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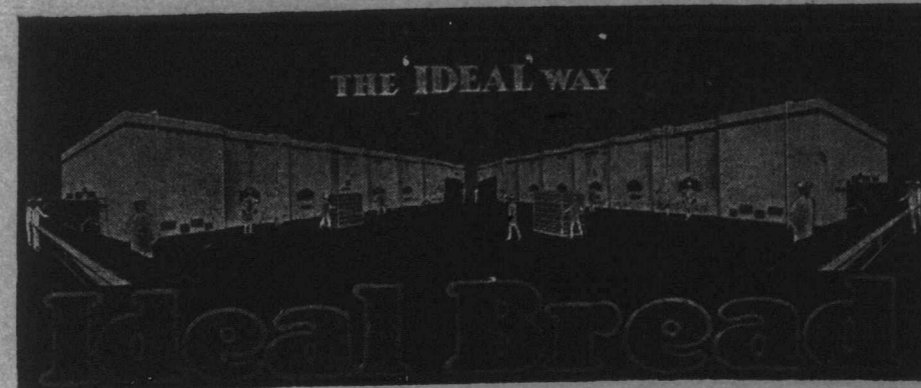
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Personal & General

The Rev. Frank Charters, Rector of St. Stephen's, Montreal, was a visitor in Ottawa last week.

20,000 Roman Catholic priests served as officers and privates in the French Army during the war.

The total number of demobilized and discharged British officers and men since the Armistice numbers at the present time 3,300,000.

The Archbishop of Algoma has appointed Archdeacon Gillmor as Diocesan Organizer for Algoma for the Anglican Forward Movement.

One and a quarter million passengers travel by underground railway and one and three quarter million by omnibus in London each day.

Ven. Archdeacon A. W. Mackay, Rector of All Saints' Anglican Church, Ottawa, since its completion in 1899, died on November 23rd after a lengthy illness.

Canon H. H. Bedford-Jones, Rector of St. Peter's, Brockville, Ont., spent a few days last week in Toronto with his cousin, the Rev. Dr. Cayley, at St. Simon's Rectory.

Lieut.-Col. F. G. Scott, C.M.G., D.S.O., of Quebec, preached the University Sermon on November 23rd at Toronto, and in the evening he preached at St. Paul's, Bloor Street, Toronto.

Canon Bedford-Jones will continue his duties at St. Peter's Church, Brockville, Ont., until Easter, in order to carry on his work as secretary of the Anglican Forward Movement for the diocese.

Mr. Frank Graham, an ex-student of Trinity College, Toronto, and graduate of the University of Toronto, in 1914, has been awarded the degree of Bachelor of Laws, with 1st Class Honour, by the University of London.

A fire caused by an overheated furnace did damage to the amount of \$3,500 to the Church of the Epiphany, Toronto, on November 20th. The fire was confined to the old building in the rear of the church, which has been used as a Sunday School.

The London and North-Western Railway Company, of England, propose to erect as a memorial to their employees who fell in the war an obelisk, 45 feet high, in the centre of the road leading from Euston Road to Euston Station.

According to a comprehensive report issued recently at Washington, D.C., on the "Direct and Indirect Costs of the War," it is estimated that the world's war loss in money amounted to \$331,612,542,560, and the number of dead from all causes was 12,990,571.

There was a touching scene at the meeting of the Provincial Synod of Canada held recently in Montreal when Canon Scott, D.S.O., entered the Synod Hall. Archdeacon Armitage asked for a suspension of the Rules of Order and led the Lower House in three rousing cheers and a tiger for the great Canadian Chaplain.

A church will be erected in Notre Dame de Grace, a suburb of Montreal, upon the walls of which will be inscribed the names of every man who died for Canada in the great war. The church will be used by the combined congregations of the Anglican Church of the Good Shepherd and Trinity Church. Sixty thousand Canadians were killed.

The death occurred on November 20th, after a week's illness, of Amelia Marriott, wife of Mr. W. R. Smallpeice, director of the firm of W. R. Brock and Co., of Toronto. Mrs. Smallpeice is survived by her husband and two sons, Mr. Norman A. Smallpeice, of Toronto, and Mr. F. S.

Smallpeice, of Calgary. She was a member of the congregation at St. Paul's Church, and the Ven. Archdeacon Cody conducted the funeral, which took place on November 24th.

Major the Rev. H. A. Ben Oliei was inducted Rector of All Saints', Collingwood, by Bishop Reeve, the Assistant Bishop of the diocese of Toronto, on November 20th, in the presence of a large congregation, which included many of the neighbouring clergy. Archdeacon Ingles assisted the Bishop in the service, at the close of which an informal reception which was held in the Parish House, the new Rector was given a warm welcome.

There was an interesting gathering at the Union Station, Toronto, on November 18th, including the Bishop of Mackenzie River and Mrs. Lucas, the Rev. W. H. Fry, Mrs. Fry and their two children, Mr. Peddie and Miss Peddie, father and sister of Mrs. Fry. Mr. and Mrs. Fry and their children had just arrived from Herschel Island. They have been travelling since May 2nd, and have had some harrowing experiences.

Australia, and especially New South Wales, is suffering the most devastating drouth of recent years, according to a Sydney despatch to the "Daily Mail." Crops and stocks have been destroyed, and it is doubtful whether there will be enough seed wheat for next season's sowing. Cattle are dying in great numbers, and even rabbits are dying for want of food. Hundreds, and, perhaps, thousands, of settlers have been ruined. North-western New South Wales is described as desert, being stripped of everything green.

Major the Rev. G. H. Thomas, Rector of St. Andrew's Church, Humboldt, Sask., and St. Peter's, Man-croft, left for Vancouver on Monday last under the advice of his doctors. He had not fully recovered from his wounds when he left the hospital at the British Columbia coast to take charge of the Anglican Church in this district, and the sudden spell of severe weather has seriously affected his heart. During the Major's short stay of six weeks in the district he has touched the hearts of his people in a remarkable way, and there is general sorrow that he will not be able to remain with them during the winter. No appointment to the living will be made until after the Major has had an opportunity of deciding in the spring of next year whether or not he will be able to continue his good work in this district. In the meantime services will be held at St. Andrew's, Humboldt, on each Sunday evening at 7.30, by a layman, and a clergyman, when same can be arranged to administer the Holy Communion.

A deep gloom has been cast over Trinity College by the death of Gordon Herbert Boggs, B.A., on November 16th. He was in his 31st year. Mr. Boggs entered college with the class of '15, but on account of poor health was obliged to give up his studies for several years. Last year he graduated in Arts, being the only man to secure first-class honours in the general course. He was much admired and respected by the student bodies with which he had come in contact, and his death leaves a great gap in the life of the college. He had been president of the literary society and took a keen active interest in all college activities. The funeral took place from the home of his father, Mr. Herbert Boggs, to St. Peter's Cemetery, Cobourg, Ont. In attendance were Provost Macklem and Prof. A. H. Young, of Trinity University, and three classmates, representing the student body. The services were conducted by Rev. F. J. Sawers, M.A., Rector of St. Peter's. Mr. Boggs is survived by his father, one brother, Desmond, and by one sister, Miss Grace Boggs.

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Canadian Churchman

Toronto, November 27th, 1919.

Editorial

D ID you ever notice how your mind gropes for a clue when the minister starts to read some of the Old Testament Lessons? If it be about historical matters you soon pick up a name and get things squared away. But if it be a lesson from the Prophets you have slipped half-way through before you observe the drift of things. Indeed some Lessons are almost misleading unless one knows something of the circumstances. They seem so at variance with the New Testament teaching of God that it is easier to see contradiction between the two rather than development. It would be an excellent thing if, as was authorized in the American Church, some short introductory statement of the point and circumstances carefully drawn up could be read by the minister when he announces the Lesson. It would render most of them more intelligible and also add to the significance of many.

A REMARKABLE feature in all lists of indispensable books, or "books that influenced my life," whether from authors, scholars, engineers or merchants, is that the first place is given to the Bible. It is an evidence of its appeal that cannot be dodged. It seems to make no difference whether the Bible be in English, Mandarin, or Zulu it has the faculty of finding men, of disclosing the secrets of men's hearts. "It is God's book because it talks like God."

The Bible is not the only book that has been written about the religious history and aspirations of mankind. We have treatises and philosophies, meditations and litanies, yet the Bible hold its place supreme.

Does it hold its place because of the authority with which we have invested it? How futile would be the attempt to maintain the authority of the Holy Scriptures if they had not in themselves the elements and evidence of that authority. It comes not even by the assertion in the writings themselves (for a claim to authority is a feature common to the sacred writings of all nations). The authority of the Holy Scriptures is a something which they would gather even if they were brought to light for the very first time to-morrow. Our Gospels contain the words of the supreme religious consciousness of the world, Whose authority is in Himself. They portray the deeds of One Whose life was in absolute harmony with the Truth He uttered, nay, more, Whose words can only be fully understood in the light of His life. He was the utterance of God in history, the God Incarnate, the God-Man.

A year or two ago SWAMI SOMEBODY or other who was lecturing to the benighted in New York on the beauties of VEDANTISM, said that our Bible was the product of the Council of Carthage in A.D. 397. He wanted to show that it had no authority greater than the man who gave the authority. An acute intellect should have discerned that all the Council could do was to confirm that which the Scriptures already had. Think of the books of the New Testament, for example. Their position in the Church was established long before the Councils. By the end of the first century all of them had been written and most of them were in circulation throughout the Church. Their value was being acknowledged by their constant use and currency. They had been found indispensable by the Church.

Think of the sifting that went on. When we read some of the "Gospels" that were written in the second century we are thankful that the

Church was preserved from their inanities that go from the ridiculous to the blasphemous.

When you remember that Clement's Epistle to the Corinthians, for example, got to such a position that it was attached to some manuscripts of the New Testament, but still was never admitted as part of Holy Scriptures, it makes you thankful for the care of the early church in keeping to those books which were from Apostles and from those close to them.

Next Sunday is Bible Sunday throughout our whole Church. Let our clergy speak of the treasure house of God's Word and urge its reading in private and family worship. The lessons of the judgment and mercy of God that we learn from its pages are the only things that can save our day and generation.

THE world of Biblical scholarship suffered a great loss in the recent death of REV. GEORGE GILLANDERS FINDLAY, of England. He was a man of brilliant gifts. Delicate health and a natural bent for study confined the whole of his career to academic seclusion. His visit to Canada some years ago was one of the rare occasions when he exercised an influence that was increasingly great. As a preacher he had the deftness of touch of a master surgeon as he examined the hidden springs of human life and a persuasiveness that won even before a conviction was formed. A spontaneous tribute to this power was the remark of a professor of the university after Dr. Findlay had preached in the Convocation Hall at Toronto: "That is the kind of a sermon which makes you want to go away and say nothing." The Epistles of St. Paul formed the chief field of his industry and research and he wrote an enlightening exposition of the First Epistle of St. John, besides volumes of sermons and historical studies.

WITH this issue is commenced a WEEK of PRAYER by MISS E. M. KNOX of Havergal College. They are written primarily for young people, bearing in mind their problems and decisions and using language which can be real on their lips. More than one young person has felt that he has outgrown the prayers of his childhood and yet some of the prayers of our Prayer Book are in too general terms for the young person who is only starting to think of himself as one of a class, and, of course, the Prayer Book could hardly have in mind the specific problems which confront a young life. But we are convinced that many who have passed the meridian of life will find these prayers, with their strong note of reality and idealism, beneficial as the expression of their hopes in private and family devotions.

HARDLY natural would this journal look without the treatment of the Bible Lesson by CANON R. S. W. HOWARD, of Montreal. We are glad to say that he is able to continue these for another year. From the Secretary of the General Board of Religious Education we find that the great majority of Sunday Schools will be using the Junior Lessons as a uniform course for the Junior and Senior Schools, so Canon Howard will write on the subject of the LIFE OF OUR LORD. From far and near testimonies have come regarding the value of Canon Howard's work. One reader isolated in the West takes them as the basis of Sunday meditation, another in a crowded city in the East complained of the non-delivery of her paper because she lost the treatment of the Lesson. It is encouraging to Canon Howard and ourselves that the journal is more and more winning a place in the home life of our readers.

The Christian Year

Reading the Bible

(SECOND SUNDAY IN ADVENT)

THE Christian year puts emphasis upon all the important teachings of the Bible, and of the Church; not omitting the Bible itself as a whole. The Second Sunday in Advent has been Bible Sunday in the Church since 1549, when a high sense of thanksgiving was everywhere felt for the great privilege of having the Bible as a permissible book, in a language understood of the people. It is generally believed that popular interest in the Bible has waned in recent years. In a sense this is true. The Bible is not read by the people in the only way it should be read—as a devotional book. There is interest in the Bible but it is rather critical or controversial in its nature. When used or studied in this way it gives rise to sectarian division, and encourages a captious spirit. The fact that the Bible is not read, in the way it appears to us it once was, is not due to lack of religious interest, but is due, at least in part, to an intellectual shallowness which is observable as well in regard to other literature. The mentality of to-day lacks the intensity and appreciation of half a century ago. It is not lacking in seriousness, but it is seriousness of a more morbid kind, which prefers the excitements of spiritualism to the real milk of the Word.

INFALLIBILITY.

There is not felt to be the urgency upon people to read the Bible, as essential to their salvation, as there was, when, for infallibility, it replaced the living voice of authority in the Church. It is not now thought of as infallible in every part and portion of it, though it contains and sets forth final and infallible truth for the guidance of the Church and for the lives of Christian men. Inasmuch as the Holy Ghost moved powerfully in the hearts of those who were responsible for the writing and preservation of the sacred record, the mind of the reader is brought into contact with the form in which the Holy Ghost found expression, under human conditions, for the revelation of Divine truth; but unless the mind of the reader is in contact with the living spirit it is doubtful if the revelation can mean much to him. It is strongly felt that what religion requires is a living faith in a living Christ, finding inspiration in vital communion with a living Church, and securing expression in righteous and holy living. Love for the Holy Scriptures would inevitably follow as one of the channels through which a holy affection would take form, and the written word would, indeed, become food for mind and heart.

THE WORD ITSELF.

The Scripture claims the Church's prayer in Advent, chiefly because of the everlasting hope to which this season directs attention. The written word is the unchanging form in which is forever enshrined the unseen *Word of Truth*. The word of God is the setting forth of the mind and will of God, which both in the history and teaching of the Bible is fully and finally revealed. Changes and emendations of text which the process of transmission naturally elicited, have not in any serious matter altered the meaning of revelation; nor has the advance of science, in the slightest degree, lessened the value of the Bible as a setting forth

(Continued on page 763.)

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REET EAST

The Parable of the King's Gift to His Sons and the Use They Made of It

Especially indited for such as read and mark but fail to learn and digest

ONCE there was a King who was wise and kind beyond all others, wherefore he gave to his sons a gift that was priceless. Now the gift was this—a casket wonderfully wrought and of great worth, so wonderfully wrought indeed, and of such fine workmanship that certain of his sons (of whom there were many) could not bring themselves to search for the treasure which it held, through their being spell-bound by the beauty of the casket itself. For the bottom or base of it was of many pieces (and each piece engraved with many figures and scenes of old time) which a wise collector of such things had brought together with so great a care that you could hardly tell where the one ended and the next began.

But the four sides were more marvellous still, each one the work of a master-craftsman, and each, as would appear, treating with consummate skill one common subject.

Now one was shorter than the others, and one so bore the marks of its maker's mind that, save for some few details, an inexperienced eye would have failed to detect that it had much in common with its fellows.

It was a marvel to remark how all these were so cunningly joined to the base as to make, as would appear, but one piece with it.

Now the central figure of each carven side was a man.

What has been said of the bottom and sides was true also of the lid. For this also was the work of several craftsmen, yet not so many as the base. Nor were there so many pieces to it.

The whole was painted (not as modern craftsmen enhance their carving) in warm, bright colours. But of pigments, he who wrought the strip close by the hinges used the brightest. Yet the sides were the best of all.

So the King's sons (of whom there were very many, and some good, and some—indifferent) looked in wonder (more or less) on their father's gift. Some indeed, as we have said, were satisfied with gazing, but others, while secretly they marvelled, were critical to a degree. Not a few there were, who would pluck to pieces the skill of the craftsmen and plume themselves that they would have wrought it better, which certain of them were fain to do by adding a touch here and there, and altering a little of what had been fashioned, so as to bring some feature into greater prominence and leave others in a deeper shade.

Now to the casket there was a Key which the King had also bequeathed to his sons, only in such wise that while they could not handle it yet could they have it for the asking. Thus while some gazed on the gift and then, perchance, went on their way bravely upholding its merits or decrying its faults, others there were who took the Key and opened the casket. And these were wise.

For within lay the choicer gift, which, when a man beheld it, he was filled with joy and spurred on to great endeavour. And so it was that he who looked on it could speak of naught else to his neighbour, and then would marvel that his fellow heeded him not nor showed the slightest interest.

For within was a girdle of magic power and such brilliancy that rays darting out from it had potency to dispel the darkness of the blackest night. Of the purest gold it was, and all bedight with seven jewels which seemed now to melt into three and now to separate to their former number. And these, it was said, could banish every ill. In fact they did so whenever any who were stricken came to touch them.

Now their power lay not within themselves, but in one other which was set in the midst of

A Girl Student's Week of Prayer

by E. M. KNOX, Principal of Havergal College

Author of "Bible Lessons on Genesis, Exodus, the Acts of the Apostles," "The Girl of the New Day."

With an Introduction by N. W. HOYLES, Esq., K.C., LL.D., Principal of the Law School, Toronto

INTRODUCTION.

Carlyle once wrote to a friend: "Prayer is and remains the native and deepest impulse of the soul of man."

Yet, in these latter times, it has been said, "all the characteristic enthusiasms of our day cluster around work."

Family Prayers are seldom used, even it is to be feared in professedly Christian homes, and, as a necessary result, the habit of private prayer must suffer.

I welcome therefore this little booklet, compiled by my friend, Miss Knox, as a means under the Holy Spirit of God, of reviving the spirit and practice of private prayer.

Intended primarily for the use of students, I am convinced that very many older persons will find it helpful. Simple and practical in style, deeply devotional, and true in its spirit to the teaching of God's Holy Word, I heartily commend it to young and old.

N.W.H.

FOREWORD.

The following Prayers (with thoughts and phrases interwoven from varying sources), have been written in view of the difficulties of to-day and with a special longing after reality. We are realizing better than ever that if we would pray effectively we must think effectively, and that Prayer is *not* a magic charm, *not* a mere grasping after the good things of life, not a shirking of the ill, but something far grander, far nobler.

What then is Prayer? True Prayer is a "practice of the presence of God," such as that of the greatest of our Scotch forefathers in the Maritime Provinces, of whom it is recorded that "they saw and felt God everywhere." But prayer goes deeper, and may be defined as a deliberate opening of the life to God, a determined seeking to be ruled and swayed down to the minutest detail by a power infinitely stronger, infinitely purer than our own. It is entering into the presence chamber of an Almighty Father and Friend; it is clasping the Hand which leads us across the troublous waters of life to the harbour "where no storm can come, where the green swell is in the haven dumb, and out of the swing of the sea."

Prayer may be unwritten or written. Unwritten Prayer lies first in a personal confession of sin, a daily standing at the foot of the Cross till, like Christian, the burden rolls away and we see it no more. But true Prayer goes further. It is a song of praise when the soul, set free from the consciousness of sin, is at wing on its flight to God. Then further still, it is placing the day's anxiety, the day's opportunity for self and for others in the hand of an all-wise Counsellor and Friend.

Written Prayer can never take the place of unwritten, that is to say, spontaneous prayer, but it can and does serve its own end by putting into words what we all feel and need but cannot at the moment readily express.

But all Prayer, written or unwritten, finds its completion in the spirit of the Lord's Prayer, the prayer which breathes a foretaste of the length, breadth, depth and height of the love of Christ, the "Our Father," the first prayer lisped at our mother's knee, the "Our Father," the last prayer which instinctively lingers on our dying lips as we pass into the immediate presence of God.

E.M.K.

them, a Pearl, the like of which, for perfection and beauty, was nowhere to be found. And this was made the clasp which any who touched could unloose the girdle to bind it on him, and so be

These prayers have been written, some using the singular and the plural personal pronoun. This variety will suggest their ready adaptability for either personal or family worship.

SUNDAY MORNING.

LORD JESUS, our Sun and Shield, at the beginning of this Holy Day of rest and gladness, we come for strength and light. Send out Thy light and Thy truth. Let Thy power rest upon all Ministers, Missionaries, Sunday School Teachers and all others who are speaking and working for Thee this day. Be with us all at home and in Thy House, in the reading of Thy Word and in receiving the tokens of Thy love. Let the consciousness of Thy presence stay our restlessness and turn our anxious thoughts to Thee. In place of living in one idle day-dream after another, grant to us each a vision of our life as it lies open before Thee. Speak, Lord, for Thy servants hear. Lord Jesus, make Thyself to us this day a living reality, for in Thy light only we see light. Amen.

I WILL arise and go to Thee, my Father, and confess that I have sinned against Heaven and before Thee. Loose me, I beseech Thee, from the chain and from the power of sin. Lord God, I am only a beginner in Thy School, reveal Thy truth to me day by day. Incline me to give quiet time to the reading of Thy Word and to prayer, and help me to put into practice whatever I learn. Grant that I may follow closely in the footsteps of my Master, lest I miss a chance of service and pass by some to whom I might have been sent on an errand by Thee. If any are weak give me strength to help them; if any blind, give me light to guide them unto Thee. Through Jesus Christ my Lord. Amen.

SUNDAY EVENING.

HOLY FATHER, in the quiet of this evening when all the world over men and women are thinking of Thee, let Thy calm descend upon us, we pray Thee. Be with all at home and far away who are praying for us and for whom we would now pray. Keep us near Thee throughout the coming week, as Thou hast kept us to-day. Be beside us at each turn of the road. Let Thy healing touch rest upon any who are in sorrow, sickness or suffering. Through Jesus Christ our Lord. Amen.

MOST GRACIOUS FATHER, I thank Thee for the message of love which Thou hast sent me this day, and for the pardon which Thou hast promised to all who truly turn to Thee. Thou hast been with me in Thy House and at home. Lift my thoughts to the time when I shall be eternally with Thee in the home which Thou art preparing for me. I cannot fathom this Thy wondrous tenderness and love in calling me, but I can believe Thy promise, and I know that Thou art my Father and my Friend. I long to glorify Thee and to finish the work which Thou hast given me to do. Into Thy hands I commit my spirit this night. Keep me, oh keep me, King of kings, beneath Thine own almighty wings. Through Jesus Christ our Lord. Amen.

(To be Continued.)

healed from all his maladies and gain new life. Yet many of the King's sons esteemed it not. For the Pearl was Christ and the girdle was His Kingdom.

The Anglican Church and the Bible Society

Rev. R. H. A. HASLAM, M.A., Toronto

"IS NOT THY WORD AS A FIRE?"

THE Invocation prefacing the Collect for the Second Sunday in Advent reflects something of the glow of love and appreciation in the heart of the worshipper for the "Blessed Lord, Who has caused all Holy Scriptures to be written for his learning." The opening up of the Word itself, in which are revealed the boundlessness of His love and His gracious provision for man's redemption, causes the "heart to burn within as He speaks to us by the way." But not only does the Lord of the Word and the Word of the Lord produce those results which are so akin to fire, but the chief instrument for the making known to the world the Holy Scriptures—that greatest of all Christian organizations, the Bible Society—has within it those potentialities which produce fire-like results.

The study of the bare historic facts of the founding of the Society, which sets itself the task of supplying the Word of God to every man in every land in his own tongue, and of the glorious achievements of the Society, kindle an unquenchable enthusiasm in the hearts of those who know the facts. During the one hundred and fifteen years of its existence over three hundred million copies of the Scriptures have been circulated in all lands. Yearly, in five hundred and seventeen languages, the Word is bearing the message of His salvation to nearly ten million men who otherwise would not hear His voice. Through their finger-tips the blind are taking in the Story by means of raised type in thirty-five languages, and in our own land in forty languages. Diglot versions convey the message in both the mother tongue of the immigrant, and also in English, both arranged in parallel columns.

The imagination is fired as one reads the story of translations of the Word into languages unwritten, without grammar, and frequently lacking, both in vocabulary and in conception, adequately to represent the message. The experiences of the pioneers who do the work of translation in their search for words are hardly beaten in the pages of romance and fiction.

A glow of confidence in the Society is engendered as one hears of its supporters, in succession to the founders, still sending forth the Word, "without note or comment," believing that its moral and spiritual truths "are self-attesting to minds able to realize them; and that they no more need supplementary corroboration than does the ultimate testimony of the senses of a sane person."

Faith's embers are quickened as one reads the experiences of the Society's colporteurs, over one thousand of whom in foreign lands, in dangers often and persecutions sore, face every obstacle as they sell the Word and bear witness to its illuminating, penetrating and transmuting power. Seeing what the Bible is doing in other lands in other lives blows into a living flame our own faith.

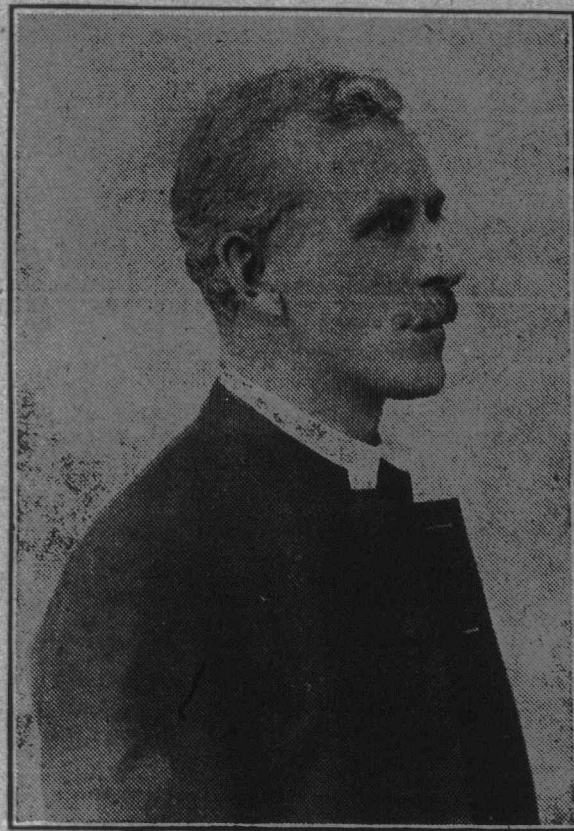
Churchmen may ask, What is all this to us? Has it any bearing on our work? What say those at the outposts in our mission fields? The famous dictum of Bishop Steeve, of the Universities Mission to Central Africa, described by *The Times* as "one of the Bible Society's heroes," who consecrated the best years of his life in producing the Swahili version of the Scriptures, is worth repeating. "Our work must all be unsound without a vernacular Bible; and the Bible Society has made this possible to us." Early in 1919 Bishop King, late of Madagascar, the newly appointed secretary of the S.P.G., wrote: "I have worked long enough abroad to know the value of the vernacular Bibles or New Testaments. I do not know what a Mission would do if your Society did not help it. It is an enormous gain to the teaching of Christianity in any country that the best-printed book should be that which contains God's Holy Word." The S.P.G. draws about eighty versions in languages used by their mis-

sionaries from the Bible Society, either free or at a mere nominal cost.

The Bishop of Madras, the most prominent leader in India's Mass Movement work, says: "It would simply be impossible for the work of the Church to be carried on abroad without this Society's help."

Over ten years ago the Church Missionary Society was drawing from the Bible Society Scriptures in well over a hundred languages, and at the present time that list has been greatly enlarged, for during this century one hundred and forty new editions have been issued, and many of these the C.M.S. are using for their work. Altogether, in Anglican mission fields the Society supplies 180 of the 190 versions used.

Not less important is the testimony of the Church's leaders at home.



REV. R. H. A. HASLAM, M.A.,
Agency Secretary, Upper Canada Bible Society.

The Archbishop of Canterbury has said: "In supporting the work of the Bible Society we are furthering the purpose of our Divine Lord when He caused the Holy Word to be written, which it is the purpose of the Bible Society to spread through the whole world."

The Archbishop of York says: "No one who knows anything of the value of the Bible Society and the cause of the Christian faith and Christian truth, especially in foreign lands, where, but for its agency, it would have been impossible for the Church to have been able to present the Word of God to the people in their own languages, can hesitate to commend it to the support of all who value the Holy Scriptures."

The Bishop of Liverpool writes: "If, owing to some great disaster, the British and Foreign Bible Society were blotted out of existence, it is no exaggeration to say that the missionary work of English Christianity would be utterly paralyzed, if not destroyed."

The Central Board of Missions, of which the Archbishop of Canterbury is the President, has estimated as the budget requirement for this current year for the Bible Society from the Church of England the sum of over £100,000. In the official statement of 1915 the committee wrote: "It (the Bible Society) endeavours to relieve the Missionary Societies of all official responsibility for the production and distribution of Scriptures. The Society was never more needed than to-day, and the committee appeal confidently for in-

creased support to enable them to fulfil the Society's world-wide mission."

These facts speak for themselves. It is estimated that the Bible Society spends on translation, publication and distribution a sum equivalent to about ten per cent. of the Church's missionary outlay. A moment's consideration will ensure that the need of the Society is met in order that in every land in every man's heart that Word may come with its illuminating, cleansing, transmuting power, even as God's own fire.

The appointment of the Rev. R. H. A. Haslam, M.A., to the staff of the Upper Canada Bible Society is of more than passing interest. Succeeding to the agency secretaryship on the death of the Rev. T. Beverley Smith, who proved to be such an acceptable and energetic worker, Mr. Haslam brings to his new undertaking the ripe experience gained by many years of service in the mission field of the Church in India. He has not only a wide acquaintance with missionary work, but in particular a personal acquaintance with, and experience of, the vital relation sustained by the Society to all aggressive missionary enterprise; and these must prove a valuable factor, as he advocates before the Christians at home, in the interests of the Church itself, the duty of supporting the Bible Society.

For the last sixteen years Mr. Haslam has been working in the Kangra field, and has lately taken up this new work at home on account of the continued poor health of Mrs. Haslam. All our readers will remember the service, self-forgetful to the point of exhaustion, which Mrs. Haslam rendered in her medical work in India.

Not only in direct evangelistic work did Mr. Haslam's work tell, but also in indirect influence on the native life about him. In Canada the work of both Mr. Haslam and Mrs. Haslam is remembered from their furloughs. The spectacle of a young man, some nineteen years ago, going up and down the country to raise money to send himself to the mission work had its effect, and the last furlough, in 1917, was spent in interpreting the new India to Canadians.

FORWARD!

[My left arm being broken, and being, therefore, unable to do active work, I asked myself the question, "What can I do?" The answer came, "Write." The following verses on the Forward Movement are the result.—C. B. J.]

Forward! A light is shining in the skies,
The morning star has risen. Shall not we,
We who have slept too long, at last arise
And gird us with the Christian's panoply?
The helmet of Salvation ours to wear,
The shield of Faith to guard each warrior's
breast;
No sound of battle, but the voice of prayer;
Reveille only at our Lord's behest.
Loyalty, courage, faith, when His command
Bids us advance, but never to retreat;
Sword of the Spirit in unyielding hand,
Peace of the Gospel covering our feet.
Leaning on Christ, His strength can make us
strong;
His cross before us, onward we may press,
With Love our rearguard, "Forward!" be our
song,
Wearing the breastplate of His Righteousness.
To help the helpless and to dry the tears
Of those who mourn in grief and bitterness;
To feed the hungry and allay the fears
Of earth's faint-hearted, souls to cheer and
bless.
Be this our work: To stretch forth holy hands,
To rescue waverers on the brink of sin,
To spread the Gospel's light in heathen lands—
Thus, with God's help, the world for Christ to
win.

CHARLOTTE BEAUMONT JARVIS.

What are the best days in memory? Those
in which we met a companion who was truly
such.—Emerson.

The Flow of the Tide

AN earnest appeal for Christian unity is issued by the Student Christian Movement of Great Britain and Ireland. Headed "A Call to Battle," the manifesto declares:—

"The foundations of society are wrong, because the relations between man and man are wrong. We have failed to be Christians. Jesus told us to love one another, but, as a plain matter of fact, we do not love one another. If we did, war would be at once condemned, and certain social conditions would not be tolerated.

"We are convinced that if men practise looking at society with the eyes of Jesus, they must make great changes in its structure. Would He tolerate the system under which our fellows live and work—a system which robs so many of their birth-right of joy and freedom? We must study and think out these problems, and at any cost act on what we believe to be right.

"We are finding that obedience to Jesus Christ gives the power to live a life which is brimful of reality, purpose and hope. Nothing less can satisfy us now. We know that the spiritual power of Jesus Christ in us is greater than the power of evil, and, therefore, we believe that the Kingdom of God is coming in our world. We stand with Him and with all who serve Him down the centuries in the battle for His Kingdom.

"We have found in working with students of other nations and races a unity in Christ which overcomes prejudice and enriches the common life. Before God and in Christ we are all one. We are convinced that this unity is the only sure hope of peace and of the true development of nations. Now is the time to do all in our power to create a public opinion that shall constrain statesmen to act on this belief.

"We feel that the divisions of the Church in our country are no longer tolerable, because they obscure that unity in Christ which we know to be more real than our differences. We ask for instant and courageous action. We want to serve a Church which stands as one in fearless love of truth.

"The issue before us is a straight fight with the power of evil. Only in and through human lives can the power of God become effective. We are called to face sacrifice, apparent failure, and distress of body and soul for the joy of the triumph of Jesus Christ in the lives of our fellow-men and women.

"We ask you to search out the truth, and in obedience to it to take your side in the battle."

The appeal is signed by the committee and secretaries of the Movement, representing students of all the chief universities in the United Kingdom.

The Archbishop of Canterbury thinks that the question of the exchange of pulpits between Anglican and Free Church ministers should be held in abeyance until the Lambeth Conference next summer, when the whole question of the relation to non-Episcopal Communions will be discussed. But the Bishop of Norwich, in the name of himself and his brother Bishops of Durham, St. Albans, Manchester, Carlisle, Ripon, Sodor and Man, Bristol, Hereford, and Worcester, has written to the Primate, urging that each of them in his own diocese should be free now to foster closer co-operation with Free Churchmen on the lines carefully laid down by the Bishop of Norwich in his proposal for pulpit interchange. The Archbishop of Canterbury, however, sticks to his position, and believes that "it will be helpful to the wise furtherance of the larger unity which we all have at heart" to do nothing of the kind until after the Lambeth Conference. Free Churchmen, he thinks, will understand, and will not suppose that there is "any thought of postponing indefinitely the settlement of the practical question at issue."

"I find it a big enough job to have to preach in the pulpits of my own denomination, and I am not excited about preaching elsewhere—I think I have got enough to do," said Dr. Russell Wakefield, Bishop of Birmingham, in an address at Kingsway Hall recently. At the same time the Bishop made it clear that he had no objection to pulpit exchange between Anglicans and Non-

THOUGHT EXCHANGE

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

DURING the last fifty years, through the scientific study of mental experiences, there has been established beyond doubt the possibility of thought exchange between mind and mind without the intervention of any audible word or visible sign.

Provided the proper conditions are fulfilled, it seems to make little difference whether the two minds are in the same place or thousands of miles apart. In wireless telegraphy the transmitter and the receiver may be thousands of miles apart, and yet, if the two are properly attuned, one to the other, the electric waves given forth by the one, after passing through the invisible ether, are received by the other, and so the message is conveyed. Without confusing the material and the spiritual or pressing the analogy too far, thought passes from one mind to another mind apparently through rhythmic mental waves, the essential condition being that the one mind must be in harmony with the other mind in rhythmic attention, in moral purpose and in spiritual life. It is not separation in distance, but separation in disharmony, which is the great barrier in the way of thought exchange between mind and mind.

A Christian woman in Canada was thinking earnestly and prayerfully of her sister, a Christian woman in England, when she received in her mind this message from her: "Mary, Mary, take care of my children when I am gone." This message was written down at the time, with the exact hour recorded. It was also mentioned to all the members of the household. When, a few weeks later, a letter arrived from England, it conveyed the news that her sister had died at exactly the hour recorded, allowing for the difference in time, and that she had said aloud the identical words regarding her children. In this case separation in distance was no barrier, because there was harmony of soul, with rhythmic attention.

During the war there were many soldiers who wrote to loved ones in Canada, saying that they could feel in France when they were being prayed for at home.

While this theory of harmony of soul with rhythmic attention throws helpful light upon the subject, it does not go far enough to explain many mental and spiritual experiences, and so it is becoming more clearly recognized that the mind of the individual does not exist alone as an independent unit, but is vitally related to other minds. Consciously or unconsciously, thoughts are being incessantly exchanged between minds. We use no figure of speech when we speak of the mind of the community, the mind of the nation, the mind of mankind. The communal mind is a living reality. How else can we explain the sympathetic radiation of a feeling through a vast concourse of people? How else can we explain a whole nation upon some great emergency rising up as one man? How else can we explain what has suddenly become the ruling thought of one people becoming at the same instant the ruling thought of another people separated by land and sea? How else can we explain mental epidemics which sweep around the world with marvellous rapidity?

conformists, and had never interfered with it in his own diocese, though he did not lay a great deal of stress upon it. He did, however, look forward to the time when all the baptized, say, once a year, or on some great occasion, might acknowledge their unity at one place at the Table of the Lord. To him it was far more important to get to that point than that they should preach in each others' pulpits.

The Bishop of London explained in St. Paul's crypt recently the result of two years' informal and unofficial conference with a few Wesleyans. The scheme provides that after January, 1921, there shall be no ordination in either Church not considered valid by the other. A Bishop will be with the "presbyters" at the laying on of hands,

Individual minds have not only a connecting link with other individual minds, but all are related to the Universal Mind. Our minds are fragments of the Mind of God, not broken or isolated fragments, but parts in conjunction with the Great Central Mind, and rhythmic mental waves are, as it were, the living nerves of this connection. These nerves may be deadened by the discord of sin. Hence the importance of our minds being brought into harmony with the Mind of God if there is to be efficient thought exchange not only between the Divine Mind and our minds, but also between our minds and other human minds. While we speak of minds, we must remember the relationship is between persons, so there must be harmony of feeling and purpose as well as thought. It is this harmony in mutual regard, in moral purpose and in spiritual desire which constitutes the vital bond of all society.

The fact that the two women, who have been mentioned as an example, were not only bound together in human love, but also in spiritual communion with God, goes far to explain the successful thought transference.

The Kingdom of the Spiritual, as Christ Himself taught us, is not far distant, but very near. It is not separation in distance, but separation in disharmony which creates the barrier between soul and soul. This is true whether the spirit of the soul be incarnate or discarnate. In the case of beloved friends who have laid aside the outer garment of the flesh and have passed within the veil, if both their minds and our minds are in perfect harmony with the Mind of God the possibility of thought exchange between us becomes a reasonable probability, and with the spiritually susceptible rises to an experienced certainty, not through any medium but through direct fellowship. "We, being many, are one Body in Christ."

The words of the ancient Christian creed are in full accord with modern psychological thought, "I believe in the communion of saints."

Without the possibility of thought transference there can be no revelation given by God to man, and, consequently, no Bible. Without the possibility of thought exchange there can be no efficacy in prayer, for the mere muttering of words of prayer can have no effect upon a thoughtful God. As Shakespeare says, "Words without thought never to heaven go," whereas, when our mind is brought into sympathetic harmony with the Mind of God, our thoughts, expressed in words of prayer, are transferred to Him and at once are answered by the exchange of His thoughts—thoughts of Divine wisdom to guide us in our perplexity, thoughts of spiritual inspiration to strengthen us in our weakness.

Both the possibility of God speaking to us through His written Word and His indwelling Spirit, and also the possibility of our speaking to God through earnest prayer and quiet meditation, become to us an intense reality when we believe firmly in the possibility of thought exchange between mind and mind.

and at the end of forty years there will be no Wesleyan minister not ordained by an Anglican Bishop. Twelve "presbyters" are to be consecrated at once in order to get Wesleyan ministers episcopally ordained. To obtain the benefit of union the Bishop thinks his Church should regard the "unordained Wesleyan ministers" as prophets and let them preach in her pulpits. The scheme has not yet been submitted to any responsible body, either of the Anglican or the Wesleyan Church.

He ought not pretend to friendship's name
Who reckons not himself and friend the same.
—Tuke.

From Week to Week

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

A FEW weeks ago "Spectator" promised to discuss the tendency in this country to sectional government and the rule of special interests. No doubt we have had that kind of rule in the past, but it was carefully concealed under the name of patriotism and delicately wrapped in the ample folds of the nation's flag. More recently the outward enclosures have been omitted and various interests have advocated their cause in a more straightforward and unabashed manner. The writer feels that it is hardly necessary to dwell upon the subject just now, because newspapers and public men alike have taken the matter up, apparently with effect, and he particularly dislikes re-threshing straw. Two utterances of the present Premier of Ontario seem to indicate a sound outlook. First he declined to advocate investment in the Victory Loan on the ground of patriotism. He didn't propose to cheapen the sanctity of that rich and delicate virtue by mingling it with transparent business advantage. The business appeal was to him sufficient, and to venerate it with lofty sentiments of self-sacrifice for our country's sake would rob patriotism of its moving power when it was really needed to stir the nation. It is to be hoped that Mr. Drury's attitude will not be overlooked by men who drag patriotism by the ears into everything they touch. It may possibly be of interest to Mr. Drury to know that "Spectator" on similar grounds quite frankly refused to advocate the subject as a spiritual obligation. The new Premier seems to have some very sound opinions on public education that include a consideration of the personality of the boy and girl in school. The Government over which he presides is untrammelled by traditions and if he can cut through the tangled meshes of a network of "specialists' fads, to a plain system that draws forth the observing, reasoning, analysing, synthetic capacities of youth, he will deserve much from present and future citizens. If he can raise the spirit of teachers and scholars to rejoice in exertion, to face difficulties and overcome them with pride and satisfaction, rather than to waste time in trying to step around them, he will rank as a benefactor and an educationist indeed.

It is a thousand pities that the United States has not seen fit to ratify the Peace Treaty and League of Nations. From the point of view of national self-interest it may be assumed that that covenant is not wholly satisfactory to a single signatory. Just why the statesmen of the American Republic should not be willing to make its contribution of national sacrifice for the well-being of the world is difficult to understand. Many tell us that the fundamental motive for this attitude is displeasure at the autocratic methods of their President. Others say that the motive lies in the hope of party success at forthcoming elections. It is extremely difficult to believe that such considerations could possibly account for action that has such an important bearing on the whole wide world. Fifty or sixty thousand American lives were sacrificed to assist in bringing a great war to an end. Is it possible that no tradition, no sentiment, however doubtful in wisdom, no commercial sacrifice no matter how transitory, can be forsaken to produce conditions that will make war impossible or almost impossible? The blood that was shed, was shed in a conflict in which the United States had no hand in provoking nor any opportunity to obviate. It arose out of conditions that Americans quite honestly thought were none of their affairs, and yet they had to fight on foreign fields or succumb to a foreign tyrant. By standing aloof, with three thousand miles of ocean between, they may avoid little European wars, but if another great war comes in the course of time, they will have to fight again, in a war that they may not have provoked but which they shall not be in a position to prevent. The spirit of aloofness and self-sufficiency may become the spirit of entanglement and dependence because they cannot exert their influence at the right moment. At this distance it would seem that there is neither wisdom nor glory in being dragged unwillingly into a conflict to save herself, when as a member of a League of Nations and a party to a treaty of peace, America may contribute her full share to save the whole world, herself included, from the calamity of war.

It will be most unfortunate for the world if the United States persists in a policy of isolation.

It is quite evident that the world's safety and progress largely depend upon the co-operation of the two great English-speaking nations. It will be a tremendous burden laid upon the back of Britain to uphold the Anglo-American ideals alone in a world League. The British on many occasions have been forced to take positions and uphold international arrangements that were far from agreeable to her, but it appeared to be either that or destruction. With America beside her there would be no necessity for such compromises. France will feel deserted without the comradeship of a sister republic of magnificent power. The world at large will be an infinite loser. It is to be devoutly hoped that even yet second thoughts may change the face of affairs, and those nations that fought so splendidly together in war will stand by each other in the equally important days of peace.

It is to be hoped that the discussion that is likely to be opened on the subject of the interpretation of the Creed will be conducted in the spirit of wise men, earnest men seeking to remove difficulties that lie in their own path and in the path of others that are searching out the truth. Honourable men do not lightly challenge the form of an ancient symbol. If they chafe under the form, while spiritually nourished by the content, must we say to them: "Seek that communion that gives you the liberty you desire. You are betraying the mother that begot you if you remain in her household and question for a moment the wisdom of any of her formularies"? On the other hand let those who feel they have found emancipation in perfect fidelity to the Church to which they owe their allegiance remember that all men have not the same difficulties. A statement that may be extremely difficult to one may be quite comforting to another. St. Thomas was the skeptic of the Apostles but his was a teachable skepticism. The Great Teacher didn't refuse to discuss the subject in dispute and apparently the result was quite satisfactory to all concerned. There is an intuition apparently that transcends reason and it is just possible that the form of truth that irritates one may help and steady another. Men who have reached maturity of thought know very well that questions that worried them greatly in youth have no terrors for them in later life. Not infrequently a usual or an unusual experience gives us an entirely new point of view. What "Spectator" pleads for in his readers is faith in the good faith of honourable men who differ. He would like to stimulate that atmosphere within the Church that encourages men of learning to think aloud, quite frankly. We shall gain immensely thereby. If a majority penalizes a minority or a minority scoffs at a majority men will withhold their opinions and we shall be the poorer thereby. If the Bishop and the Montreal clergy who differ with him, as well as those that join on either side, are made to feel that what is in their inner minds is just what is desired and that these revelations of themselves will be the very best contribution that can be made to a difficult subject, we shall take an important step forward. "Spectator" knows intimately the parties referred to and he knows further that what they have to say cannot be lightly put aside. He knows their honour, their zeal, their fearlessness, their consuming love of the Church and their power of utterance. Let us impute no motive but the highest, read no interpretation into what is said but what is suggested by fidelity, and impose no penalty but the withholding of assent when not convinced.

"Spectator."

THE CHRISTIAN YEAR.

(Continued from page 759.)

of God's plan of salvation. "These are they which testify of me." The Church of Christ is bound by the Bible, as is set forth in the sixth article of religion, so that her teaching must conform thereto; but she is also impelled and empowered by the living spirit of Him who said, "Lo, I am with you alway, even unto the end of the world."

It is not flesh and blood, but the heart, that makes brothers.—Schiller.

If I were sure God would pardon me, and men would not know my sin, yet I should be ashamed to sin, because of its essential baseness.—Plato.

The Bible Lesson

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

Second Sunday in Advent, December 7th, 1919.

Subject: The Birth of Jesus Foretold, St. Luke 1: 26-38, 46-56.

1. The Annunciation.—This is the passage (vs. 26-38) appointed in our Prayer Book as the Gospel for the Festival of the Annunciation. It is a very direct and simple statement of the great mystery of the Incarnation. It was, without doubt, the statement accepted by the early church as the Divine explanation of that event. It still stands in the New Testament as the record of it by the inspired author St. Luke, who must have received it from the Virgin Mary herself. It is stated also with equal clearness in the oldest creed of Christendom, "He was conceived by the Holy Ghost, Born of the Virgin Mary." There are three natural divisions of this passage.

(1) The Salutation (26-29).—"Hail! thou that art highly graced" or "favoured," which refers to the high privilege of being chosen of God to be the mother of our Lord. "Blessed art thou," refers to her reception of this message in faith on the principle laid down in our Lord's teaching, "Blessed are they that hear the word of God and keep it."

(2) The Message (30-35) concerned, first, the birth of Jesus, in His essential nature "the Son of the Highest," and in the humanity which He assumed, the Son of David. It also stated that His Kingdom shall endure forever. The message next stated that this birth should be by the overshadowing power of the Holy Ghost and that Jesus thus divinely born was the Son of God.

(3) The Acceptance (38).—Mary's reception of the announcement of the Angel was of singularly calm and humble faith. All thought of self was lost in her consciousness of God.

2. The Magnificat (46-55).—The first chapter of St. Luke's Gospel is remarkable for preserving a record of two inspired hymns, the *Magnificat* and the *Benedictus*, which have been used for more than a thousand years in the public services of the Church. When we sing the *Magnificat* do we always remember the source from which it comes? It is a great poem of thanksgiving and breathes the gentle and exalted spirit of the "handmaid of the Lord" by whom it was uttered. It is in some respects like the thanksgivings recorded in the Old Testament, especially that of Hannah (I Sam. 2: 1-10). In fact it is almost a mosaic of quotations from the Old Testament. Yet in it there is a spirit of gentleness and sweet humility that was never equalled in any utterance recorded in the Old Testament. As it comes in our Evening Prayer between the first and second lessons it seems to indicate the union of the Old Testament and the New. The promises of the Old were about to be fulfilled when these words were spoken. The days were coming when there would be in the world the "Teacher sent from God" whose teaching about goodness, purity, truth and love were to win the spiritual allegiance of many.

(1) Personal Thanksgiving (vs. 46-48).—Mary expresses the thanksgiving of her own spirit. In her lowliness she had the consciousness of God's favour and grace. It reminds us of that expression of St. Paul's when he says, "Not many wise after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty." Christ brought new ideals into the world in which the world's standards were reversed.

(2) The Mercy of the Mighty (vs. 49-51).—God's mercy finds general expression in these verses. The proud cannot stand against the strength of God's arm, but those who fear Him have experience of His mercy and that mercy is perpetual—from generation to generation.

(3) The Exaltation of the Humble (52).—The mighty of the world shall give place to the humble. God is from time to time putting down the "potentates" of the world and exalting those of low degree. We see it work out in history and recognize it none the less as a work of God.

(4) The Hungry Satisfied (53).—The figure is common in the Scriptures. It finds its true spiritual interpretation in the Beatitudes, "Blessed are they that do hunger and thirst after righteousness for they shall be filled."

(5) The Mercy Promised.—To Abraham and his seed were the promises made. Their great fulfilment is a spiritual fulfilment. In Christ the promises of God are Yea and Amen. God's Israel to-day are those who are God's in Jesus Christ.

THE SYNOD OF KOOTENAY

THE fifteenth regular session of the Synod of the diocese of Kootenay began at Penticton, B.C., on the 12th inst., with a celebration of the Holy Communion in the parish church at which the Bishop was the celebrant, assisted by the Rev. J. A. Cleland. The first session began at 10 a.m. in King's Hall, Penticton. The first business was the election of officers. The Rev. E. P. Laycock, Rector of Vernon, was elected clerical secretary, succeeding the Rev. F. H. Graham, of Nelson. Mr. F. Irvine, of Nelson, was re-elected lay secretary. The Rev. J. R. Gretton and Mr. Robt. Gordon were nominated by the Bishop as a Press Committee. The Bishop then addressed his Charge to the Synod. It was an eloquent and forceful message, covering a wide field and touching upon many grave and serious questions.

The Bishop's Charge.

In his Charge the Bishop of Kootenay, after reference to the future of Penticton, said that the clergy serving in the diocese had, during the war, decreased from 37 to 23. "It is obvious, therefore," he continued, "that during the war we have only been marking time. Yet, thanks to the clergy, the Church has held her ground and no work has been actually given up or abandoned.

"We have held our own, but it has been a very small own to hold, for nothing can be more deplorable than the position of the Anglican Church in this portion of British Columbia. For the most part, we of the clergy have been called upon to minister to a small fraction of the population, who are not sufficiently interested in their religion or their Church to attend its services regularly, still less to give themselves, their time and money for its extension and support. A small handful of faithful Anglicans in each parish endeavours to shoulder the burden which ought to rest upon all. The Church is not a real living force in our midst to-day. Her gospel is not accepted as the one all-important cure for human difficulties, human problems, sufferings and sin. Her doctrines are neither accepted nor rejected. They are simply ignored as of 'little practical value.'

The Bishop made a strong appeal to the delegates to endeavour to seek a remedy for this situation through earnest prayer and work, otherwise the Church would cease to exist in an age intolerant of inefficiency. The standard of materialism should be replaced with one of likeness to Christ.

The Forward Movement.

He touched upon the Anglican Forward Movement, pointing out that while man spent millions of dollars to build railways and other like ventures necessary for material prosperity, he would doubtless also spend just as much for the progress of the spiritual, if convinced that the spiritual view of life was the true one and that the Church had the necessary spiritual power to bring about the desired results. The Anglican Forward Movement would fail, however, unless there was a preliminary and entire awakening on the part of the Church membership to a real belief in God, in His view of life as revealed in Christ, and of God's power to reproduce that Christ-life in man through the power of the Holy Spirit.

A strong reference was made to the necessity of increasing the stipends of the clergy from \$900 with a house, or \$1,000 without a house. Such salaries, less than the lowest class of unskilled labour received, were a standing disgrace upon the Church,

he declared. He approved of the proposal to make increases to \$1,200 and \$1,300, respectively, although he said that according to the rise in the cost of living the stipends should be \$1,800 and \$2,000. He told the Synod that he would decline to send any priest to a parish which failed to provide the increased stipends, and in cases where parishes already possessing priests failed to meet the higher obligations, the priest would be removed.

"For my part, I am fully in favour of the increase," he went on. "I am sick and tired of the hypocrisy of those who tell us that the clergy should not be anxious for dollars and cents, when these same critics spend more on cigars and other luxuries in one day than many of them give to the support of the Church's entire work in a month. The clergy are not anxious for dollars and cents. If they were they would not be in the ministry; but they have a right to a decent living, such as will keep them and their families in a measure of reasonable comfort."

The Bishop informed the Synod that he would not undertake at present to select a See city. He recommended that the Synod urge upon the Provincial Synod the division of the diocese of Kootenay into Kootenay and Okanagan, continuing, for the present, with one Bishop, although with two centres, the one at Nelson and the other at Vernon.

Under the heading of Christian Unity, the Bishop touched upon the great progress which he said had been made in this direction. The B.C. Anglicans and the Presbyterians were officially in touch, "and from small beginnings great results may, and I believe, will follow.

"We are not seeking uniformity," he explained, "but unity in diversity. I honestly believe that God the Holy Spirit is guiding us, and that His special mission in our day is to unite the sundered portions of the body of Christ.

"We must remember," he continued, "that there is a large section, however, of the Anglican community, which views with grave alarm many of the proposals now being made for reunion with non-episcopal communions. We must respect the convictions of our own brethren, even if we cannot share them in full. Union with non-episcopal communions would be dearly purchased at the cost of a split in the Anglican communion itself. We must work slowly. The whole question of Christian unity and union is to come before the Lambeth Conference of Bishops in London next July. Till then our duty is to wait upon the Lord in earnest prayer and possess our souls in patience."

Among the regulations for prayer meetings which he laid down were: That no addresses were to be given, but the meetings must consist of prayer, with, if desired, the reading of the Scriptures and the singing or chanting of hymns and psalms. In Anglican churches all prayers offered must be from a printed form duly submitted to and authorized by the Bishop. As a condition of entering prayer meetings with other churches, there must be no addresses, and prayer must only be offered by those chosen or appointed beforehand. Extended reference was made by the Bishop to the new Anglican Prayer Book, which he commended for use in all parishes.

Referring to the future, he continued: "The end of the war between the Allied powers and those of Central Europe is an event which has called forth our deepest thankfulness to Almighty God. Right has triumphed over Might, and the world had been delivered from the menace

of Prussian despotism. God has been with us, the God of our fathers has again shown Himself a very present help in time of trouble.

"But the world is not at peace, and our rejoicing has been restrained in view of the knowledge that political, social and industrial strife abounds everywhere, and in all lands, and that greater problems than those confronting the Peace Conference are calling loudly for solution. The world has been safe for democracy, but evidence on every side abounds testifying that democracy was not safe for the world. Selfishness rules and guides, whether viewed as individuals or collectively as states. Each individual is seeking his own interests; each group seeking their own interests; classes at enmity with class; labour and capital grapple one with the other in deadly encounter; no sense of responsibility is anywhere found; no consideration for the rights of the community as a whole, nor for the suffering of the innocent and the neutral.

"With bands playing and flags flying, we as a people are marching gaily into a condition that would mean certain revolution in any other race but one of Anglo-Saxon stock. Nor to all outward appearances does there seem to be any force to save us by going to the root of the whole trouble and eradicating selfishness

from its place as a motive power and spring of action. Yet there is such a power, the power of Jesus Christ who taught men to love one another because they are all sons of one Father, even God, and God is love. Nevertheless, the power of Jesus is not evident in our day, either in the Church or in the world. The Church, which is His body, is paralyzed, and not until His healing hand is laid upon it will the fresh vigour, life and power flow forth from Him to it and through it manifest itself to the world. The present position of the Church of Christ is most grave, and there are times when we must ask ourselves if this be a day of judgment when, weighed in the balances, she is found wanting. Yet in the case of her Divine Founder, the day of weakness 'when He delivered His strength into captivity and His glory into the enemy's hands,' may prove the day of victory.

"Faced with the tremendous problems, faced with soldiers' problems, social problems, industrial problems; faced with the age-long problems of social purity and the sanctity of the marriage vow; faced with the problem of a wise and sane regulation of the use of intoxicating beverages; faced with the problems of education and of the stranger within our gates; faced with the unrest of the world, faced with the unrest within her fold;

(Continued on page 771.)

The Honan Diocesan Forward Movement

[The enclosed Programme, "A Forward Movement for our Mission in Honan," has just been forwarded by the Bishop of the diocese. Readers of the *Canadian Churchman* will study this with deep interest. It is most encouraging to have this evidence of the way in which the Anglican Forward Movement is being taken up everywhere throughout the Church.]

CONSCIOUS of the greatness and urgency of the opportunity in Honan at this time, and desirous of linking up this diocese with the Mother Church in Canada in the present Forward Movement campaign, we conclude that it is opportune for us to organize an Anglican Forward Movement in Honan, along the following lines:—

I. Time.

A five-years' campaign beginning Advent, 1919.

II. General Aims.

- (1) To deepen the spiritual life of the Church.
- (2) To stir up increased zeal for personal evangelism.
- (3) To promote practical methods of Bible Study and Bible teaching throughout the Church.
- (4) To enlist every person connected with the Church in some systematic and definite work "For His Sake," and particularly to seek out and prepare native leaders.
- (5) To develop a deeper sense of responsibility towards self-support, and the support of missions in general.

III. Particular Objectives.

- (1) At least 5,000 members at the end of 5 years, one-half of whom shall be women.
- (2) At least 5,000 pupils in our schools.
- (3) An annual income of at least \$5,000 from Christians toward the support of the work.
- (4) Every member to be a Bible reader, either in the Chinese character or in the Phonetic script.
- (5) Every member praying and working for individual souls.

(6) Every member observing the Lord's Day.

(7) Every Christian home observing daily family worship, and grace before meals.

(8) Children of Christians to be carefully nurtured in the Christian Faith; baptism not to be deferred; children to be brought to Sunday School and children's services in the church; no child over eight unable to read; no unmarried daughter of a member to have bound feet; no child of a Christian to be betrothed to a heathen.

IV. Organization.

- (1) A central committee under the leadership of the Bishop, to co-ordinate the efforts, to receive reports, and to forward information and suggestions to the local churches.
- (2) A committee in each local church centre, appointed by the congregation, under the leadership of the Chinese worker in charge.

V. Practical Suggestions.

- (1) A special prayer to be prepared and used daily by every member.
 - (2) In each local church centre a canvass shall be made of every member, man or woman, before November 30th, definitely enlisting: (a) Prayer for the movement individually and in family worship; (b) Bible reading; (c) personal work; (d) particular service; (e) pledges for subscriptions.
 - (3) A weekly checking up of each member by the local church committee shall be made, and a monthly report of the same be sent to the central committee.
 - (4) Complete returns of the canvass mentioned above to be forwarded to the central committee as early as possible, and a new canvass to be made once each year.
 - (5) A definite programme of objectives for the first year's work to be made out for each congregation, and, in the congregation, for each individual. Such a programme for the following year shall be made at each diocesan conference.
- Unanimously adopted by the Honan Missionary Conference, Sept. 26/19.
(Signed) W. C. WHITE, Bishop.

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Correspondence

AN ACKNOWLEDGMENT.

Sir,—I beg to acknowledge with thanks receipt of the following sums in response to my appeal on behalf of the four Mission Churches in the Humboldt district destroyed by storm:—

- Woman Helper, Montreal\$10, Mrs. Lena Greer, Harlem, Ont.... 5, Rev. C. E. Whittaker, White Horse, Yukon 5, Anonymous, Hamilton, Ont. 25, Adam Turner, Saskatoon, Sask. ... 20, \$65

A grant of £70 has been made by C.C.C.S., which is to go towards the rebuilding of St. Mary Magdalene Church, Clair. Emmanuel Church, Quill Lake, has been re-erected and steps are being taken towards restoring the church at Clair. A small sum of a little over \$200 has been secured locally towards the rebuilding of St. Nicholas' Church, Newnam, but much more is needed before the work can be proceeded with. We trust some other generous sympathizers will help these little struggling congregations to replace their modest mission churches.

A. D. Dewdney, Archdeacon, Prince Albert, Sask.

RE "A PROTEST."

Sir,—As editor of one of "a multitude of trifling Church papers" that Canon Shatford and Dr. Symonds appear to find altogether inadequate, may I crave space in which to express my amazement at their reply to the Lord Bishop of Kootenay? But we need not feel broken-hearted, since your columns do not supply them with a "suitable medium." They must have a "magazine of theology" in order to answer the two simple questions contained in the Bishop's timely challenge! When one remembers the plea for more simple statements of the Christian Faith which Modernists urge, he may be pardoned if he has misgivings and disappointment when they clamour for a "magazine of theology" in which to issue their easy restatements. The Canadian Church is under definite obligations to you, sir, for leaving your columns open for an answer to the Bishop of Kootenay's questions. But that is not all. It is not an exposition of "English Modernism" that the Bishop asks for, but an answer to two questions clearly stated. Canon Shatford and Dr. Symonds have not met the issue, and have rather increased the anxiety of many of their friends, who share the confidence in them expressed by the Bishop. Now, sir, the Church has a right to know, the laymen of the Church, whose cause Modernists affect to espouse, have a right to know, whether those whom Canon Shatford and Dr. Symonds defend allow the "absolute authority of the New Testament." There can be no doubt where the Church of which they are ministers stands in the matter. Neither can there be any doubt in the mind of the honest laymen as to what those should do who deny that "absolute authority." The issue, in its last analysis, is comparatively simple. It resolves itself into a matter of frankness—common honesty, if you will. When the Bishop of Hereford was challenged because of his Modernist views he recognized the fairness of the challenge. He quieted some of the apprehension over his election to the episcopate by answering that he recited the Apostles' Creed ex animo. No long thesis is asked from Canon Shatford and Dr. Symonds, but only a frank answer to a straight question. The Bishop of Ely, in his powerful little book, "Belief and Creed," has laid down the lines of every satisfactory answer to such a challenge as the Bishop of Kootenay has issued. It is this: "If we are to be fellow-workers with the Truth, the confession of our mouth must be the same as the belief of our heart." No wonder that there is anxiety and grave suspicion when writers like those cited by Canon Shatford and Dr. Symonds (excepting, of course, Dr. Gore) plead that there may be not only discrepancy, but flat contradiction between these two things. Arthur H. Moore, Editor of "The Montreal Churchman."

THANKSGIVING DAY.

Sir,—I do not know how other laymen feel, but I think that they feel as I do, that the Church does not treat the State in respect of thanksgiving as it should. It seems to me to be a great gain that Parliament, composed of men of all religions and no religion, should recognize that there is a God who rules in heaven over the destinies of man and that man is indebted to Him for the miracle of the harvest. Each church congregation has a Thanksgiving Day of its own, generally not coinciding with that appointed by the State. This certainly does detract from the effectiveness of the State Thanksgiving.

Since the day has been changed from Thursday to Monday, why could not the Churches adopt the eve of the State Thanksgiving Day for their several Harvest Festivals, and thus, as far as possible have the Church and State Thanksgiving agree. Families are united on the State Thanksgiving Day much more than they can possibly be at any other time. This year, above all years, I think, it was a great mistake not to have had a General Thanksgiving.

There is little doubt that in future, Thanksgiving Day will be the Monday nearest to November 11th, Armistice Day, for which day we certainly, with all our differences can agree upon as a suitable time for General Thanksgiving.

I wish that our Bishops would make this a matter for discussion at our annual Synods. As "Thanksgiving" in Canada does not fall on the same day as that in the United States, interest might be added to it by inviting preachers from there to come and stir us up with new ideas. Beverley Jones. Toronto, 14th Nov., 1919.

"THE JESUS OF HISTORY."

Sir,—I notice that in the admirable letter of Mr. Langford in "The Churchman," regarding the "Jewish Viewpoint," he commends very highly "to any seeking to know the truth," a book entitled "The Jesus of History," by Professor T. R. Glover. As your paper is a "National" Church Weekly, may I be permitted to submit a protest to Mr. Langford's commendation of an out-and-out heretical book.

Professor Glover's "Jesus of History" is certainly not the Jesus of the New Testament, or the Jesus of the Catholic Creeds. If the Jews, and for that matter the Gentiles, are to be won for Christ, His claims must be presented on different lines than those of Dr. T. R. Glover's. Dr. Glover's Jesus is not the Word made flesh dwelling amongst us, the Son of Mary, whose life is linked up with the common life of humanity. His "Jesus of History" is simply a good man with whom God dwelt, and his panacea for the ills of humanity is social betterment, civic, state, hygiene, etc. Mr. Glover's Jesus is simply a Nestorian Christ, a wonderful prophet, but no more.

If Mr. Langford expects to convince the Hebrew people of the claims of the blessed Master, he knows, I am sure, that they will not believe in Him because He was a Jew, not even if they understood Him to be a very proud Jew, but because they believe Him to be the Son of God, Who comes, nay, has burst upon this world, strange, human and Divine, Who demands recognition, not because He is a Jew, or a carpenter, or a teacher, but because He is the Lamb of God taking away the sins of the world.

It is high time that we insist that the Christ we worship is no Unitarian prophet, but the Lord Whose glory we behold as of the only begotten of the Father.

I am sure that my friend Mr. Langford believes this, and, therefore, I regret that he commends one of the many new books written in the interests of the Antiochene Christology and calculated to destroy the Catholic and Apostolic faith in Christ as God.

A. E. Bruce.

POOR CHURCH ARCHITECTURE.

Sir,—May I be permitted to raise a plea on behalf of a better understanding by our clergy of the value of correct style and good proportion in the design of new churches. The greatest of all the arts is that of ecclesiastical architecture, and the average church built in Canada is a silent and pathetic witness to the lamentable ignorance of its designers in the rudiments of art. It is, of course, easy to point out and complain about the ugliness of so many of our churches, but such a course avails but little unless a remedy be found which will tend to prevent similar mistakes in the future.

In one of the largest Anglican Theological Colleges a special "Lecturer in Ecclesiastical Art" has recently been appointed, and I would venture to suggest that a similar appointment be made to our colleges in Canada, and the services of a competent architect be employed who will give to the students a course of lectures which should help them to avoid the kind of errors which one sees repeated over and over again in all directions.

From the point of view of true art nothing is more offensive than a wooden building of "Gothic"! The whole reason for the pointed arch disappears when the material used in the building is wood. Only careful education will ever bring about an improvement, and there must be many who hope that something will be done to deliver our land from a further addition to the kind of buildings which now, in so many places, stand as the church.

Vernon, B.C.

E. P. Laycock.

IS IT THE CHURCH'S BUSINESS?

Sir,—A conference of the clergy of the city of Toronto was held not long ago in the Parish House of St. James' Cathedral. The subject of debate was a captivating one: "Is dancing advisable, or permissible? and should the Church have dancing, or how far should it encourage dancing for the enlistment of its young people?" The debate was naturally a lively one, and strong and earnest positions were taken for and against those propositions. Curiously enough, a day or two after, in one of the Toronto daily papers, an announcement was made of a dance and euchar party in the Parish House of one of the leading Anglican churches in Toronto. The local paper said that they sat down to cards from 8 to 9 o'clock, and that the dancing commenced at 9.30, and lasted until 11 o'clock p.m. It was the first time such an event has ever been held within the precincts of the Church, and the reporter says the experience must be put down as an unqualified success.

In the face of such events as this, it is but natural for one to propose the question: What is the duty of the Church in the present hour, and is it the Church's business to encourage and promote card-playing and dancing within its precincts, and as part of its programme to attract the world to the Church, or make the Church attractive to the world.

In the first place, a strong plea is put in on behalf of the returned soldiers, who need, it is said, after the years of privation, pain and sacrifice, the stimulus of pleasure, and the necessity is urged of the Church coming to the viewpoint of the soldier in this matter. It is pleaded also that young people in that stage of life have a natural craving for amusement, and that that which is natural must be satisfied. There is no harm in dancing per se, or in card-playing, per se. It is the duty of the Church to counteract the evil influences of the dance hall, and to control paternally the indulgence of these things which are inevitable on the part of young people of the Church. If they are going to do it, and they will do it, it is argued, it is far better for the Church to undertake the task of supervision, and see to it that the dancing and the card-playing are not of an immoral or dangerous character.

But, on the other hand, there are those, and the writer does not hesitate to place himself among the number, who think as a basic principle of thinking, that it is not the business of the Church to provide amusement for the world, a proposition which we think that none would dispute. But further, that it is not the business of the Church to provide amusement for the Church, when that amusement is of a doubtful, or a possibly deteriorating character. The Church must stand before the world, not only as that sacred mystery, whose members are the members of Christ, and the children of God, who have renounced the pomps and vanity of this wicked world, but also as that Body of Christ whose primary duty is to elevate and

(Continued on page 769.)

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The members of the St. James', Guelph, Men's Social Club, were addressed at their meeting on November 19th by Capt. the Rev. C. H. Buckland, M.P.P.

The laymen of the Church of England, Oshawa, held a banquet on November 20th, arranged by Rev. C. R. de Pencier, Rector. Canon FitzGerald, Kingston, was the special speaker.

The ninetieth anniversary services of St. Philip's Church, Unionville, Ont., were held recently, the Bishop of Toronto being the preacher. St. Philip's Church is now free from encumbrance.

Rev. Canon Davidson, Rector of St. Paul's Church, Regina, was the preacher at the morning service in All Saints' Church, and at the evening service in St. Alban's Church, Winnipeg, on November 16th.

Grace Church, Milton, Ont., was consecrated by the Bishop of Niagara on November 9th. There was a large congregation present. The Rev. Canon Woodcock, Rector of Oakville, preached at the evening service.

To the United Irish societies of Winnipeg, Rev. Canon J. O. Murray gave a farewell address in the convention hall of the Board of Trade Building, November 18th, his subject being "The Irish Question."

Rev. C. G. Hepburn, M.C., was extended a welcome on November 20th in the parish hall of St. Matthias' Church, Montreal, where he was recently appointed as assistant to the Rector. The Dean of Montreal gave a short address welcoming Mr. and Mrs. Hepburn to the city.

Harvest thanksgiving service was held in St. Anne's Church, Toronto, on Tuesday evening, 11th November. The preacher was the Rector, the Rev. L. E. Skey, M.A. The special offertory, for a memorial window to the seventy-seven men who made the great sacrifice, amounted to \$1,000.

A conference of the A.F.M. was held at Christ Church, Woodbridge, Wednesday, 12th inst., Dr. Seager and Mr. R. W. Allin were the speakers, and the Rector, Rev. R. B. Patterson, in the absence of Rural Dean McGonigle, of Newmarket, presided. There was a very good representation from the west side of the deanery present.

About seventy-five clergymen of the Rural Deanery of Toronto gathered at a complimentary dinner given to the Returned Chaplains last Monday night. Rural Dean James was the toastmaster. The Bishop of Toronto spoke on "The Church." Major Baynes-Reed, Major Macnamara, Capt. Dykes, Capt. Headley and Capt. Skey, spoke on behalf of the Chaplains.

The young people of St. Matthew's Church, Winnipeg, on November 17th, entertained the young people of the various Anglican churches at a very interesting gathering. The gathering was addressed by Rev. W. J. Southam, of Holy Trinity; Rev. W. Cowan, of St. Philip's; Rev. G. H. Williams of St. Patrick's, and Canon McElheran of St. Matthew's. Each of the visiting churches contributed one item to the programme.

Canon W. F. FitzGerald, of Kingston, has visited and spoken on preached in the following parishes, pleading for an increase in the stipends of the clergy: Leeds Rear, Newboro', Newboyne, Wellington, Ameliasburgh and Consecon. The Canon was one of a deputation in connection with the Diocesan Laymen's Movement, the laymen being Dr. Preston, and Messrs. J. Elliott and J. R. Dargaval. There have been splendid results.

St. James' Anglican Church, Ingersoll, will celebrate its golden jubilee on Sunday November 30th, and on the following Monday evening a social reunion will be held. The church was opened in 1869 during the rectorship of the late Canon Hincks. Archdeacon Richardson, a personal friend of the late Canon Hincks, will preach in the morning, and Bishop Williams, of the Diocese of Huron, will conduct the evening service. It is expected that a number of former rectors will be present.

The annual meeting of the Men's Club of St. Chad's Church, Toronto, held lately, was of a satisfactory nature financially, so far so that it will permit the Club to donate to the church a new pair of front doors. Alterations and extensions to the church are about to be made. Officers elected: Honorary president, Rev. A. J. Reid, Rector; president, C. H. Fox; vice-president, W. Gillebrand; treasurer, W. J. Holden; secretary, W. F. Uffan. The annual banquet will be held during the first week in December.

There passed away at his residence on November 9th in Halifax Levi Batty, a man greatly respected on account of his upright character and generous, kindly life. For over twenty years he was manager of the Royal Artillery canteen at the Citadel, where his genial ways made him a great favourite. He married Miss Margaret Giles, of Halifax, and was the father of nine children, four of whom survive him. Ernest has recently returned from overseas, having served in the Nova Scotia Highlanders. Mr. Batty was a member of St. Paul's Church, and was accorded a military funeral, Archdeacon Armitage officiating.

At a recently held meeting of the committee in Montreal to organize a campaign of the Anglican Forward Movement, to be held from February 9th to 16th, 1920, J. S. Brierley was appointed chairman. The meeting left it in his hands to select a central or executive committee which will have charge of the whole organization. A great mass meeting of men and women will be held at the Windsor Hotel, Thursday, December 4th, in connection with this movement. G. B. Nicholson, member from Chapeau, will be the chief speaker. The second week in Advent will be set apart for special instructions, and the second Sunday in December, January and February, will be observed as great field days.

A few steps in the Forward Movement have been taken at St. Mark's Church, Valleyfield. The most important of these is the increase in the number of early celebrations of the Holy Communion from once a month to once a week. Besides this, an attempt has been made to stimulate the activities of parish organizations. The Women's Guild arranged a harvest supper in October, and are now preparing, along with the Altar Guild, for a bazaar, while the Men's Association gave a successful Pierrot concert. Missionary interest has been helped by a visit and lantern lecture from the Rev. R. M. Millman, of Japan. The parsonage fund has grown in recent weeks from \$65 to \$210 owing to the liberality of some Churchmen in Montreal.

MARRIAGE

STIRLING-GREENE - At Kelowna, B.C., November 6th, by the Ven. Archdeacon Thomas Greene, Mary Kathleen, second daughter of the Ven. Archdeacon and Mrs. Thomas Greene, of Kelowna, B.C., to J. R. J. Stirling, only son of the late James Stirling and Mrs. F. G. Stirling, of Craig Wallace, Bridge of Allan, Scotland.

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CONFERENCE AT PETERBORO.

At the Archidiaconal conference held in St. Luke's Church, Peterboro, November 18th, Rev. Dr. R. C. Blagrove, of Toronto, gave an address on the Church and the present unsettlement in industry, finance and politics. Rev. J. A. Elliott, of Port Hope, said that the Church should remember that she stands in the world as a schoolmaster teaching the application of the Divine Truth to apply in all walks of life. "Present-day problems in town and rural parishes," was the subject of an address by Rev. Dr. Archbold, of Lakefield. Many of these problems, said the speaker, concern Sunday School work. All such problems should be referred to the General Board of Religious Education. The speakers at the evening's session included the Bishop of Toronto, and others.

ST. PAUL'S CHURCH, LINDSAY.

St. Paul's Church, Lindsay, Ont., has suffered recently by the death of some of its most earnest supporters. Mr. J. H. Sootheran, one of the lay delegates, who had been for many years a communicant at St. Paul's, a churchwarden for some time, and at the building of the present church a member of the finance committee, died, much regretted. He was a great-grandson of the first missionary of Cavan, Rev. Mr. Thompson, in whose incumbency (1820) there were only three parishes in the present Diocese of Toronto, Little York, Cobourg and Cavan. Mr. Richard Sylvester, who had long been connected with St. Paul's, and was one of the largest contributors to the building fund of the present church, and one of its zealous well-wishers, also passed away recently. Mr. Samuel Henderson, who passed away after a painful illness, had been a regular worshipper and earnest supporter of St. Paul's for more than thirty years. All three sent of their sons overseas, and as citizens will be much missed, both in church and town. We extend our very sincere sympathy to those bereaved.

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Preferments and Appointments

Wright, Rev. Professor T. G. A., Huron College, London, to be Rector of All Saints', Whitby, Ont. (Diocese of Toronto.)

CALGARY NOTES.

The Rural Deanery of Calgary held two meetings on Thursday, November 13th, at St. John's Church, Calgary. A chapter meeting dealing with the Forward Movement was held in the schoolroom during the morning, and luncheon was served at noon hour by the ladies of the church. Several resolutions were submitted to the chapter regarding the Forward Movement, and these were passed on to the Deanery meeting in the evening. Archdeacon Hayes, the diocesan organizer, gave the clergy full information concerning the perfecting of the organization for the Forward Movement in the diocese. The amount asked for from this Deanery is \$42,000, and it is expected that the amount will be fully raised. The following day, Friday, a supper was held at St. John's and a representative gathering from all the churches in the city listened to the address of the general secretary, Canon Gould, on the call of the Church for consecration and self-surrender. Chancellor Savary, K.C., was chairman, and after speaking on the work of the laymen in the Movement, introduced the speakers for the evening. The Bishop of Calgary was present on the platform and gave a short address on the signs of hopefulness for the whole movement. Mr. E. J. Freamp, the secretary for the diocese on the Forward Movement Committee, told what had been accomplished in organization, and Archdeacon Hayes gave an interesting address on the needs of the Movement, emphasizing particularly unity and efficiency.

Several clergy have recently arrived in the diocese, and some have returned from overseas. Amongst the first are the Rev. R. Greene, of Brooks, who came from the diocese of Qu'Appelle, the Rev. Mr. Everest, of Drumheller, who came from Huron diocese. Amongst the latter are the Captains the Revs. H. M. Montgomery, of Strathmore, and R. D. Harrison, of Banff.

The Calgary Sunday School Association held its annual service and meeting at the pro-Cathedral on Monday evening, November 17th. Rev. E. Pierce-Goulding, of Edmonton, was the special preacher, and his helpful words were greatly appreciated. At the annual meeting, following the service, in Paget Hall, reports for the year were read by the president, E. J. Freamp, and the secretary, F. Neve. By acclamation the former officers were re-elected, and the executive committee completed by electing representatives from each parish in the city.

A religious census will be taken in the whole of Calgary on Thursday, December 4th. The Church of England is assisting in this, and by it hope to obtain a correct estimate of the Church's population in the city.

The Anglican Men's Association is securing not only branches of the association in the city parishes, but also throughout the diocese.

Ven. Archdeacon Dewdney recently returned from England with his family, and he has lately been giving assistance in city parishes. Last Sunday morning the Archdeacon was the special preacher at St. Stephen's Church.

The Anglican Young People's Association of the Church of the Ascension, Hamilton, held its missionary evening on November 18th. "Canadian Missions in Our Own Lands" was the subject for the evening. The Rev. Dr. Renison spoke on "The Indians of the Hudson Bay District."

HUXLEY AND AGNOSTICISM.

Speaking in All Saints' Church, Winnipeg, November 16th, on "Huxley and Agnosticism," Rev. Walter G. Loucks said that the word "agnosticism" is very carelessly handled by the majority of people so that they miss the real significance of the term. There are some who call themselves agnostics who are nothing more or less than mental sluggards. They have made up their minds that intellectual effort is a sheer waste of time, and they conclude that because they do not know, they can never hope to know. There are other agnostics who are the victims of a species of mental conceit, and who, because of a smattering of scientific knowledge, have come to regard all religion as the cradle of superstition. But there are also the sincere agnostics, who, with Huxley, have arrived at the agnostic position almost against their wills. They have taken their stand upon the ground that it is unwise for us to affirm what we do not know and to dogmatize upon the things that are not yet within the range of our present knowledge. Huxley made clear that agnosticism is not a creed, but a method, the essence of which lies in the application of a single principle, and that principle is—Prove all things; hold fast that which is good.

DEPOSITING OF COLOURS OF 86th BATTALION.

The colours of the 86th Battalion C.E.F. were deposited in St. Giles' Presbyterian Church, Hamilton, Ont., November 16th. The battalion paraded under Major Gordon Henderson. The ceremony was followed by a memorial service to the 116 members of the battalion who gave their lives. The address was given by the Chaplain of the battalion, Rev. J. B. Paulin, who referred to the fact that it is particularly fitting that the colours should rest in St. Giles', a church which was built by the late Lt.-Col. W. W. Stewart, late O.C. of the battalion.

DEANERY OF LINCOLN AND WELLAND.

The Deanery of Lincoln and Welland held their annual dinner and conference at the Welland House, St. Catharines, on November 18, when nearly 150 Churchmen were present. The Bishop of Niagara, the guest of the Deanery, pronounced the blessing. After dinner, when the toast to the King had been drunk, the Bishop gave a short address. The secretary, Rev. H. A. West, called the roll, and Rural Dean Almon, of Merriton, spoke briefly. The chairman then introduced the speaker of the evening, Mr. George N. Nicholson, M.P., of Chapeau, who gave a forceful address on the "Forward Movement." At the close of his address a vote of thanks was moved by Mr. Swazie, M.P.P., of Niagara Falls, and seconded by Mr. A. C. Kingstone, St. Catharines. Votes of thanks were also extended to the Bishop for his attendance and to Archdeacon Perry and the secretary for their work in organizing the gathering.

CONSECRATION AND CONFIRMATION AT FENELON FALLS, ONT.

The united parish of St. James the Apostle, Fenelon Falls, and St. Peter's, Verulam, November 8th and 9th, enjoyed a visit from the Bishop of Toronto. On the evening of the 8th the Bishop addressed a meeting of leading members of the congregation. On the 9th, he consecrated the church of St. James the Apostle. Members of the local Masonic lodge were in attendance. At 2.30, the Bishop preached at St. Peter's Church, Verulam, a pretty mission

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church, built in 1876, amid numerous Church of England families, but with, now, less than a score, professedly Anglican, remaining, the loyal and generous of whom are anxious to save their loved church from decay and to hang a bell, but are unable to do all that is necessary alone. The Rector, wardens and church council would be very thankful for donations to aid them. In the evening the Bishop held Confirmation in the church of St. James the Apostle, there being a class of fourteen. The Rev. Pierre B. de Lom became Rector of the parish July 1st, 1918. Though far from strong numerically, it is a very active parish.

FIFTIETH ANNIVERSARY OF ST. JOHN THE BAPTIST, LYN, ONT.

At the 50th anniversary of the opening of St. John the Baptist Church at Lyn, on October 21st, there were present the Bishop of the diocese, the Rev. Dr. Bidwell, the Rectors of the three Brockville churches, and all the clergy of the Rural Deanery of Leeds, and also Rev. A. H. Coleman, of the diocese of Ottawa, now retired and living in Kingston, where he was ordained on October 31st, 1869, and who preached his first sermon in the Lyn church in November, 1869, a few months after the opening of the church, Rev. K. L. Jones being then incumbent. At 10.30 there was dedicated by the Bishop several articles given by members of the congregation, followed by the Holy Communion, and a sermon by the Bishop on "Salvation" and "Praise." After luncheon in the town hall, there was a meeting of the clergy of the Rural Deanery of Leeds, and in the evening a banquet, the ladies of the congregation providing the good things for both luncheon and banquet. Addresses were given by the Bishop and Canon Bedford-Jones, of Brockville. Speeches were made by several of the clergy present, the present Rector, Mr. Lyons, referring to those who had been Rectors of the church, Rev. K.

FOUND IN OUR MAIL

"I might say that I find the "Canadian Churchman" a very interesting journal, and instructive, and in the interests of the Church is worthy the support of all Churchmen."

A HALIFAX LAYMAN.

L. Jones, Henry Austin and the late Canon Grant. The Rev. Canon Austin Smith, of Cataragui, followed, then the Rev. J. D. P. Wright—six Rectors in fifty years.

Rev. A. H. Coleman gave some surprising and interesting facts about the church, telling how the Rev. Dr. Lewis held the first Church of England service during the fifties in a hall over a driving shed, and for many years, Dr. Lewis not becoming a Bishop till 1862. He and his Curate, afterwards Canon Tarne, kept up the services there. The foundation of the church was laid probably ten or fifteen years before it was finally finished and opened. This work was begun solely by James Coleman, of the firm of R. Coleman and Co., who made Lyn what it was, and it was once a thriving and busy village, but on account of the American war and because they could not get hides as before from South America, the firm, whose chief industry was the manufacture of sole leather, failed, and James Coleman, one of the three brothers of the firm, (the only Anglican through reading John Wesley's sermons), was unable to carry out his plans. And so for years the foundation was there, and it was not till the Rev. John Stannage, who had charge of North Augusta and Elizabethtown (New Dublin) and who, it was said, through money obtained in England, built more churches in Canada than any other clergyman, took the matter in hand, that the church was completed. It was also related how the church stands on the very spot where for years there was one of the oldest Methodist churches in Upper Canada, an old-time double decker. The Rev. K. L. Jones was then appointed Rector and Mr. Stannage and later, Rev. A. W. Cooke, still carried on the work at North Augusta and parts adjacent. Mrs. Cook, who now resides with her son and daughter in Barriefield, is a niece of the Rev. John Stannage. Addresses at the banquet were also given by the Rev. Mr. McLeod, Presbyterian minister of Lyn, Rev. Walter Cox, of Gananogue, the Rev. T. Austin Smith, of Cataragui and the Rev. J. D. P. Wright, of St. Luke's. One of the interesting facts stated by Mr. Coleman was his remembrance of the old four-horse stages from Brockville to Kingston in 1855, but a huge rock cutting just east of the Lyn Station that year or early in 1856, connected Toronto and Montreal. The day will long be remembered by the people of the parish, and, it may be added, the good people of the village and country of the Methodist and Presbyterian faiths joined with the Rector and his people in the joyful events which marked the day.

The Churchwoman

MEETING AT HOLY TRINITY,
TORONTO.

Under the auspices of the branch of the Woman's Auxiliary of Holy Trinity parish, Toronto, Mrs. H. D. Warren spoke on November 18th on "The Forward Movement," pointing out how women could help the Church in their various parishes by kindly visits to those families who were newcomers or non-churchgoers. Bishop Lucas, of Mackenzie River, gave a running commentary on a large number of interesting lantern slides, illustrating phases of the work of the Church in northern wilds where people undergo a journey of 300 miles to make their annual communion.

ARCHIDIACONAL CONFERENCE,
CHATHAM, N.B.

An Archidiaconal conference of the clergy of the Archdeaconry of Chatham, comprising the Rural Deaneries of Chatham and Shediac, in the diocese of Fredericton, was held in Chatham, N.B., on the 17th, 18th and 19th of November. The Bishop of Fredericton conducted a "Quiet Day" with the clergy. On the second day of the conference Archdeacon Forsyth delivered his address to the clergy. Both the Bishop and the Archdeacon emphasized the Forward Movement. The Archdeacon's address was followed by the study of 1 Cor. 14, and the discussion of two able papers, by Rev. W. E. Best, Rector of Dorchester, and Rev. J. Cartledge, Rector of Richibucto. There were daily celebrations of the Holy Communion in St. Mary's Chapel-of-Ease, and Matins and Evensong at the usual hours, with the addition, on the second day, of a Children's Service. At Evensong, on the second day, the sermon was delivered by the Rev. Canon Sisam, Rector of Moncton, and on the third day, Rev. Dr. Wiggins, Rector of Sackville. The conference ended after Evensong of the third day with a banquet in St. Mary's school-room, provided by the congregations of St. Mary's and St. Paul's, and attended by the clergy, the corporations of St. Paul's, the members of the W.A. branches, the Sunday School teachers, etc., together with a band of willing helpers who contributed to the success of the evening. The Archdeacon, as chairman, after words of welcome to the visiting clergy, reference to the "Forward Movement," and the toast to the King, introduced Mrs. Kuhring, of St. John, who gave a splendid address, emphasizing the

need of devotion and zeal, and self-sacrificing service on the part of every member of the Church for the promotion of the "Forward Movement." Her address was followed by words of appreciation and cheerful optimism by the visiting clergy, the church wardens, and members of St. Paul's corporation, all of whom gave expression to the feeling of happiness and hopefulness with which conference came to an end.

Brotherhood

Halifax, N.S.—Word comes from Halifax, N.S., that in accordance with the unanimous resolution of the last Diocesan Synod urging the formation of Chapters in every parish of the diocese, the Rev. E. B. Spurr, organizing secretary of the Anglican Forward Movement, has been intrusted with the work of forming Chapters of the Brotherhood in every possible church. Mr. Spurr writes very hopefully of results.

Ottawa.—Mr. Ralph K. Sampson, of the Dominion Council, reports decided progress in Ottawa, and has addressed already two local Chapters and the Local Assembly on the Detroit Convention and the Forward Movement in Canada of the Brotherhood of St. Andrew.

London.—Principal Waller writes that Huron College Chapter has been revived and made plans for aggressive work in London this winter. The Chapter lapsed through all their members enlisting for overseas service.

Toronto.—About twenty Chapters are now actively at work in this city. New or revived Chapters lately reported are St. Anne's, St. Mary's, Dovercourt, St. George's, St. Hilda's, All Seniors, and a Junior Chapter at the Epiphany.

The Toronto Local Assembly have issued a strong appeal for a general observance, of St. Andrew's Day, November 30th, which is also Advent Sunday this year, by a large gathering of the men and boys at the Corporate Communion services in the parish churches, which the clergy have been requested to arrange for throughout Canada.

Head Office reminds all Brotherhood men that their annual meeting should be held as soon after St. Andrew's Day as possible, and the lists of new officers and members sent to head office, 8 Sheppard St., together with quotas, at the earliest opportunity.

Watch for this column every week.

CONVENTIONS OF THE UNITED NATIONAL CAMPAIGN.

Toronto, November 24th, 25th.
November 24th, Evening.—E. C. Drury, Dr. Bruce Taylor, Sherwood Eddy.

November 25th, Morning.—The Bishop of Mackenzie River, Rev. A. A. Scott.

November 25th, Evening.—N. W. Rowell, Dr. Endicott, J. Campbell White.

Montreal, November 25th, 26th.
November 25th, Evening.—Dr. Pidgeon Sherwood Eddy.

November 26th, Morning.—Bishop Lucas, Dr. Kilborn.

November 26th, Evening.—N. W. Rowell, Dr. Endicott, J. Campbell White.

London, December 2nd, 3rd.
December 2nd, Evening.—The Bishop of Montreal, Dr. John MacNeill.

December 3rd, Morning.—Rev. A. A. Scott.

December 3rd, Evening.—Dr. Hugh Pedley, Dr. Gandier, J. H. Gundy. St. John, December 1st, 2nd.

December 1st, Evening.—Canon Gould, Chancellor McCrimmon.

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ED. The Council of Huron Publications for the position of Historian. He will be expected in the other work of Ministry as circumstances dictate must be in Holy in Arts. Applications and giving testimonials, December 31st to Rev. C. College, London, Ontario.

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December 2nd, Morning.—Rev. R. M. Millman, Dr. Kilborn.
December 2nd, Evening.—Bishop Lucas, Dr. J. W. Graham.
Halifax, December 2nd (One Day).
Chancellor McCrimmon, Dr. Pidgeon, Rev. R. M. Millman, Dr. Kilborn.
New Glasgow, December 3rd, 4th.
December 3rd, Evening.—Chancellor McCrimmon, Dr. Pidgeon.
December 4th, Morning.—Rev. R. M. McMillan.
December 4th, Evening.—Bishop Lucas, Dr. J. W. Graham.
Sydney, December 3rd.
Bishop Lucas, Dr. J. W. Graham.
Charlottetown, December 4th and 5th.
December 4th, Evening.—Chancellor McCrimmon, Dr. Pidgeon.
December 5th, Morning.—Dr. Kilborn.
December 5th, Evening.—Bishop Lucas, Dr. J. W. Graham.
Winnipeg, November 24th and 25th.
November 24th, Evening.—Canon Davidson, Dr. Duncan, Rev. M. Orchard.
November 25th, Morning.—G. M. Ross, A. E. Armstrong.
November 25th, Evening.—R. C. Armstrong, W. J. Sisler, Dr. Pedley.
Moose Jaw, November 25th and 26th.
November 25th, Evening.—Dr.

What President Wilson Says

"If a man does not provide for his children, if he does not provide for all those dependent upon him, and if he has not that vision of conditions to come and that care for the days that have not yet dawned, which we sum up in the whole idea of thrift and saving, then he has not opened his eyes to any adequate conception of human life. We are in the world to provide not for ourselves, but for others, and that is the basis of economy."

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Duncan, Rev. H. J. D. Simpson, Rev. M. Orchard.
November 26th, Morning.—G. M. Ross, R. C. Armstrong.
November 26th, Evening.—Dr. Westgate, G. E. McCraney, Dr. Pedley.
Regina, November 26th and 27th.
November 26th, Evening.—Dean Tucker, Dr. Duncan, A. E. Armstrong.
November 27th, Morning.—G. M. Ross, M. Orchard.
November 27th, Evening, R. C. Armstrong, G. E. McCraney, Dr. Pedley.
Saskatoon, November 27th and 28th.
November 27th, Evening.—Dean Tucker, Dr. Pringle.
November 28th, Morning.—G. M. Ross, R. C. Armstrong.
November 28th, Evening.—Dr. Pedley, Dr. Duncan, A. E. Armstrong.
Edmonton, December 1st and 2nd.
December 1st, Evening.—Dean Tucker, Dr. Patterson.
December 2nd, Morning.—G. M. Ross, A. E. Armstrong.
December 2nd, Evening.—Dr. Westgate, Dr. Pringle.
Calgary, December 2nd and 3rd.
December 2nd, Evening.—Rev. R. S. Laidlaw, Dr. Patterson.
December 3rd, Morning.—G. M. Ross.
December 3rd, Evening.—Dr. Westgate, Rev. A. E. Armstrong, R. C. Armstrong.
Vancouver, December 4th and 5th.
December 4th, Evening.—Dean Tucker, Rev. R. S. Laidlaw.
December 5th, Morning.—G. M. Ross.
December 5th, Evening.—Dr. Westgate, Rev. A. E. Armstrong, R. C. son.

Church in the Motherland

The enthronement of Dr. Plunkett, the new Bishop of Meath, took place in St. Patrick's Church, Trim, on November 11th.

The new Bishop of Truro, the Right Rev. F. S. Guy Warman, D.D., was enthroned as Bishop and installed as Dean of Truro on November 4th in Truro Cathedral.

The Very Rev. C. T. P. Grierson, B.D., Dean of Belfast, was consecrated Bishop of Down and Connor and Dromore, October 28th, in St. Patrick's Cathedral, Armagh.

Immediately subsequent to his enthronement as Bishop of Southwark, on October 23rd, Dr. Garbett preached a short sermon from the text, 2 Corinthians 4:5 (R.V.).

The Archbishop of Canterbury was the principal speaker at a missionary meeting held in Glasgow recently. The Bishop of Glasgow has but lately returned from a visit to South Africa.

The Rev. A. P. Gower-Rees, M.C., M.A., Vicar of St. James', Bolton, Bradford, Yorks, has been appointed Vicar of St. Jude's, South Kensington, London, in succession to Rev. Prebendary Eardley Wilmot.

The Rev. J. F. L. Southam, one of the curates at St. Mary Redcliffe, Bristol, has been appointed Vicar of Portsea, in succession to the Bishop of Southwark. Portsea is one of the three largest parishes in England.

On October 31st, Canon Grose Hodge was instituted and inducted as Rector of Birmingham. The Bishop and the Archdeacon of Birmingham officiated. About 50 clergy were present, including the Dean of Norwich, who came to wish his successor God-speed.

Lord Peckover, who died lately, was a great booklover, as well as a leading banker. In his library he had a fine collection of rare Bibles and Greek manuscripts. He took a keen interest in the Bible Society, and he was at one time a member of the committee.

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IS IT THE CHURCH'S BUSINESS?

(Continued from page 765.)

strengthen everything that will make its members strong to fight the world, the flesh and the devil. The danger of the Church undertaking to conduct for itself, and to control by itself such amusements is, that in setting up itself as a rival to the dancing hall, it may become the purveyor and the patroness of the dancing hall. It is a serious thing to create a taste; and it would be a sad thing if young people who frequented the dance and the card table in a place where the passions were stimulated, or where money was gained or lost in a gambling game, were to say: We learned to do this at St. so-and-so's Church. It is an inexorable law of life that they who live to please must please to live, and it is much better, as a famous American General once said, when asked his opinion about a dubious matter, and being assured that there was no harm in it, that he thought it would be better to keep on the safe side. A Roman Catholic Bishop once said that it was impossible not to regard the dance as offensive to Christian modesty, and in answer to the plea that the young people were simple and pure-minded, replied that the enemy of souls is too malignant to allow such a favorable opportunity to find access even to pure minds to pass. Granted that the taste exists, and that the desire is there on the part of even the majority of returned men and young people, the question comes back, after all, is it the Church's business, or is the Church a place for it? A small boy who returned home from his first picture-show, told his mother that if she would only go to one picture-show, she would never want to go to another prayer-meeting. There was more truth in his words, probably, than he knew. The service of the Church must appear dull after these amusements

and entertainments, and the music of the sanctuary tiresome after the rag-time of dance music. We hold that the primary business of the Church is to bring men into union with God. The Bishop of Lichfield declared the other day that the principal business of the Church is conversion, to bring men into active co-operation with God's purpose of life, and that if the Church is not out to seek and to save, it is faithless to Christ. The Bishop's witness is true. These after-war days demand a virility, a vigilance, a seriousness of mind to counteract the terrific tide of worldliness, fleshliness and devilry. The Church, and the Church alone, can guide, and give the ideals that will save the world to-day from vanishing into the abyss of moral oblivion that was the fate of the great civilizations of the past. Better, far better, the loss of a few light and frivolous souls, than to breed a generation of young Churchmen and Churchwomen incapable of serious thinking, strong sacrifice and a right judgment with regard to the world, the flesh and the devil. Educationists, moralists, politicians, editors, even secular writers, are deluging the world with their clamorous calls to a more serious tone in life on the part of the young. They are crying on the housetops that we are breeding a generation with one idea in life, to have a good time, and spend life lavishly, and in pleasure seeking. The creed of the young Christian is rapidly becoming the creed of the Epicurean: Let us eat and drink, for to-morrow we die. Young people, it is said, must not be too hard pressed with thoughts of duty and service, and above all, all serious calls to more serious life must be put out of the way. O Church of the Living God! in a day when the very fundamentals of the Gospel are imperilled and the very elemental truths of religion are derided and defied, let us clergy of the Church of England, instead of lowering or vulgarizing the standard of the Church, lift it up higher, and en-

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Toronto

deavour by the grace of God, to generate a race of Church people, not trained to gratify their passion for amusement, but striving to win the world for Christ. The duty to-day is not to lower, but to elevate the standards of life. The days of the war are over, but the most appalling

trial of our national history is on. A mighty Church movement is calling Churchmen upward, onward, forward. Be it ours as Churchmen, and especially as Church clergy, to regard this hour as a call to more earnest, and insistent personal consecration.
Rector.

A SUNDAY SCHOOL TEXT-BOOK

Sir,—Mr. Dickinson's letter in your issue of October 30th on the above subject is most timely, and I heartily endorse what he has said as to the need of suitable text-books for our Church Schools. I am writing merely to give a suggestion. We, in our Church School, have also found difficulties in using the leaflets, consequently we got together last summer and talked the matter over with our Incumbent, and with his approval we investigated the merits of "The Christian Nurture Series" of lessons prepared by the American Church General Board of Religious Education. We were impressed with these lessons, and at once ordered the series, and are now using them in our school. It would take too much space to give a description of the series, but I believe it would be worth while for every Rector and Incumbent in Canada to test these lessons, and impress upon our own Board of Religious Education their value. The series consists of fourteen courses, each course covering one year's work, and in addition there is a special course for older students. A post card to the Morehouse Publishing Co., Milwaukee, Wis., U.S.A., will bring a prospectus containing an outline of the full series of lessons.

I have no doubt that our Board has already investigated this series of lessons, and I hope the Board may soon develop a series for our own schools along the same lines. We all want to be loyal to our Canadian institutions, and especially to the Church institutions, among which we may consider the General Board of

Religious Education, but the Board must give us a good series of text-books for our Church Schools, if our loyalty is to be retained. I understand the Board is handicapped for money. This is a serious matter and one for which we of the laity are responsible to a large extent. Would it not be well to stress this point during the Forward Movement campaign now about to be undertaken. I cannot imagine any object for which we need money more than for the religious education of our young people now growing up. In a few years they will be Churchmen and Churchwomen. From among them will be chosen the candidates for Holy orders, the Church School teachers and other officers of the Church. To a very great extent their efficiency will depend upon the training we give them now while they are young. I often wonder how many laymen appreciate their responsibility in this respect.

In the last paragraph of his letter Mr. Dickinson has touched upon a matter to which I have given a great deal of thought for years. I would go a step further than him, and say that I would like to see the Board give us a series of papers, beginning with one for the juniors and at least one for the older children, and finishing off with a good "religious paper for the home." The last is needed quite as much as the other two. I am not knocking the *Canadian Churchman* when I say this. The *Canadian Churchman* is filling an important place in our Church life, but that place is not in the homes of our

people. I have noticed that the Canadian Press Association places church papers in the "Trade and Class Section." This is just where they should be. They are undoubtedly "Class Papers," dealing chiefly with professional matters, and suitable for the clergy and the few laymen and women who are closely associated with the work of the Church. Such papers are useful and probably interesting to that class of people, but what about the average home? It should also be provided for.

F. W. Major.
Little Current, Ont., Nov. 3rd.

Sir,—It is somewhat difficult for me to understand why there should be any agitation for a Sunday School Text-Book. In the first place there is no clear definition of what it is. And then it seems to me that there are too many problems relating to Sunday Schools, unsolved, of far greater importance. It appears to be forgotten by those who are asking for this Text-Book and by those who planned and compose the Board of Religious Education that there is scarcely any parallel between the aims and methods of religious and secular Schools. One is compulsory, the other voluntary, which makes all the difference. There is little prospect of any Text-Book, or system being universally adopted throughout Canada, and I am sure that no attempt has ever been made to unify the system of the English Sunday Schools. It is improbable that more success would attend such a policy in Canada than in England, owing to the greater variety of conditions in this country. If Catechisms and such books as the St. Paul's Manuals are what is meant by Text-Books, of course, grading is necessary. But grading the lesson ought to be left to the teacher, who is out of place if unable to do that much. I quote from the foreword of an excellent English Lesson Book I hope soon to put into use in the School I have the honour to superintend: "This is work for the teacher or preparation class . . . children of all ages are interested in a story, if it is attractively told, but it must be told much more simply to the younger than to the older classes." Would the proportion of scholars who would conscientiously use a new Book for Canada at all warrant the expense and inevitable controversy over its preparation and publication? Now to speak of problems which to me seem far more pressing for solution. First, to get the right teachers and enough of them. Pictures of summer schools at once expose a weak spot in the undue preponderance of laywomen, not that every one of them is not wanted; but where are the men? How can boys look upon the Christian religion as a man's religion when so many men leave it severely alone? At the present moment this looks to me like a question for those officially connected with the Forward Movement to take up. Churchmen need to be stirred, and so does the nation, that it so arranges its business affairs that its men take their rightful place as worshippers and workers in the Church. But settle that problem and there is another—How to get the children to love the Sunday School and all it stands for. I am convinced that far too much faith has been placed in the power of entertainments to do this and that this has added a great deal to the difficulty of this problem. Simplicity and thoroughness are wanted. From my own experience I think it would be years before the majority of Sunday Schools are ready for half of what the Board of Religious Education expects of them. I have great faith in the power of song, which does not seem to be sufficiently appreciated by more than a few, or the Canadian Church Hymn Book would be a very different thing to what it is. Let nearly all its children's hymns be left out of the next edition; that would give room for a



few, more worthy of a place in it than many of those which have displaced them or rather kept them out, and compile a good hymn book especially for children. Sunday School festivals at which little cantatas or services of song could be rendered would do a great deal to interest both parents and children. I am an old chorister with fairly good experience of the best church music in the old country, and am firmly of the opinion that much more could be done with the sweet young voices of Canadian girls, and though more critical regarding the boys, that they are also capable of development. As to the question of entertainments, it is possible and ought to be the aim of every Sunday School leader, to induce children to think less of their own entertainments and more of the interests of others. A greater proportion of their offertories should be given to Missions. I do not condemn all entertainments but their number should be much reduced, and they should be of a higher order than they often are. Stooping to conquer is not an unqualified virtue. It should be remembered that attendance at Sunday School is not necessarily the sign that everything is well with the child; often enough there is real need for conversion. Time is passing and I respectfully suggest that instead of spending too much energy and money trying to produce a universally satisfactory Text-Book, it be concentrated on those two things, arousing the interest of parents and children and filling up the ranks of the teachers. A great deal would be accomplished if every pulpit was occupied once a year, morning and evening, by a preacher who was thoroughly interested and acquainted with the subject and had the ability to present the situation properly to his hearers, and by taking advantage of the annual meeting, which every Sunday School should have, for the same purpose.
Lay Superintendent.

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THE ARTFUL HYENA.

And a Dinka's Stratagem.

The hyena is one of the most ludicrously ugly beasts the animal world can show; but for ways that are dark and tricks by no means vain he comes second to none. What he does not know about raiding sheep and goats in the Eastern Sudan is, on the authority of a missionary of the Sudan United Mission, not worth classing as knowledge.

The missionary heard from the Dinkas, who are the great herdsmen of this part of Africa, a curious story of the artfulness of the burgling hyena. In a certain village the natives suffered severely from the depredations of these brutes, often losing from ten to a dozen sheep or goats from one pen in a single night. The puzzling feature was that no noise was made loud enough to attract the attention of the men watching in the village.

Determined to solve the puzzle, a Dinka hid himself one evening near the door of a pen. When dusk fell a couple of hyenas approached, and with their powerful jaws—stronger than a lion's—quickly worked an opening in the door large enough to admit one of them. The first beast quickly slipped inside the pen, leaving his companion outside. For a while silence reigned, broken at length by a peculiar low grunt from within the pen, and an answering grunt from the hyena outside. Thereupon a fat sheep was quickly thrust through the opening, and as quickly seized by the other hyena, who immediately carried off his prey into the darkness outside the village. By and by he reappeared, having slain his prey and deposited it in some safe place. As the beast approached the pen he emitted the grunt which the Dinka watcher had heard before. This was answered by a similar sound, and presently a fine goat was passed through to the waiting hyena and promptly borne off.

Then the Dinka decided to intervene. Before the absent hyena could return, he stole quietly to the door, and gave a grunt in imitation of the hyena. It was answered from within, and a sheep was passed out to the man, who took it away to a place of safety, and returned. In response to his second grunt he received a goat. But by this time his patience was exhausted, and, opening the door, he belaboured the surprised hyena inside with his heavy stick until the animal managed to escape, whilst his pursuer sat down and laughed heartily over the success of his trick.

The Dinkas are a nomadic tribe who feed their flocks in the rich pastures of the Upper Nile. The Sudan Inland Mission has three centres among these people, and is now aiming to link these stations with its Nigerian stations, by establishing a chain of missionary posts across the fourteen hundred miles of untouched country which separates them. In this way a permanent Christian barrier will be erected to bar the way into Central Africa to the Mohammedan propaganda, which now threatens to subvert the pagan tribes of this region.

On All Saints' Day the members of Queen's College, Oxford, commemorated the two hundredth anniversary of the consecration of the College Chapel, which took place on November 1st, 1710.

THE SYNOD OF KOOTENAY

(Continued from page 764.)

faced with the revival of old errors wearing new masks, and with the spread of Spiritualism or Spiritism; faced with the demand of those even within the ranks of her official priesthood who would water down the faith until all trace of the supernatural and therefore all trace of historical Christianity had disappeared from her creed, or on the other hand, with the clamour of those who would drive her into the arms of Rome or Geneva; faced with problems such as these and many others equally great and feeling her utter inability to meet them or solve them, feeling her absolute nothingness, the Church long lost may cast herself upon the Christ and look to Him and Him alone for guidance and power and for victory.

"The truly penitent humble Church—what a sight that would be for angels and for men. What an influence as such would she be able to wield over the lives and destiny of men.

"My brethren, you and I cannot speak or act for the whole Church, but we can in large measure speak and act for that part of the Church which forms the diocese of Kootenay."

The afternoon session began with a visit from Rev. J. Fergusson Millar, Moderator of the Presbyterian Synod of B.C., conveying the kindly and affectionate greetings from the Presbyterian Church. He made a short address, emphasizing the need of a united front. The Bishop of Kootenay replied, saying that the Presbyterian Church was most nearly allied to the Anglican Church by tradition, historical continuity and doctrine. He also said we must approach union at the point of least resistance, slowly but surely. The kindly visit of the Moderator was warmly appreciated by all and the Synod thanked him sincerely for his words of brotherliness and cheer. Rev. J. Fergusson Millar was invited to a seat in Synod, which he accepted.

The report of the executive committee was then presented and read clause by clause. The treasurer's report followed. He pointed out that all obligations had been met, but that most of the revenues come from the M.S.C.C. and the English societies. The Archdeacon's statistical report was then presented and read. It caused a good deal of discussion. The Archdeacon of the Okanagan followed with his report on the various parishes, and then came the Rural Deans with their reports on their various deaneries.

Officers Elected.

On Thursday morning the Synod proceeded to the regular routine of its business, which was to elect by ballot collectively from among its members, a treasurer, two auditors, members of the executive committee and delegates to the general and provincial Synods. Mr. G. B. Johnstone, of Nelson, was re-elected treasurer by acclamation, and the Synod expressed its warm appreciation of his faithful services. Auditors elected were Messrs. P. B. Fowler and J. H. D. Benson.

The following members, clerical and lay, were elected as members of the executive committee: Clerical—Rev. H. A. Solly, Rev. F. H. Graham, Rev. H. R. Ragg. Lay—Messrs. H. L. Mackenzie, Frank Richardson and A. W. Giles. The Bishop nominated Rev. F. Yolland and Mr. A. Cock as his nominees on the executive committee.

The following were elected delegates to General Synod: Clerical—Ven. Archdeacons Greene and Beer and Revs. F. H. Graham and H. A. Solly. Lay—Messrs. F. Irvine, Geo. Johnstone, Frank Richardson and Leslie Crawford.

The following were elected delegates to Provincial Synod: Clerical—Rev. H. A. Solly, Ven. Archdeacon Greene, Rev. F. H. Graham and Rev. E. P. Laycock. Lay—H. L. Mackenzie, F. Irvine, Frank Richardson, George Johnstone.

The Bishop's appointments were: Chancellor, E. A. Crease; registrar, C. R. Hamilton; legal assessor, H. L. Mackenzie.

Rev. F. H. Graham presented the reports of the delegates to Provincial Synod on the action taken at the last Provincial Synod upon the resolutions sent up from the diocese of Kootenay in connection with the Clergy Beneficiary Fund.

The Synod then considered the motion on the agenda paper in the name of Rev. F. H. Graham: "That such changes be made in the financial policy of the diocese, and in whatever canons may be effected, as shall make the minimum stipend for any parish priest in the diocese the sum of \$1,200 per annum, with a house, and \$1,300 without a house."

This motion was divided into two parts: One part dealing with the general principle that the minimum stipend be as stated, and this the Synod accepted and passed unanimously. The second part, dealing with the changes in the financial policy of the diocese required, caused a great deal of discussion, and it was eventually laid over by a covering amendment to be considered in detail later.

The Woman's Auxiliary of Penticton were again the kind hostesses of the Synod at lunch which followed.

Archdeacon Heathcote, of Columbia, preached the Synod sermon on Wednesday evening. On Thursday afternoon he gave an interesting account of the Forward Movement in the Anglican Church.

At its evening session on Thursday, November 13th, the Synod went on to consider the resolution of the Rev. F. H. Graham, dealt with earlier in the day. Eventually, it was passed as amended: (1) That the minimum stipend of any parish priest in the diocese shall be \$1,200 with a house, or \$1,300 without a house; (2) that the maximum grant from the diocese to any assisted parish shall be \$600 with a house, \$700 without a house. The minimum amount that the parish shall contribute shall be \$600. The committee appointed to report on the Bishop's Charge then presented their report to the Synod.

The retirement of the Rev. F. H. Graham from the position of clerical secretary was not allowed to pass unnoticed. Glowing tributes to his work and ability were paid by the Bishop and others. It was also resolved by the Synod that a honorarium should be given him in recognition of his long and faithful services. Tribute was also paid to the work of Archdeacon Beer, the veteran worker of the diocese, now absent in Bermuda for a holiday and a message of remembrance and hope for his speedy return in better health was sent to him. Further mention should also be made of a strong and earnest address to the Synod (when in committee of the whole at the afternoon session on Thursday the 13th), by Mr. A. W. Giles, of Vernon, B.C. He spoke in connection with the motion of Rev. F. H. Graham re clerical stipends. He made the valuable suggestion that a strong body of keen Churchmen should be organized throughout the diocese and formed into a Brotherhood, whose duty would be to strengthen by every means the financial position of the diocese. The Bishop accepted the suggestion and announced that he would, as soon as possible, get in touch with the parish priests for the securing of suitable names for such a Brotherhood.

Archdeacon Heathcote's address on the A.F.M. was clear and convincing.

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It gave rise to a good deal of questioning and a clearing away of some doubtful points in the minds of some. It was followed by resolutions thanking the executive committee of the A.F.M. for their generous treatment of this diocese in the sum apportioned to be raised and endorsing the A.F.M. in both its spiritual and financial objectives. The earnest and generous thanks of the Synod were also sent to the M.S.C.C. and the societies in England for their generous help to the diocese. The Bishop made a special point of this and spoke feelingly and strongly of their ready help at all times of our need.



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By the Camp Fire
Notes on Scoutcraft
Commissioner Rev. Geo. W. Tebbs

OWING to the absence from Ottawa of his Excellency the Duke of Devonshire, the Chief Scout for Canada, a large number of warrants for Scoutmasters and others have been delayed. The Chief Scout takes great pleasure in signing these most important documents, and we are sure that the Scoutmasters will not mind waiting a little longer in order that they may have their warrants signed by his Excellency in his own handwriting, as has been the custom heretofore. It is not likely that a similar delay will occur again for some time.

The recent visit of H.R.H. the Prince of Wales caused such a run upon Scout badges, that the supply at headquarters was seriously depleted, but a new supply has been ordered from England equal to the whole of last year's demand, and it is intended in future to keep a year's supply at least in stock.

St. Matthew's Troop, Hamilton, and St. Mark's Troop, Hamilton, won the prizes for the best collection of vegetables grown by Scouts at an exhibition recently held in that city.

Hamilton Troop No. 16 has been appointed official guardians of the Bird sanctuaries recently established in that city by the Bird Society.

How the Indian Hunts Deer.

Chief Thunderbolt, of the Iroquois Indians, Brockville, some time ago visited our Scout Troops and gave the boys lectures on Indian life and customs, which was most entertaining and instructive. His remarks about the way the "Paleface" hunts deer, and the methods the Indian uses, were most illuminating. He said: "The Paleface goes hunting deer in the daytime, which is wrong, for all wild life in the bush likes to sleep and rest in the daytime. The cat sleeps all day and makes noises all night, for instance. Then the Paleface sends out his dogs and they chase the deer a long way from camp, and if the Paleface shoots one deer, he has a long way to bring it into camp. The Indian goes out with his boy at night not far from his camp. He lights a fire, then another, and still another, till he has fires all in a circle. Then he sits quietly down and waits for the deer to come. When the fire bell rings in the middle of the night, and a big fire breaks out in town, Paleface gets up, puts his clothes on and goes out to see the fire. He likes to see a big fire. He is curious. So, too, is the deer. He sees fires and comes to look. Then the Indian and his boy shoot the deer, or if they only wound it, they can easily get the deer because the light of the fires has dazzled the eyes of the deer, and it cannot see where to go. So the Indian gets the deer near to the camp. That is the difference between Paleface, who is so clever, and the poor Indian who knows nothing."

The Boy.

Put me in touch with the heart of the boy,
Let me study his doubts and fears;
Let me try to show him the way of life,
And help him avoid his tears.

For the heart of the boy in its buoyancy
Is the one that is pure and free;
So put me in touch with the heart of the boy,
The heart of the Man-to-be.

Your Flashlight.
Here is a good way to revive a worn-out battery. Make a hole in

each of the cells of the battery with a nail, and then lay them in enough water to cover them and leave them for some time. When you take the battery out it will show as bright a light as when you first bought it. Another way is to place the battery in a hot oven for just a few minutes.

A splendid lot of equipment, such as rubber ground sheets, water bottles, billy-tins, first-aid dressings, haversacks, etc., were recently distributed to the Troops in Ontario from the Provincial Boy Scouts headquarters, who had received them from the Military demobilization stores. These are greatly appreciated by the Boy Scouts, who were lucky enough to get them, and they are now wondering whether they will get any of those \$1,000 discarded soup kitchens for camp use.

WHAT'S IN A NAME?

"Name this child," commanded the clergyman, preparing to christen the twins. The proud father threw out his chest. "Lloyd George Foch Haig Marne Mons. Pemberton Billing Jones!" The clergyman gasped for second wind. "And the other?" The meek, nervous mother smoothed the dress of the one she held, and in a scarcely audible voice, answered: "Maude."

MINIMUM WAGE.

Two miners were discussing the minimum wage. "Say, Bill," said the first, "what's this 'ere minimum wage?"

Bill spat. "The minimum wage? That's what we gets for goin' down; an' if we wants ter take any more brass, we goes and does some work for it."—London "Morning Post."

ATTENDING TO GRANDAD.

Lynton, N. Devon, is claimed to be one of the healthiest places in England. Recently, a visitor began to talk to an old man there, and asked him his age.

"I am just over seventy," replied the rustic.

"Well," said the visitor, "you look as if you had got a good many years to live yet. And at what age did your father die?"

"Father dead?" said the man looking surprised. "Father isn't dead; he's upstairs putting grandfather to bed!"

A SHIRT-SLEEVE GENERAL.

It was in South Africa that General French earned the title of the "shirt-sleeve General"—a sobriquet that conveys a subtle compliment from "Tommy's" point of view. Actually French was often to be seen walking about in camp during his heavy marches in shirt sleeves, writes Mr. Cecil Chisholm, in his biography of Sir John French.

One afternoon a correspondent rode up to the lines, and, seeing a soldier sitting on a bundle of hay, smoking a dilapidated-looking old briar pipe, asked where the general was.

"The old man is somewhere about," coolly replied the soldier.

"Well, just hold my horse while I go and search for him."

"Certainly, sir," and the smoker rose obediently and took the briar.

"Can you tell me where the general is?" inquired the correspondent of a staff officer farther down the line.

"General French? Oh, he's somewhere about. Why, there he is, holding that horse's head!"

And the officer pointed directly to the smoker, still tranquilly pulling at his pipe and holding the horse.