Falls, will act as the Bishop's Commissary.

An impressive service was held in St. Paul's Church, Pinkerton, Ont., on Sunday, April 11th, when a handsome memorial tablet in memory of Edgar Sproule Garland, a former member of the congregation, was dedicated by the Rev. L. P. Hagger.

On April 21st, in St. Paul's, Pembroke, Bermuda, Miss M. E. Borden Denison, the daughter of Brigadier-General and Mrs. Septimus Denison, was married to the Rev. B. A. Bowman, M.A. The Lord Archbishop of Nova Scotia, assisted by the Ven. Archdeacon Davidson, of Bermuda, officiated.

At a social gathering held Friday evening, April 16th, the congregation of Holy Trinity Church, Cargill, presented the Rev. and Mrs. L. P. Hagger,

with a well filled purse of money as a practical expression of their goodwill. Mr. and Mrs. Hagger are sailing for England on the "St. Paul" on May 1st.

A meeting of women in the interest of the Zenana Bible and Medical Mission was held on April 19th in the ballroom of Government House, Toronto. More than three hundred women were present. Dr. Thos. Carter, secretary of the parent society, gave an inspiring address. The Rev. Charles Venn Pilcher, B.D., of Wycliffe College, Toronto, presided.

The Bishop of Kootenay left his diocese on April 12th, en route to England, to attend the Lambeth Conference, and to do deputation work on behalf of the British Columbia and Yukon Church Aid Society. During his absence the charge and administration of the diocese will be in the hands of his Commissary, the Rector of Nelson, the Rev. F. H. Graham.

Prince Albert, the second son of the King, who is at present studying at Cambridge University, is to represent Great Britain at the tercentenary celebrations of the landing of the Pilgrim Fathers in the United States next autumn. He will, in all probability, spend some time in Canada visiting its principal cities ere returning home.

Bishop Bidwell left Kingston on April 22nd for St. John, N.B., to attend the Lambeth Conference. On April 21st the clergy of the city and neighbourhood, together with the lay delegates to the Synod, were entertained by the Bishop at a dinner held in the Birtish American Hotel. Following the dinner, Mr. R. J. Carson, treasurer of the Synod, on behalf of the diocese, presented Bishop Bidwell with a purse of over \$800. During Bishop Bidwell's absence Archdeacon Dobbs has been appointed to act as his Commissary. Archdeacon Beamish will look after Church matters west of Kingston.

The Old Girls of Havergal College held a reunion dinner in Toronto, on April 20th. About 250 were present, representative of every year since the foundation of the school twenty-six years ago, from one of the "original" boarders down to the present. Old Girls were there, back from service overseas, and from points as far distant as Vancouver and Quebec. Mrs. Beal, president of the club, and Miss Knox, the Principal, spoke of the formation and flourishing life of branches of the club throughout the Dominion. Dr. Cody, who has been the friend of the school from its very beginning, pointed out the work possible to such an organization, showing how now, more than ever, leaders are needed in public life.



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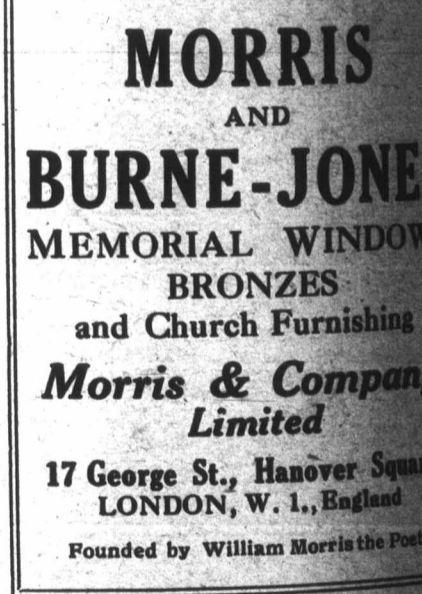
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THE d there sage, W. Nichol tion. More rounded h loss of the The new S memorial son built their son. 19th.

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solation Soanes, when t very fe are cor mended ing an praise had so render. sorrow



### The Chapleau Memorial Hall

THE day before the Armistice there came to Chapleau a message, telling that Lieut. Lorne W. Nicholson had been killed in action. More than the usual grief surrounded his death, for it meant the loss of the only son, the only child. The new St. John's Parish Hall is the memorial Mr. and Mrs. G. B. Nicholson built and equipped in memory of their son. It was opened on April 19th.

The opening services commenced with a memorial service in the church, in which all the local clergy took part. The sermon was preached by Rev. Principal O'Meara, of Toronto. While all the service was marked by impressiveness, there seemed to be a special tenseness when, with the congregation standing, a former Rector, Rev. P. R. Soanes, read the names of all the Chapleau boys who had given their lives in the Great War.

After the service in the church the veterans of the Great War, with the visiting officers, paraded to the front of the hall. Then, slowly, the next of kin of the deceased soldiers, the clergy and choir and the congregation marched in order to the front of the

sustained, and yet there was a deep pride as Lt.-Col. Jones, Major Brodie, Capt. Ross, Capt. (Dr.) Wilkinson, Capt. Henderson, and Lt. McCrae told of the valour and soldiery conduct of their soldier brothers, especially of Lt. Nicholson, who evidently held a very special place in their hearts.

With characteristic large-heartedness Mr. and Mrs. Nicholson remembered all the Chapleau boys and the tablet over the main entrance is inscribed,—

In memory of Lt. Lorne W. Nicholson and all those who with him voluntarily gave their lives in the Great War.

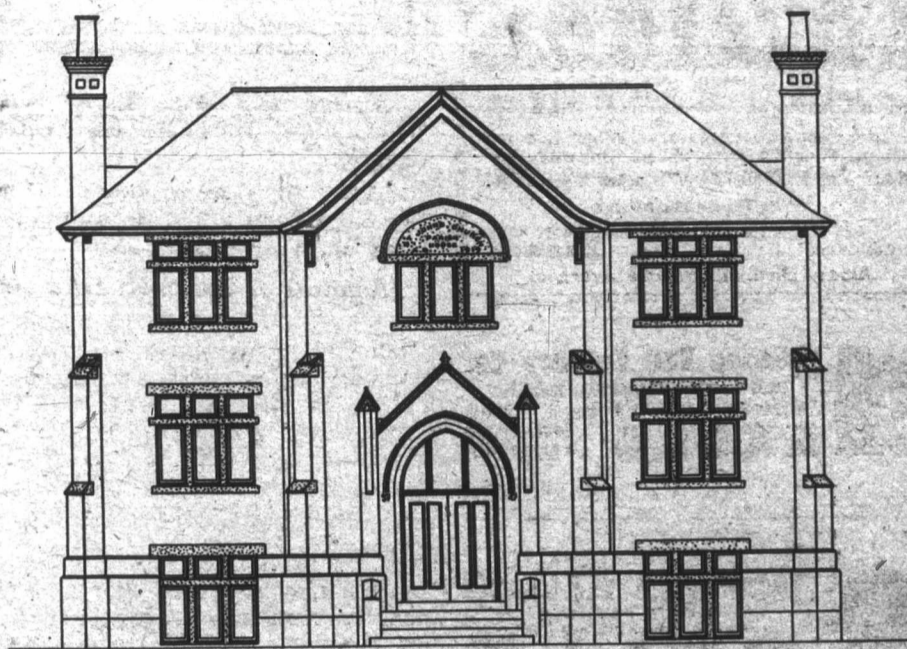
Erected by his father and mother 1919 A.D.

In the main entrance, there is a brass tablet bearing the names of all the Chapleau boys who fell at the front with the words: "In Loving, Proud, and Grateful Remembrance of Chapleau Boys who gave their lives in the Great War."

The town honoured the opening by declaring Monday afternoon a civic holiday. All places of business were

and smoking room, a ladies' parlor with kitchenette, primary class rooms, library of 1,100 volumes. In the basement are shower baths and

dressing rooms. There are fire-places in the five of the rooms. There is one piano for the ladies' room and another in the auditorium.



FRONT ELEVATION ST. JOHN'S PARISH HALL.



G. B. NICHOLSON, Esq., M.P.



MRS. G. B. NICHOLSON.

memorial hall. A great crowd had assembled. Principal O'Meara, in the unavoidable absence of the Bishop of Moosonee, acted by appointment as Bishop's Commissary, and read the prayers of Dedication. Lieut.-Col. Jones, the O.C. of the 227th, gave an address and unveiled the tablet over the door. After that the memorial hall was opened to visitors.

In the evening a public meeting was held. Mr. Nicholson outlined the purpose in view in building the memorial hall. He said it was hoped the building would be of service not only to St. John's Church, but to the whole community. His address was responded to by the Rector, the Rev. J. N. Blodgett, representing St. John's congregation; by Principal O'Meara, who brought special greetings from the Bishop of Moosonee and from the Bishop of Toronto, and by Mr. N. Brunette, mayor of Chapleau, on behalf of the citizens. Rev. T. R. White, pastor of the Methodist Church, brought a message of consolation and greeting, and Rev. P. R. Soanes, who was Rector of St. John's when the boys went overseas, spoke very feelingly of those comrades who are coming back no more. All commended the excellence of the building and furnishings, but the special praise was reserved for those who had so willingly made the great surrender. All hearts were filled with sorrow at the greatness of the loss

closed, the municipal council attended the ceremony in a body.

The memorial hall is built in the form of a "T." The down stroke of the "T" is a two-story section. The bottom section is a combined gymnasium and banquet hall, fully furnished and equipped. The second story is the main auditorium and Sunday School room. The cross part of the "T" is three stories. This part includes men's club-room

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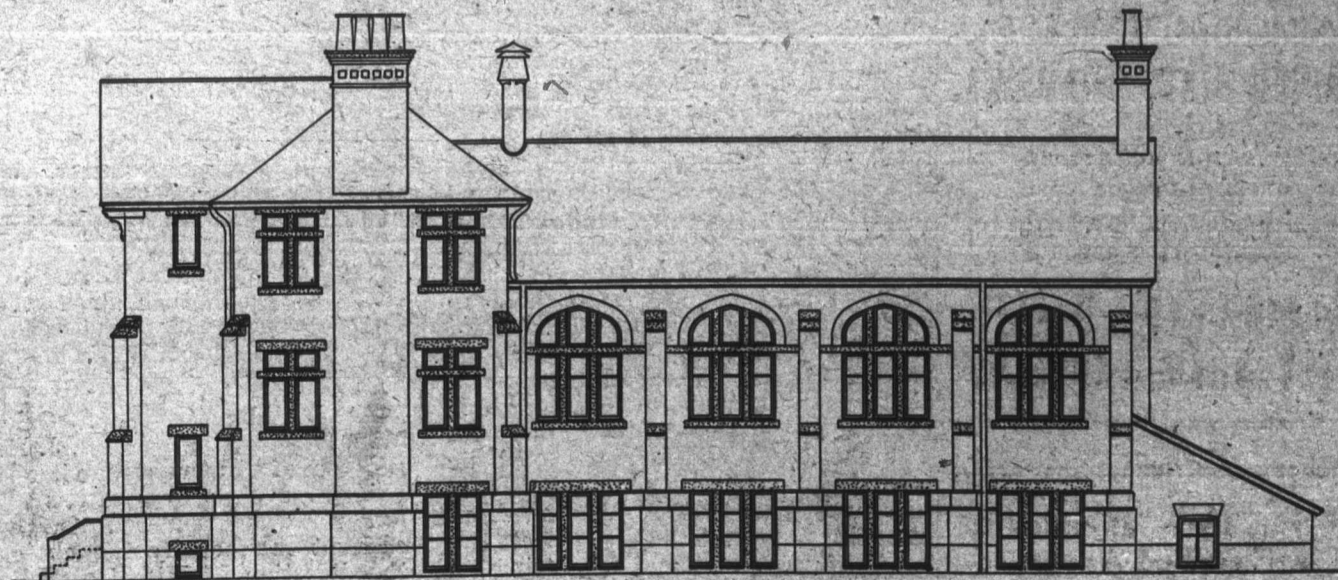
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**FROM WEEK TO WEEK**  
"Spectator's" Discussion of Topics of Interest to Churchmen

A FEW years ago this country rang with the call to all citizens to establish war gardens, that food might be produced for feeding our troops, and sustaining our Allies. Farmers were urged to cultivate every foot of available land for the same purpose. The results were a marked increase in the food products and an increased consciousness in thousands of citizens that they had made a contribution to the well being of those who were fighting for a great and vital cause. The price of food in those days seems very moderate, indeed, to us at the present time, and yet there is no public appeal for "peace" gardens. The products of this country are still going in shiploads across the Atlantic to feed people who ought to be feeding themselves and we are paying exorbitant prices for the necessities of life. It would seem as though the government of the country would do well to encourage those who can find unoccupied plots in city and suburbs to repeat the efforts of a few years ago, that they may secure to themselves some of the fruits of the earth. It supplies a new interest, and the life and effort in the open ministers to the health and happiness of the workers. Whether the government calls or not it would seem to the writer that the wise and prudent will take this matter in their own hands.

being worked out in British Columbia will be watched with great interest, and let all hope that its real success may lead to its extension elsewhere.

"Spectator" has not been made aware of any response to his appeal on behalf of missionary Bishops in Canada attending the Lambeth Conference. In conversation with a northern Bishop a few days ago the writer found that he was returning to his diocese shortly. The trip to England was beyond his means. This will be repeated many times unless men of wealth make it otherwise. The political influence of Canada in the councils of the Empire cannot fail to be reflected in increased influence in the councils of the Church. This is a conference of Anglican Bishops of all countries, and those who are occupying positions at the front of the Church's warfare will be needed more than ever in the deliberations to take place at that wonderful conclave. They ought to be there. Is it possible with all the wealth, abounding wealth, possessed by so many of our Churchmen, that the places of a number of Canadian Bishops will be vacant? One of the noticeable features of the recent appeal for funds for the Church was the absence of really large subscriptions from men and women of undoubted wealth. In the great city of Montreal only two contributed even ten thousand dollars and the premier subscription came from the city of Quebec. The burden and the honour of the final success of that effort fell upon the thousands of moderate and limited means. There are ten missionary Bishops in Canada who cannot attend the Lambeth conference unless the laity make it financially possible. Is it asking anything unreasonable, anything that should attract special attention when a request is issued that ten laymen should see that those prelates are there. Anglican wealth didn't so exhaust itself in the Forward Movement that there is nothing left for this great purpose. Plans have to be made long in advance and "Spectator" hopes that men who have spent many years in the grime and grind of pioneer life, will be refreshed and recreated by a trip abroad and the supreme council of the Church enriched by their knowledge and wisdom.

"SPECTATOR."

The annual service on St. George's Day was held in the Quebec Cathedral on Friday, the 23rd, at 8.15 p.m.

A letter has been mailed to each subscriber in Saskatchewan Diocese by the Diocesan organizer, thanking them for the part they took in producing the magnificent result of raising some \$49,000, and requesting that every encouragement should be given the clergymen, such as "faithful attendance at the services of the church, and especially the Sacraments of the church.

At St. Alban's Church, Oak Lake, Man. (Rector, the Rev. W. J. Hatter), Diocese of Rupert's Land, on Good Friday evening Stainer's "Crucifixion" was rendered in a very efficient manner by the choir under the direction of Miss Tessa Parsons, with Mrs. Nelson Banister presiding at the organ. The collection amounted to \$25.40, part of which is assigned to Missions to the Jews.

The article by the Bishop of Kootenay in the *Churchman* of a few weeks ago, showing the progress that has already been made towards an understanding and co-operation in ecclesiastical matters between Anglicans and Presbyterians, must have been gratifying to many readers. The hope of establishing a steady and sound influence in the teaching of the things that pertain to the fundamentals of life seems only attainable in this country by some such union of purpose and effort. The Presbyterian Church has stood for sound learning, for loyalty to history, for honoured institutions and for fidelity to the things that matter. It has been more careful than some of its associates about identifying itself with theories of government and the magnifying of the importance of a statute. There are, of course, evidences that a younger generation of Presbyterian clergy is being caught with the lure of varying fantastic experiments, but there is a saving remnant that sees farther ahead and is more interested in truth than expediency. If Anglicans can come to a general agreement with Presbyterians in things that pertain to the vital influence which the Church ought to exert, it will save us from wild and fruitless schemes that furnish orators with subjects of subtle appeal that come to nothing. The Anglican Church is hardly strong enough in Canada to stand alone against the tide of secularism and lay theology that is engulfing it. Neither is the Presbyterian Church, but if the two co-operate in those ideals and principles, they hold in common, they will command an attention that could not otherwise be attained. It is rather an interesting thing to note that when reproach is cast upon "the Church" or "the Churches," the Roman Catholic Church is always exempted. It is the institution that is jumping from one thing to another to meet the needs of the times and forgetting its age-long commission to teach the truth for all times, that calls down the contempt of those whom it tries to please. The experiment that is

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# Canadian Churchman

Thursday, April 29th 1920

## Justice and Efficiency

JUSTICE and efficiency call for the establishment of our beneficiary funds on an adequate basis. Justice to the man who has worked all his days in the service of the Church, justice to the widows and orphans of men who have devoted their uncomplaining days to the work of the Church which is so poorly paid, though amply rewarded, that it is impossible for clergymen to start or keep effective life insurance. One clergyman's widow was getting ONE HUNDRED AND FIFTY DOLLARS A YEAR as her share of benefits available. She had four children. Pluckily she took out a homestead. Now she gets an additional \$150 for school allowance for one of her girls. Such things ought not to be. An exception? Not so exceptionable. But these exceptions come mighty hard on somebody who has to run a house on a pittance. It is not heartless for us to say these things. The whole Church must know, then it will redress.

Efficiency also demands adequate funds. We shall be not misunderstood when we say that in some parishes there are clergymen in charge who though they love the work, desire to relinquish it because they feel that the day of work has past the eleventh hour, and whose parishioners, though they love them, desire them to relinquish the work because they realize that the work of a parish ought always to be throbbing with the energy of morning hours. Yet the clergyman dare not resign, because resignation would mean starvation or charity. Absurdly foolish, we all admit, pitifully inadequate, we all lament. But utterly short-sighted is the condemnation. Without vision and so without power is a description of the Church that is true in some essential matters of fabric. The Bishop of Fredericton had a word to say at his last Synod which is worth repeating:—

"A great step has been taken towards the establishment of a central beneficiary fund for the whole Canadian Church. I need hardly pause to emphasize the importance of this last achievement. It is the plain and imperative duty of the Church to make proper provision for those of its clergy, who, by reason of age or infirmity, are incapacitated from active work, and for the widows and orphans whom they may leave behind. That duty has been shamefully neglected in the past. There are dioceses in Canada, which are without any provision for that purpose. No pensions have been provided for our foreign missionaries. There is hardly a diocese in which the funds for these purposes are sufficient to meet the need. The time has come when such conditions can be tolerated no longer, and at least a good beginning has been made to get rid of them. The foundation has been laid of a general fund to which all the clergy of the Church will have a right to look for the relief to which they are entitled. It is, of course, only a foundation, but it will serve as a nucleus of the larger fund, which will undoubtedly be established by the General Synod at no distant date. In the meantime, however, the immediate and more pressing needs of the Church will be met from the income of the \$750,000. In other words, those dioceses in which there are now no beneficiary funds, or in which the present funds are insufficient, will receive first consideration. Ultimately, however, all the clergy of the Church will come under the general fund."

WHEN are we going to get in earnest about the reading of the Holy Scriptures in our Public Schools? One gets tired of hearing committee after committee report that the lack of harmony among the various Christian communions prevents the force of a united appeal to our Departments of Education. They rightly say to us: "When you disciples of love agree among yourselves we shall be glad to hear you. At present your confusion confuses us." We surely cannot expect a Department of Education to be more enthusiastic about it than the churches. The Synod of Fredericton in addressing itself to the task had the suggestion of its committee that it is "deeply impressed with the importance of a concerted movement on the part of the various non-Roman Catholic Communions with a view to obtaining for the reading of the Word of God a more prominent and official place on the curriculum of the Public Schools. The experience through which the world has lately passed, and is still passing, makes it abundantly clear that to the teaching of ethics there must be added the sanction of the Bible, if Christian civilization is to be saved. The social and industrial unrest with which certain parts of Canada are seething is to some extent, at least, and probably in great part, antagonistic to the Christian Faith, and can only be adequately met by more adequate religious teaching. This religious teaching must be based upon the authoritative sanctions of the Word of God, and hence the vast importance of familiarizing the children of our schools with the text of Holy Scripture. With this end in view, the committee respectfully suggest that in the autumn of this year there be called a conference of duly accredited representatives of the non-Roman Catholic Churches in the Province to consider the question in all its bearings." The Bishop added: "Divorce education from the sanctions of the supernatural, and you rob it of that which alone makes it worth while from the standpoint of human character. Unless education is allied with a belief in God as the ultimate power, it is no real foundation for the ordered development of the world's life."

IN the meantime it is just as well to remember that we have a direct contribution to make to the knowledge of the Word of God by our Sunday Schools. The teacher is the pivot of the whole system. We have to be thankful for the ability and faithfulness of many a Sunday School teacher. The weight and permanence of their influence is inestimable. Not a few men and women have the opportunity of moulding young lives which an angel might envy.

But a feeling of deep despondency comes as we think of the inadequacy of some of our Sunday School teachers, whose main object seems to be to "keep the class quiet" until closing time. Anything will do:—the next picnic, the last circus, a run of childish gossip, or even reading a tale to fill out the brief time for teaching in which poor preparation or lack of teaching ability cannot hold the attention of the class. It is not enough that there be a willingness to serve, there must be intelligent service. The normal class is one solution.

The superintendent has a task which must be background for all the teaching. If Order be heaven's first law, then some Sunday Schools are a long way from heaven. The utter contrast with the day schools almost provokes the ingenuity of the young scamp who takes advantage of an "easy" superintendent. We can sympathize with the mother who said that her children learned most of their bad tricks at Sunday School.

## The Quiet Hour

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

"THY FIRST LOVE"

IT has occurred to me that the messages to the Seven Churches may well freshly arrest our most serious attention just now. They come to us with the Sublime Authority of our risen and glorified Lord, and He enforces each message with the solemn charge—"He that hath an ear, let him hear what THE SPIRIT saith unto the Churches." The Spirit is Christ's sole Vice-Gerent, and beyond His word there is no appeal. Our Lord writes to the Angel of the Church in Ephesus as "He that walketh in the midst of the Seven Golden Candlesticks." By His Spirit He is ever in the midst of the Churches. His eyes of flaming fire are on us all, searching out all our hearts. Everything lies out naked and opened before the eyes of Him with Whom we have to do. In speaking to Ephesus He speaks to you and me, saying, "I know thy works." In each one of these letters we can find something for every individual conscience. They are intended for all believers for all time.

Ephesus had been wonderfully favored. For three memorable years St. Paul had laboured with the converts there, admonishing, "Every one night and day with tears." To the Christians at Ephesus he addressed one of the noblest of his Epistles. For them he prayed that they might so know the love of Christ, which passeth knowledge, as to be "filled unto all the fulness of God." Yet the great Apostle foresaw their decline and fall. "I know"—he sadly says in bidding them farewell, "that after my departure grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them."

Yet, our Lord gives them wonderful commendation. Let us ponder His notable tribute to their "toil and patience"; to their faithfulness in trying and exposing those who falsely claimed to be Apostles; to their hatred of "the works of the Nicolaitans, which I also hate"; and above all, to their brave endurance for His Name's sake, in which they had "not grown weary." His one charge against them is the loss of their "first love." This threatens to undo all the rest. How solemn are His warning words: "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will remove thy candlestick out of its place, except thou repent." Love is the *sine qua non*. Take away love, and all else is robbed of its value. The light goes out, and darkness reigns.

Where is Ephesus now? Alike in its Pagan and in its Christian glory it has ceased to exist. Wretched villages alone mark the site of its former magnificence. It might have been, like its great heathen temple, "the wonder of the world" unto this day, had it cherished its first love for the world's Redeemer. Christ held out to it a glorious promise if it would only rise to His call. "To him that OVERCOMETH will I give to eat of the tree of life, which is in the Paradise of God." The dying Church might have lived for ever, yet through lack of love it perished.

Does this seem hard to you and me? Alas, it is only just and fair; for there can be no substitute for love.

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## Letters of a Prairie Parson

Dear Mother Church,—

"With all thy faults, I love thee still." I am proud of my old Mother. They say you are too stiff. But stiffness is a good thing sometimes. It is a source of strength. I am glad that, though you are old, you are not so feeble that every fresh, strong wind blows you over. The weather is very gusty now-a-days.

And I think I see a new tenderness in your old face. Once you thought unkindly of all the children who wandered from you. I am sorry they wandered, but they were not altogether to blame, were they? It was because others of your children were so unworthy of you. They were ashamed of their company, ashamed of their home, and by-and-by they became ashamed of their Mother. You found it hard to think of them kindly, and they felt the same towards you.

So, though I want to see you always stiff and stately, and strong, standing like the pillar of truth against every sudden gust of fresh-made doctrine, gusts that blow the feeble off their feet, yet I want to see that new kindness in your face as you bend in motherly tenderness over the children whom you may have wronged, or who may have wronged you. Which children ought you to love the most, those who wandered, or those who caused them to wander?

I wish you could meet all your sisters and all your children and theirs. I am glad that most of you are planning to meet in a World Conference of Faith and Order. What a tremendously sacred obligation that places upon us, to pray. Some of us, your children, have become very narrow in our prayers. This will help us to be big; to pray like Jesus prayed.

But He prayed—and then endured the Cross. He prayed; He gave Himself to the Father in selfless consecration, and then He gave Himself for us in selfless sacrifice. Oh! how the jangling noises of our petty strifes must pain His sensitive love! He hears the jangling in each little congregation, jangling in each little communion, jangling of countless sects over dubious non-essentials, jangling between the great old Churches.

"Ye shall be scattered, every man to his own and shall leave Me alone." There is a glimpse into the pathos of the Saviour's yearning love. And then it was as if there came to Him at once the sweet consolation of the abiding presence of the Father. "And yet I am not alone, because the Father is with Me."

And so He prayed. "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, even as We are."

May God give us humility. And may you set the example, dear Mother Church. May Archbishops and Bishops and all other leaders in the ranks of the clergy and laity, humble themselves under the mighty hand of God. I would like to see an end to lofty titles and palatial residences, and an end to scholarly squabbles over historical rights.

"We are much divided  
All divisions we  
Different hopes and doctrines  
Scanty charity."

I would like to see loving humility come to the Church, which is His Body. I would like to see her bear in her body the marks of the Lord Jesus.

As we hear the noisy jangling of divided Christendom, there is a sad truth still in that lonely cry of Jesus: "Ye shall be scattered, every man to his own, and shall leave Me alone."

May the loving, earnest hearts of all Christendom draw together even now. Humbly may we come to Him, and as we come to Him, may we find that we have come to one another. The jangling is stilled. "Jesus stood in the midst and said unto them: 'Peace be unto you.'"

O Mother Church, may we, your children, kneel in prayer. We will pray for humility. We will pray for love. We will pray that we may not

hinder the fulfilment of His prayer: "That they all may be one, as We are." And then, like Him, may we be ready for selfless sacrifice.

If He can be glorified by your death, dear Mother Church, may you be ready even to die, for His sake.

He prayed, and then endured the Cross.

Lovingly yours,  
K. ANON.

## The Next Step—Wait

Mrs A. E. H. CRESWICKE,  
Barrie, Ont.

THIS seems an extraordinary word in these days of the Forward Movement. Flushed with the success of the late canvass, workers are keen to get on with the next step. This is the next step—WAIT. The exertion of keeping still is a difficult performance, but, "Wait," "Tarry ye."

While this was the command addressed to the early disciples, our dear Lord intended it for the whole Church, for all time to come. We know what happened. It was the time for His Ascension, when He must leave them, but they were not to be left alone. The disciples understood the command, and simply obeyed, returned to that Upper Room wherein had been instituted the Holy Communion, and continued in prayer and supplication till the Day of Pentecost, ten days later, when "they were all filled with the Holy Ghost."

This tarrying, and this infilling with the Holy Ghost, is still a command to, and a bestowal upon, the whole Catholic Church. "Ye shall be filled." "Ye shall receive power."

There are four different kinds of power at our command. The lowest is the physical power, then the mental, then the moral, then the highest of all, the spiritual power, of a man or woman. Could the world be converted by physical power? The effort has been made to impart religion at the point of the sword. By mental power? One may have a complete knowledge of the history of Jesus Christ, and yet not know Him, and the power of His Resurrection. By moral power? One may obey all the conventions of human society, be immaculate and above reproach, and yet be far from knowing the will of God for one's self. It is only when living on the spiritual plane that there is power with God, and power with man.

This is the lesson, then, workers in the Forward Movement must take to heart. "Tarry, till ye be endued with power from on high." The Church came into being on that Day of Pentecost, the Holy Ghost of fire and of power was given it, to be its life and vitality, to be ever indwelling, ever present to bestow refilling, reinvigorating draughts as needed, and prayed and supplicated for. We are constantly told that the disciples "being filled with the Holy Ghost" did certain works, that "being in the Spirit," they saw visions, gave forth utterances as the Spirit gave them tongue, performed great deeds of mercy, healing and cleansing. The greater ever includes the less. Thus, "being in the Spirit," having spiritual power, the physical, mental and moral powers, are wonderfully enhanced and enriched. It behooves every worker, therefore, to tarry, to wait in prayer and supplication till endued with power from on high, to consider together, whether each one of us should not now ask herself: "Which of the four powers inherent in me am I using in my Church work?" "Am I in the Spirit?" "Have I yet received the gift of the Holy Ghost, to enable me to live on the spiritual plane, to use spiritual power?" "If any man have not the Spirit of Christ, he is none of His." "The Spirit itself witnesseth with our spirit that we are the children of God." "We have received the Spirit of adoption whereby we are able to cry 'Abba, Father.'"

God gave the Holy Spirit to the Church to do the work of God, but He, the Holy Ghost, cannot do it by Himself. He must have the members of Christ's Body through whom He can come to "those who know Him not." It is only when the members of Christ are channels for the outpouring of the Holy Ghost that the true work of the Church can be rightly done.

## The Bible Lesson

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

Fifth Sunday After Easter, May 9th, 1920.

Subject: The Good Samaritan, St. Luke 10:25-37.

THE Lawyer was a teacher of the Mosaic Law. His work was something like that of the Scribes, and is not to be confused with such duties as a lawyer in this country performs. The question addressed to Jesus was as a test. There does not appear to have been anything hostile in the attitude of the questioner. The question was a great one, often debated, and the Lawyer would judge Jesus by the answer which He gave to so important a question.

1. Our Lord's answer. The Old Testament contained the answer. It involves loving God and loving man. It was the duty of the lawyer to teach this answer. It was inscribed, also, in the phylacteries which such teachers wore bound upon their foreheads. There seems to be a rebuke in our Lord's words, "how readest thou?" It was as though Jesus said, "You teach the right answer and have it always with you, yet do you understand it?" Compare the similar answer which our Lord gave to Nicodemus.

The Revelation God has given has always been sufficient for the needs of men in whatever age they have lived. This lawyer had enough light to guide him in the right way. He seemed to be somewhat doubtful about that fact, but Jesus reminded him of it.

2. Who is my neighbour? The lawyer was conscious of the rebuke in our Lord's words, but he took up the word neighbour and asked Jesus to define its meaning. Instead of a definition our Lord gave an illustration. This is among the best known of the Lord's words. It is to be observed that our Lord does not discuss the question, "To whom was the wounded man neighbour?" that is, who was bound to help him? He looks at the other side of the case, who was neighbour to him, that is, Who felt and used the privilege of helping him? This parable has been and still continues to be an ideal of service. In the Church catechism, "My duty towards my neighbour," instructs us in detail in those things which are implied in the general teaching of this parable. The present movement in the work of Social Service is an application of the principle here taught.

3. The Good Samaritan. The parable has a symbolic character as all parables seem to have. Besides the direct and simple lesson of helpfulness and mercy, it seems also to set forth the nature of the Kingdom of Heaven. The wounded traveller is humanity, falling into the hands of the enemy, robbed of innocence, stripped of glory and half dead with the wounds of sin. The sacrifice of priests and the stern law of the Levites fail to restore him.

"Not all the blood of beasts  
On Jewish altars slain  
Could give the guilty conscience peace,  
Or wash away the stain."

The Lord Himself, the Good Samaritan, binds up his wounds, pouring in the wine and oil of His grace, and brings him into His Church to be tended and cared for. It is both a message of God's mercy in Christ and an illustration of the acts of service which men may do following the example of the Good Samaritan.

4. Practical Lessons. (1) It is not sufficient to know definitions, or even words of Scripture, as the lawyer did. We need also a spiritual understanding of their teaching and grace to put those teachings into effect. (2) I may be a neighbour to anyone of whose need I know. The Armenian in his persecution, the heathen in his ignorance, or one in my own city whose needs I know personally, has a claim upon me. (3) The service is not always the same. Sometimes money is needed, sometimes sympathy or help shown in another way.



### The Responsibility of Power

Right Rev. J. A. RICHARDSON, D.D.,  
Lord Bishop of Fredericton

[Part of the Bishop's charge delivered at the Diocesan Synod, held at Fredericton, April 20th.]

#### THE FORWARD MOVEMENT.

MY first words upon the subject must be words of profound thankfulness to God for the wonderful success with which the campaign was carried through, and brought to a successful conclusion—far more successful, indeed, than many of us ever dreamed. When, at the outset, it was announced by the Central Executive Committee that the diocese was asked to raise \$90,000, the faith of some of us was staggered. It did not seem possible to raise so large a sum. Yet we not only succeeded in reaching that amount, but actually passed our objective by more than forty thousand dollars. Our lack of faith was happily rebuked, and we have all learned a needed lesson—the lesson of not only trusting God, but of trusting God's people.

Money, however, is not the most important thing about the Forward Movement. Most of all, it stands for a deepening of the Church's spiritual life, and in the time that remains to me I turn to that. The Movement has been throughout the expression of our sincere desire to quicken the Church's consciousness of God, and to deepen its religious life. It is well that we should be reminded of this, for there are not wanting signs, I fear, that it is in some danger of being forgotten. There is a tendency to talk as though, having achieved this great success, nothing more remains. It is not unnatural that it should be so, perhaps, for a sustained effort such as that which the Church has made is not seldom followed by a certain spirit of reaction. During the long period of preparation, and particularly during the weeks of intensive effort that culminated in the actual campaign, there was an unusual incentive to activity, a powerful stimulus to earnestness and prayer. It was an arresting experience that could not fail to have an effect upon any thoughtful person. Men and women who had not given much thought to the claims and questions of religion, were forced to think during the progress of the campaign. They felt the tug of an unseen tide—"too full for sound and foam"—setting towards spirituality and God. It may be that the thought was not very clear and the feeling not very deep, but the thought and feeling were there. The secret of our success was not that of organized enthusiasm and concerted action. One thing only can account for it—the Spirit of God was moving upon the face of the waters, and deep answered unto deep—the deep of the human heart to the deep of God's clear call.

And now the danger is lest we sink back into the slothfulness of sluggish ease and ever lose, perhaps, that which we have gained. There is no longer before us a great goal that lies open to our gaze—and that can be measured and easily understood. The noisy machinery of the campaign with all its slatter of team-play and competition has been discarded and the rusty remains are littering up our parochial scrap-heaps. How easy to feel that the Forward Movement is practically over—that our task has been accomplished, and nothing more remains to be done. I seem to see signs of that feeling almost everywhere.

As I move through the diocese, I hear little about the Forward Movement except the echoes of satisfaction over what has been accomplished. It is only seldom mentioned from the pulpit. Even the use of the special prayers would almost seem to have been given up. What does it mean? Does it mean that the Church is slowing up just when the signal ought to be "full speed ahead"? I hope not, but I am afraid of it.

The call comes to all of us, my brothers. To the clergy it comes as an insistent summons to discharge more earnestly the duties of the Christian ministry, to preach with renewed zeal the gospel of life in Jesus Christ, to reach with more faithfulness the doctrines of the Church's creeds, to strive more sincerely to save the souls of those who have been committed to our care, and, more than all, perhaps, to so live as to commend our ministry to those amongst whom we labour. The call comes to the laity to receive with more simplicity and less reserve the teaching of the Faith—to value more highly the privilege of public worship—to welcome more eagerly the provision of sacramental grace—and to exercise more earnestly the priesthood of the common Christian life. To all of us, clergy and laity alike, there comes a call to confess the sins and shortcomings of the past, and to consecrate ourselves to God with a more complete surrender of all that we are and have.

It needs no argument to show that the present standard of stipend is absolutely inadequate and unjust. I do not mince my words. The occasion calls for the plainest kind of speaking. It is simply unjust to ask a clergyman—with all the calls that come to a clergyman—to live upon \$1,200 and a house. With even the most rigid economy, such a stipend is not large enough to enable him to meet all his just demands. Under such circumstances, no clergyman can afford to buy the books that he ought to buy if he is to keep in touch with modern thought and scholarship. Yet not to do that is an almost fatal handicap in his office as a preacher. Gentlemen of the laity, you expect your clergymen to be cultured and well-informed. Then do not deny him the key without which he cannot unlock the door to the treasure house of learning. You can do so at the cost to the Church of a weak and ineffective pulpit.

But take the standard of stipend apart from considerations such as these. Look at it in the light of standards that obtain in other callings. Compare it with the wages paid to railway workers, for example, and mechanics. Measure it with the wage demands that are almost everywhere being made to-day, and in many cases for labour of a common and unskilled character. I can think of one calling only by comparison with which in this regard the ministry does not suffer—the calling of the teacher. Permit me to pass on to you in this connection a story which was told me some time ago. I will not vouch for the accuracy if the facts in question, but they are clearly in keeping with conditions as they are. On one side of a certain road there was a fox-farm, and on the other a country school. On the farm there were fifty foxes, and in the school fifty boys and girls. The manager of the farm was paid a salary of \$2,000 and a house, whilst the teacher received a stipend of \$500, yet the output of the one establishment was furs and that of the other national character. I commend the story to the thoughtful attention of the educational authorities, and, by way of parallel, to the members of this Synod.

The stipend of every clergyman, who, in the interests of his work, is compelled to keep a horse (or in lieu thereof an automobile) ought to be substantially increased. In the case of those parishes which require much railway travelling instead of driving there should be, of course, some proportionate allowance. It is for you to say what ought to be the amount of this increase, but I do not think that it should be less than \$200 annually.

#### \$336,777,000 WANTED

Approximately 25,000,000 persons have been listed by the thirty denominations co-operating in the Interchurch World Movement to be approached for pledges during the united financial campaign in the United States, that will take place April 25-May 2 to obtain the budget of \$336,777,572 which the churches estimate as their immediate need. Fifteen million of the names on the list are those of active church members. The ten million remaining names are those of citizens known to be friendly to the aims of the Church, though not connected with any of the co-operating denominations.

### A League of Churches

J. T. DITCHBURN B.A.,  
Trinity College, Toronto.

LET us examine the baneful effects of denominationalism upon our religious and social life. First, in the matter of schools. We have got to admit that religion has departed from our public education. This is not because we do not, as a people, believe in religious education, but because the jealousies created by a denominational system makes us afraid that some one will get hold of the children and lead them to some sect other than our own. It is because of this denominational distrust that crop after crop of school children are being harvested from our public schools who have received no religious training whatsoever there.

Sunday schools are doing what they can to counteract this deteriorating movement, but it is doubtful if alone they will succeed. They lack in equipment, adequate teachers and attendance. They have the children only one hour a week. With such handicaps they are doomed to fail.

Social work on a big scale cannot be accomplished in the name of the Churches. When a great work has to be done, we throw off our Church organizations like stokers cast off their garments. Our clergy sit idle while business men do the work of Christ.

What denomination could have organized the Red Cross? What success would the superintendent of the Methodist Church have had in raising and administering the Patriotic Fund? Could the Pope have done as much for Belgium as Mr. Hoover? Clear-sighted men see that the unChristlike attitude of the Churches to one another denies them the right to succour Christ Himself on earth. I ask you, are such denominations, individually or collectively, as they now stand, fit for the Kingdom of God?

The Churches are so busy keeping life in their own bodies that they have no vitality to radiate upon the world around them. They stand aloof and let the dynamic power of the present day pass into other hands.

Young men are quick to appreciate this. They sense it without analysing it. They care not for degrees, choirs and places of honour. Men do want to be in the thick of a fight. They want to be factors dynamically. The priesthood loses many men of brain and good red blood because of this fact. Too often the mollycoddle is attracted to the Church, or the neutral-minded man finds a comfortable hole in the ecclesiastical wall, while the positive driving factors seek elsewhere their self-expression.

If a change is not made, a history upon the decline of the clergy in the twentieth century will yet be written, and the blame will be laid at the doors of those who keep alive the jealousies that now exist between one Church and another and thus prevent them from acting together in all good works as Christians should.

The Anglican minister is trying to exist in a town I know, on \$700 a year. The Methodist minister is getting \$800, and the Presbyterian \$1,000. It costs \$900 to maintain the three church properties in this town. So the whole bill amounts to \$3,400. The town raises \$2,800. And mission societies have to supply the remaining \$600. But it is possible, if there was a measure of co-operation in our present day so-called Christian spirit, that this town could have a budget like this. One minister's salary \$1,000. Property maintenance, \$400. Contributed to missions, \$1,400. And the churches there could raise it all. This illustration is true to life. It shows what a tremendous financial impetus to missions and expansion work is within our reach, without increasing our normal giving in the least.

Besides the financial gain, at least two-thirds of our country clergy could be released for work in fields where they are sorely needed, if we only had the largeness of heart and mind to break down our religious barriers. No wonder Japanese



Commissioners turn down Christianity as not suitable for adoption in Japan. Our divisions shame Christ in the eyes of the un-Christian world.

Politically, the Church and State have shaken themselves apart. I am not speaking for every nation. After much bitterness we have learned that we must not render unto Cæsar the things that are God's. Christ told us that in words and He has been insisting upon it throughout the ages. How much we suffer because we do not listen to Him.

We have no quarrel with the men who are responsible for the denominations. They were men of their own times. They lived their times at white heat. May God grant us even a reflection of the earnestness which drove them to face shame and exile and death for their convictions. We are too little as personalities to quarrel with these men. What is more, we are too late. They are dead.

But the explosive force of the controversies in which they engaged has spent itself and this is mainly because, in the light of new criticism, maturer learning and expanded truth, their differences, are seen to be welded into one, a greater unity than that from which they sprang. The controversies of the past have enriched and elaborated the theology of the present, a theology which is gradually dissimilating itself throughout our most prominent Churches. Unlike the new learning of old, the expansive power of which shivered Christendom into atoms, the new scholarship of to-day has an impelling magnetic force which may yet draw many hitherto opposing schools of thought unto common ground from which the better all may see the Christ.

We are conscious to-day of a feeling of change which consciousness marks this age as one in which men of God may do for Him great creative acts. Something has brought us the sense that we are naked and that God is walking in the Garden. The world's livid wounds are open before us. We feel our helplessness, we long for greater power. We are turning to corporate effort. Men's sympathies have broadened, their generosity has increased. There has been a shifting of the centre of gravity. Men are asking where it now rests. And so with a sense of imminent change upon us our minds are surrendered to receive a new impress. The ground is undoubtedly prepared to receive new life. It is not a frantic self-assertive atmosphere in which we find ourselves. It is a moment intense but subdued. There is a sense of going home.

To offset to some degree the advantages, we find that there are certain outstanding difficulties to overcome which we will for a moment consider. First, there is the question of forms. Forms of ceremony, forms of government, forms of worship. These forms remain where the original controversies left them. Here is our greatest difficulty. To forms our associations attach themselves with clinging tenacity. The tendrils of our hearts entwine about the skeletons of truths from which sometimes the life has departed. About forms are grouped those differing human types made by family and education, race and history, and it is in the realm of these temperamental differences so caused or so transmitted that our greatest difficulties are to be met. Here, as a matter of fact, is our real problem. Here we discover in this by-path the obstacle which alone is capable of holding up the whole advance. Our dangerous differences are those in the region of non-essentials. We are content to steam along parallel lines, and to pay double fares because we cannot agree upon the colour of the upholstery in our railway carriages.

To what strange inversion of values the human mind allows itself to bend. It must be man's continual task to free himself from such monstrosities. Some call this task sacrifice. If it be called sacrifice let it be. The work of uniting Christendom will not be done without such sacrifice, for much in the realm of tastes and prejudices must be laid down to build up truth that is not a thousand years old but eternal.

As a people we realize this and if we do not make the change it will not be for want of intelligence but for want of character. It takes a personality to face an issue squarely. It takes force to run across and not along the enslaving grooves of custom, but when by faith we seize this power, great will be our liberation.—*Canadian Student.*

## An Appeal from the Bishop of Edmonton — MEN WANTED —

To The Editor, *Canadian Churchman.*

Dear Sir,—I note that one of the results of the Anglican Forward Movement has been the many offers of personal service which have been received. This is indeed a great encouragement. The nature and objective of the offers received have, of course, not become known. May I be permitted through your columns to emphasize the need of men in the Diocese of Edmonton. Every diocese in the Dominion is doubtless in need of clergy, and in making the appeal that follows I am only stating our own needs without reference to any other western diocese. I have no means of knowing whether our need is greater than any other or not.

At the present time we are receiving the beginning of a stream of immigration which may increase considerably in volume as the year develops. There is also a certain amount of railway construction going on which increases the amount of territory urgently needing our attention. At the present time we have, all told, twenty-seven clergy in the diocese, of whom five are shortly leaving us on leave of absence to visit the Old Country, the return of some of them being uncertain.

When the war broke out the territory worked by the Edmonton-Mission was occupied by ten ordained men and several lay workers. Now there are only four in all, and in September only one will be left. That means that all our work in this big area in which the Edmonton Mission has hitherto been working, which includes nearly a dozen churches, will be closed down. During the war the work has been carried on with the hope of being able to keep in touch with as many places as possible, but now it seems that we can no longer maintain that touch with them. In other parts of the diocese similar vacancies exist. Ten men are needed to prevent the entire cessation of our work in these and other country districts of the diocese.

I have had to decline several offers from married clergy because the nature of the work involves much travelling, and therefore frequent and extended absence from home which makes it impossible for married men to undertake the task. What we need to-day is the offer of service from some young Canadian clergy who are ready to devote themselves to this particular type of work. The tide of incoming settlement is as varied almost as the nations of the earth in sentiment and principle. Never was it more necessary that we should be able to meet this incoming tide of settlement and aid them to maintain the high standard of principle upon which the stability of the nation depends. In this the Church of England must take her part, and to do this we must have a sufficient staff of clergy.

Further, with the Provincial University in our midst, we possess the means of training men, and I should be glad to hear from any young men, stout of heart, strong of faith, and keen to accomplish something for the glory of God and the good of their fellow-men, and who are looking forward to the ministry as their highest opportunity of service into which they can enter, and who would be willing to cast their lot in with us and our work.

Our work may lack much of the dignity of older established centres most of it lies in the country districts and towns where the inspiration of large congregations is impossible, where most of our work must be done by personal touch with the individual in the home. But the scope is just as great and the opportunity also for the closer intercourse and possibility of service in ministering to the needs of the thousands scattered throughout our country districts. The real dignity and satisfaction of our ministerial life here, as everywhere, will be found in the spirit of our work, genuine devotion to the service of others for Christ's sake.

By the end of the year nearly three-quarters of the work in our country districts will be closed down for want of men. I am preparing to form a class of candidates for training for Ordination which will start in October, and I shall be glad to hear from any who may feel drawn towards our western work.

In conclusion, may I commend our necessities to the prayers and consideration of the Church at large.

Yours faithfully,

H. Allen Edmonton.

### WORK OF THE WAR SERVICE COMMISSION.

The Executive of the War Service Commission, now a special committee of the Council for Social Service, held an important meeting in Ottawa. The committee gave careful consideration to the matter of the appointment of Chaplains to the permanent force, and expressed its opinion that the number of appointments allotted to each denomination should be in proportion to the number of men in the permanent force belonging to the various denominations, and that where Anglicans are in a large majority the Chaplain should, if possible, be an Anglican. Four hundred dollars have been granted to the Canadian Chaplains Service for social and benevolent work by the Chaplains at the hospitals. An order was received for an additional 5,000 copies of the "Bulletin" dealing with Canada's Provision for Returned Men, to be sent to all members of the Canadian Parliament, and for general distribution.

The committee expressed its opinion that the rate of pensions for widows and orphans of those who gave their lives in the great war needed revision, so that more adequate provision may be made for their maintenance and support. The General Secretary was instructed to forward the resolution to the Acting Prime Minister.

There are 818 pensioned war orphans (who have lost both their parents). Feeling that the care of these should be a matter of special consideration by the Church, it was decided to secure complete lists of Anglican orphans and their location, so that the local clergy might, by means of their workers, arrange to make their care a special charge.

### DARKEST AMERICA.

According to Interchurch estimates, two-thirds of the population of the United States are without a regular, reasonable opportunity of attending church every Sunday. Absentee pastors, inadequate church accommodations, and great un-churched areas, are among the contributing causes.

### THE HIGH COST OF MISSIONS.

Information collected by the Interchurch World Movement from several foreign mission boards, shows that it is costing from one-third to one-half more than it did before the war to support the same amount of foreign mission work. In some regions the cost of living has advanced by as much as 400 per cent. Missionary salaries have been increased in amounts ranging up to 50 per cent. in advance of the pre-war figures. Building and labor costs have in some cases almost doubled. Financial obligations of mission boards are made still heavier by the high cost of money in India and China. In the latter country, a dollar has less than half the buying power it had before the war and in India, just one-third its pre-war value.

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# A Divorcee's "Orphans"

JESMOND DENE

"YES," said Camilla meditatively, "I am thinking of standing for Parliament. I want to father—or perhaps I ought to say mother—a bill for enabling parents and children to get free of the obligations, to each other, they are born to, and to exchange them for more congenial ones. When you come to think of it, why should such obligations be binding? Parents never know in advance what their children are going to be like. They hope they'll be something like themselves, or at least they take for granted that they'll be congenial, but yet so often it's the very opposite. It's true, of course, they have the initial responsibility because they take the initial step, but then look at the disappointments when the children begin to show what they really are.

"Think of that very nice Mr. and Mrs. Greene, and their three sons, not one of them really any good, idle and unsatisfactory, to say the least. Well, I think the Greens ought to be able to exchange sons with someone who would like theirs; even if they could not get any in return they might at least hand over their own. On the other hand, I have often heard Mrs. Black lament that her children don't share any of her tastes and interests. She loves going out, they love being at home, pottering in the garden, singing round the piano, and enjoying thoroughly old-fashioned evenings. Then again, the Grays take a serious interest in what I suppose you would call 'the right sort of things,' and the children, except the second girl are all the opposite, gay, extravagant, frivolous, always wanting company, always going out. Now I would exchange families like these, and put congenial people together in the family group.

"Then there are other reasons. Old Mr. White needs a good deal of care and even nursing now, and that pretty daughter of his seems to neglect him completely. I think he is rather lonely and little cared for; while my niece Alicia, who has nothing much to do at home and lots of money, would be so happy in caring for someone just like that; she feels no one needs her, she does not enter much into the family interests, and longs almost pathetically to be of real use to someone. The Browns would like a clever son whom they could take a pride in educating, while their children are a regular out-of-door pair; splendid in their own way, but they never will be able to gratify their parents' ambition; personally, I think that delightful boy and girl are rather thrown away on their parents, who don't seem to appreciate them; while good Mr. Redd would be so happy if his rather priggish son were more congenial, or he would say, if he could be more congenial to his son. He tries so hard to be interested in that rather supercilious young gentleman's pursuits, but it is not much of a success really. Then there are people like the Blues with all that money and only two masterful daughters who would be much better and happier if they had their own way to make in the world; and oh! ever so many other kinds.

"Things seem to be all wrongly mixed up, and it really is terribly hard on parents and children to have to be tied to one another. Everyone knows how it stunts your development to be with uncongenial people and surroundings. I have been think-

ing of it chiefly from the parents' point of view, but it's even harder on the children. They have no volition at all about it; they can't choose anything; they have to accept their parents and then people blame them because so often they do not fulfil the parental ambitions and hopes. There ought to be a way of escape and when I get into Parliament, I intend to take this question up for the relief of uncongenial parents and children whose tastes and tempers are incompatible."

Camilla seemed to be speaking seriously, but the torrent of her eloquence failed, for lack of breath, so I broke in—"Hard cases make bad law, you remember, but the wonderful thing is the way in which parents and children, brothers and sisters do get on together. Even in those extreme cases you have been describing, you would find it much more so than you think. The Greens and all the colours of the rainbow would not exchange their children. You can generally get on if you have to, and you reach a far better development from not having everything too congenial. You never get muscle without something to overcome. Look for instance at Linda and her mother, how they have grown together. Linda would have been masterful and overbearing in easier circumstances, but by having to fit herself to a strong and rather uncongenial personality, she has developed in a most charming way sweetened and broadened. People sometimes say one shouldn't be asked to fit oneself like this, but I think anything is worth while which makes the right sort of character. One of the reasons, surely, why God sets even the solitary in families, is that He means us to mingle together in this way so that we may be trained by the bit and bridle of circumstance. The mixing of various ages, tastes and tempers in the family is the only way we can learn the difficult art of living with others.

"Of course," agreed Camilla... "It has grown out of this divorce question. I was thinking about Ontario wanting a divorce court, trying to think it out, and then I asked myself why is it that people accept so unquestioningly the Divine law about parents and children? We all think that a matter simply of duty and necessity, so that you cannot even discuss any other possibility without being thought lunatic. The very hardest cases are just 'a matter of duty' for parents and children; the worst type of character in popular esteem is the person who repudiates these natural ties. Yet in marriage the man and woman choose each other. Oh I know not always with full volition; so many things obscure it. They don't know what marriage is, and it's often all too much of a lottery. But still there is always a point where they do make a choice, and I can't feel that 'the happiness or unhappiness of a lot of unfortunate people' is nearly as serious a question as the break-up of homes through divorce. Think of the children of these dissolved unions. That's the important point.

"Oh yes! I don't forget about the individual. Like poor Publius whose wife after ruining him with her wicked extravagance, simply went off and took the children; or dear little Netta with that cynical brute. But you can't make your laws for these individual cases. And then the very fact that you can get out of it takes away so much of the incentive to make the best of a situation. If parents and children could divorce each other, the history of home life would be very different. There wouldn't be any. They know they can't, so they accept it and make the best of it and it is wonderful what a good 'best' it often proves to be. Of course, it is not always so; nothing will do poor little Netta any good till heaven sees fit to remove that man; but in most cases people would never drift

# Spiritual Healing

by ELAINE de RUPARD

IT was with unbounded satisfaction that the article headed "Mental Healing," by one of our Archbishops, has been read and appreciated in *The Canadian Churchman*. So sound, logical and true are the statements, that one feels there is a great awakening at hand. There is that in this article that immediately holds the attention of those who are trained in fundamental principles of healing. That "Divine energy flowing into the human soul has a quickening power," may be a new point of view to many; they may not quite grasp its truth.

To enter into the question of "healing being revived in the Church," is unnecessary now the question has at last become revived, and we look forward to the time when the whole Gospel will be preached in its fullness. "Heal the sick," was as much a part of the specific directions given by Christ as baptizing and preaching the Gospel.

When the Church became commercialized—a State Church—in some mysterious way the gift of healing slipped away centuries ago, but those who still possessed it, and practiced it, were stoned, drowned, or burned as witches, so far had the Church departed from Christ. To quote: "We do not advocate the doing away with all medicines, such have a secondary place to fill, but no medicines can impart the Spirit of Life. If any ailment has had a mental cause, it is unscientific not to go to the root of the matter." No one can say the Archbishop has "gone to extremes," in the face of this statement. That the laws of the human mind are the laws of God is a fundamental principle. The breaking of these laws is the source of all trouble, and trouble leads to sickness. "I will put my laws in their hearts" is a promise. Human mechanism cannot afford to break the connecting link with God, or there follows disaster. Can we arouse the Church to forge this link in the chain of the Forward Movement, bringing the people into direct touch with the Great Physician? In this day and generation we know that it is the profound assurance, and faith in the healing in the heart of the one who has dis-ease, that is necessary before the "laying on of hands" of the Healer can be effective.

### CONSECRATED HEALERS.

Those who can concentrate upon the love of Christ for those in suffering—suffering from the effects of broken laws, either broken by themselves or others, and whose lives are pure, and demonstrating the fruits of the Spirit, filled with desire to heal—these men and women should be consecrated to the work; material supply being provided from a fund formed from the offerings of those who have been benefitted, so that no stain of greed or gain could be laid

into such unhappy relationships if they knew from the beginning they could not get out of them.

"Of course, for myself, I believe the Divine law has pronounced against divorce and re-marriage, and a whole Parliament of legislation can never make right anything that is against the Divine law, or moral law if you prefer. They used to say Par-

to their charge. Then the prayers of the faithful should be continually poured out in blessing on the work; and the churches could not contain the numbers that would flock to the doors.

To reach the spirit of Christ we do not need to reach out, but in the deep silence within where we can drink of the fountain of life, our spirits are cleansed and refreshed—sending the healing tide through our bodies.

Is the fact, "Ye are temples of the Holy Spirit," becoming a *recognized truth*? Can we not have a Forward Movement to expunge the ignorance around us of this vital question, and not have our members obliged to leave the Church if they have faith to be healed? There are faithful men and women also, who now have the gift of healing, but the fear of fakes, the fear of exploitation, the fear that anything should be done that might militate against the Church—as if every good thing on the horizon at first had not these fears, yet, surely, the Church should not fear truth—these fears encourage the enemy of progress in spiritual as in commercial undertakings. Fear is another name for lack of faith, *lack of the real conviction* that such a work could not fail if the spirit of Christ were the leader, and it is this most blessed work in the world, and the most needed to-day. The Gospel is not preached so long as it is not preached in its fullness. The horrors of dis-ease and appalling conditions of death around us are largely due to the utter ignorance obtaining amongst our young people of the sacredness of our bodies, and the Church is not teaching this sufficiently, though a noble effort is being made to begin now, but the great cleansing, life-breathing power machine, sweeping away the foulness, is not as yet at work. Some movies are commencing to have the vision of what it means to produce scenes of crime, and are teaching the *consequences* of sin, but the saving from its power—the real meaning of the well-worn, and little understood text, "The Blood of Jesus Christ cleanseth us from all sin," is not taken up in a healing sense, which is one of its deepest meanings.

If the Forward Movement took this for its "over the top" cry, with "carry on" coming strongly behind, there would be a great stirring of dry-bones. It is a battle great and terrible to beat down Satan under our feet, and why can the Church not take up more than reforms, why not just "form" something without the "re"? If this text were understood then the Life Blood of Christ, poured through the inner *consciousness* of the Divine within us, would make us whole, body, soul and spirit; but as long as an outside Christ, above the grasp of sinners—or a dead Christ is preached—then disease, horror, death will continue to surround us, and the churches will continue to be as half empty, with half-saved sinners as they are now.

Why did Christ heal the sick, if it were "the will of God" they should stay sick and die? "I came that ye might have *Life*, and have it more abundantly." Can we awaken from the sloth, cast out the fear, and make the forward move rather than hold back from this wondrous opportunity to gather in the sin-sick, the frivolous, the doubtful, the agnostic and offer them *Life abundant*, and *Health perfect*?

liament could do anything except make a man into a woman; I would say it can do anything but make right that which the moral law condemns. After all there is a purpose in these apparently harsh laws. The foundations of human society are in the home, and that really rests on marriage. This at least is my view," she concluded.



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## LETTERS TO THE EDITOR

### PALESTINE EXPLORATION FUND.

To The Editor, Canadian Churchman.

Sir,—Many of your readers will, doubtless, be interested in the following extract from a letter just received from the Assistant Secretary of the "Palestine Exploration Fund":—

"As regards the prospects of work in Palestine, the committee have obtained the reservation of a large and important Biblical site in South Palestine (name will be announced later in the Quarterly Statement). Excavation will be commenced as soon as the mandate for Palestine is given to Great Britain and the treaty with Turkey is signed. The situation is summed up by the chairman in the annual report for 1919, which is being issued with the April Quarterly Statement, now in the press. What we need is an increased membership to insure an energetic prosecution of the work when started. Prof. Gastang, of Liverpool University and director of the newly-founded British School of Archaeology in Jerusalem, has just sailed for Palestine, and will be on the spot ready to conduct our excavations as soon as permission is granted."

It, therefore, appears that this invaluable work is about to enter upon a new era of usefulness, and is in greater need than ever of support from those who have an interest in the scientific study of the sacred sites of the Holy Land. Subscribers annually of \$2.50 receive the Quarterly Statement, an illustrated magazine of about one hundred pages. Subscribers of \$5 receive in addition an annual bound volume of Proceedings. Subscriptions will be gladly received by Rev. J. R. Craigie, 173 MacDonnell Avenue, Toronto, or by myself.

G. Abbott-Smith,  
Hon. Local Secretary, P.E.F.  
Ingleholm, Bellevue Avenue,  
Westmount, Que.

### THE CHURCH AND LABOUR PROBLEMS.

To The Editor, Canadian Churchman.

Sir—Will you allow me to say that Mr. Westell's opinions are not convincing proof that Mr. Summerhayes was wrong. The abolition of competition may be an ideal step to take but it is impracticable. It is inevitable from childhood at present, witness school examinations. And what other system will select the right civil servants, army officers, etc. Mr. Westell refers to great co-operative stores in England. They have succeeded by competing with other firms. I know of no true co-operative stores dealing in the better class of trade. But, I do remember, at least, two convictions against co-operative stores, one for infringing the rights of a big soap firm by closely copying their wrapper. Another for using bad fruit for making jam. This should prove that they are not always above suspicion. Genuine competition certainly gives a district better railway facilities. Neither does an appeal to Kingsley or Maurice prove that the Church is unanimous on the question Canon Plumtre and others wish to dispose of so arbitrarily. I do not understand St. Paul to condemn competition when he uses racing to illustrate his text.

I can assure Mr. Westell that sweeping statements like those complained of by Mr. Summerhayes are, undoubtedly, driving many business

men further and further away from the Church. They deduce from them that the Church is becoming a class institution, that labour must be petted and capital preached against. Both capital and labour, nevertheless, will go on their own way, in spite of "Church or Industrial Committees." and as things are going it will not be long before the new minimum income for the clergy looks smaller than the old. It is no part of the Church's business to enter into politics and, personally, I believe that no tyrannical trusts would have been formed, if tyrannical unions had not preceded them. Also that Trade Unionism would never have become the menace it is to Christian civilization but for its being organized by men quite outside the ranks of labour. For instance the great dock strike in London, some thirty years ago, was chiefly due to a barrister.

It would be better for the Church to purge itself once and for all of all taint of worldly politics, it is no more her duty to interfere in them than it is for her to advocate a universal form of government. Rightly or wrongly this hanging on to the edge of the labour (or any other) party leads men to charge the Church with insincerity. There is an immense amount of spiritual work to be done without touching alluring movements like Christian Socialism which is at the bottom of the opinions Mr. Westell defends.

A Layman.

### THE W.A. & SOCIAL SERVICE.

To The Editor, Canadian Churchman.

Sir,—In your issue of April 22nd, "Spectator" gives very legitimate congratulation to the Montreal Diocesan W.A. for declining "to unite social service with its missionary activities." It is a pity, however, to have worthy commendation so enthusiastically offered as to imply condemnation of any W.A. group acting otherwise as yielding to "a temptation to place itself more in the public eye" in "the dream of transforming the Woman's Auxiliary into a holding company for every form of activity among women . . . a modified form of the almost universal craze for world-power." I know that no such thought was even remotely dreamed of by the Toronto W.A. Board, when its most careful and conscientious consideration of this problem of policy led it "to unite social service with its missionary activities." It is an uncharitable misinterpretation to even hint that such might be a motive.

What are the reasons? Far from wanting "one organization" to "control and promote all kinds of diverse activities," precisely the contrary may be the case. In the minds of many of the W.A. is "to have the courage to do one thing and do it well," it may no longer exclude "social service" from its definition of "missionary." On the one hand, "social service" for the W.A. is not mere civic philanthropy but Christian evangelism, as related to the more local community demands. On the other, "missionary" work has steadily widened its connotation to include, not only overseas and remote Canadian evangelism, but the whole aggressive extra-parochial contact the parish as a unit exists to promote. Whether the latter may include the former in the W.A.'s interpretation of its unique objective is the question many W.A. groups are now debating. To say "No" should bring no accusation of

(Continued on page 290.)

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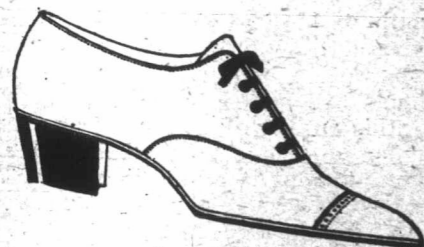
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## All Over the Dominion

St. James' Church, Parkhill, Rev. Stanley Holt Cree, Rector, has been beautifully decorated. The Rev. R. Charles, B.A., London, was the special preacher at the recent services of re-opening.

The parishioners of Georgina parish met in the parish hall, Sutton West, on Monday, April 12th for a supper and entertainment to bid farewell and Godspeed to Mr. and Mrs. Noxon, who are leaving for England.

The Rev. Father King, M.C., C.R., has held a most successful mission during the past two weeks in All Saints', Winnipeg. The general theme of his addresses throughout the mission have been: "Jesus Christ and Him Crucified."

A Quiet Day for the clergy of the Okanagan R.D. Chapter was held on Tuesday, April 13th, at All Saints' Church, Vernon, when the addresses were given by the Dean of Columbia, who took as his subject: "The Mysticism of the Cross."

St. Cuthbert's Parish Hall, Leaside, was crowded on April 13th and 14th, when the minstrel troupe, composed of young men of the parish, gave two performances in aid of the building fund of the church. Rev. J. M. Lamb presided.

Rev. Dr. Frere, C.R., conducted a Mission at Christ Church Cathedral, Hamilton, during the week of April 18th to 25th. His subject during the Mission was the "City of God: Its Citizens, Their Privileges and Their Responsibilities."

St. David's Mission, corner Pollock Avenue and Chalmers Street, an adjunct of Trinity Church, Galt, was formally opened on April 15th and dedicated by Right Rev. David Williams, Bishop of Huron. The building has a large seating capacity, and was opened practically free of debt. The vested choir of Trinity Church took part in the service.

A dedication service was held in the church at Pinkerton on April 11th, when two memorial tablets were dedicated in memory of the late Edgar Garland, who was killed in action in June, 1917. The tablets were donated to the church by an uncle of the deceased, Mr. F. W. Garland, of St. Louis, Mo. The late Pte. Garland was a member of the 71st Battalion.

The Bishop of Yukon, last Sunday morning, ordained at Wycliffe College Chapel, W. A. Geddes, B.A., for Herschel Island, and V. G. Lewis, B.A., W. J. Morgan and T. B. Butler, for the Archbishop of Rupert's Land. Dr. Hague preached the sermon. The Bishop of McKenzie River, Archdeacon Canham, and the Principal of the College, assisted in the service.

A number of matters left to the Council when the Ontario Provincial Synod dissolved were dealt with at a meeting in St. James' Parish House, Toronto, on April 21st. The Archbishop of Algoma, the Metropolitan of Ontario, presided. The session

### Recent Appointments

Jones, Rev. J. W., Clerical Secretary of the Diocese of Ontario, to be an Honorary Canon of St. George's Cathedral, Kingston.

Todd, Rev. L. A., Rector of Christ Church, Ayr, Ont., to be Rector of Lac du Bonnet, Man. (Diocese of Rupert's Land.)

lasted all day, with a good attendance of clergymen and laymen. Rev. Canon Brain is the secretary of the Provincial Synod.

At the morning service, at St. George's, Peterboro', on April 25th, flags for the Boy Scouts were dedicated. The City Council and the heads of the various civic departments, attended the evening service at the same church in a body, when Archdeacon Warren preached. His Honour Judge Huycke read the First Lesson and Mr. T. Tooms, M.P.P., the Second Lesson.

A large brass tablet, recently placed in St. George's Church, Guelph, to the memory of Capt. Ben. McConkey, M.C., was unveiled on April 17th by Rev. G. F. Scovil, Rector of St. George's. Capt. McConkey died at No. 3 Canadian Stationary Hospital, May 30th, 1918, of wounds received the previous evening near Arras, and was buried in the communal cemetery, Doulen, France.

A pageant to celebrate the founding of the Anglican Church in Western Canada 50 years ago, by the Rev. John West, is being planned by the Woman's Auxiliaries of the various Anglican churches of Winnipeg. The approved plan for the pageant is a series of pictures, which will represent the history of the development of the Church from the earliest times until its establishment in Western Canada.

Bishop Reeve unveiled, on April 18th, the new brass lectern presented to St. Hilda's Church, Fairbank, Ont., in memory of the twenty-five members of the church who fought and died overseas in the late war. The following inscription is engraved on the lectern: "This lectern is dedicated to the glory of God and to the honour of the men of this church who gloriously fought and fell in the great war, 1914-1918."

At a special service, to be held in a month's time in the Church of St. James the Apostle, Montreal, Que., a Victory window will be dedicated to the memory of those of the congregation who gave their lives overseas. A bronze tablet with the names of 168 soldiers and ten nurses who served will also be unveiled. The service will be conducted by the Rev. Canon Almond, C.M.G., and will be military in form.

Professor J. H. Jones, who recently resigned the position of organist of Trinity Church, St. Thomas, which he held for more than forty years, was presented with a well-filled purse of money by the different organizations of the church on April 16th in appreciation of his long service. The address was read by Judge C. O. Ermatinger, the only surviving member of the committee that installed the first organ in Trinity Church and induced Mr. Jones to come to St. Thomas.

The Bishop of Columbia has arranged that, while living at Comox and assisting in the work there, Archdeacon Collison shall make regular visits to the northern Mission, ministering to Port Alice, Port Hardy and other places in that district. Regarding the West Coast Mission, arrangements have been completed whereby the Rev. G. A. Bagshawe, Vicar of Alberni, shall make a round of the principal points, accompanied by Mr. F. H. Steede, one of the Diocesan lay readers.

The services at St. Paul's, Shoal Lake, Diocese of Rupert's Land, on Low Sunday were conducted by Rev. D. Pierce-Jones, of Fort Saskatchewan, Alta., until recently Rector of the parish. During the incumbency

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of Mr. Pierce-Jones one of the best country churches in the diocese was erected, costing in the neighbourhood of \$9,000. A layman is at present in charge of the work, and it is felt that a determined effort should be made to secure a clergyman for the important work to be done here.

Farewell gifts were showered upon Rev. A. F. C. Whalley and Mrs. Whalley on their leaving St. George's Cathedral, Kingston, for Brockville. The Sunday School teachers gave silver teaspoons, some of the ladies of the congregation a tea cup shower. The W.A. and the Altar Guild made appropriate gifts. At St. George's Mission (for the building of which Mr. Whalley was responsible, having done the greater part of the work himself) during the holding of the bazaar in aid of the small debt remaining, a mahogany inlaid tray and a well-filled purse were given to Mrs. and Mr. Whalley.

At the special service Easter evening in St. John's Church, Quadra Street, Vancouver, were present, with their guests, many members of the Rotary Club, who were in the city for the Northwest District Conference. The Rev. F. P. Chadwick, Rector, who is a Rotarian, extended a hearty welcome to the officers and delegates of the convention, which, he said, was, without doubt, the most important gathering of its kind ever held in the Pacific Northwest. He said: "I esteem it a great privilege to be a member of the Rotary Club, and I find that the ideals of Rotary are modelled after the example and teaching of Him Whose Resurrection we are celebrating to-day."

Good work is being done at St. George's, Fort Saskatchewan, Diocese of Edmonton, by the new Rector, Rev. D. Pierce-Jones, as is shown by the encouraging results of the Forward Movement canvass, when the objective of \$500 was passed early in the campaign, and over \$800 has now been reported to the Diocesan organizer. The number of communicants on Easter Day was the largest in the history of the parish, and the attendance at other services exceeded all previous records. The Rector hopes, in the near future, to interest the parishioners in the erection of a new chancel and tower as a memorial to the men of the parish who fell in the war and a thankoffering for victory and peace.

**SASKATCHEWAN FORWARD MOVEMENT.**

- Cumberland Deanery.—Mackay Boarding School, \$1,030; Christ Church, The Pas, \$547. Total, \$1,577.
- Prince Albert Deanery.—Prince Albert, St. Alban's, \$6,747; Rosthern and Duck Lake, \$1,768; Shellbrook, \$1,199; Lindsay, \$359; Coxy, \$112; Sandy Lake, \$60. Total, \$10,245.
- Battleford Deanery.—North Battleford, \$2,267; Battleford, \$1,007; Meota, \$695; Paynton and Bressaylor, \$612; Onion Lake, \$301; Mount Hope, \$161; Baljennie, \$146; Red Pheasants, \$144; Little Pines, \$40; Mervin, \$20; Frog Lake, \$8; Medstead, \$7. Total, \$5,458.
- Lloydminster Deanery.—Lloydminster, \$1,667.
- Melfort Deanery.—Melfort, \$4,179; Star City, \$1,700; Birch Hills, \$1,122; Tisdale, \$503; Special, \$480; Beatty, \$355; Fort a la Corne, \$200; H. B. Junction, \$7. Total, \$8,546.
- Saskatoon Deanery.—Saskatoon, St. James', \$5,425; Saskatoon, St. John's, \$5,283; Saskatoon, Christ Church, \$2,541; Elstow, \$1,497; Saskatoon, St. George's, \$1,416; Viscount, \$1,056; Radisson, \$618; Langham, \$316; Quill Lake and Clair, \$172; Humboldt, \$111; Sutherland, \$104. Total, \$18,565.
- Scott Deanery.—Wainwright, \$565; Biggar, \$518; Wilkie, \$292; Macklin and Senlac, \$218; Monitor, \$65. Total, \$1,658.

**A Forward Movement in the S.S. Work in Toronto Diocese**

One of the outstanding facts brought out by the recent survey of Sunday Schools of the Diocese of Toronto was that at about 70 of the stations in the diocese at which services are regularly held, no provision is made for the instruction of the young people by ordinary Sunday School methods; that at about 20 other stations in the rural parts of the diocese it is only possible to conduct Sunday Schools for three or four months in the year, leaving the children without instruction for the remaining months, and that in all the rural parishes there are a very considerable number of young people living at such a distance from the church as to preclude their attendance at the Sunday School. The number of young people, from baptized infants to young people of 18 years of age, affected in these three classes has been ascertained or is estimated to be: No School stations 1,300; part time School stations 800; other rural areas 1,500, making a total of 3,600.

In order to bring Sunday School instruction to these young people the Committee, after a full consideration of the matter, decided that the most feasible plan that could be adopted to meet the situation was to start and carry on a Sunday School by post, on the lines which have been found so successful, particularly in Alberta and Saskatchewan, and the Secretary undertook to organize and superintend the operations of such a school for the current year.

There is now being prepared a list of the names and post office addresses of every child, from infancy to 18 years of age, connected with these congregations, graded in the following groups: Font Roll; Primary Department; Junior; Senior. It is desired to have each scholar given the same literature as is used for the corresponding grade in the regular schools. The lists will also be classified according to whether record or institute literature is desired, and schools adopting another school or group will be given a list of names desiring the literature which they are prepared to supply. The adopting schools are asked to send by post a month's supply of literature at a time to each child on the list supplied, and to supplement it by an occasional letter, a Christmas card or an Easter card, etc., as they feel disposed. The total cost of literature, including monthly postage, need not exceed a minimum of 35c. a month. The Font Roll section will be taken care of as a whole through another channel.

Sunday School Superintendents in Toronto Deanery and in the larger Sunday Schools throughout the diocese are asked to explain this project to their schools, and to invite them to take a share in this work by deciding to adopt as many names as possible, it being understood that the names supplied will be as far as possible congregational and not alphabetical, so that the interest of a school will be centralized on a particular area. In the event of any school desiring to contribute towards the cost of the work for a year, without undertaking the work of mailing literature, their donations will be acknowledged, and the work undertaken by the Secretary.

As it is desired to put the plan in operation May 1, schools desiring to participate in the work should inform the Secretary, John Keir, Dixie, Ont., at the earliest possible moment, stating how many children will be taken care of in each of the three grades—Primary, Junior, Senior, whether institute or record, or sending their contribution if that is preferred.

At the a Christ C appreciatc their Rect ham, was \$100 per Trinity C G. Cotton \$300.

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Vestry Meetings

At the adjourned vestry meeting of Christ Church, St. Stephen, N.B., appreciation of the faithful work of their Rector, Archdeacon O. S. Newnham, was shown by an increase of \$100 per annum in stipend, and at Trinity Church, the Rector, Rev. P. G. Cotton, received an increase of \$300.

The reports at the annual Easter vestry meeting of St. John's Church, Stamford, Diocese of Niagara, showed marked progress in the parish. The financial receipts, the largest in the history of the parish, doubled that of three years ago. The vestry showed their high appreciation of their Rector by voting for a second time a very substantial bonus.

The annual Easter vestry meeting of St. Alban's Church, Scotstown, Quebec Diocese, was held at the parsonage Easter Monday evening, with a good, representative attendance. A most encouraging financial statement was presented, which showed a good balance on hand after all obligations had been met, including many important improvements, both on the church and parsonage. The amount raised for the Forward Movement was \$870, thus exceeding the objective of \$750 by \$120. The sum of \$808.50 was paid in cash. The total sum raised throughout the Mission during the past year amounted to \$2,205.47, the highest on record.

At the adjourned vestry meeting of Christ Church, Chatham, a large attendance of church members was present to hear the financial report of the wardens, which showed receipts of over \$6,000, and, after all expenses had been met, a cash balance of over \$120. It was unanimously decided to increase the stipend of the Rector from \$2,000 to \$2,500 a year. The Rector's warden was given an appropriation of \$1,000 for music.

The annual vestry meeting of St. Augustine's Church, Toronto (which had been postponed from January 26th), was held on April 19th. The total receipts for the year were \$8,812.43. A stained-glass memorial window in honour of the members and friends of the congregation who took part in the great war was put in and dedicated last fall. Two new organizations, namely, a branch of the Anglican Young People's Association and a Men's Club, were formed during the past year. The Forward Movement was strongly supported by the members of this congregation, who subscribed \$8,665.88, more than \$800 above their objective.

At the adjourned vestry meeting of St. Philip's Church, Hamilton, an honorarium was voted the organist, W. H. Shaw, who gives his services free. St. Philip's will celebrate the festival of its patron saint by a banquet for officers and church workers on the evening of Monday, May 3rd.

Most encouraging reports were submitted at the annual vestry meeting of St. Mark's Church, Hamilton, showing that the mortgage on church property had been reduced by \$600, the insurance largely increased, and many improvements made in the building during the year. A memorial reredos to the late Rector, Rev. C. A. Sparling, has been erected in the church.

The annual vestry meeting of St. Jude's Church, Brantford, was held on a recent date. Reports were presented showing a splendid year's work. The receipts for the year were over \$14,000. In addition, over \$5,000 was contributed to the Forward Movement. The new parish house, built at a cost of about \$25,000, is already taxed to its capacity. Plans were suggested for enlargement of

the church, which is too small to accommodate those who desire sittings. The salary of the Rector, the Rev. C. E. Jeakins, was raised by \$500, making the amount of stipend \$2,500.

The adjourned annual vestry meeting of St. Andrew's Church, Tilbury, Ont., held on April 12th, showed the finances of the parish to be in a flourishing condition. During the year the mortgage on the church was liquidated and the stipend of the Rector, Rev. T. Dobson, materially increased.

The vestry meetings of the united Parish of Florence, Aughrim and Inwood showed the finances to be in good shape. Inwood deserves special praise for the manner in which the financial loss caused by a number of removals was made up by nearly every family doubling their former subscriptions. At Aughrim all obligations had been met and a good balance remained. At Florence the stipend of the Rector, Rev. P. H. Streeter, was further increased by \$50, making it now \$1,350 per annum.

At an adjourned vestry meeting of St. Stephen's Church, Toronto, a committee reported that the Canon Broughill memorial would likely be set up by June 1st. This memorial takes the form of a half screen. The proposal was adopted that the memorial to the fallen soldiers should take the form of a parish hall. The Forward Movement Committee was asked to continue its work after a strong resolution of thanks had been passed. The salary of the Rector was increased \$500.

At the vestry meeting of Grace Church, Arthur, held on April 12th, at the Rectory, the reports of the work of the parish showed a very successful year. Financially, whereas two years ago this parish was the poorest in the diocese, receiving \$450 from the Mission Fund, now the parish was self-supporting, paying \$1,200 stipend. The wardens had about \$150 on hand. The Ladies' Guild had over \$65 in the bank, after completely renovating the rectory and paying several bills for the wardens. The A.Y. P.A. had done splendidly in every way, and had a balance of over \$20, after paying for the new organ.

At the adjourned meeting of the vestry of St. John's Church, Sandwich, held April 19th, the financial statement showed a balance on hand for the current year of \$250.50, and in addition to this \$1,419.34 had been paid to the Memorial and Building Fund and \$2,244 subscribed to the Forward Movement. The salary of the Rector, the Rev. H. P. Westgate, was increased \$500.

NEW WESTMINSTER FORWARD MOVEMENT STATEMENT.

Total 3,841 subscribers aggregating \$131,485. (Of this total \$10,000 must be added for deferred subscriptions.) This sum was given as follows:—

No. of subs.	From
1,396	\$ 5 and under
782	5 to \$ 10
852	10 to 25
403	25 to 50
279	50 to 100
77	100 to 250
29	250 to 500
23	500 and upwards

The Bishop of London recently unveiled and dedicated a tablet in St. James' Holloway, London, in memory of two former Vicars, Bishop Boyd-Carpenter and Canon H. E. Stuart. The present Vicar is the Rev. H. E. Stuart, son of the late Canon Hurst. Since the church was first opened in 1839, there have been, in all, eight Vicars, and there are still some members actively interested therein who have been associated with the church since its opening.

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**Council of the Provincial Synod of Ontario**

The Provincial Council of the Provincial Synod of Ontario met at St. James' Cathedral Parish House on Tuesday, April 20th. The following were in attendance. The Archbishop of Algoma, Metropolitan of Ontario, the Bishop of Toronto, the Bishop of Niagara, Archdeacon Forneret, Hamilton, Archdeacon Dobbs, Kingston, Canon James, Toronto, Canon Allman, Gravenhurst, Canon Brain, Toronto, secretary, Rev. E. Appleyard, Woodstock, also Rev. J. W. J. Andrew, St. Thomas, Dr. J. A. Worrell, Toronto, Judge Ermatinger, St. Thomas, Mr. Geo. B. Woods, Toronto, Mr. James Nicholson, Toronto, Mr. G. A. Stiles, Cornwall, Mr. F. F. Miller, Napanee, Mr. J. J. Elliott, Belleville. The Bishops of Ottawa and Ontario were prevented from attendance by reason of their departure for England. The Bishop of Huron and Dean Tucker were unable to attend, also Bishop Reeve, Toronto, and Dean Owen, of Hamilton.

Holy Communion was celebrated in St. James' Cathedral at 9.30 a.m. by the Archbishop. The business session

commenced at 10.15 a.m. and continued until 5 p.m. Various matters referred by the Synod at their session last September were dealt with and recommendations made. Among the matters considered were the continuance of Triennial Session and the amendment of the Church Temporalities Act. It was felt advisable to maintain the practise of having the Synod meet triennially, but it was decided to recommend that if at any time there was not sufficient business to warrant the meeting of the Synod, the Metropolitan should have power to forego calling the regular session of the Synod.

In order that the growing custom of holding vestry meetings in January should continue and to remove any legal disability from action taken at such vestry meeting in the appointment of wardens, it was agreed that application should be made to the legislature to amend the Church Temporalities Act, to permit this. When this Act is passed any diocese in the Province may then by its own action alter the date of its vestry meetings from Easter Monday. Another provision is also to be asked for, by which a churchwarden may legally resign his office. At present no such provision is made in the Act, with the results that during a warden's term of office should he wish to cease from his duties he may not legally do so.

The remainder of the session was occupied with matters of routine.

**Confirmation Notes**

The Bishop of Toronto held a Confirmation in St. Hilda's Church, Fairbanks, Sunday evening, April 11th, when twelve candidates, presented by the Rev. H. R. Young, were confirmed.

The Bishop of Ottawa confirmed 10 candidates in St. Bartholomew's Church, Ottawa, on April 9th, who were presented to him by the Rev. F. H. Brewin, the Rector.

The Bishop of Ontario held Confirmation service the Sunday after Easter in St. Paul's Church, Brockville, when the Rector, Rev. L. E. Davis, presented eighteen candidates, eight of whom were adults.

The Primate held a Confirmation service in St. Luke's, Winnipeg, on April 18th, and he confirmed thirty candidates. During the course of his address His Grace congratulated the congregation on their stand in the Forward Movement, which, he said, placed them in the forefront of the Winnipeg churches.

The Bishop of Yukon administered the rite of Confirmation in St. Matthew's Church, Toronto, on Sunday evening, April 18th. The Rector, the Rev. Canon Seager, D.D., presented fifty-three candidates, thirty-four men and boys and nineteen women and girls. One other woman was confirmed from St. Barnabas', Danforth Avenue. Bishop Stringer, after a brief talk to the candidates, gave an inspiring address on work in his own Diocese of Yukon among the Indians and Esquimaux, as well as white people. It made a deep impression upon all, particularly upon those just confirmed.

**THE W.A. AND SOCIAL SERVICE.**

(Continued from page 286.)

"being ultra-conservative," as "Spectator" gallantly pleads. Likewise to say "Yes" should merit no charge of not being "determined to continue in that work, and that work alone, for which it was founded thirty years ago."

If the women of the Church are to organize for social service, what machinery is to be adopted? There may be formed new parish organizations and diocesan boards to that end. To some this seems best. Others observe, however, that in such work you will very largely have just that "devout and consecrated residuum of Churchwomen" that "Spectator" truly discovers as the care of the W.A. Why blame them, if, interpreting community service evangelism as one legitimate aspect of the Church's missionary work, they seek to avoid duplication of machinery in bringing practically the same group of women to but another department of the one branch of Kingdom extension. If they find that in most average parishes the W.A., as the one women's organization practicable, is already doing this very thing unofficially, the practice is an argument for consideration at least. My one plea just now, however, is this: If one W.A. group feels that a widening of its missionary programme in this regard weakens the uniqueness of the distinctive passion for world evangelization, all honour to such a group for its decision. Likewise, if any other W.A. group feels that a widening of its missionary programme as suggested, but enriches the content of the still distinctive passion to bring all men to the knowledge of Christ, let their be for this decision no word but one of honour.

E. A. McIntyre.  
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IN MEMORIAM

WOODLAND—Suddenly, on Thursday evening, at his late residence, Toronto, Fred Woodland, in his 51st year. Mr. Woodland was a very active member of the Church of the Redeemer, Toronto.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER VI

The Surprise Party.

"DIMPLE," said Boy Blue, a couple of days later, "we haven't seen anything of this Chickadee to-day, have we? I wonder why he hasn't been to visit us." "Maybe he's tired of bread and cake," she said. "I'll run downstairs and see if mother can give us something else that birds like, just for a change," and away she flew.

Boy Blue was sitting in his little, red rocking-chair by the low window of his room. He was feeling much better now, but still a little tired, and, as the rapidly-melting snow had made the roads very slushy, the twins had not been allowed to go out.

It was a beautiful, warm spring day; the sunshine was drinking up the snow-water thirstily, and there was scarcely a breath of wind. The twins had been reading fairy tales to each other and talking about their bird friends until the Merry Forest out yonder, across the glistening fields, seemed to them like some enchanted wood, where nothing was too wonderful or too lovely to happen. They longed to explore its shadowy depths and become more intimately acquainted with its happy, little people in feathers.

In a very short time Dimple returned with a big piece of stringy suet. "Mother says birds are very fond of this," she said, "especially when the snow is on the ground. Help me tear it up into shreds and strips and we'll just hang it on the tree."

Boy Blue assisted very willingly, and then they opened the window and flung out the strips of suet so that they lodged in the twigs and branches of the tree.

Very reluctantly they shut down the window again, and, with heads bent together over their book, went on with the story of the "Chinese Nightingale."

"Chick-a-dee-dee-dee!" At the little, familiar call the book was hastily thrown aside. "It's our dear, little Chickadee come at last," said Dimple. "Oh! oh!"

"Oh! oh!" echoed Boy Blue. "What a lot of birds! Just look at them, Dimple. Did you ever see anything like it?"

"They must have smelt the suet," said Dimple, under her breath. "Let's open the window."

They opened it very softly, and there sat their old friend, the Chickadee, on the ledge.

"Hello, Dimple! Hello, Boy Blue!" he chirped, gaily. "You see, I didn't come alone this time. I've brought some of my friends from the Merry Forest for a little surprise party."

"A surprise party! Oh, how lovely!" cried Dimple and Boy Blue together, and Dimple began to clap her hands and dance.

"Hush, Dimple!" whispered her brother, warningly. "You'll scare the birds away," and Dimple thought she had already done so when they all rose from their perches and fluttered their wings. The sight was so pretty that the twins almost ceased to breathe for a few eager moments. There was a beautiful blending of grey and blue and white and black and red.

"Don't be scared," said the Chickadee. "They aren't going to fly away; that's just our form of greeting in bird land."

"I guess I'd better introduce them to you," he went on. "My Sweetheart you know already, and these are our

cousins, the Chickadee family. Come on, you saucy little rascals, and bow your prettiest."

At this, about a dozen Chickadees flew up to the bough that tapped against the window-pane. Every little, black-capped head bobbed in the cunningest way; every pair of grey wings fluttered, showing their white tips beautifully, and little, white-tipped tails seemed to nod assent to every word that was spoken.

They all began to talk at once, for there are no bashful members in the Chickadee family. "Day, day, Dimple! Day, day, Boy Blue! Glad to meet you! How do? How do? Nice day, eh? Nice day, nice day! Chick-a-dee-dee-dee!"

"There; that'll do," Black-Cap interrupted. "Now, give somebody else a chance to get in a word. Neddy, bring Mrs. Neddy and all your Nut-hatch cousins along."

Quick as wink the Chickadees had flown to a higher limb, and the Nut-hatches were in their places. Very handsome they looked in their dove-blue suits, black caps and white shirt fronts. They were not so talkative as the Chickadees, but they gave their greetings in pleasant, cheerful tones. Then suddenly they all turned a summersault round the limb, and down the tree trunk they started, head first, laughing softly as they went.

"Come along, Redpolls," called the Chickadee. "Where are you off to? I declare, there's no keeping a string on you madcaps."

In answer to his call a tiny cloud of grey and black and rosy red rose from a little patch of weeds beyond the fence, crossed the sunny space with a wave-like motion, and with gay, musical, little notes and calls, settled on the bough at the window.

"Oh! Aren't they pretty birds?" cried Dimple.

"I never saw any like them before," replied Boy Blue. "Did you?"

"No; I never did. I never knew there were such birds. Do you see their red caps? I suppose that's how they got their names. Poll is another word for head, you know."

"Is it? Some of them have rosy breasts and some haven't. Hello, little fellow! Why haven't you got a rosy breast like those other chaps?"

"I was just wondering," the modestly-dressed little bird said, "if you were just going to talk about us and not say a word to us—as if we were stuffed specimens at a show."

"Oh! I beg your pardon, little chappie," Boy Blue hastened to say. "I'm sorry we forgot our manners like that. I really am."

"You're making a mistake," the bird went on. "I'm not a 'chappie' nor a 'fellow.' All the brothers in our family have rosy breasts and the sisters haven't. I'm a sister."

"Oh! I see," answered Boy Blue. "That's funny," said Dimple. "I should think the lady birds would want to dress the prettiest—girls do. They're more fond of colour than boys."

The bird shook its head thoughtfully. "We are as fond of colour as anybody," she said, "but it wouldn't be safe for our little ones if we dressed up."

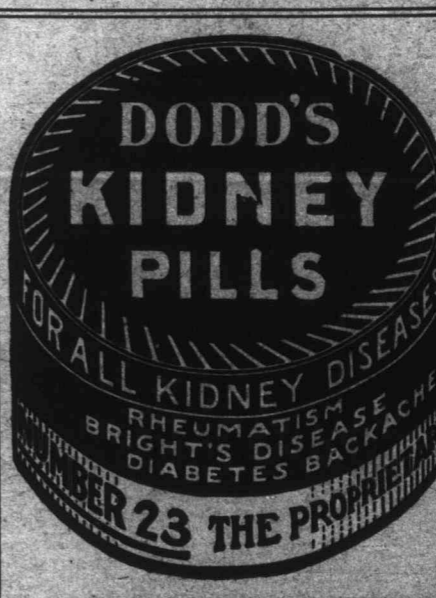
"Wouldn't be safe! Why?" But the bird didn't stop to answer. In a moment the little flock were on the wing again, and almost before you could wink your eye half a dozen Bluejays sat in their places.

"Good-day to you, Mr. Bluejay," cried Boy Blue. "I guess we don't need any introduction, do we? We've met before."

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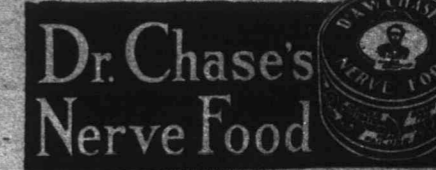
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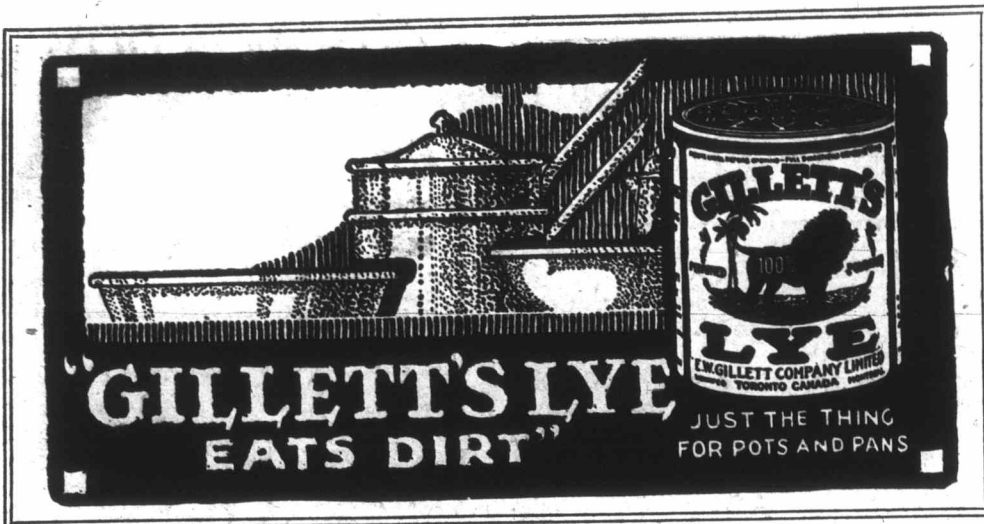
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"Guess we have," Mr. Bluejay replied. "Say," and he put his head first on one side, then on the other, while the twins felt that he was sizing them up, and perhaps marking them down at a pretty low figure. Black-Cap felt a little uneasy at the long pause, for one never knew what a Bluejay might take it into his head to say. At last the handsome bird asked, "Did you make that nice blue suit yourself?"

"No! I should think I didn't," Boy Blue replied. "Why?"

"I was just wondering if you had copied mine. Yours isn't bad, but there's lots of room for improvement. Haven't you learned to make yourself a suit yet?"

Boy Blue looked a little embarrassed, but he was saved the necessity of replying, for at that moment an impatient Woodpecker rapped a tattoo on the tree. "Time's up," he called, and, with a saucy, little toss of his head, Mr. Bluejay led his brothers off the stage.

"Rat-tat-too! Let's fall to!" was the greeting of Downy, the Woodpecker, who, with his two brothers—distinguished from their sisters by the red patch on their heads—now occupied the bough by the window.

"Just what I was thinking!" called Mr. Bluejay over his shoulder.

"Hear, hear hear! That's it, that's it!" came from the Redpolls and Chickadees, and before the twins had time to examine the pretty black and white pattern of the Woodpeckers' coats and caps, all the birds were scrambling among the boughs for the suet. And didn't they enjoy it!

"That just about fills the bill!" declared Neddy. This was saying a good deal, for, as the twins noticed then for the first time, his bill was about an inch long.

The Chickadees ate daintily, looking up every now and then to say, "Thank you."

"We planned to surprise you," said Black-Cap, "but we had no idea there would be refreshments provided."

The twins looked on with shining eyes; but before the feast was quite finished a big, grey, striped cat appeared in the garden below.

Instantly every bird took fright, and before you could say "Jack Robinson," they were on the wing.

"Come and see us! Come and see us!" they called as they flew away to the Merry Forest. Only the Nut-hatches could't speak, for each carried in his long bill a dainty morsel for his storehouse.

Just as the last bird disappeared the children heard Mother calling them to supper.

\*\*\*

#### A MAN OF HIS WORD.

She—"When are you going to give me the money to buy that new dress?"

He—"Next week."

"That's what you said last week."

"Yes, and that's what I say now, and am going to say next week. I ain't the kind of a man who says one thing one week and another thing next week."

\*\*\*

#### LUCKY MAN.

At a Church conference a speaker began a tirade against the universities and education, expressing thankfulness that he had never been corrupted by contact with a college.

After proceeding for a few minutes, the Bishop, who was in the chair, interrupted with the question: "Do I understand that Mr. Dobson is thankful for his ignorance?"

"Well, yes," was the answer; "you can put it that way if you like."

"Well, all I have to say," said the prelate, in sweet and musical tones—"all I have to say is that he has much to be thankful for."

### BESIDE THE CAMP FIRE Notes on Scoutcraft

by Commissioner Rev. Geo. W. Tebb

ON Thursday last 60 Boy Scouts and Wolf Cubs of the Burlington Troop, Ontario, were entertained at a banquet given by the father of the Mayor of Burlington, Mr. S. Cleaver. In the course of an address given by the host he offered a prize of six dollars for the best suggestion to be written in not more than twelve words on "How to boost Burlington." Songs, readings, shadowgraph and lantern views were given by the boys themselves. The young ladies of the town waited on the tables, and a most enjoyable evening was spent. Being the anniversary of St. Julien Day, Commissioner Tebb gave a short history of the famous battle in which Canada saved the day for the Allies when the Germans first used poison gas upon the coloured native troops of the French army. Two camps are being arranged for the Burlington Troop, one for the Scouts and another for the Wolf Cubs, during the summer.

Scout Smith—"My grandfather has to-day reached the age of 96. Isn't it wonderful?"

Scout Jones—"Wonderful nothing! Look at the time it has taken him to do it."

\*\*\*\*\*

Local Church Troops are always at the service of the Billeting Committees of Synods and Church Conferences in acting as guides to the strangers. Make use of them. They will also undertake the distributing of flowers to the sick and from the flower services to the hospitals. The boys like to do this work, and it solves a real difficulty at times.

#### The Man of To-Morrow.

It is just twenty years since readers of newspapers throughout the British Empire thrilled to accounts of the heroism of soldiers, who commanded by Col. Baden-Powell, held Mafeking from the grasp of the enemy in the South African War.

A kind of Scout work for boys had been tried in England by Baden-Powell previous to that time; but it was his experiences in South Africa which opened his eyes to the possibilities of the movement, and the strength of purpose which made him the hero of Mafeking sustained him after his return to England, in carrying his cherished plan of Boy Scout work into practical effect.

The normal boy, no matter what the social status of his parents, must belong to a gang, and will join an unorganized and possibly a vicious group if he cannot find one that is organized and healthy. The gang spirit is one of the strongest factors of a boy's life; and it needs to be cultivated along right lines, so that boys may be trained to become useful citizens when they grow up. A Boy Scout troop is a gang of the noblest kind, a gang wherein a boy is taught sound principles of loyalty, bravery, unselfishness and service; and a gang, moreover, in which all a boy's natural craving for action is gratified.

It is the man of to-morrow who will fight wars or prevent them, who will make the world safe or unsafe for democracy, who will advance civilization or retard it, and in Boy Scout Troops, some men of to-morrow are to-day getting an education which will make them efficient members of society.

To encourage the Boy Scout Movement in your parish therefore is most definitely to aid in securing the peace and safety of the future.