

CANADIAN CHURCHMAN

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Industrial Questions

AN outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

WE desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of Society. This conviction is at once exemplified and reinforced by what has happened in and since the War. Nor is this less true when that self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the Person of Christ, whose Law is the Law of Love, in acceptance of His principles, and reliance on His power.—Lambeth, 1920.

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Personal and General

The wonderful harvest with which Canada has been blessed should make thanksgiving services most hearty this year.

Mrs. J. E. Flewelling, Canterbury, passed through Toronto recently en route to Glendale, South California, to visit her parents and relatives.

The Dominion Government statistics estimate the wheat yield of Canada this year at 298,000,000 bushels compared with 193,000,000 last year.

According to the most reliable statistics there are some 1,000,000,000 people for whom there has never been printed a single verse of Scripture.

Right Rev. A. U. de Pencier, Bishop of Westminster, who has been away from Vancouver since May, returned from Great Britain. The Bishop was accompanied by Mrs. de Peneier.

Since its foundation the British and Foreign Bible Societies have sent out more than 300,000,000 copies of the Scriptures—complete or in part—in over 520 different forms of speech.

The Hon. Mr. Justice Hodgins has forwarded to this office a copy of the act recently passed in England con-

ferring powers upon the National Assembly of the Church of England.

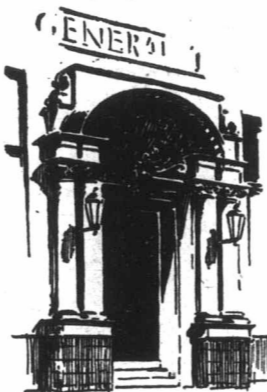
There was a Zanzibarbarian, Who said that the Bishops were Arian, He called upon Randall For bell, book and candle, But Randall—well, Randall's a wary 'un.

The Primate has called a meeting of the House of Bishops next month in Winnipeg for the express purpose of determining the further action to be taken in reference to the findings and resolutions of the Lambeth Conference.

The Church of the Messiah, Toronto, sent the following cable to Lloyd George: "Your magnificent stand for truth and justice is a tremendous inspiration to us. God grant you grace to remain steadfast. On behalf of the ministers and people of the Church of the Messiah. G. Osborne Troop."

Mr. Percy Smith, who is about to leave for missionary work in Hershell Island, preached in Trinity Church, Elma, on Sunday, September 5th. On the following Monday the young people of the church held a picnic in his honour, which was much enjoyed by all.

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through home-ago. the d dunes of Lal Kinca of the now i impre sturdy life t the li made minio "It of the demo sand, from little behin hill s motor

The Light of Other Days A glimpse of the Old Pioneer Days

"Who left the door open?"
Well, that is what I am going to explain. But let me be candid about the affair by stating that I am not at all sorry the door is left open, because there are advantages as well as disadvantages in open doors. In this particular case we get a very interesting glimpse through the open door of something truly important for us to see and know about. Grandmother used to tell me about the old pioneer days in Ontario: the coming of the sawmill, the advent of the railway and the passing of the old life. But even with her vivid description it was not easy to picture the scene. But now, here in my study, looking through that open door, I can see it all and understand her "refrain," "Things are not as they used to be."
Yes, the picture of the old church which is before you is the open door

church home is to be established a short distance back from the brow of the bank. But it will be many a long day before the little church among the sand dunes is forgotten, and there will be many pilgrimages by older members of the congregation to the building erected with loving hands by their fathers.
Nowhere else, probably, in Ontario can be found a church with architecture quite the same or with surroundings quite so desolate. It was built in the late fifties of timber from the virgin trees of the lake shore. It is a sturdy little building, with high-pitched roof, exterior buttresses, high pew ends and "naked rafters" of stained oak stretching from wall to wall. Outside and in, the church is reminiscent of the English abbey or chapel, and bears evidence of the desire of the builder to make it re-



THE OLD CHURCH NEAR KINCARDINE, ONT.

through which we gaze on the old home-life in Ontario half a century ago. It was built by the pioneers of the district there among the sand dunes, close to the wide, sandy beach of Lake Huron, some nine miles from Kincardine. Once it was the centre of the thriving village of Alma, but now it stands alone in its solitary impressiveness, a witness to the sturdy, simple faith of the old home-life that forms no small portion of the lives of those Canadians who have made history for our beloved Dominion. As a recent account states:—
"It is many decades since the last of the mills and shops of Alma were demolished, and only the fine, rippled sand, which extends half a mile back from the lake, remains. And now the little church is being reluctantly left behind. The deep sand and the high hill are most inconvenient for the motor cars of the farmers, and a new

semble the edifices of his native country.
A stone's throw from the lake, near the site of the now-forgotten school-house, may still be seen a few indications that there was once a settlement nearby. It was here that the first cemetery stood. Only one headstone was ever erected in this cemetery—that of Joshua Lindsay. This was in 1854. Lindsay, one of the earliest settlers, was killed by a falling tree. His widow sold the patents for a 200-acre tract of timber land for \$200, and with part of the proceeds purchased a marble slab, which now lies prostrate in the sand, worn by the fine, white sand, but still legible, bearing the warning epitaph:—
"Remember, friend, as you pass by,
As you are now so once was I;
As I am now so you will be;
Prepare for death and follow me."

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FROM WEEK TO WEEK

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

IT is encouraging to hear of a British labor delegate pleading before the Canadian Parliament of labor that his fellow workmen in this country should put out of their mind all idea of what is known as "direct action." "Direct Action" simply means that if workmen can't get what they want by negotiations, strikes, or both, then they are to resort to violence or arms. The vast majority of workmen in Canada are plain, reasonable, intelligent fellows. Easily, nine-tenths of them want to do the right thing. They simply want a fair chance to live decently, to improve their positions as their skill and business capacity warrant, to enjoy home life and see that their wives and their children have those comforts and opportunities they are entitled to. Canadian workmen are not a set of blood-thirsty villains, raving at the prosperity of some of their fellow-citizens. They have ambitions, as all normal men have, to attain reasonable prosperity and financial success before their working days are over. Scores and hundreds of these men are passing each year out of the ranks of employees and becoming employers and masters of their own business. All this is healthy, normal, desirable. The noise that is made by a very small percentage of adventurers and by some good men who have become blinded by a one-sided view of the political, social and industrial situation, doesn't represent the true heart and mind of the labor classes of this country. They may be drawn into violence, but the writer's knowledge of men makes him bold to say that there is no light-hearted desire to violate the established order of authority which has been moving onward and upward for a thousand years. These men want to turn their ideals into realities, and to do so as quickly as possible. To work for a generation to follow may to them be a very noble objective, but they are human enough to prefer results in their own day, and to share their good fortune with those they love and respect. If public men and all true patriots who seek the welfare of our country would bear these things in mind and address their arguments to reasonable men, intelligent men, and men who know that they have but one life to live, progress would be more rapid.

Let us see just what is the foundation on which the dangerous doctrine of "direct action" rests. It must be admitted that there is a more widespread passive assent given to this cult than one would desire. A movement that plants its roots in passive assent, is in time liable to get men entangled in various ways, and so committed to it that they will find it extremely difficult to break away when the actual crisis comes. Men fear to be labelled cowards and quitters. Nothing is more humiliating to a full-blooded man than to be reproached with being brave in peace and a craven in war. Those, therefore, who dally with "direct action" ought to know just what they are doing. If this doctrine means anything it means either bluff or violence. It is the expression of men who are so much in a hurry to establish their rule in the country that they can't wait to adjust the methods of government established through long years of experience and struggle by their forebears. In taking this direct route to power they tacitly admit that they are in the minority, for if they are not there is no need of violence. All

they have to do to gain the desired ascendancy is to vote themselves into power, and the government of the country is theirs. We hear no talk of "direct-action" on the part, say, of the Liberal Party in Canada. Why is this? Have they not the same justification for such a course as the Labour Party? The Liberals and any other political party knows that as soon as they can convince a majority of the electors of Canada that they are worthy of their support, the government will be theirs. How could they possibly continue to govern a free people unless they were sustained by the majority? What is more, they wouldn't deserve to rule. Labor men can see this just as clearly as anybody else. To seize the government by means of bayonets rather than ballots is to affirm the superior wisdom of the minority, and to enslave the majority. Mexico is the home of direct action on this continent, and Canada is not yet prepared to gaze with awe and admiration on the results. Let us suppose that Labour comes into undisputed power; all reasonable workmen have surely no idea that their ranks are exclusively made up of men of honour, integrity and patriotism. They may be just as good in these respects as any other class, but who will say that they are any better? Many of them may be disguised angels, but not all. It isn't worth while shedding blood to make such a change in a hurry.

The comments of four prominent clergy, representing as many different communions, in a Toronto paper, do not indicate a warm welcome to the Anglican appeal for reunion. It would be better if public utterances on the subject were reserved until the full text of the reports and resolutions were in the hands of the writers. In the first place it must be remembered that that appeal is made to all Christian people. It includes in its compass the members of the Roman Catholic, Eastern, Swedish, and many other branches of the Church of Christ. There is no thought of assembling a powerful Protestant Church to stand as a mighty rival to another organization with which we may have little sympathy at the present moment. What is evidently in the mind of the Bishops is to lay the foundations and outline what they conceive to be the framework of a Church truly Catholic and fully expressing the will of God so far as we can interpret that will. It isn't a partial but a full and final reunion that is contemplated. It may only be possible to complete the structure in part to-day, but the plan as a final whole must contemplate the ultimate extension to include the whole body of Christians. If this is kept in mind the difficulties about the ministry, a common authority, as will be viewed in a larger perspective. In the next place it may be assumed that if there be a reunion it must rest on some fundamental basis of belief or faith. We must be agreed upon some principles that everybody a common ideal and a common purpose. If this be so, must not the Church look forward to a common ministry, a common authority as well. A church officered by priests and ministers that are not "acknowledged by every part of the Church" would be no union at all. One writer seems to suggest the united Church must be left free in its several parts to organize its ministry as it sees fit. One shall be called and ordained in

(Continued on page 626.)



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Canadian Churchman

Thursday, September 23rd, 1920

The Tail and the Dog

A Catechism to be read by all faithful Churchmen of riper years.

- Q. Can the tail wag the dog?
A. It can try to do so.
- Q. What is the dog?
A. The SUPREME COURT OF CANADA.
- Q. What is the tail?
A. A court of Montreal in the Province of Quebec.
- Q. What was the occasion?
A. The marriage of Bernard John Dahlmann and Gertrude Idella Barbeau.
- Q. When were they married?
A. The twenty-first day of September, 1914.
- Q. Where were they married?
A. In St. Matthew's Church, Quebec, P.Q.
- Q. Who married them?
A. Rev. Canon F. G. Scott, Rector of the Church.
- Q. By license or banns?
A. By legal license secured from a notary.
- Q. Who is Bernard John Dahlmann?
A. A Roman Catholic who was a private in 13th Battalion, C.E.F., at Valcartier, P.Q., at time of marriage.
- Q. Who is Gertrude Idella Barbeau?
A. A Protestant domiciled in Montreal at the time of marriage.
- Q. Why were they married in Quebec?
A. Dahlmann secured permission from his Colonel to go from Valcartier to Quebec to marry Miss Barbeau, in spite of the fact that all leave had been cancelled on account of the forthcoming sailing of the contingent.
- Q. Why does the matter come under review?
A. Because Mrs. Dahlmann petitioned the Superior Court of Montreal to annul the marriage. The petitioner stated that Dahlmann and she went to the Bishop's Palace (R.C.), at Quebec, on September 21, 1914, and asked to be married. The request was refused because she was a Protestant and Dahlmann was a Roman Catholic. They then went to St. Matthew's Anglican Church, and were married by Rev. Canon F. G. Scott by license. Immediately after the ceremony, she claimed, her husband proceeded to the Roman Catholic Cathedral, performed his religious exercises, received his rosary and proceeded then to Valcartier and afterwards went overseas with the Canadian Expeditionary Force. Petitioner said her husband deserted her then, and persisted in his desertion now. Petitioner said that her husband afterwards repudiated the marriage as having no binding effect on him, "spiritually, religiously, or civilly." There was no contestation of the petition, nor appearance filed on behalf of the defendant, who on the record was described as being "of parts unknown." The court considered petitioner had proved the right of her demand, and judgment was ordered to intervene.
- Q. Was judgment ordered on the grounds of desertion?
A. No.
- Q. On what grounds was judgment ordered?
A. The ground for dissolution was that, being a "mixed" marriage, performed by a Protestant minister, it could not be held legal and binding under the Quebec civil laws.
- Q. Has the Supreme Court of Canada ever given a decision on such a matter?
A. Yes. The Supreme Court of Canada was asked by the government some time ago to

answer the following question: "Does the law of the Province of Quebec render null and void, unless contracted before a Roman Catholic priest, a marriage that would otherwise be legally binding which takes place in such province?" (b) "Between persons one of whom only is a Roman Catholic?" "The unanimous answer of the four Supreme Court Judges (Fitzpatrick, C.J., Davies, Idington, Anglin, Duff, J.J.), being: 'The law of Quebec does not render void, unless contracted before a Roman Catholic priest, a marriage otherwise valid where one party only is a Roman Catholic.' And per Anglin, J.: 'Marriages between persons one of whom only is a Roman Catholic, commonly called mixed marriages, which would otherwise be legally binding are civilly valid whether solemnized before a Roman Catholic or a Protestant clergyman or minister. These

A Prayer on Behalf of Ireland

ALMIGHTY God, who makest men to be of one mind in a house, and nations to dwell together in unity, we pray for our whole Empire in this grave period of unrest and strife through which the world is passing. In Thy good Providence continue to bind together its various parts (lately drawn so closely together by the compelling necessities of war) in an abiding union. Look especially at this time upon Ireland, that sorely troubled portion of our United Kingdom. Reconcile the elements in it which are in conflict one with another and bring all together in a united brotherhood for the common good.

Direct the counsels and strengthen the hands of all in authority for the repression of crime and outrage, and the maintenance of law and order; give them wisdom and a right judgment that through their efforts and Thy Guidance, anarchy may yield to order, and strife and bitterness end in lasting peace and harmony. We ask these mercies for Jesus Christ's sake. Amen.

Authorized for use in the Diocese of Rupert's Land.

results flow from the provisions of the civil law of that province taken by themselves; and also from the law of the Catholic Church so far as it is given civil effect by Article 127 of the civil code."

- Q. When was the annulment granted?
A. On the eighth of September, 1920.
- Q. By whom and where?
A. By Mr. Justice Bruneau in the Superior Court of Montreal.
- Q. Is the Supreme Court of Canada supreme in Canada?
A. Yes.
- Q. Can the decision of the Supreme Court of Canada be reversed by any court in Canada?
A. No.
- Q. By what can its decision be reversed?
A. Only by the Privy Council.
- Q. Has the Superior Court of Montreal reversed the decision?
A. In effect it has reversed the decision by stating the grounds of annulment as above.

Q. Was Dahlmann advised by any Roman Catholic priest or person in authority in that church that the marriage was not legally binding?

A. Ask yourself the question.

Q. Ought the Church of England in Canada and in the Province of Quebec to protest against such decision?

A. Most emphatically the GENERAL SYNOD authorities and the Quebec Diocesan Synod authorities ought to draw the attention of the proper authorities to such a matter.

Q. Why should the General Synod and Quebec Diocesan Synod authorities draw attention to this?

A. First because the decision declares illegal an administration of one of our clergy which the Supreme Court of Canada declares to be legal and our Church provides for.

Because the effect of Roman Catholic domination in such matters seriously hinders the maintenance and extension of our Church in Quebec.

WHAT generally happens in Quebec when two young people marry, one being a Roman Catholic and the other a Protestant? The young people go through two marriage ceremonies, one in a Roman Catholic and the other in a Protestant Church. This is done because if the Roman Catholic person be sincere, there is the desire to escape the consequences of the Roman Catholic Church treating the marriage as illegal and any children as illegitimate. You could gather many sad tales from Protestant parents about their young people forming attachments with young Roman Catholics and then being caught on the horns of this dilemma: the children must be brought up as Roman Catholic or treated as illegitimate by the Roman Church.

It is not surprising that many Protestant families move away from the Province of Quebec to avoid their young people being caught in this way. Throughout the countryside church after church has had to be closed because Protestants find it better to move away from the Province. In the city of Quebec about forty years ago there were 15,000 Protestants. Today there are only 3,500 (one-half of them are Anglicans) and they are decreasing every year.

It might be inferred that there is some concern very much interested in making Quebec solely a Roman Catholic province. One canny Scot, the last survivor in his district in an Eastern township, saw his chance and took it. He put his farm up for sale at a gilt-edged price. It was snapped up by a Roman Catholic, so poor that he did not have two pennies to rub against each other. Scotty took the money without hawking about it. But he had his own idea where it came from.

"Bridging the chasm" is a good thing, but a bridge must rest on at least two points. It is all very well to exhort Protestants to extend the hand of Fellowship to Roman Catholic fellow-citizens, but the extension of hospitality from the other side is necessary if things are to be right. What some residents call "the Tragedy of Quebec" is going on at a rapid rate. And nothing is being done by Protestant churches to counteract these designs.

What are the authorities of the Anglican Church going to do about bringing this decision of Mr. Justice Bruneau to the attention of the proper authorities? Are we going to take such a thing lying down? If Mr. Justice Bruneau's decision is constitutional, then the sooner we know it, the quicker we shall realize the plight we are in, and, it is to be presumed, do something about it.

THE LAMBETH CONFERENCE

Very Rev. J. P. LLWYD, D.D., Dean of Nova Scotia

CERTAIN points in the report of the Conference may be passed over without comment, as expressions of current uncertainty, or as restatements of current Church opinion. One of these is Labour. The treatment of the industrial situation has been criticized as indefinite. But it is difficult to see what more could have been done than to restate the principle of co-operation as fundamental, in opposition to the vice of competition. Perhaps just at present no body of men can tell what ought to be the Church's concrete programme for the worker. Labor has won its fight for justice; it is now engaged in a fight for power. The end is beyond the wit of man to predict. Revolution with a new form of class government; social reconstruction on co-operative lines? Who can tell? Labour's ultimate is still in question. The wisdom of the social thinker is to lift high his social truth, and trust to the sense and conscience of the major part of the industrial world. Nor could much more be said about Theosophy, Christian Science, and Spiritualism than that they are protests against materialism—that they show points of contact with deep and universal truths—but that as philosophies they are in flat antagonism to the Christian doctrine of the Incarnation. The emphasis laid upon the indissolubility of marriage, and upon enlightened sex-morality is entirely in line with the teachings of a true Christian sociology. The principle set forth as respects Christian Missions and Nationalism is already the accepted rule of missionary work, to the effect that our duty is to sow the seed of truth and organization, and then to leave it to clothe itself with the forms native to the national genius.

There remain three pronouncements, however, which stamp this as the most radical document issued by our episcopate since the Reformation, and we venture to think the best, all things considered. We refer to its declarations as to Christian Reunion, the Ministry of Women and the League of Nations.

Christian Reunion is handled in startling fashion. It is not much to concede the Church membership of other bodies, nor to recognize that the fruits of the spirit are with their ministry; few thoughtful men among us doubt that now. The striking fact lies in the enormous practical concessions made. In exceptional circumstances and under proper restrictions, our pulpit may be opened to their preachers, and our altar not denied to their communicants. There is also an acceptance of the American "concordat" (in idea at least) admitting of a certain sort of reciprocal ordination. To discuss this "letting down of the bars," as it will be called, upon its merits, would take too long, and is not our present purpose. The Lambeth Conference is a balance of opinion. To get a critical interpretation of its action would require an experience not ours—a sense of its mental atmosphere—a feeling of the pulse of those mental and spiritual undercurrents which are so subtle and yet so influential. But the fact that a staid, conservative Church like ours, rooted and grounded in episcopacy, is reaching such conclusions and speaking them through its chosen leaders, is enough to make us sit up and rub our eyes. How far we ought to go in the way of overtures to our separated brethren has always been a problem. The Church has done strange things to meet extraordinary issues. The Donatists in Cyprian's time were banned as heathen; and in St. Augustine's time were received back into fellowship without rebaptism, reconfirmation, or reordination. The ministry is the Church's organ; peradventure, still greater developments in the emergent treatment of that organ may lie in store. But one thing is certain. At least the great Christian communities around us ought to be impressed with a conviction of the Church of England's burning earnestness for reunion—at least there should be kindled on their side an equally pas-

sionate readiness to sacrifice for the sake of brotherhood—at least they must feel the impact of our sincerity in the cause of Catholic comprehension, and our penitence for our share in the blunders of the past.

The recognition of the right of women to some part in the work of the ministry, while not a radical, is still a new departure. The revival of the order of deaconesses is a master stroke of wisdom. It finds in a long-lost historic vocation the remedy for a modern need. The powers granted of baptizing, teaching, preaching and pastoral service will be a godsend to many a hardworked Rector and overcrowded parish.

To have adjourned without declaring itself on the side of the League of Nations would have been an act of cowardice and disloyalty to the central idea of Christ's social Gospel—fellowship. Christianity teaches an election for nations and a Providence in their history. That is implied in prophecy and in the Apocalypse. Our faith has also a judgment for the nations. That is given in the parable of the sheep and the goats, Matt. 25. Such a modern application of these conceptions as the League could hardly fail of approval in such an assembly. One significant and gladdening feature was the presence of over fifty American Bishops voting in its favour, we understand, practically as one.

Within this limited space, the following points can only have rapid mention:—

(1) This Conference shows the world the spectacle of a Christian Church *thinking*. Thinking with a freedom, a frankness and an independence of convention most unusual. That portion of the world which also thinks will not fail to get the impression.

(2) The issue of this collective thinking is more than inspirational, more than the mere uplift of religious sentiment. It speaks in terms of the practical. It reveals a programme and defines a policy. Its aim is not to utter soft nothings, but to tell Israel plainly and definitely what she ought to do.

(3) The terms of the Conference's utterance are in harmony with the spirit, the temper and the needs of our own age. The report is a modern pronouncement. It deals with the realities facing men in the day's work and the twentieth century's experience.

(4) Finally, it has the note of *fearlessness*, the witness of reliance upon Christ, the note which rings out from the Great War. The episcopate manifests a steady hold upon the essentials of faith and order, a courage in the provision of remedies for present emergencies, an exultant and victorious outlook upon the future. The spirit of such a "pure, redeeming ardour" ought to strike new chords of hope from the harp of the Church as she addresses herself once again to the Great Adventure.

How many snares surround the rich man! With how many pretences do riches furnish him for insolence, vanity, pride, effeminacy, luxury and voluptuousness! What risks does he run of violating the most sacred laws, of forgetting God, of indulging his sensual appetites, of despising the poor, of oppressing the weak, of hardening his heart, of becoming insensible to the misery of others! . . . Assist me, O my God, in the midst of these difficulties! Enable me to escape these dangers, and surmount all these obstacles to piety and virtue. Ah, if my riches would remove me to a greater distance from Thee, and lead me astray into the paths of vice and folly, rather take them from me. I would infinitely rather be poor and virtuous than live foolishly and wickedly in the bosom of plenty.

G. J. ZÖLLIKOFER.

Continue Forward

SIR,—The tumult and the shouting of the Forward Movement seems to have died out rather. Whether it is the holiday interim, or the multitude of Conferences and Congresses and other diversions, it is hard to say, but there is a lull in the enthusiasm that seems to the writer rather ominous. We surely need in Canada to-day the Apostolic call: "Awake thou that sleepest and Arise!" The money has come in, and we thank God for that, but the great revival of Church life, the widespread consecration of men and women, the filling up of our churches with larger congregations, we have not seen this as yet, and without this all Forward Movement enthusiasm is largely sounding brass. Three things are the need of the hour in the Canadian Church:—

1st.—A new and daily consecration of heart and love and life on the part of Bishops, clergy and laity. One of the best ways to promote this is a campaign of prayer such as the Church has never known. The new Manual of Prayer, characterized by Archdeacon Bliss as "truly splendid," "admirably conceived," and "beyond compare," should be used in every church and every Churchman's home as a means of uniting the whole Church corporate in a glorious unity of intercession for a great Church awakening. Let the clergy, as the God-appointed officers of His Army, lead each regiment and company in a noble movement Forward. "Let the whole line advance!" By October they should be in use in every parish, and the whole Church in earnest.

2nd.—A new and earnest enlistment of those men and women who did such remarkable work seven months ago in a higher and stronger campaign of spiritual aggression and enlistment. Every parish should have its little band of effective leaders in visiting, praying, helping. The wider St. Andrew Brotherhood platform should attract and unify all, and every man and woman in the parish, who is willing, should be enrolled in some working agency.

3rd.—A new standard of Church efficiency should be set and worked to by each parish and parish clergyman. It was the life-ambition of one of the greatest Anglican Archbishops, "to make the Church of England more and more the Church of the people." The dramatic and startling deliverances of Lambeth, 1920, reveal to us a Church that has shaken off the paralysing encumbrances and traditions of an exclusive ecclesiasticism, and makes the appeal of a common-sense, practical Christianity of a real and Christlike churchmanship. After all, everything depends upon the individual; the personality, and power, and life and love, of the Bishop, the clergyman and the Church member. Would to God that this ideal, adopted by our Canadian Church as its standard and objective, might be adopted by every parish from ocean to ocean:—

- A Church where the singing is hearty and appreciated by all.
- A Church where the responding is done by all the people.
- A Church where the preaching is practical, helpful and inspiring.
- A Church where there are no drones, all workers for Christ.
- A Church where there is constant prayer, the life of faith.
- A Church where the giving is cheerful, ungrudging, glad.
- A Church where there is no grumbling, all happy in fellowship.
- A Church where missionary working, giving and praying is constant and earnest.
- A Church where Christ is all in all.

The Church to-day in Canada is in that day, surely foreseen by Christ, when the fruit being ripe, His Church should put in the sickle, because the harvest time is come.

DYSON HAGUE.

Plutarch said to the Emperor Trajan: "Let your government commence in your own breast, and lay the foundation of it in the command of your own passions." Here come in the words, self-control, duty and conscience.—S. SMILES.

A Pilgrimage Towards Unity

Rt. Rev. C. H. BRENT, D.D., Bishop of Buffalo, N.Y.,
Chairman of the World Conference on Faith and Order Preliminary Meeting

CHRISTIANS have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and collectively, is pitiful measured by their high sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

At the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva, eighty churches and forty nations were represented. This Conference marks a stage on our journey and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is!—and gloats over a defeated foe. The spirit of conference is the slave of the Truth and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline, nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the centre of being was that difficulties boldly exposed and openly met were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then

the mode of propagating and protecting by organic self-government of what is within.

The competition of churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavour to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The Conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation on the last day of the Conference we gathered together—it was the Feast of the Transfiguration in the Eastern calendar—in the Russian Orthodox Church, in Geneva, for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker were all there, and all there to worship. The Metropolitan of Seleucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with pain beknit and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on co-operation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say? But it is in the hands of God from Whom it came and to Whom it belongs. It is ours only so far as we recognize it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, Whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact and promise to pursue our journey until we reach the Heaven where we would be.

Each member of a family, particularly if he be advanced in years, has his little oddities, to which he attaches a sort of happiness. It is a garment arranged in such a fashion. It is a newspaper brought at such an hour. It is a lamp put in such a spot. It is a game played in such a place. It is a visit expected at such a moment. It is a desire, scarcely manifested, but often experienced. Watch all these little things. Take upon yourself to visit every morning the corners where they love to find everything that is useful for the day. Go first to the apartment where they all assemble; remove everything which would displease them; complete all the arrangements which have been carelessly made. Do all this without noise, without parade. Enjoy alone the happiness it gives you. "GOLDEN SANDS."

Around the World

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

AT a Conference recently held in Shanghai, more than one hundred missionaries and Chinese Christians launched the China-for-Christ Movement. Dr. Cheng Ching-Yi, Chinese Secretary of the China Continuation Committee, struck the keynote in a truly great address, a digest of which is given below:—

CHINA'S NEED OF CHRIST.

"It was a challenge to faith when Morrison came to preach the Gospel to the people of this land over a century ago, when China was absolutely closed to the Christian religion and foreign intercourse. It was faith that encouraged that man of God to move forward in spite of untold opposition and difficulties.

"It is also a challenge to faith to-day, but in a larger measure, for us who are called of God to take part in the great divine task of leading men to Christ, when both the country and the hearts of the people are widely open to receive the glad tidings which the Christian messenger has to bring to them.

"Politically China has never been so dark as it is to-day, but spiritually never so bright."

"In speaking of the Christian opportunity in China we are not unconscious of the difficulties and drawbacks and even the dangers that confront the infant Christian Church in this country; how largely the Church is still dependent upon foreign friends for financial support; how meagre is our Church leadership; what inadequate provision we have for training men and women for the work of the ministry; how pathetic it is that at least half of our Christians cannot have direct access to the Word of God because of their inability to read; how little we really know of the deep things of God; how small is still the influence of the Christian Church upon society and the nation; and how few are definitely and constantly serving the Lord and their fellow men with a pure motive, an unselfish aim and a sacrificial spirit. For all these shortcomings we bow our heads before the Lord with true humility and deep sorrow.

"At the same time we cannot close our eyes to the fact that the Church is facing to-day an unparalleled opportunity such as it has never had before—certainly not in the time of the opening of the ports for commercial intercourse with foreign nations; nor in the time of the formation of the Republic which has so recently taken place. Why is the Christian Church in need of such a movement at the present time?

"First, because there is an unusual willingness on the part of the more enlightened classes outside of the Christian Church to study and investigate Christian truth. Many have realized that the nation is desperately in need of help and guidance which can be supplied by Christianity alone. There is hope in Christianity, because it has a living Lord, Jesus Christ.

"The second reason why we need a great forward movement is because there is a readiness for action, for service, and even for sacrifice, within the Christian Church to-day.

"(1) Whatever form this work may take it must certainly be a spiritual movement.

"(2) Next in importance is that whatever form it may take the movement should be launched at once. We are facing an unusual opportunity that demands prompt action. We cannot afford to lose time or be absorbed in non-essential things. Things are moving rapidly and they call for an immediate movement on the part of all the Christian forces in China.

"(3) Whatever form the movement may take it should be a Chinese movement; a movement that aims at the developing of the Chinese Church.

"Foreign missions in China are the scaffolding and the Church the permanent building itself. It is not a day too soon to begin to lay more emphasis on the strengthening of the Church, so that in all our policy and work it shall be Church-centric rather than mission-centric."

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The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.
(Church of the Messiah, Toronto)

"BEHOLD, I COME AS A THIEF."

ABOUT sixty years ago the late Canon Hoare, of Tunbridge Wells, England, preached a course of sermons on "Rome, Turkey and Jerusalem," which have been so corroborated by the passing years that they have been reprinted and have still a wide circulation. This devout and reverent scholar was convinced by the Scriptures that the shrinking of the Turkish power and the waning of the Papacy would synchronize with the rising again of Jerusalem. Canon Hoare also believed that at the time when he was preaching, we were entering upon the period covered by the wonderful symbolism of Revelation 16: 12-16. Let us humbly consider that passage now as it is set forth in the Revised Version:—

"And the Sixth Angel poured out his bowl upon the great river, the River Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great Day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"And they (the evil spirits) gathered them together into the place which is called in Hebrew Har-Magedon."

We should note very carefully the startling parenthesis, which has no literary place in the passage, but is thrust in with dramatic suddenness. No Christian needs to be told Who it is Who says—"Behold, I come as a thief." We all know the Voice of Him Who speaks as never man spake.

I humbly venture to say that this sublime scripture, as a whole, is in course of fulfilment before our very eyes. If you and I wished in symbolic language to describe the recent great war, and the terrible propaganda of falsehood then and now spreading throughout the world, how could we more vividly picture it than under the form of three evil spirits going forth from the pit to set the whole world by the ears? These spirits are invisible, but they are on this very account to be the more dreaded. They are able to act together or separately, but their one hellish purpose is to stir up the kings of the whole world to the war of the great Day of God Almighty. Let us be clear in our thought about this passage. The recent war was not "Armageddon." That word means, by the way, "Mount of Slaughter." We have not yet reached that fatal mountain, but we are on our way to it. The devilish work of these evil spirits culminates in "Har-Magedon." A far worse experience lies before the world than that through which we passed in the great war. But be of good cheer! Before the climax is reached, the Lord promises that He will come to rescue His own. Let His wonderful words sink through our ears into our deepest heart. In the very thick of the conflict, in the midst of the gigantic conspiracy to bring on world-wide revolution, high above the storm rings out that calm, beloved voice—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Let us use our past mistakes and failures as building material for future success.

The Bible Lesson

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

Eighteenth Sunday After Trinity, Oct. 3rd, 1920.

Subject: Defeat and Victory at Ai.
Joshua 7: 1-26.

1. By one man came disobedience. The whole nation had taken the vow by which everything in the city was denoted. It is remarkable that there was such obedience and restraint that there was guilty of violation of the vow which all had made. Achan, or Achor, through covetousness, broke that sacred pledge. He admitted, when his fault was discovered, that he coveted and then took for himself those things which became a curse to him and his family. His sin may be traced from temptation to coveting, from coveting to taking or stealing, and this involved the violation of the vow which all Israel had made.

2. All were involved. It is another illustration of the saying that "no one liveth unto himself." The sin of Achan was regarded as involving a breach of the vow of the whole nation and brought wrath upon the whole body of the people. The family of Achan suffered with him in a more severe manner than seems right to us to-day. The judgment, however, was in accordance with the moral advancement of the people at that time. If it does not suit our ideas, at any rate, we must confess that the effects of sin cannot, in the nature of the case, be confined to the individual who sins. As a simple illustration, consider the case of the drunkard. He, no doubt, suffers in many ways for his sin. But what shall we say of the sufferings of his wife and children in the way of shame, if not of poverty and other ills? To this may be added the loss to the whole community involved in the misuse of one valuable life which might have added much to the good of the community in service as well as in moral tone. The root of sin is selfishness, but its results can never be confined to self alone.

3. The defeat at Ai. The facts above stated in regard to sin indicate the reason for the crushing and humiliating defeat suffered by an army of Israel at Ai. Apparently, a few only were killed because the Israelites ran away so fast that the enemy could not reach any others. Joshua felt that the cause of Israel was undone, and that God had forsaken them. The people themselves lost heart and it was felt that this disgraceful rout would inspire the enemy with new courage and vigour. God showed Joshua that He withdrew His help from Israel on account of sin in Israel. He also commanded that the sinner be sought out and punished. It appears that by lot the tribe, the family and, finally, the guilty man was found. Joshua and all Israel were satisfied that in the punishment they were carrying out the judgment and will of God.

4. The Righteousness of God. It is quite certain that in our day no one could be convinced that the will of God requires the slaughter or burning of a whole family on account of one individual's sin. We are, no doubt, right, but let us take heed that we do not think lightly of the awfulness of sin. Our softer ways sometimes seem to indicate that we are not fully alive to the enormity of sin. However hard we may think the people of old were, we must see this that they were very zealous for the righteousness of God and had hot indignation against that which dishonoured God. It is a healthy spiritual state of soul which regards sin with horror and stands for the vindication of Righteousness. Only let us not forget, as the old Puritans did, the Christian grace of Love. God is not only Righteous but also merciful.

5. The place of forgiveness. This lesson speaks of sin and its discovery, confession of sin and its punishment, and it is one of the saddest stories in the Bible. There is an interesting reference to the scene of this judgment in the second chapter of Hosea, where the prophet speaks of "the valley of Achor for a door of hope." That is what the Gospel brings to the sinner. Sin is just as strongly condemned in the Gospel as in the Old Testament, but in the Gospel the door of hope is open wide.

The Faith of Isaiah

Statesman and Evangelist

By Alex. R. Gordon, D.Litt., D.D.

London: James Clarke and Co.
Rev. Prof. C. ABBOT SMITH, D.D.

THIS volume appears as one of "The Humanism of the Bible" series, the aim of which "is to set forth the human experience that underlies, and is reflected in, the Bible."

To Dr. Gordon has fallen the task of dealing with the book which is admittedly "the crowning glory of prophecy," of interpreting it afresh to the modern mind and exhibiting its human interest and permanent worth.

That he has done his work with scholarly skill and insight, all who have read his "Prophecies of the Old Testament" will be prepared to find, and they will not be disappointed.

The writer assumes the modern view of divided authorship, but keeps all critical discussion rigidly in the background, confining himself to the threefold object of setting the various elements of the book in their historical framework, giving such renderings of the prophecies as will reproduce as closely as possible the sense and rhythm of the original, and, as the feature most distinctive of his present work, showing how the distinctive messages of the prophecies apply to the conditions of our own times.

The rhythm and spirit of the original are finely presented in such a passage as Isaiah's invective against the faithless courtier Shebna:—

"What hast thou here, and whom hast thou here,
That here thou hast hewn thee a tomb—
Hewing thy tomb on high,
And carving thy home in the rock?
Lo! Jehovah will hurl thee, hurl thee, O mighty one,
He will catch thee, catch thee, and roll thee, roll thee, as a ball to a far-spread land;
There shalt thou die, and there shall thy splendid chariots go,
Thou shame of thy master's house."
(22: 15-18.)

In all the extracts, of which there is a liberal and well-chosen selection, there is the aptness of phrase and felicity of style which one has learned to associate with all Dr. Gordon's translations from Old Testament texts, especially those which are poetic in form.

But the chief value of this book is its contribution to the understanding of the mission of the Hebrew prophets as preachers of righteousness rather than foretellers of the future. Undue emphasis on the latter function has led to a superficial study of prophecy which has confined itself too much to the application of certain prophetic phrases to the incidents of our Lord's ministry and passion, at the expense, sometimes, of a due recognition of "the far deeper sense in which the whole spirit and scope of the prophet's conceptions are verified in Him." Even those who cannot follow Dr. Gordon in all his exegesis of "the suffering servant" must recognize the attractiveness of his interpretation of the "servant" passages, and how well he leads it up to our Lord's ultimate fulfilment of the prophecy, "not by mechanical correspondence with the details of the picture . . . but by identifying Himself perfectly with the spiritual character and mission of the servant."

While, therefore, the prophet's vision is limited by his environment, his keen sense of moral values, brought to bear on all the activities—religious, social and political—of human life and his uncompromising reference of all questions to the standard of God's holy will, are such that while in outward form the reference may be transient, the ideal is true for all time. This is well worked out in the application of the vision of the king reigning in righteousness (Ch. 32: 1-20) to modern and political and social ideals. "A righteous democracy must equally rest on the fourfold basis of freedom, justice, truth and

(Continued on page 626.)

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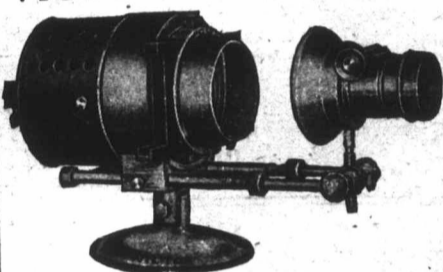
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FOR THE PEOPLE

JESMOND DENE

ALFRED OLLIVANT'S striking story, *Two Men*, is marred by its bitter intensity towards organized religion, especially the Church of England. Yet this defect gives special point to his description of Edward Caspar's youth, and how "he would wander down Commercial Road in the evenings and creep into St. Jude's, the side aisles of which were darkened so that tramp and prostitute might sit unnoticed; and in that motley assembly of hooligans from the East End, of respectable artisans from streets as drab as their inmates, of intellectuals from Toynbee Hall, and visitors from the West End, he would join in that irregular and beautiful hour of worship, of song and silent meditation, solos on organ or violin, extempore prayer, readings from Mazzini, Ruskin and Maurice, that made him and others dream of the society of the redeemed."

Toynbee Hall: Whitechapel: St. Jude's: the Barnetts: Hampstead. How much of the social effort and reform of the past fifty years do not these names suggest? and it is a really great event which is giving us the opportunity of welcoming Mrs. Barnett who shared in all of it. She and her husband were true representatives of that great Victorian era, which began in bath-chairs and ended in bicycles and motors; which began with Manchester politics, Chartist riots, and the "nuisance" theory of Empire, and ended with the Diamond Jubilee, the rally of the overseas dominions, and the development of a real social conscience.

The Evangelical movement and the Catholic revival, neither of them directly social in conception or purpose, yet played each its part in the Christian Social Movement, to which we owe it that in the words of the present Master of Balliol, the working men of the Old Country are not hostile but friendly to Christianity. Coming out of the heart of our religion, it worked through Maurice and Charles Kingsley, through Carlyle and Ruskin, through Green, Toynbee, Edward Denison and many besides, training men to think socially, and in their experiments along the numerous lines of social activity, to build bridges from one class to another, in the faith that man doth not live by bread alone, and that God endows no one with gifts and possessions without at the same time creating a responsibility and making him its steward.

Samuel Barnett, the son of a Bristol manufacturer, and himself an Oxford man, became one of the central figures of the movement and one of its chief interpreters, because the clear-sighted judgment and commonsense which was the stuff of his mind, was shot through and through with idealism born of faith. Listen to the two notes in a memorial on

Luxury and Poverty. "We are led to believe that luxury, which leads people to much expenditure on private enjoyment, amusement or display, without making them more useful to the community, is an actual cause of poverty. It seems to set having rather than being as the chief object of life, and under its influence the individual powers of admiration, hope and love are neglected. . . . Luxury prepares the way for poverty. It materializes the nature of people so that they gradually become indifferent to intelligent action and the spiritual aspirations which are necessary to progress. . . . It induces the selfishness which makes us as a nation indifferent to the ugliness of our towns and cities. . . . It leads to cruelty in our industrial relations. . . . The dominant idea makes or unmake a nation, and luxury exalts an ideal which seems to be anti-social."

On his appointment as Curate of St. Mary's, Bryanston Square, Mr. Barnett met Octavia Hill, who under Ruskin's inspiration had begun her notable work a few years earlier, turning her fortune to promote better housing, and giving herself with both hands to the service of the poor, in a system, which as working men said, "is charity because it is human kindness, but is not charity because it does not make people cringing." In 1873 she records very happily the marriage of Mr. Barnett with Henrietta Rowland, "one of my best workers," and "the touching service, the church, even the galleries crowded with poor people," come to see the wedding of two of their best friends.

Mr. Barnett was already Vicar of St. Jude's, Whitechapel, drawn by the poverty of "the worst charge in the diocese;" it was not only the opening of "a great door and effectual" in this populous district, but the "many adversaries," which attracted these two ardent souls to their sphere of work. He saw at once the need not only of more adequate relief for the people, and of greater self-reliance among them, but also of beauty and friendliness; so flower shows, concerts and entertainments, no less than Church services and visiting, became integral parts of the work; there followed housing schemes, country holiday plans, café companies, schools and classes, and the rise of the University Extension Movement. . . . "The end is that everyone should know God as a Father, and every plan does its work if it throws a gleam of light on this truth. . . . The flower show helps those who live in our terrible courts to know that there is One Whose will is that beauty should cover the earth. . . . The concerts and entertainments lift the cloud of care from people's lives and show the face of One Who is glad because they are glad. . . . Every meeting which has brought two or three together and taught them to know one another has done something to break the barriers which prevent all men from being brothers."

Young Oxford soon began to gather round St. Jude's, led by Arnold Toynbee, the centre and inspiration of so many of the best minds of his day, and when he died, worn out by the spiritual and physical strain of "the mass of filthy misery," and efforts for its relief, his friends sought his true memorial in plans for drawing others to follow his steps. "Edward Caspar would talk of a place called Toynbee Hall; of a little parson named Barnett; of the group of young

University men, Toynbee, Milner, Nettleship, whom he and his wife were gathering about them with the aim of bridging the gulf between Disraeli's two nations; of the hopes of a redeemed England and a new world rising in the hearts of many."

This was the University Settlement, of which Toynbee Hall in Whitechapel and Oxford House in Bethnal Green were pioneers. "East London demands the best," said Barnett, "and the gulf will not close till the best is given. All our social life is founded on the assumption that there is a leisured group in every locality to see that the laws are carried out and to keep social life going. Come and be that group in East London."—this was his appeal to young Oxford men and Toynbee Hall was the beginning of their response. They knew, or were to learn that "money alone does more harm than good, unless you wrap it in kind words or a warm jacket or something to eat and drink; it is only a stone itself, not bread, not anything a man can live on." They knew, or were to learn, that "it took the Life to make touch the evil which does not bring helper and helped into friendly relations, that the best work any society can accomplish is to increase friendship." They knew, or were to learn that "it took the Life to make God known to men."

The fire which Henry Kingsley had caught from the earlier Christian socialists flames in a page of Ravenshoe; the same fire went flashing through the Universities and the men of generation after generation have ever since been "doing their duty as neighbours" in London and other great cities, opening their treasures, and learning the secrets of life. And so the young scholars and athletes who led their companies into action had already been learning to love their fellows; Charles Lister with his Socialistic ideals; Rivy Grenfell with his invalid children; Arthur Heath with his working men pupils; Ronald Poulton Palmer with his biscuit factories; the Student-in-Arms with his boys from Bermondsey; these typify a host, each of whom "leaving for the front; want someone, not able to go, to take over my boys' club."

And perhaps the profoundest study of social conditions and remedies will never really reveal all the results of this education of friendliness, in which rich and poor enrich each other and learn of each other. For it all began as something else than a scientific expedition into problems of poverty, and though it found expression in scientific methods and afforded material for them, yet it was conceived in love and born of friendliness and was nourished upon them.

Throughout it all Mrs. Barnett worked side by side with her husband in a partnership of good works as indivisible as their personal affection. Both knew that "the life of good will, while it is ever ready to meet suffering from cold and hunger, yet knows that there is suffering no less real in men and women who live not by bread alone." And in the housing and town-planning reforms with which she is now particularly associated, she is carrying out the early ideal that beauty is learnt not by locomotion, but "by making the houses we live in lovely and staying in them"—in fact, by making houses into homes, for that is the meaning of housing reform. And so she comes, herself, representing the great Victorian tradition and a member of its great company of women—Florence Nightingale, Josephine Butler, Catherine Booth, Elizabeth Garrett Anderson, Octavia Hill, Catherine Gladstone, with so many others, subjects of the Great Queen, helpers and friends of mankind, who found the road to fame indeed, but found it along the path of duty and service.

Isaiah

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and Co.

WIRTH, D.D.

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n page 626.)

Canadian Churchman

(Established 1871.)

A National Journal of the
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in Canada

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Letters of a Prairie Parson

DEAR H. N. S.:—

Thank you for your interested consideration of my suggestions regarding the Continuation of the Forward Movement. I am glad you asked the questions you did, for it is quite likely that similar questions have occurred to others.

(a) "Where has K. Anon found the Bishops in Canada who are living like ecclesiastical grandees?"

I think you have a good sense of humour. This question suggests it. Won't some cartoonist sketch for us this pathetic picture?—

All the Bishops of the Church of England in Canada standing hand-in-hand in a circle with the Prairie Parson in the centre thereof, his little pancake hat trembling with excited fear; the readers of the *Canadian Churchman* crowding around on tip-toe; you, dear H. N. S., issuing the word of command, "Point out the ecclesiastical grandees." It isn't nice to point at people. Even if you blind-folded the abject figure in the centre and turned him round three times, he wouldn't like to point.

No. When I used the term "ecclesiastical grandees" it was with the consciousness of what the episcopal office carries with it, particularly in England. In the same issue of the *Canadian Churchman* you will find a statement of the income and expenditure of the Bishop of Lichfield, who is a splendid Bishop, a real Father in God, untiring in his self-sacrificing work, beloved by the working people of the Potteries. You will notice that he has to spend on rates and taxes as much as would keep several ministers. Is this right?

In Canada we are happily free to a great extent from such expensive worship of ecclesiastical custom. I would hate to see our Bishops approach that state. I would like them to be known, not only as men of untiring energy in the service of God—they have that reputation now—but as men who are willing to share the financial struggles of those who honour them as their leaders. I was not referring to any particular Bishop, I was thinking of the working-man and his criticism of the Church. Striking simplicity of life, and humility of character on the part of our Bishops helps to do away with the deep-rooted criticism which associates Bishops with big expenditure.

(b) "Will he please tell us where we can get laymen to run our parishes and act as curates?"

Is not the question a sad confession of the need of lay workers? A friend, writing to me in connection with this suggestion, believes that the best way to get men for the ministry is to aim first at getting lay workers. Most parsons first worked for God as laymen, he says, and he is right. It is one of the weaknesses of our Church that her members have no keen sense of personal responsibility to serve God in the Church. But who knows what response a definite appeal for lay readers would bring. Possibly our men do little definite work, because we have never given them a chance of definite responsibility. Perhaps we have not faith enough in our laymen.

Did you read "The Call of the West" in the same issue of the *Canadian Churchman* as that in which your letter appeared? Such work as was done by the Rev. H. H. Creel is work that needs doing. Did you notice that even in a district that I presume was never organized, a man was to be found who would become a lay reader

and carry on the work of the Church in his own district, and that the Missioner hoped "to find other suitable men prepared to perform such a valuable service." How about the Brotherhood of St. Andrew as a training ground for lay readers?

(c) "When Christ ordered the apostles to go forth and baptize in His Name, did He also add, 'Be sure that the parents will keep all the promises.'"

No. But he asked the disciples to teach and then baptize. He opposed all lip-service and empty form. My suggestion is that we are too lax in our standards of sincerity. If A. and B., who live godless lives, think their child had better be "done," we baptize the child. Parents who have no real faith want their children "done," and struggle through the answers in the Baptismal Service, without any real determination to fulfil the promises. If the faith or faithlessness of the parents counts for nothing in Baptism, the service can be shortened considerably, and the number of certificates of baptism should equal the number of birth certificates. What I do seriously mean is that it is time we clergymen withheld the Sacrament of Baptism from the children of parents whom we are sure do not intend to teach their children its significance, because they have never realized its significance themselves. It is not a question of the innocence of the little one. It is a question of reality or farce. If the innocence of the baby is the only necessary qualification, then let us alter the answer in the Catechism to the question, "Why then are infants baptized?" and let us baptize all babies indiscriminately, for they are all innocent.

To some "christening" is in the same category as vaccination. One cause of the great number of nominal Christians is that Baptism is not really a Sacrament at all to many, and the promises made in baptism carry with them no thought of a solemn vow to the living God. Is it wrong to refuse baptism till those who make the promises realize that they are sacred pledges? I have never had the courage to refuse to baptize any infant who was brought for baptism, but I feel that it would be best for the child if we withheld the Sacrament in cases where we are sure the parents are living a godless life, until we have made clear to such parents the real significance of baptism and their sacred responsibility to the child. We would refuse Confirmation to any whom we felt did not regard it as a sacred act of consecration. Why not refuse baptism till the parents themselves have been taught "what a solemn vow, promise, and profession" the child is making by them?

This may seem heretical to you, but I hope I have made my heresy clear. Its motive at least is Christian, to fight against that which kills true religion—hypocrisy and meaningless form.

K. ANON.

We seek His strength—power from without, from above, but we must ask for strength reasonably, knowing what we want, and why. To know this truthfully is like the way we prepare for massive building. We do not lay the stones upon the surface; we dig deep, and clear away the light, drifted soil, that the deeper compressed earth may receive the hard-grained concrete and the stone.—Archbishop Benson.

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toric Church of St. Andrew's, on the
Red River, for the Anglican clergy,
Professor E. A. MacIntyre, of
Wycliffe College, Toronto, gave a
profound and inspiring interpretation
of St. Paul's conception of the Chris-
tian Church and its ministry.

In the Church of the Ascension,
Port Perry, Ont., September 9th, two
handsome brass vases and two em-
broidered white silk antependia, one
for the prayer-desk and one for the
lectern, presented by the Junior
Guild, were dedicated by the Rev. C.
F. Stent, B.A., L.Th., clergyman-in-
charge.

With considerable reluctance—the
modesty of the man who has done
most to say least—Dr. Grenfell, the
devoted missionary of the Labrador
coast, has yielded to the persuasion
of his friends to tell the story of his
heroic and adventurous life. The book
is entitled, "A Labrador Doctor."
The autobiography of Wilfred Thoma-
son Grenfell, M.D., C.M.G. Hodder
and Stoughton, Toronto. In his pre-
face the doctor frankly admits that
he dislikes the idea of having to live
alongside his own autobiography, and
that he also dislikes the feeling which
the writing of it conveyed, that, to
use his own phrase, he has passed the
post that marks the last lap. Readers
will not sympathize with him on these
points, for to have withheld the nar-
rative of his career would probably
have deprived them altogether of a
most interesting and inspiring book.

The clergy of the St. John deanery
held their quarterly meeting recently
at Westfield, N.B. The proceedings
opened with a celebration of the Holy
Communion at St. James' Church,
after which those present were driven
to the Rectory at Woodman's Point,
where they were entertained by Rev.
Craig and Mrs. Nicholas. After the
customary preliminaries the appoint-
ed Greek lection from St. Matthew
16 was read and then followed a
very illuminating talk by the Rector
upon the subject of "Signs of the End
of the Age." Mr. Nichols is to be
complimented upon the time and the

thought he has bestowed upon a
theme of such paramount interest. A

Already thirty-seven people have
associated themselves with Rev. E. C.
R. Pritchard, Rector of St. Cuthbert's
Church, Winnipeg, in his work in con-
nection with Christian healing, de-
spite the fact that the efforts in this
direction have only just been put
under way. Among these are five
well-known ministers of the city. The
attendance at the Wednesday evening
meetings is steadily increasing, Mr.
Pritchard stated, and twenty-five peo-
ple have come directly under their
ministrations. For those seeking
Christian healing Mr. Pritchard has
issued the following statement in
letter form:—(1) Get the very best
medical advice you can procure.
Christian healing includes medical
skill, which is a gift of God. (2) Be-
lieve that God is on the side of health,
and that it is His will for you to be
well. (3) Realize that the true basis
of Christian healing is union with the
life of God in Jesus Christ. Read
and meditate upon St. John 15. (4)
Accept the truth that in Jesus there
is life and that His life is for the
healing of the nations; that you re-
ceive it by faith and through the
sacraments—especially through the
Holy Communion. Note St. John 10:
10; Acts 17:28; Gal. 2:20. (5) Re-
alize that the life so given is the very
life of God, the life of divine love;
breathe it; live in it; take Jesus as
your healer, and be assured that you
are being restored. According to
your faith be it unto you. Use fre-
quently the 91st Psalm. (6) Make
humble and sincere confession of sin.
"Because I live ye live also."

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HARDING—At St. Saviour's Rectory, Waterloo,
Ontario, September 13th, 1920, to Rev. Percy
N. and Mrs. Harding, a daughter.

DEATH
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Japan, August 23rd, 1920, of acute cerebral
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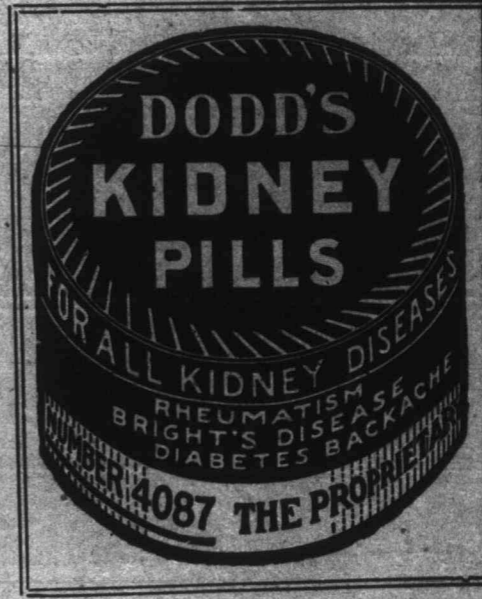
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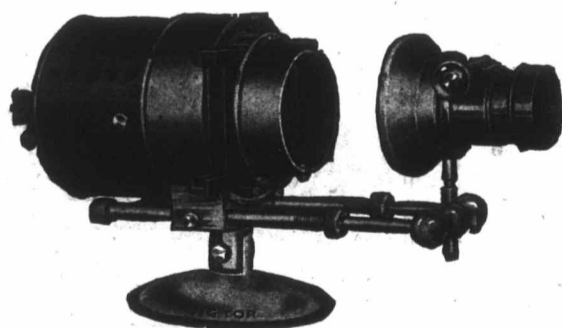
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It is claimed that 80% of all that the mind of man ever receives comes through the eye. This explains why education by visualization is the forceful, resultful way.

The Church in our day and generation is coming to take its educational obligations and opportunities more and more seriously, and it is being realized that one of the most effective methods of instruction is by the use of the Lantern and the Safety Cinema.

The Lantern and the Safety Cinema help the Church to render a full-rounded ministry, as, in addition to instruction, they supply a wholesome and cheer-giving entertainment.

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Church Attendance Campaign

The idea of the campaign in November is being enthusiastically taken up by both the clergy and laity. Although the movement was started by the Brotherhood as part of their follow-up work of the Forward Movement, yet many parishes where there are not yet Brotherhood Chapters are joining in, and it is hoped that November will be a go-to-Church month for the whole of the Church of England in Canada. The campaign will make a splendid start for the winter's work, and will be of special help to those churches who are contemplating a Parochial Mission in Advent.

The literature for the campaign is now completed, and samples may be obtained free of charge from the Brotherhood office. It consists of (a) Leaflet No. 1, "A Challenge to the Men of the Church of England in Canada," an appeal for workers; (b) Leaflet No. 3, "A Church Attendance Campaign," giving full details of organization; (c) a Pledge Card; (d) a neat card entitled, "Why I Should Attend the Services of the Church," by R. W. Allin. Supplies in bulk will be supplied at cost.

The following are extracts from letters received:—

"I have often thought that a campaign of that kind would meet with success. . . . I am anxious to try it out, and I wish that you would be good enough to let me have particulars of the scheme as soon as possible."—Canon _____

"I am delighted with your campaign literature for Church Attendance. Please send me three or four hundred cards and a smaller number of the two leaflets. After campaign I intend to form a Brotherhood. I think it best to conduct campaign first as a continuation of the A.F.M., and from experience gained, to proceed with the organization of a Chapter to continue the good work. I think you have found the way of real advance."—Dr. _____

TORONTO AND THE C.A.C.

The Toronto Local Assembly has adopted the Church Attendance Campaign as their special work in November, and are hoping to get all the city churches to unite in a corporate effort to bring every member of the Anglican Church in the city to the services during November.

A Local Assembly meeting is to be called at the beginning of October, and all churches will be asked to send delegates for the purpose of organization. Chairmen have been appointed to the districts as follows:—Eastern, R. D. G. Bewley, St. Matthew's; South Central, W. G. Watt, St. James'; South Western, Alfred T. Bate, Church of the Epiphany; North Western, H. Higham.

Brotherhood Headquarters,
33 Yonge St. Arcade,
Toronto.

A. Y. P. A. NOTES.

The first meeting of the Toronto A.Y.P.A. Local Council for the season was held last Wednesday evening at St. Philip's and was well attended. The arrangements for the Dominion Conference in Toronto, October 6th, 7th and 8th, were explained, and the branches not already organized for the season urged to commence their regular meetings at once so that preparations might be made for the conference and delegates elected. It is important that each branch forward the addresses of their members who will provide billets to the secretary, Miss B. E. Tennison, 145 Galt Avenue, as all visiting delegates have to be provided for.

Christ Church, Brampton, visited the city Labour Day and administered a defeat to St. Michael's and All Angels' and St. Matthew's branches in lawn tennis in a friendly game, the score being eight to six. The home branches entertained the visitors in the evening in St. Matthew's Parish Hall.

The city has been divided into two sections for the inter-branch debates and a schedule drawn up for the season. It is satisfactory to note that increasing interest is shown by the branches in debating, and an interesting struggle for the possession of the shield is anticipated.

St. Nicholas', Birchcliffe, is the first parish in the Toronto District to organize a branch, the organization being successfully held last Monday, with a good attendance of young people present.

Any parish wishing information about organizing a branch should get in touch with Capt. Rev. Appleyard, Dominion secretary, St. Paul's Rectory, Woodstock, Ont., or if in the Toronto District, with Mr. G. S. Scovell, chairman of the Extension Committee of the Toronto Local Council, 56 Rusholme Road.

ST. EDMUND'S ARE THE TENNIS CHAMPIONS.

Rector, Rev. E. A. Vesey.

The finals of the Anglican Young People's Association Tennis League, Toronto, have been played off, St. Edmund's winning from St. Matthew's T.C. The various Anglican churches throughout the city have had tennis clubs for the past few years, but it was not until the present season that the aforementioned league was inaugurated. The league was operated in two divisions—Eastern and Western—St. Matthew's, St. Barnabas' (Chester), and St. John's (Norway) comprising the Eastern, and St. Edmund's, St. Barnabas' (Halton Street), St. Michael's and Christchurch the Western division. The contest between the division leaders constituted the finals. The Local Council of the A.Y.P.A. is to be congratulated on the successful manner in which the undertaking was managed. The difficulties naturally incident to such an occasion were ably dealt with, and all participating had a most enjoyable season, besides which a high calibre of game was played, indicating thereby that as the activities of the league progressed it would become a definite factor in local tennis.

At the enthronement of the Bishop of Durham (Dr. Henson) in Durham Cathedral, England, on October 30th, the Northern Federation of Evangelical Free Churches will be represented by the president, the Rev. J. L. Williams (Sunderland), who is a Congregationalist, and the secretary, the Rev. W. J. Jack (Newcastle-on-Tyne), Presbyterian, while the Newcastle Free Church Council will send the president, Mr. Charlton Wilkinson, who is a Baptist.

Athabasca

On Saturday Bishop journeyed to the Indian Mission in the Northwest. Bishop Randall for was formerly sion for sev he has been of Edmonton Mission was l man, he volu former work During Oc engaged in a special Synod together wit of Manager Winnipeg. I pany the Bi she will att Woman's Av The Bisho suitable assi dian Missio The Rev. a request fr tinal Ch England, fo his article e ences of a which was l Churchman t glad that t so widely re Old Countr

NEWS FI B

The follo letter by s Reynolds, I sion, Jame C. J. Agar dated Augt in Toronto "We hav ment here t day afternc out in the l ing, and he it was disc did all they the Indians they, with and while ing, it is watched, a If there ha ings would helped get and took tl Nearly all and I had : ing collect erment r and took worst, and with a bar the sea-pl to try to : thanks fo Canadian C joying it."

RECE

The Rev lock, Alta. Bishop of Fort Vern Vermilion, ment, Se Minshaw, As Orgs and Contid on, Eng., prising di chester, Cl of Bucks 1st, 1920. who for dioceses Qu'Appell was Rec Rural De van (Qu' quarters Rd., Read

Athabasca Diocesan Notes

On Saturday, September 11th, the Bishop journeyed by the steamer "D. A. Thomas" from Peace River to visit the Indian Mission at Fort Vermilion, taking in with him the Rev. R. E. Randall for the winter. Mr. Randall was formerly in charge of this Mission for several years, but latterly he has been working in the Diocese of Edmonton, but hearing that the Mission was badly in need of a clergyman, he volunteered to return to his former work.

During October the Bishop will be engaged in the work of the Provincial Synod and centenary meetings, together with meetings of the Board of Management, all to be held in Winnipeg. Mrs. Robins will accompany the Bishop to Winnipeg, where she will attend the meetings of the Woman's Auxiliary.

The Bishop is still looking for a suitable assistant matron for the Indian Mission at Whitefish Lake.

The Rev. W. Minshaw has received a request from the Colonial and Continental Church Society, of London, England, for permission to republish his article entitled, "Further Experiences of a Canadian Clergyman," which was published in the *Canadian Churchman* a few weeks ago. We are glad that the *Canadian Churchman* is so widely read and appreciated in the Old Country.

NEWS FROM MOOSE MISSION BY SEA-PLANE.

The following is an extract from a letter by sea-plane from Miss Alice Reynolds, Deaconess at Moose Mission, James Bay, to her uncle, Mr. C. J. Agar, Toronto. The letter is dated August 27th, and was received in Toronto on September 1st.

"We have had considerable excitement here the last two days. Wednesday afternoon, about 3.30, a fire broke out in the bush just beyond our clearing, and had got a good start before it was discovered. Our five big boys did all they could, and after 5 o'clock the Indians from H.B.C. came up, and they, with our boys, worked all night, and while the fire is still smouldering, it is still constantly and well watched, and there is now no danger. If there had been a wind all our buildings would likely have gone. We all helped get water till the women came and took the children from the school. Nearly all the little ones were taken, and I had a fine time yesterday morning collecting them again. The Government movie men were on the spot and took pictures of the fire at its worst, and of one of the boys driving with a barrel of water. This morning the sea-plane came back. I am going to try to send this back by it. Many thanks for all the copies of the *Canadian Churchman*. We are all enjoying it."

RECENT APPOINTMENTS.

The Rev. R. E. Randall, of Westlock, Alta., has been appointed by the Bishop of Athabasca to the parish of Fort Vermilion. Postal address, Fort Vermilion, Alta. Date of appointment, September 10th, 1920. Wm. Minshaw, Diocesan Secretary.

As Organizing-Secretary of Colonial and Continental Church Society, London, Eng., for Southern District, comprising dioceses of Salisbury, Winchester, Chichester, and Archdeaconry of Bucks (Oxon), from September 1st, 1920. The Rev. Arthur J. Child, who for 13 years worked in the dioceses of Saskatchewan and Qu'Appelle, and for the last few years was Rector of Arcola, Sask., and Rural Dean of Weyburn and Estevan (Qu'Appelle). Mr. Child's headquarters will be at 92 Basingstoke Rd., Reading, England.

Churchwoman

This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

The subject for missionary study in the W.A. this coming season is CHINA, and the text-book chosen is, "New Life Currents in China." There is also a booklet by Bishop White, of Honan, "Our Work in China."

The Literature Committee gives some suggestions regarding mission study. First, set a definite time, and keep to it, and always begin your period by a prayer, so that the members will realize that our study is a sacred thing.

If an outsider might give a suggestion in regard to the mission study, it would be that the committee should select a study book which could be read or studied and enjoyed by the simplest mind in the W.A., whereas, it seems, that the study book becomes more complex and harder to understand each year. What is the result? A few of the more brilliant or trained minds mark, learn and inwardly digest it, and the great majority of the members, who are neither learned nor able to probe deeply, take not the slightest interest in the study. The *Leaflet* devotes eight pages to a scheme of study and competition. Can anyone imagine the ordinary, everyday, busy woman wading through such a maze of questions? It makes one dizzy to even look them over. Can this study be called a success when it reaches only the small minority of W.A. workers?

Miss Trent, of Mid-Japan, has completed twenty-five years of missionary work. In writing to the W.A. she says: "I wish I were clever enough to give you a retrospect, and tell you in detail of the many who have fought and won. Young mothers in far-off, lonely places write of their hopes and fears in the training of their little ones, school teachers of winning their way among the young. These and many more were babies twenty-five years ago. One realizes it takes time to bring about these things, and with a thankful heart to God, through Whose blessed Holy Spirit changes in the hearts of men and women are wrought, I have passed this milestone, and with renewed consecration pray that the remaining years in Japan may be to His glory!"

MOTHERS' PENSIONS.

With the appointment of general supervisors or investigators, the mothers' pensions board of Ontario has now got down to work. Already scores of applications have been received for aid under the provisions of the act and each is being considered on its merits. It has not been decided yet how much is to be granted; that will be largely determined after the applicants' general circumstances have been inquired into. This work is now proceeding. Several investigators, which include trained nurses and social service workers, are already in the field, and will be supplemented by further appointments. The bill creating a mothers' pension board was passed at the last session of the Legislature, following an inquiry to ascertain the desirability and practicability of legislation providing for the payment of allowances to mothers who were widows, or whose husbands were unable to support their families. The Minister of Labor, acting upon this report, introduced and carried through the House the Mothers' Allowance Act, which provides for the payment out of such moneys as may be provided from time to time by the Legislature, of allow-

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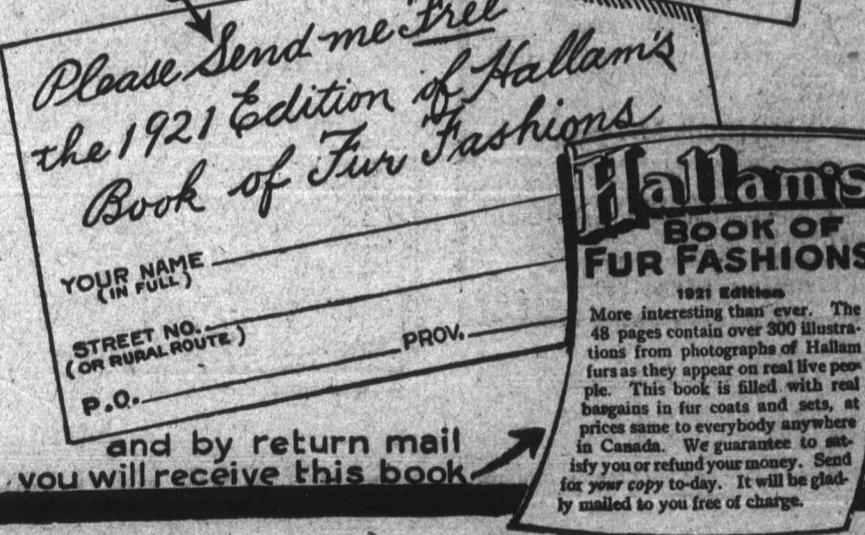
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ances to widows, or the wives of inmates of the hospitals for the insane, or permanently disabled men, where the mother is resident with her children, two or more of whom are under 14 years of age, and has not adequate means to care for them without assistance under the act. The persons receiving the allowance must be resident in Ontario, British subjects, and be proper persons to have the care and custody of children.

Winnipeg's 24 school playgrounds afforded good times for 290,000 children during the summer months, according to Arthur Morrison, playgrounds commissioner. Out of 17 accidents which occurred, only two were in any way serious, Mr. Morrison said. It cost \$13,000 to operate the grounds and \$2,600 was spent on equipment. Twenty men and 33 women were engaged to supervise the children's play.

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A SAD AFFLICTION

IN May, the little Eskimo girlie, Eva Grenfell, aged two, whom we adopted during our Labrador days, took whooping-cough. This was followed in June by pneumonia, and on the 3rd of July, just as the doctor had pronounced her sufficiently well of the pneumonia so that we might travel with her to our summer place in the mountains, she took a kind of meningitis, called "Hayate," and peculiar to the Plain of Mino, on which the city of Nagoya, where we make our home, is built. For ten days her life was despaired of by the doctors; but God answered our prayers and pulled her miraculously through, leaving her, however, a physical wreck. On July 26th the doctor allowed us to bring her up here to this cool resort (Hakone Machi) in the mountains. She continued, however, to suffer from general feebleness and intense "intestinal intoxication," until at last Mrs. Corey was obliged to take her to St. Luke's hospital, in Tokyo, for treatment. She had only been absent a day when our only son, Percival Spencer, was taken seriously ill. Three doctors—one English and two Japanese—were constantly in attendance. On the third day of his illness Mrs. Corey was sent for, and left the little girl alone in the hospital to come to him. In spite of our prayers and every medical attention he gradually became worse, and on the seventh day of his illness passed into Paradise. He was buried here at Hakone Machi by the Rev. C. F. Sweet, D.D., of the American Mission in Tokyo, and author of the recently-published work, "New Life in the Oldest Empire."

Before joining the staff of the M.S.C.C. in Japan, last November, Mrs. Corey and I had been seven years in the Mission of St. Clement, Labrador. During all that time our children were never ill. Indeed, the only time we had ever called for the professional services of a physician was the time of the little boy's birth.

The toll that God has exacted from us for leaving Labrador and coming to Japan has been tremendous—unthinkable.

The little Eskimo girl is now back from the hospital, and Dr. Teusler says she has "a fighting chance." Only the coming of winter, if that does not too long delay, can cure her "intestinal intoxication." Although she had for a full year prior to her illness been walking, and that very actively, she has not now since the first of June attempted to put her feet to the ground, or even to creep. Pray that, through the gloom, we may eventually see a bit of God's plan in this afflicting us during our first year of service in this country after seven years of such rugged health in Labrador.

Yours very sincerely,
 Hollis Hamilton Corey,
 Priest.

[The deep sympathy of all is extended to Rev. H. H. and Mrs. Corey in their great sorrow.]

SALADA BUYS HUGE WAREHOUSE.

In February next the Salada Tea Company will occupy the magnificent new building at the corner of St. Lawrence, Le Royer and St. Jean Baptiste Streets, Montreal; the building at present occupied by Salada at St. Paul and St. Sulpice Streets, and erected by them eleven years ago, having for sometime been inadequate for their business. Other Salada warehouses are situated at Toronto and Boston.

Complaining gets nowhere but in the road, and too often waits until kicked out of it.

FROM WEEK TO WEEK.

(Continued from page 616.)

this manner, and another in that. What does it matter? The stern obvious fact remains that the overwhelming body of Christianity today and throughout the Christian era is and has been episcopal in organization. Anyone looking upon the forces that move and hold men must realize that a fact such as this means something. Can any one reasonably expect that the Church universal of the future shall cast all this aside to conform to our democratic ideals of civil government? Is truth a democracy? Does truth rest upon a compromise, and composite of public opinion? Is there any clear evidence vouchsafed to us that heaven is a democracy, and that the Church triumphant will be ruled by representative Synods, Assemblies and Conferences? Most of us have arrived at the conviction that the will of God will be supreme because it is eternal Truth. Let us then try to think of the Church of God Militant here on earth engaged in that one great ideal of expressing His will among men. This is what the Bishops have called all men to do, and this is what is appealing to the true-hearted. Let there be no ambiguity or subterfuge. The position of our Bishops, as "Spectator" interprets their mind, is this. The complete and reunited Church of the future, so far as light is vouchsafed to us now, will be and must be episcopal in government. For ought we know the spirit of episcopacy may be transformed, but its essence will remain. In the meantime to attain a great, a supreme accomplishment and to clear the way if possible for the final consummation, they are ready to permit what to them are serious irregularities. Let not the world cavil at the logic, but rather concentrate its mind on the splendid objective. Until some broader, deeper, more reasonable plan is set before the world by recognized authority, Anglicans must be permitted to await in patience and in hope the issue of what has been set forth in the highest spirit that could be summoned to our aid.

"Spectator."

THE FAITH OF ISAAH.

(Continued from page 620.)

brotherhood." There must be such justice as will make the poorest "free to develop to their utmost the manhood and womanhood which God has given them, and in the richest output of which consists the true wealth of nations." But if the freedom thus gained is not to lapse into anarchy, the parallel principles of truth and brotherhood must be observed. Only in the spirit of mutual confidence and loyalty can democracy be made safe for the world.

Such applications sustain the interest of the general reader throughout the book, while to the preacher they supply fresh and fruitful suggestions for the too much neglected homiletic treatment of the Old Testament with its message for "the days which prophetic spirits desecrated afar off, and towards which humanity struggles through so much pain and conflict, when

"Love and truth are met together, "Righteousness and peace have kissed each other."

The Bishop of Bristol has authorized twenty-seven laymen to speak in churches on the work of the Diocesan Board of Finance, and the subject will be brought before the diocese on the last Sunday in October by the clergy themselves or one of these laymen.

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WEEK TO WEEK.

(from page 616.)

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"Spectator."

OF ISAIAH.

(from page 620.)

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BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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CHAPTER XXII. (Continued.)

Summer Hours in Bird Land.

"Junco," said Dimple to a very friendly member of the flock, who had come almost within reach of her hand, "I'm going to call you 'Johnnie Junco,' if you don't mind."

"All right, if you want to," the bird answered, flying up to a branch a little above her head.

"Do you know, Johnnie Junco," said Boy Blue, "there's another bird about your size that has two white outer tail feathers just like you."

"Yes, I know," replied Johnnie, spreading out his pretty tail. "You mean the Vesper Sparrows; they are cousins of ours."

"Oh, I didn't know that," said Boy Blue.

"Yes," chirped Johnnie, "we belong to the Sparrow family, so we've a good many relations."

"Well, I should think you have," put in Dimple, "and they are pretty tony relations, too, some of them, anyway. Can you sing like the Vespers and Whitethroats? We've never heard you."

"No," said Johnnie Junco rather sadly, "I'm sorry to say we are not very musical."

"I suppose there won't be any nice verses in Daddy's books about you, then," mused Boy Blue. "It's mostly the singing birds that the poets like."

"There's ever so much in books that we don't know anything about," Dimple reminded him.

"Yes, and the trouble is, Dimple," Boy Blue said thoughtfully, "we are such bad readers that it's hard for us to find out what is in the books, or to get much good of it when we do find anything nice. There's so many words—lovely words—we can't read and don't know the meaning of."

"If we were going to school now, we'd be learning a little every day," said Dimple solemnly.

They had forgotten all about Johnnie Junco and his family, who, finding the conversation a bit too hard for their little brains, had moved away to another part of the orchard. After Dimple's last remark there was silence for about ten minutes. Both were thinking very hard indeed.

At last Boy Blue spoke, almost in a whisper: "I'm getting so strong and rested now, Dimple. Don't you think we ought to go to school again?"

"O Boy Blue!"—there were tears in Dimple's voice as well as in her eyes as she spoke: "It is so lovely out-doors all day, with the birds and the flowers and the trees and the wind, and everything—just think of going back to the seven times table!"

That was a little too much for Boy Blue, and he winked hard for a minute. But still the grim spectre of Duty was not to be easily dismissed. "I wouldn't mind if we never learned seven times," he said. "But there's all the other things, you know, and it wouldn't do for us to be nothing but dunces—we'd miss such an awful lot."

Another long silence, then Boy Blue went on: "We'd better ask Daddy about it. I s'pect he and Mother will be glad to know I'm rested enough to go to school, and—maybe we'll start next week."

"Well, if that's what we ought to do," said Dimple, wearily. "Only let's not ask till Saturday night, and have as good a time as we can the rest of this week."

To this Boy Blue agreed, and as it was still early in the afternoon,

they set off for a favourite nook half-way up the sunny southern slope of Windy Hill.

In a little open copse at the far end of the meadow they went to look for a favorite flower, the spreading dogbane, which grew there in great abundance. They found it in full bloom, making the little sunny corner a fit abode for fairies. Each picked a sprig or two for button hole and dress adornment, planning to call there for a larger bunch on their return.

A flash of blue in the bushes, and the nodding pink flower bells were forgotten.

"Is that my dear little Bluebird?" called Dimple softly.

"That isn't a Bluebird," whispered her brother. "Do you see it over there on the sumach? It is all blue, no red breast or anything, and I think it's a smaller bird, isn't it?"

"Oh, I see it now," answered Dimple in hushed excitement. "That's an Indigo Bunting. We haven't often seen one, have we? I wonder if its mate is anywhere around, and if they have a nest."

"There's a little brown bird about the same size and shape up in that elm tree," Boy Blue answered. "I wonder if that wouldn't be his mate. They are not the same color, you know."

"Hello, little brown bird!" called Dimple. "Are you Mrs. Indigo Bunting?"

The brown bird nodded assent. "Why don't you dress in blue like Mr. Indigo?" Dimple asked.

"I wish I could," she replied, "but it wouldn't be safe."

With that the pair flew up to a high branch of the elm tree and began to sing. It was such a happy song that the children listened in delight for several minutes before they went on.

In the woods they were greeted by the clear, plaintive call of the Wood Pewee. It had been some time before they were able to distinguish this bird from its near relative, the Phoebe, who was a happy resident of the elm beside the brook.

"I think we know them apart now pretty well," said Boy Blue, as they stopped a minute to listen; "the Phoebe is a little bigger than the Pewee, but both birds are dark grey above, with a little touch of white on the wings, and the under-parts are white."

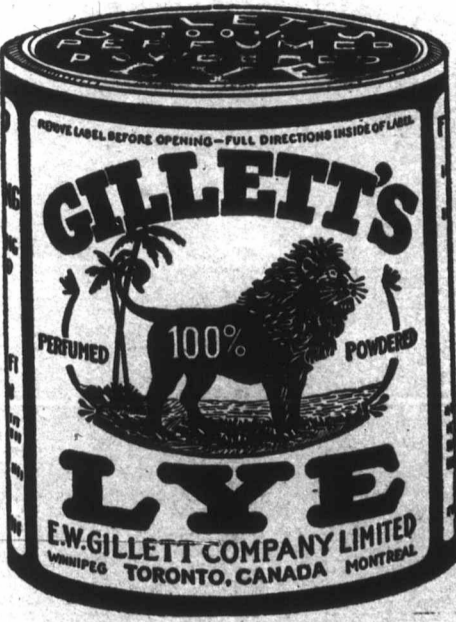
"Yes," assented Dimple, "but their ways are not so much alike as their dress. The Pewee lives mostly in the woods, and the Phoebe likes to stay around where people live, especially if there's running water close by. Wasn't it last year our Phoebe built under the bridge over the brook?"

"Yes; and the Phoebe is always calling its own name, and the Pewee—listen!"

"Pee-ah-weet, pee-weet," fell in soft, sweet notes from the high branches of the tree.

"They both belong to the Flycatcher family, don't they?" said Boy Blue. "I suppose that's because they are so quick at catching flies and other winged insects in the air."

The children walked on silently. With the new burden on their hearts they did not feel much like talking, but the friendly wood folk comforted them in their own quiet way. They were pleased to meet two other very small members of the Flycatcher family, both similar to the Pewee, except that the under part of one was yellow, and both had white rings around the eyes.



Just as the children turned away after the disappearance of the tiny yellow-breast, they heard a series of quick, excited little chirpings in the bushes. Stepping softly to investigate, they saw a little tableau that made them wish for a kodak. Through an opening in the branches, which formed a beautiful frame for the picture was a slender, leafless limb bent like a bow. Close together in the centre of this perch sat three tiny grey fledglings. Every few minutes the mother, whom the children recognized as a Least Flycatcher, the very smallest of the family, would come and sit a moment on the



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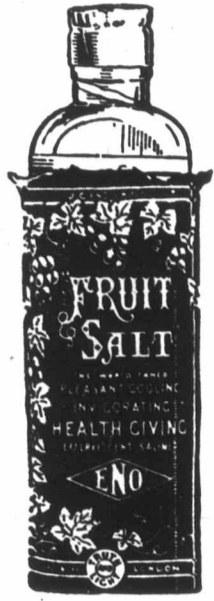
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limb beside them. Oh! what an excited chorus from wide open little mouths would follow.

The mother placed a morsel of food in one mouth and disappeared again into the bushes. The baby birds sat very meek and quiet until her re-appearance, when the three voices again united in a chorus of cries that must have been bewildering. "Give it to me, give it to me—me, me, me!" What a busy time that devoted little mother must have had!

Arrived at the hillside nook the children sat down comfortably on a mossy stone. By way of an announcement that they were "at home" to the birds, they sang one of their favourite songs, then waited quietly for callers. It was an excellent spot, for they could look right down into the tree-tops below the hill.

Their roving eyes soon discovered a delightfully interesting little family of Kingbirds at home. The nest was built high up on the limb of a dead tree.

The eager little bird lovers knew them in an instant. There is never any danger of confounding the King-bird, or Tyrant Flycatcher, with any other member of the family. He is one by himself. In appearance he is something like his humbler cousins, but he is much larger, and his coat is darker. His tail is tipped with white, and he wears a few red feathers in his crown, which, however, he displays only on special occasions.

"His Majesty," as Boy Blue called the bird, had made no effort to conceal his home, for no doubt he considered himself quite equal to the task of protecting his wife and family. His sharp eyes were always on the alert, and no robber, however artful, need expect to catch him napping.

"Look!" whispered Boy Blue, "there's a Crow just going to fly past the nest. I wonder if his Majesty will say anything to him."

His Majesty did. At that very moment he darted out from his watch tower and pitched into the intruder with a valour that was truly worthy of a king.

The children clapped their hands in keen enjoyment of the contest, and laughed to see the big, heavy-winged Crow retreat in undignified haste and unheroic alarm from the attacks of his valiant little assailant.

His Majesty got the best of the fight of course—he always does.

"All the same," Boy declared. "I don't think it's fair to call the King-bird a tyrant. Could you blame any fellow for fighting to protect his home and family? I don't believe the good behaved little birds are a bit afraid of him."

"Of course they're not," returned Dimple. "It's easy to see that. Why, there's Chickadees, and Warblers, and a Canary, and lots of others, having a real good time right under his very eyes. I expect they feel all the safer within sound of his warning note."

Having freed his kingdom of the black pirate of the forest, his Majesty sat perched upon his tree-top, uttering now and then his shrill, harsh call, and taking frequent little excursions to see that no other enemy was in sight.

He kept his eyes on the children and by and by flew to the oak tree beneath which they sat. He descended a little lower, and a little lower yet, until there was just a short space between. Thus bird and bird students took stock of each other.

"Well, your Majesty," said Boy Blue at length, "do you think you've sized us up about correct? I suppose you are thinking that if we show any signs of being troublesome like that other fellow, you'll have your hands full. But you needn't be alarmed. We haven't even begun to sprout our wings yet, and I guess we won't try climbing again just yet awhile."

His Majesty listened very intently, but did not deign to answer, except by a very doubtful shake of his head

and a proud lift of his crimson crest. Then he flew away to a tall, black cherry tree and amused himself and his little audience below by catching flies. At least they supposed that was what he was doing; for he was indulging in a very pretty habit, which he shares with his other relatives, of darting out a few feet from his perch, poisoning a moment or two on quivering wings, then sweeping gracefully back.

"Do you know," said Boy Blue. "I don't believe he's doing that because he's hungry, but because he loves to do it, just for the fun of it and for the delight of showing off his graces."

"I shouldn't wonder," replied Dimple. "If I could do that I know I wouldn't wait till I wanted something to eat."

Meanwhile, the industrious and uncomplaining mother bird busied herself gathering food for the hungry little ones. These were fully fledged and able to fly. A lazy child or two remained in the nest; another perched beside it, and two or three, who were more ambitious, improved the shining hours by taking short flights to the surrounding trees.

(To Be Continued)

WISE MEN SAY—

That the principal ingredient in luck is common sense.

That no person is so rich that he can afford to lose a friend.

That being ignorant is not so much a shame as being unwilling to learn.

That a good many people spend most of their time in telling others how busy they are.

That opportunity may make a man—but generally speaking the man makes the opportunity.

That the man who is satisfied to sit down and wait for something to turn up will need a good soft seat.

That when you have a number of disagreeable duties to perform, always do the most disagreeable first.

That the test of a man's qualities is in his remembrance, when he has reached the top, of the friends he left behind lower down.

That depression, gloom, pessimism, despair, discouragement slay ten human beings to every one murdered by typhoid, influenza, diabetes, or pneumonia.

VERY SARCASTIC.

A witty Irishman was invited to a dinner party in Dublin in the hope that he would amuse and divert his host's guests. But from the beginning to the end of the dinner he preserved a solemn and serious face. The host thought this very strange.

"Why, old fellow," he remarked, "I don't believe the biggest fool in Ireland could make you laugh tonight."

"Try," was the wit's cutting rejoinder.

SEARCH FOR WEALTH.

Little Willie was discovered by his sister industriously smashing all the eggs in the house.

"Why, Willie," she cried, aghast, "what do you mean by breaking all those eggs?"

"Well," said Willie, "I heard papa saying there was money in eggs these days, and I'm trying to find it."

A gentleman lately dismissed a clever but dishonest gardener. For the sake of his wife and family he gave him a character, and this is how he worded it: "I hereby certify that A. Brown has been my gardener for over two years, and that during that time he got more out of my garden than any man I ever employed."

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