

POINTED OF
TIONERS.

e of an elephant
to the West was
807, when the
ashid presented

55, however, that
sagacious animal
d it was in that
of France made
gift of one 10
rrived at Sand-
n taken to the
where, by the
house had been
t high to the top
d's first elephant
f 41 years. Its
ach.

n is generally of
but sometimes it
lored. The latter
uable and highly
the attributes of
One of the titles
n, by the way, is
Elephant."
ject, it is interest-
many parts of In-
been appointed of-
of justice. They
bs of a criminal,
th, or pierce him
according to their
is.—Answers.

ERS.

is second nature
r they are hatched
cocoon, they cling
t a week. Then
their legs do not
far. Facing the
g on the tips of
spiders raise their
t a silken thread.
rrent wafts the
, and when enough
it of aerial flight
away. When it
auls in the thread.
it can spin webs
htest instructions
Older male spid-
is gift. There are
es of spiders in
two, the house and
e well known.

BOTH WAYS.

time-wasting cal-
ny don't you try my
first.
plan?" said the sec-
e bell rings I put
oves before I open
roves to be someone
ee, I say, "So sorry,
g out."
s someone you want
ie second.
7, "So fortunate, I've
said the first.

ANY THEY OFTEN
MARKS.

declared a Hongkong
of those fortunate
ive the joker oppo-
e that dogs without
vandering after ten
ening are liable to be

ch" makes an appro-
: "We understand
China dogs are al-
provided with taela."

CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, NOVEMBER 11th, 1920

NO. 46

Thirty Millions Facing Starvation in North China

APPALLING famine conditions exist in North China in the five Provinces of Honan, Chihli, Shantung, Shensi and Shansi. Thirty million lives are in danger. The last two harvests have been total failures, hardly any rain having fallen for twelve months. Great distress prevails. *The situation is desperate. Many are seeking to live on leaves and bark.* Hundreds are dying. Parents are killing their children rather than see them starve. Letters from the missionaries in the famine area give heart-rending descriptions of conditions and appeal for help.

Cables and letters are being received by both the Canadian Anglican and Presbyterian Foreign Mission Boards from their Missions in Honan, telling of the severity of the famine and urgently pleading for funds for famine relief.

100,000 Localities Affected

The Government of China has sent the following message to the Chinese Consul-General at Ottawa: "Over one hundred thousand localities are affected; millions of people are destitute and dying of famine. This is the biggest famine seen for forty years. Relief fund is urgently needed."

Bishop White sends this word as he hastens to the famine area: "I have passed through the dread experience of two famines in Honan, and if, as our missionaries report, this is worse than those which preceded it, the situation must be horrible in the extreme. To see these famine refugees huddled together, moaning and crying for bread, rolling on the ground in their agony, is more than mortal man can bear. Bark and leaves of trees, grass and roots and even clay are eaten in their distress, with awful results. I have travelled for days through the famine regions, seeing sights never to be forgotten, for oftentimes the dead were left unburied by the roadside or in the fields, tainting the air for miles.

The most severe suffering will be experienced during the coming winter, but the time of greatest mortality will undoubtedly be next spring. As usual, Typhus will no doubt appear then, and hundreds of thousands of starved and enfeebled refugees will be snuffed out by this deadly disease."

Winter Brings Agony

The present distress, keen as it is, is but a suggestion of the awful agony through which North China must pass before the winter is over. Even should rains fall they would bring no relief to the starving millions until the harvest in the late spring of next year. The disaster is of such magnitude that the Chinese authorities, ready as they are, cannot cope with it alone. In Honan a joint relief committee of Chinese and Foreigners has been formed, of which committee Rev. Geo. E. Simmons of the Canadian Anglican Mission is Foreign Treasurer.

The various Canadian Foreign Mission Boards are appealing to all Canadians to help meet this appalling need.

Every contributor may rest assured that all monies received will be used exclusively for famine relief, and will be wisely administered.

Contributions should be sent to

J. A. WORRELL, ESQ., K.C.

Hon. Treas. Missionary Society of the Church of England in Canada

131 Confederation Life Building, TORONTO

"Some Victory Bond Questions and Answers"

Write for a copy. It will interest you.

This is the title of one of the articles contained in our new pamphlet on the Victory Bond situation. It also contains an article telling "Which Victory Bond You Should Select."

Wood, Gundy & Company

Toronto Montreal Winnipeg Canadian Pacific Railway Building TORONTO Saskatoon New York London, Eng.

IMPERIAL TRUSTS COMPANY OF CANADA



ESTABLISHED 1887

15 Richmond Street West, Toronto

4% PAID ON DEPOSITS

Accounts of Individuals and Corporations invited

Foreign Drafts and Exchange

Victory Bond Interest

War Loan Coupons and Interest Cheques may be cashed or deposited at any of our branches.

Deposit your Victory Bond interest in our Savings Department and earn interest thereon.

THE DOMINION BANK

826

SECURITY

A Savings Bank Account not only provides an assurance for the present, but guarantees you security in the future.

To save is to succeed—

THE CANADIAN BANK OF COMMERCE

70 A

PAID-UP CAPITAL \$15,000,000
RESERVE FUND \$15,000,000

A STRICTLY HIGH-CLASS LAUNDRY

Our Laundry is equipped with the most modern machinery, and the work turned out is absolutely first-class. "WE KNOW HOW." Every article is inspected by Experts before it leaves our Laundry and patrons can rely in getting the very best service. Mending and darning free.

THE NEW METHOD LAUNDRY

Telephone Main 7486

Personal and General

Mr. J. Edmund Jones, of "Hymn Book" fame, the well-known Toronto barrister, has been appointed Deputy Police Magistrate for Toronto.

Rev. Canon Arthur Carlisle, Rector of All Saints', Windsor, Ont., has agreed to act as an honorary judge in the event of a juvenile court being opened in Windsor.

Rev. Dr. Cody, of Toronto, addressed the members of the Hamilton Branch of the Women's Canadian Club in that city on November 1st. His subject was "The Need of a New Puritanism."

Rev. T. H. Stanley, M.A., B.D., who has been for the last ten years doing clerical work in England, holding curacies in London and Ilkley, Yorks, has returned to Canada and expects to take up parochial duty here.

Dean Tucker, of London, Ont., is to be the special speaker next Tuesday evening at the Students' Mission Society in the Sheraton Memorial Hall, Wycliffe College, Toronto. The students will report on summer mission work.

At Haverval College on November 2nd, the Old Girls' Association gave a reception in honour of Miss Wood. There were girls there representing every stage of the school's growth, and the drawing-rooms were filled to overflowing with old pupils glad to see Miss Wood again.

Enclosed find money order for Two Dollars for my subscription to June 1921. Allow me to congratulate you on the increasing usefulness of our Church paper. P. Q.

Rev. W. Hilyard Smith has been appointed Rector of Portsmouth, Ont., by Bishop Bidwell. The late Bishop Mills ordained him to the mission of Sharbot Lake on his graduation from Wycliffe College in 1904. In 1910 he was made Rector of Leeds Rear. In 1918 he became Rural Dean of Leeds. His faithful work and sterling character have won for him a place of affection among his parishioners and fellow clergy.

On relinquishing the temporary charge of St. Jude's, Ronvesvalles, the Rev. Walter Cox, formerly of Gananoque, diocese of Ontario, was taken completely by surprise, when at the conclusion of the last service an address, beautifully illustrated and bound in grey padded kid, embossed in old Tudor type with gold finish, was presented to him by the people's warden, Mr. George Edwards.

The Rev. A. E. Ribourg, D.D., for four years Priest-Vicar of St. Alban's Cathedral, has accepted the unanimous call of the vestry and congregation of St. Andrew's Church, Fifth Avenue, New York City. Dr. Ribourg leaves the city of Toronto with the best wishes and deep regrets of the Cathedral congregation and many friends. Dr. Ribourg, before coming to Toronto, was Assistant Rector of Holy Trinity Church, Winnipeg, under Archdeacon Fortin. He goes to one of the strategic centres of parish life in New York. St. Andrew's Church is the eleventh largest church in the diocese of New York. Dr. Ribourg is a native of France, educated and graduated in arts and theology in that country. Under the influence of the famous Pere Hyacinthe he joined the Old Catholic Church, then came to America and worked for a number of years under the late Bishop Kozbowski as general missionary among the French.

After the Harvest

protect the gains of another abundant year by the safeguard of Life Insurance.

A Life Policy gives permanence to prosperity. It guarantees the welfare of dependent ones.

Life Insurance is not expensive. A little money and good health are the requisites. You may have the money next year—but the good health may have gone. So arrange your protection now—and arrange it in the Company issuing Policies that cost least and return the highest Profits.

The Great-West Life Assurance Company DEPT. "C." HEAD OFFICE - WINNIPEG

UNION BANK OF CANADA

400 Branches Total Assets Exceed in Canada \$174,000,000

D. M. NEEVE, Manager

MAIN BRANCH - TORONTO

The Home Bank of Canada

Small Accounts Welcomed

Every chartered bank welcomes the deposit of a single dollar, as it records the spread of the practice of thrift, and introduces the bank to a customer whose account will surely increase.

Branches and Connections throughout Canada

Eleven Branches in Toronto

Canadian Provincial Bonds and City Bonds


Like Victory Bonds in form, maturing at a definite time having half-yearly interest coupons attached—these Canadian Investments are the "promises to pay" of our wealthy Provinces and most prosperous cities. They may be purchased now to yield from 5½% to 6½%.

Write for our "Bond List."

DOMINION SECURITIES CORPORATION LIMITED TORONTO London, Eng. Montreal P.O.

BLIMYER  **CHURCH BELLS**
 UNLIKE OTHER BELLS
 SWEETER, MORE DURABLE,
 LOWER PRICE. OUR FREE CATALOGUE
 TELLS WHY.
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Organ Blowers
 Direct Connected No Belts
 FOR PIPE OR REED ORGANS
 MANUFACTURED BY
L. E. MOREL, 440 Spadina Ave. Toronto, Canada

 **MENEELY BELL CO**
 TROY, N.Y. AND
 100 BROADWAY, N.Y. CITY
BELLS

 **Church Brasswork**
 MEMORIAL BRASSES, RAILS, VASES.
PRITCHARD ANDREWS
 CO OF OTTAWA, LIMITED
 264 Sparks St. OTTAWA.

STAINED GLASS MEMORIAL WINDOWS
 designs & estimates on request
 specialists for sixty years
ROB MCANLAND LIMITED
 113 SPADINA AVE. TORONTO

JONES AND WILLIS

Ecclesiastical Art Workers
 Wood & Stone Carving, Metal Work, Stained Glass, Mosaics & Paintings, Embroideries
MEMORIAL WINDOWS and TABLETS
 Write for Illustrations
 43 Great Russell Street London, England
 Also at Birmingham and Liverpool


BRONZE MEMORIAL TABLETS
 ROLLS-OF-HONOUR
 Send your inscriptions we will make you up a Design and Price free
ARCHITECTURAL BRONZE & IRON WORKS
 LANSLOWNE AVENUE TORONTO
 Phone Kenwood 2008

Of Dominion-Wide Interest

COUNCIL FOR SOCIAL SERVICE.

Annual Meeting.

The Council for Social Service of the Church of England in Canada held its annual meeting in Winnipeg on October 18th, being at once Thanksgiving day and the festival of St. Luke's, to whose Gospel the Church owes perhaps the fullest statement of the Social aspects of the teaching and message of her Lord. The Primate, as president of the Council, presided, and there was a large attendance of Bishops, clergy and lay representatives from all over Canada. The report of the Executive covered matters of such outstanding importance, such as the Lambeth Conference and Social Service, the League of Nations, the Council and the Port Chaplaincies, the new Department to promote the Welcome and Welfare of the New-comer, for the extension of which generous provision was made in the estimates, the work of the War Service Commission, now carried on as a special committee of the Council, the work of the Girls' Friendly Society now affiliated with the Council, Marriage and Divorce, Widow's Pensions, Preventive and Rescue Work, the war against Venereal Disease, the enquiry into the working of Prohibition and the work of the Social Service Council of Canada.

The Battle Against Venereal Diseases.

The following resolutions respecting the battle being waged against venereal diseases were passed:—

1. The Council for Social Service of the Church of England in Canada is deeply moved by responsible statements concerning the wide-spread existence of venereal diseases, acquired or congenital, affecting a large percentage of the population.

2. The Council greatly appreciates the serious efforts which the Federal Government is taking to combat the evil by the formation of the Canadian National Council for Combating Venereal Diseases.

3. In heartily endorsing this action the Council pledges its support to the National Council now appointed.

4. The Council recognizes that the fundamental work of the Church in this matter is to maintain the Christian standard of purity and to teach our young people and children the positive virtue of purity in the right and reverent treatment of their own bodies and in the relation of the sexes one to another.

5. And further, the Council affirms that it is the duty and privilege of fathers and mothers to give such instructions to their boys and girls; and that this parental teaching should be supplemented by guardians, physicians and teachers—ordinarily of their own sex—and by the clergy.

The following will be the officers and executive of the Council for the ensuing year: President, The Primate; Chairman of the Executive Committee, the Bishop of Toronto; Vice-Chairman of the Executive, the Bishop of Ontario; additional members of the Executive, the Bishop of Huron, the Bishop of Niagara, Dean Tucker, Archdeacon Ingles (Recording Secretary), Archdeacon Dobbs, Rev. R. J. Renison, G. B. Woods, Dr. C. H. Thomas, Sheriff Johnson, O. St. G. Freer, Miss H. D. McCollum, Miss Una Saunders, J. H. McWhinney (Treasurer), Canon Vernon (General Secretary).

The following were elected to represent the Church of England on the Social Service Council of Canada: The Bishop of Huron, Dean Tucker, Archdeacon Ingles, Archdeacon Dobbs,

Canon Plumtre, Canon Vernon, J. M. McWhinney, W. H. Wiggs, Professor Michell, Sheriff Johnson.

DOMINION ANNUAL W.A. AT WINNIPEG.

At the annual meeting of the W.A., held recently in Winnipeg, reports were given from thirty missionaries in the field. The total membership of the 1,627 Senior branches in Canada is 36,179.

A committee had been appointed from the last annual meeting in Hamilton to go into the question of enlarged work for the W.A. to meet the needs and opportunities of the new day. The committee was ready with a number of recommendations, which were taken up, one by one, discussed and voted upon. One important recommendation was that the scope of the W.A. should be enlarged to include Social Service work by appointing a secretary, who would keep in touch with this work in all the dioceses. The discussion lasted for two hours, and it was finally decided by a small majority that the W.A. was well fitted as an organization to look after such work, and that the mission work, technically speaking, would not suffer.

A letter was read from an overseas secretary of the Mothers' Union, asking for co-operation, and the committee recommended that such co-operation be made. This was carried.

Another important recommendation, and one which many outside of the officials will appreciate, was that the W.A. should co-operate with the Student Volunteer Movement, and that large sums could well be used for a travelling secretary in order to get into closer touch with the women students in the universities. This was also carried.

It was recommended that there should be a general fund for the education of missionaries' children, and that schools suitable for them should be constantly kept in sight. A committee was formed to go into all these matters at the next triennial meeting.


The total budget was \$159,312. The United Thankoffering Fund totalled \$12,221 and the General Pledge Fund \$52,000. The Indian and Eskimo Endowment Fund reached the sum of \$31,119.36. The Overseas Mission Pledge Fund was \$58,000 and the Canadian \$25,600. In three years the pledges had increased from \$48,000 to \$77,000.

Forward Movement Money.


Of the Forward Movement money, it was voted that \$100,000 be invested and the interest used for the expenses of sending out missionaries, that \$10,000 be put aside for diocesan deputation work among the officers. Some dioceses were altogether unable to pay travelling expenses of their officers. Six thousand dollars were given for work in Indian and Eskimo schools, \$5,000 for work among Orientals in British Columbia and \$10,000 for Dorcas work, the money to be spread over five years' work. These decisions were to be subject to change by a two-thirds vote at the next Dominion annual meeting. A bonus of \$50 was granted to each W.A. missionary.

The Dominion Board decided to raise the price of the Leaflet to fifty cents, which would barely cover the cost of getting it out, provided the subscriptions did not fall off. It cost forty-five cents to publish the Leaflet last year, while the subscription price was still kept at twenty-five cents. Report of the famine in China had reached the meeting, and \$1,700 were voted from the Self-denial Fund and Junior branch income to this relief work.

MEMORIAL WINDOWS
 ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS Co
 141-3 CHURCH ST. TORONTO ONT

 **MEMORIALS AND DOMESTIC GLASS**
 DOMINION STAINED GLASS
 Est. 1880
 380-ADELAIDE W. TORONTO
 Booth & Mackey, Props.

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
 BRONZES and Church Furnishing
Morris & Company Limited
 17 George St., Hanover Square LONDON, W. 1., ENGLAND
 Founded by William Morris the Poet

 **Stained Glass Memorial Windows**
 for Churches, Public and Private Buildings
 Best British design and Craftsmanship. Estimates submitted upon receipt of sizes and particulars.
City Glass Company
 Charing Cross Mansions, Glasgow, Scotland

A Reel of Rainbow
 By F. W. BOREHAM
 Another Boreham book. Original, epigrammatic, challenging. Fully maintains the author's wide reputation as a thinker and writer of unusual versatility and power. Boreham ought to find a place in the library of every preacher who wants to keep fresh and human. This is his latest book.
 Price \$1.75 and Postage 10c. extra.
The Idylls of Bethany
 EXPOSITORY SERMONS
 By REV. PROF. CLOW, D.D.
 Price \$1.50 Net Postpaid.
Upper Canada Tract Society
 JAS. M. ROBERTSON, Depository
 8 & 10 Richmond Street East, Toronto

er 11, 1920.

of another by the safe-
 insurance.
 ves perman-
 y. It guaran-
 of dependent

not expen-
 ney and good
 quisites. You
 money—next
 good health
 So arrange
 now—and ar-
 ne Company
 that cost least
 ighest Profits.

est Life
 ompany
 WINNIPEG

BANK
 ADA

al Assets Exceed
 \$174,000,000

Manager
 TORONTO

Bank
Canada

Welcomed

l bank wel-
 sit of a single
 rds the spread
 of thrift, and
 ank to a cus-
 account will

Connections
 t Canada

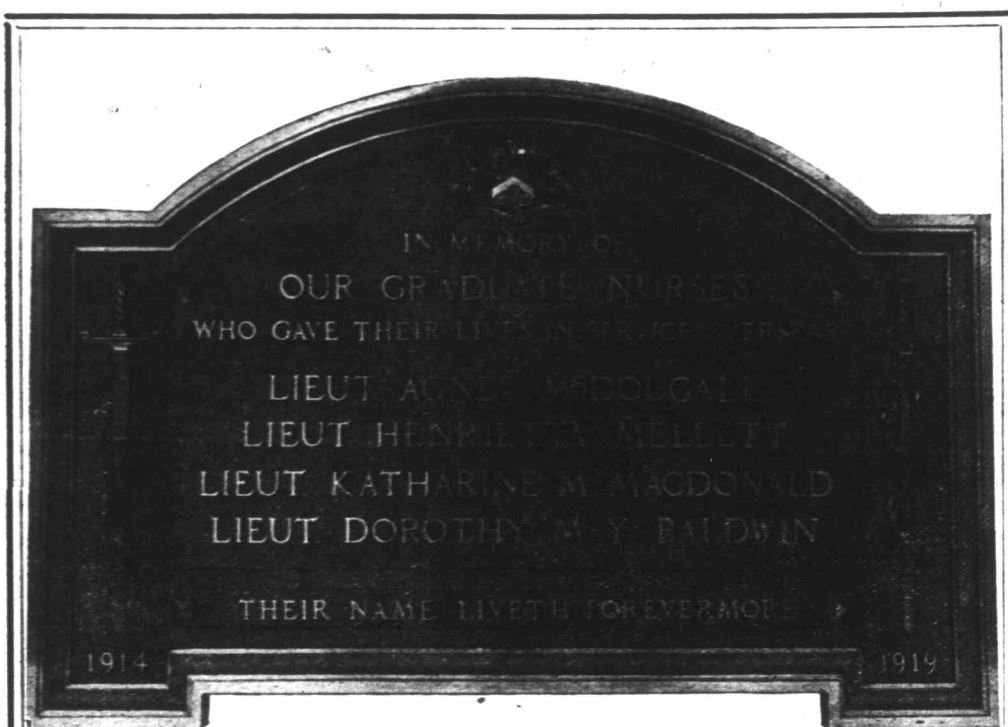
es in Toronto

Bonds

Bonds in form
 a definite time
 -yearly interest
 ached—these Ca-
 stments are the
 to pay" of our
 ovinces and most
 cities. They may
 ed now to yield
 6 1/2%.

our "Bond List."

SECURITIES
 LIMITED
 26 KING ST E
 TORONTO
 Montreal P.O.



Where Honor is Due

ONE of our Ontario Hospitals has lately erected this beautiful memorial in honor of former members of the staff who lost their lives overseas. Being made in bronze, it is an everlasting record of faithful service and heroic sacrifice.

It has been our aim to make the designs of our memorial tablets worthy of the records they contain. The above illustration is shown as one proof of how well we have succeeded in our efforts.

Believing we can be of useful service, we invite correspondence with those who intend to erect memorials in brass or bronze.

Ryrie Bros., Limited

134-138 Yonge Street

TORONTO

GAMBLING WITH DEATH

HON. LLOYD GEORGE said: "The willingness to take risks is, in the great merchant or capitalist, a virtue; but in the salaried man it is a vice. The contrary of the vice of gambling is the virtue of thrift, and Life Insurance gives the thrifty man his opportunity to develop systematic savings."

Every virtue has its contrary vice, and the man who in good health neglects to secure protection for his family and his old age is guilty of gambling—with death. Life Insurance is a supreme benefit to the capitalist, the manufacturer, or man of fixed income, but it is absolutely essential to the salaried man. It is the only means of making sure of an Estate. Trying to "get rich quick," too, is a form of gambling,—but you may *safely* combine savings, investment and protection in a *Continental Life Insurance Policy*. Write for booklet, "OUR BEST ADVERTISERS," and see our nearest agent *now*, or write to Head Office for full particulars, stating your age at nearest birthday.

CHAS. H. FULLER,
Secretary and Actuary

GEORGE B. WOODS,
President and Managing Director

THE CONTINENTAL LIFE
INSURANCE COMPANY

HEAD OFFICE TORONTO, ONT.

FROM WEEK TO WEEK

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

HAS not Professor H. Mitchell gone just a little too far in scoring the Anglican clergy for things he thinks they will not do, and imputing motives for the presumed abstention that are neither just nor justifiable? He has read with pleasure and satisfaction an article in the *Churchman*. So has "Spectator," but there seems to be no ground therein for the unkind remarks that mar the appreciation of it. The article of which he speaks is stated in general terms. Its subject matter is such that probably ninety-five per cent. of the clergy would wholly assent to it. Should, however, the professor and the author of the article undertake to apply the principles contained in that article, they would probably soon find themselves at variance. What is more, that body of intelligence to which comfort and conviction is hoped to be brought would rise up and have something to say also. It is one thing to agree in negations, it is quite a different matter to agree in affirmations.

One wonders if the Professor has found in the whole range of history or literature a single man who has fully and satisfactorily stated his spiritual aspirations or met entirely the cravings of his spiritual hunger. Christ was not devoid of courage, of devotion, of wisdom, of persuasiveness, of spiritual power, and yet there was a pitifully small group of people who in his day openly acknowledged his leadership. Two thousand years have since passed, yet with all the efforts of saints and martyrs and prophets, only a fraction of the human race has been drawn into fellowship in his doctrines. When we think of these things, can we lightly assign a remedy that will set all things right? Is it just to censure men of no exceptional gifts when the great in mind and heart, through the ages, have been baffled in their efforts, and disappointed in their hopes? These things ought to suggest humility in our recommendations on so great a subject, and charity in our judgments. They ought further to indicate that, after all, teachers of spiritual things are but one element in the problem.

Let us try to understand one another. Many of us can surely be pardoned for growing somewhat impatient at the abounding advice that from day to day is offered to us, out of inexperience or very doubtful experience, as the remedy for all our troubles. If the fundamental principles are sound and true, of course we should act, whatever the source or whatever the results, but we should "take heed upon what we enter." The Church and the clergy are not the only people who have their difficulties. We are all looking eagerly for men who can establish education on true and world-convincing principles, for statesmen who will lead the way to domestic and international peace and prosperity, for the prophets of society that shall usher in a reign of industrial justice and contentment. Here are opportunities for the whole range of human genius and not for the Church alone. Does any one see the end so clearly in these less difficult matters that he feels justified in dogmatizing in the more delicate and complex problems of the spiritual redemption and edification of mankind. Christianity is not merely a pleasing scheme of ethics to smooth down the asperities of life and to make things more comfortable to the inhabitants of the earth, it implies and involves a spiritual union and fellowship with God, the focus of eternal virtue, into whose divine com-

pany we shall ultimately be received. It is in the consciousness of that mastership and commission that his servants must work. If that Divine will can be fully interpreted to men according to their requirements, that is our complete, our sufficient authority. Who is capable of these things?

Once more, "Spectator" desires to repeat until it sinks into the minds of his readers his objection to the character of an appeal that in some form or other is dangled before the clergy in these latter days. In plain language it is an appeal to crude selfishness. Preach the social gospel and labor will crowd your churches. Preach the topics of the hour and the man on the street will run after you. Preach the rational gospel and scholars and students will sit at your feet. The essence of that appeal in its ultimate analysis is that such things are good business. Surely no one undervalues the importance of a hearing or spurns the opportunity for the wider reception of the truth. Neither are the clergy so buried in the clouds of idealism that they would reject the comforts and influence of "success." Such motives, however, do not constitute the spring and source of activity of those who are sound of heart. They are not in keeping with the orders of the Master they serve, or the end to which they devote their lives. The one sufficient appeal is the truth, the rightness of any given course. Let us hear more of truth and less of presumed results in the future. We do not ask the writer or the interpreter of history to modify his teaching to gain the approval of a wider clientele. We do expect him to be faithful to facts and sound principles. The writer is most sympathetic with the broadening and deepening of the message of the Church for the souls of men. He desires that time should not be wasted on things that are trivial in their import. There are many things necessary for the teacher that are not required by the taught, and we should discriminate in these matters. The essential thing is that beneath and around what we do teach there is conviction and there is truth.

"Spectator."

INDUCTION AT RIDGETOWN, ONT.

On Tuesday evening, October 26th, the Ven. Archdeacon Richardson, M.A., D.C.L., of London, inducted the Rev. P. G. Powell, as Rector of the parish of Ridgetown and Highgate, at the Church of the Advent, Ridgetown. Mr. C. W. Scherer, Rector's warden, Mr. Alfred Spencer, people's warden, of Ridgetown, with Mr. R. Lambert, Rector's warden, Highgate, received the Bishop's mandate and declaration of oath, and presented the Rector with the key of the church. The Rev. R. J. M. Perkins, M.A., Rector of Christ Church, Chatham, preached an inspiring and instructive sermon, choosing for his text St. Luke 6: 13. The Rev. J. C. McCracken, Rector of Blenheim, and the Rev. W. J. Jones, of Morpeth, assisted with the service. Mr. Whitney Scherer presided at the organ.

The word "Warrior" is to be inscribed on the coffin of the unknown British soldier who is to be buried in Westminster Abbey on Armistice Day instead of "Soldier." The coffin is to be draped in a Union Jack which was flown at Ypres during the defence of that city.

Canadian Churchman

Thursday, November 11th, 1920

Editorial

It is a matter of satisfaction that our Church has sprung promptly to such relief of the necessity in China as is in her power. Additional information collected with the Relief. greatest care and verification by the M.S.C.C. shows that there is now as a terrible fact the worst famine afflicting China since 1877-78. 30,000,000 people spread over 40,000 square miles is the extent.

The Chinese have taken emergency measures to help. All official salaries over \$50 a month are taxed 10%. Every magistrate must give \$1,000 to \$2,000 according to the wealth of his district. A letter from REV. GEO. SIMMONS, our missionary, who has been appointed Treasurer of the Honan Relief Fund, says "the famine is the worst we have had to contend with." He says that the foreigners in China are all co-operating and that a Chinese Foreign Executive has been formed to solicit funds from the world.

Shanghai and its neighbourhood are appealed to for \$5,000,000. The American Red Cross of New York has voted \$500,000 for relief. All the Churches are putting their best into the response.

The cable sent by the Executive of the Honan Relief Committee was "Hazijexuwi Jegidimesa" in the China Inland Mission Code, Hazijexuwi which means: "The crops have Jegidimesa. failed; great distress prevails; famine very, severe; worst we have had to contend with; relief urgently needed."

Constant streams of refugees are passing into other districts. Daily on the Peking-Hankow line in trains of mercy, provided by the Railway management, refugees go north or south as they will. Hundreds are already congregating in Raifery and even at this early date official agitation is growing keen in prospect of the distress and suffering probable.

Some people are saying that the fall of rain reported will greatly relieve the famine conditions. Not one whit. There can be no local relief until next year's crop is harvested. Even the seed grain in the famine areas has been devoured. With the country wholly cleared of all work animals and with no seed grain to sow unless it is provided quickly, it is almost inevitable that no spring crop can be reaped in the greater portion of the famine district.

Only those who know how close the Chinese live to starvation at all times can realize what it means when two or three crops fail wholly or in part. In the Changteh area no crops have been reaped this year and north of that there has been a total failure since the spring of 1919. The people have sold off all their animals, even hens are sold at one-third price. The fields are so bare that the small birds and crows have deserted the district.

All thoughtful men must realize that the pitiable conditions are likely to increase as the sufferings of winter come on. So the Relief Fund must be an income not simply a donation. It is an occasion for relief by the Canadian Government. The large body of opinion behind any such vote is evidenced by the way the Churches are taking hold. Would it be a relief to have a small bit of our national debt created by the relief of distress.

The future of missionary work in these areas will almost altogether depend on the response of "Christian" nations to the need. What a tremendous chance to show unmistakably the ideals of

the Kingdom of God by our brotherly relief of such ghastly necessities. "Inasmuch as ye did it to the least of these my brethren, ye did it unto Me."

Again on Armistice Day we are to have two minutes dedicated to the memory of those who have made possible our present security from former foes. From our observations some people certainly need two minutes every day instead of once a year, and we doubt if even then they could get in a proper attitude to the men who gave their lives that we might live. The scramble for money and pleasure has obliterated the marks

Thank You

Last week a letter appeared in this column from a clergyman asking for coats and books. The Editor took the liberty of suggesting that money would also be welcome.

Within four hours of the publishing of the paper a fall coat was promised and by the evening a message came that a fur coat was also to be provided. Several books have been sent in.

The next morning's mail brought a cheque for \$25.00, to be acknowledged to "In Memoriam." It restores one's confidence in the Church, when we have the rapid response to need. Such need indeed is our shame, our deep, deep shame. But one realizes that such inadequate provision will not be contented by the great majority of Churchmen.

The man who promised the fur coat said "I am afraid that there may be other clergymen in similar straits who have not thought of writing to the Church paper, couldn't you find out about this?"

So the Editor will be glad if this journal can be of personal service to any clergyman in this way.

Some readers in answering the appeal spoke of winter garments necessary for children being available.

Will those who require help please mark their letters addressed the Editor as "personal." In every case the name of the writer will be treated as confidential.

The deep regret which everyone has of the necessity should stimulate, not deter, such temporary relief as can be given.

of anxiety in many a mind. And gratitude is proverbially short-lived.

It is not difficult to judge a person's estimate of the service of those who fell. In fact, there is a ready test and an infallible one right at hand. How much does a man think of those who are living a death instead of dying a death. How few people seem to think of the men who are doomed to hospital life for the rest of their days. It was all very well when it was the fad for women to do what fussing around a hospitalized the nursing sister would overlook. But now there is something more thrilling than a sick soldier's tales, and the burden of a hospital is oppressive. There are some faithful ones who do service for men who have honoured them with their friendship, but all too few—the rest are too busy—idly busy.

The Quiet Hour

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

"THE TENT OF MEETING."

THE Revisers of the Old Testament rendered us distinguished service, when everywhere they substituted for the well-known title "The Tabernacle of the Congregation" the very beautiful and more accurate rendering, "The Tent of Meeting." The Tabernacle in the wilderness was the place of the people's appointment with God. There they met not only with each other but with God, and God communed with them from above the Mercy-Seat. It was the Divine appointment that every morning and every evening a lamb should be offered in sacrifice at the door of the Tent of Meeting, where, said the Lord, "I will meet with you, to speak there unto thee . . . and the Tent shall be sanctified by My glory . . . And I will dwell among the Children of Israel, and will be their God." (Exodus 29: 42, 43, 45.)

Here was the comforting assurance to the people of Israel of the abiding with them of the "Real Presence" of Jehovah, not at stated hours of worship only, but at all times. The symbol of the Presence was the Pillar of Cloud by day and the Pillar of Fire by night, which rested upon the Tent of Meeting continually.

When in the reign of Solomon the moving Tent gave place to the permanent Temple, we read that "the House was filled with a cloud, even the House of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord filled the House of God." (2 Chronicles 5: 13, 14.)

The beautiful Temple of Solomon was destroyed by the Babylonians; but after the return of the people from their captivity the Temple was rebuilt, though in humbler form. It was of this Second Temple, afterwards greatly added to and beautified by Herod, that Jehovah said through the prophet Haggai—"I will shake all nations, and the desire of all nations shall come, and I will fill this House with glory. . . . The latter glory of this House shall be greater than the former . . . and in this place will I give peace, saith the Lord of hosts." This promise was fulfilled when the Lord Jesus Christ came to His Temple, and filled His Father's House with His unrecognized glory.

This last Temple was destroyed by the Romans, since which there has been no material building on earth that could with accuracy be called the Temple of the Lord. From this fact we are taught by our Blessed Master Himself a wonderful spiritual lesson. Using the Temple as an illustration, He said—"Destroy this temple and in three days I will raise it up." But St. John adds—"This spake He of the temple of His Body."

Here at last we reach the true Temple. In the Body of our Lord dwelt all the fulness of the Godhead. Of His Sacred Body the Tent of Meeting and the Temple were but symbols. He is the perfect meeting place between God and man. Through His holy Blood and in His Holy Spirit we meet God in complete reconciliation.

Moreover, the true Church forms the mystical Body of Christ. "Know ye not," says St. Paul, "that your body is a Temple of the Holy Ghost, which is in you, which ye have from God?" You remember the words of Isaiah—"Thus saith the high and holy One that inhabiteth eternity, Whose Name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

No Use For Creeds?

DYSON HAGUE

NOT long ago in one of the leading American monthlies, "The Homiletic Review" of New York, an international magazine, a very clever article appeared from a writer who deplored the fact that the Christian creeds are fossilized and static. He claimed that they are the sacred formulas of a past age. They belong to a dead era. They should be respected as other dead, but there is always danger in leaving the dead unburied, and the greatest need of to-day is a living creed. "Why not," said the writer, "Why not replace the Apostles' Creed in our morning Church services by a devout summary of the best convictions of the modern Church as expressed in the programme of the Federal Council of Churches and the Inter-Church World Movement?"

When the writer read this article he was reminded of the story of the man who had listened to an address demolishing the old beliefs as fossilized and effete and unworthy the acceptance of a modern man. At the end he invited any one who had questions to ask to come onto the platform, and a man whose conversion had been the talk of the town stepped onto the platform, and, taking an orange from his pocket, coolly began to peel it. The Lecturer asked him to propound his question, but the man finished peeling his orange, and coolly ate it up. He then turned to the Lecturer and asked him if the orange was a sweet one, and the Lecturer said: "How on earth can I know whether it was sweet or not as I have never tasted it?" The converted man replied: "And how can you know anything about Christ if you have not tried Him?"

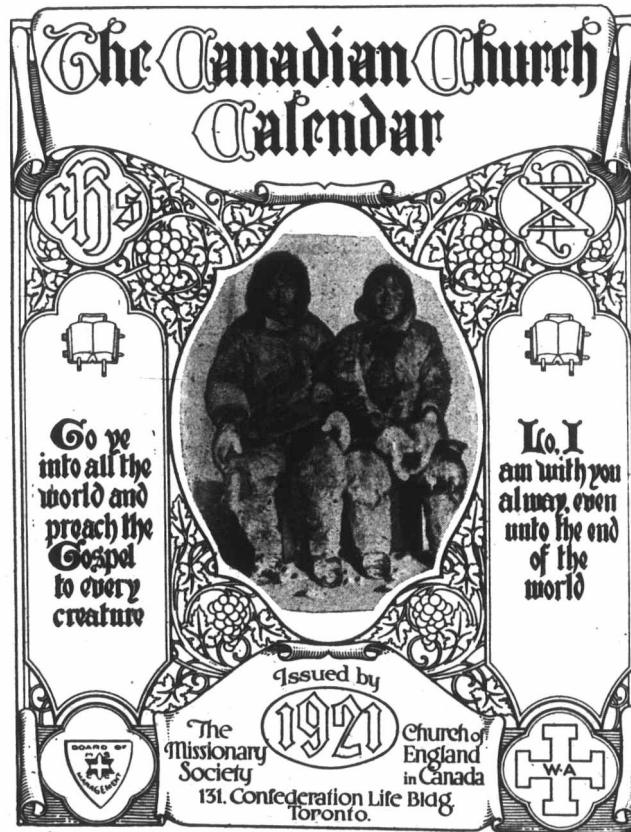
I do not know what church the writer of the article in "The Homiletic Review" ministers to, but I can honestly say as one who has ministered to a congregation every Sunday who repeat the words of the so-called "Apostles' Creed," that though I have been accustomed to its repetition for over thirty years in my ministry, I still feel that to see a multitude of men, women and children standing up and solemnly repeating the glorious words: "I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ His only Son our Lord, . . . I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body, And the life everlasting," is one of the most inspiring and uplifting sights that a human being can witness. Century after century, year after year, day after day, these solemn words have been used to declare the faith, to confirm the faith, and to promulgate the faith, and while they are valueless if they are simply repeated mechanically, if they come from the heart and from the soul they carry out the glorious apostolic objective, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." For the Scripture saith, "Whosoever believeth on Him shall not be ashamed" (Rom. 10: 10-11).

The writer of the article in "The Homiletic Review" makes the further suggestion that the leaders of the modern Church are intellectually and spiritually as capable of composing an acceptable creed as the man who lived centuries ago. Now there is something curiously amusing in a statement like this. When we have seen the most brilliant intellects of the modern world add a new verse to the 23rd Psalm, or compose a new John 3:16; John 14:1-3; Rom. 8, or 1 Corinthians 15, to say nothing of Revelation 21 and 22, we will be ready to believe that any number of modern divines of any Church or of all the Churches in the world can create a Creed which for devotional, social, international, personal, and consolatory purposes will stand the wear and tear of seventeen or eighteen centuries, and be used weekly by millions upon millions of human beings, who find in the sacred formula not a sin, but satisfying bread—not the outward productions of a day, but words that live and breathe and burn, because they set forth the profoundest convictions of the Christian mind.

It was just one year ago that one of our clergy in the diabolical horrors of the Arras advance heard a dying soldier mutter: "I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body, and the life everlasting." It was just the ending of a great expression of faith, the first part of which the Chaplain did not hear. With these words on his lips he died, and with the comfort of that thought the soldier had passed into the Unseen.

A caveat in conclusion: When St. Paul said "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead," he made the belief of the heart the indispensable antecedent of confession with the mouth. To repeat a lot of words that have no meaning is the vain repetition that our Blessed Lord and Saviour Jesus Christ reprobates in Matt. 6:7. The danger of a daily repeated creed is that it may become the empty shell of a hollow and insincere profession. A creed formally repeated is absolute dishonesty, and like the Sacrament unworthily received is condemnation, not a means of grace. Would that every Churchman in repeating his Creed would make it, not the declaration of an academic or traditional belief, but the honest profession, the deep conviction of his soul. "I know Whom I have believed." "I am not ashamed."

A wisely trained Character never stops to ask, What will society think of me if I do this thing, or if I leave it undone? The questions by which it tests the quality of an action are, whether it is just, and wise, and fitting, when judged by the eternal laws of right; and in accordance with this judgment will its manifestations ever be made. If the mind acquires the habit of deliberately asking and answering these questions in regard to common affairs, it acquires, by degrees, distinct opinions in relation to life, forming a regular system, in accordance with which the Character is shaped and built up; and, unless this be done, the Character cannot become consistent and harmonious. MARY C. WARE.



24 pages. Illustrated. Size 8 x 11

"AN IDEAL GIFT"

Single copy, 30 cents
4 copies and over, 25 cents each

Order Now—For Yourself and Friends

Wanted—Active Agents in every Parish
Commission on Sales.

Write addresses given above for fuller information

The Bible Lesson

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

Sunday next before Advent, November 21st, 1920.

Subject, Review.

The lessons for the past quarter have dealt with Joshua and some of the Judges.

1. The Call of Joshua, Josh. 1: 1-18. This was a call to leadership. It involved great responsibilities. There were three forces which enabled Joshua to fulfil his task: (1) the power of obedience; (2) the strength of courage, and (3) the presence of God with him. The crossing of Jordan, the taking of Jericho, and the Battle of Ai were three events which required all Joshua's obedience, courage and faith in God. In fact, the defeat at Ai was one which tested Joshua and the people as to both faith and courage, and showed to them the failure to obey which was characteristic of Israel, and which at this time was exemplified in the conduct of Achan.

2. Joshua's Final Charge. All the greatness of Joshua's life is summed up in the lesson, Joshua 24: 1-28. He reviews for Israel the stirring events of their long history and shows them to what special privileges God had called them. He then pledged them to a solemn covenant, and gives to them the example of his own life-long resolve, "As for me and my house we will serve the Lord." In this whole review this is the most important point, and it brings home to us the call and responsibility to which our own life must answer.

3. The Judges. There are four lessons on the Judges, dealing with Deborah, Gideon and Samson. Deborah is remarkable as being the only woman who was a judge in Israel. Her achievements compare favourably with those of others who held like office. Barak, who was a great soldier, lacked the trust in God which made Deborah strong. The conduct of Jael, as described in this lesson, is not to be judged by our modern standards. Also Deborah's praise of Jael does seem to us somewhat unsuited to our ideas. The explanation lies in the fact that we have a better revelation of the mind of God, and that our moral standards have been immeasurably raised by centuries of Christian tradition.

Gideon also exhibits humility, faith and courage as shown in the two lessons which deal with his call and his victory over the Midianites. The Temperance Lesson of the series is taken from the temptation and failure of Samson. He was a great man who ruled Israel for twenty years. His greatness was marred by the fault of a weak will which yielded in time of temptation. He was restored by repentance and prayer. This is the path of every sinner's restoration.

You observe that there is nothing fixed here, and that even our houses and homes are but as tents which are pitched for a day and a night upon the plain. Now you will generally find that even this economy of temporal change is necessitated by deeper changes and growths within us. . . . We must pluck up the roots of our old life and turn away from its scenery forever. . . . We must forego the past, oftentimes with ties that bleed where they break, but excising the old is the stern condition of our enlargement. We may remain where we are and let the moss and mould gather upon us; but if we would avoid all this we must rend the heart's claspings from loved and familiar things and let them go out again. Our very surroundings as we pass out of them become the sheddings of the soul. Our most external life then gives us this image of our death to the old, and ascension out of it.

—E. H. SEARS.

THE
Win
agi
markab
the gre
created
build u
been w
one hur
respons
the app
Campai
accompl
are org
call is
but is
villages
men in
tentia

If a
ligion,
and cor
which
capabil
The or
immedi
he has
must s
powers
creases
spheres
be give
and a
great
constan
tions o

The
that
volves
one he
Church
and we
idea o
reviver
men, l
ing up
porate
Christ
tendar
ginnin
ening
the w
the Lo

Van
are m
each
the C
taken.

Cha
the a
Blodg
are ai
incre

Sas
Saska
vemb
kindn
dress
wan
the a
manu
hood
guest
at St
canva
were
Burd
biliti
Camj
H. G
an ir
the
the
form
and
distr

THE BROTHERHOOD OF ST. ANDREW

OFFICE OF THE COUNCIL, 33 YONGE ST. ARCADE, TORONTO.

The Church Awakening

THE Centenary Celebrations at Winnipeg have stirred the imagination of the West to a remarkable degree. The realization of the great heritage that is ours has created a desire to go forward and build upon the foundation which has been well and truly laid in the past one hundred years. The remarkable response of the Winnipeg laymen to the appeal of the Church Attendance Campaign is typical of what can be accomplished if the men of our Church are organized. The response to the call is not confined to the cities only but is manifested in the towns and villages, and wherever a Rector has men in his congregation there is potential service.

If a man does nothing for his religion, it will mean very little to him, and conversely, if he works for that in which he believes, his faith and his capabilities for service will grow. The ordinary man is not converted immediately into an expert worker; he has to be trained; and his training must start with something within his powers. Then, as his confidence increases, he is led on to greater spheres of service. Every man should be given a task equal to his powers, and a Rector who thus turns his congregation into workers will have a constant source of supply for his positions of greater responsibility.

The men are beginning to realize that "membership of a Church involves responsibility," and that no one has any right to belong to a Church unless he is prepared to pray and work for its extension. The old idea of the Church Militant is being revived, and the mighty army of laymen, led by their clergy, are entering upon the first of a series of corporate effort for the extension of Christ's Kingdom. The Church Attendance Campaign is only a beginning, and there should be no slackening of effort until the kingdoms of the world become the Kingdom of the Lord.

CAMPAIGN NOTES.

Vancouver.—The Brotherhood men are making a systematic visitation to each parish, and it is expected that the C.A.C. will be generally undertaken.

Chapleau and Iroquois Falls, under the able leadership of Rev. J. N. Blodgett, B.A., and Rev. A. Marchant, are aiming for at least fifty per cent. increase by November 28th.

Saskatoon.—Mr. Burd arrived in Saskatoon at noon on Monday, November 1st, and at 1.40, through the kindness of Principal Trench, addressed the students of the Saskatchewan University on "Life Work." In the afternoon he spoke to the Emmanuel College men on the Brotherhood programme, and at 6.30 was the guest of Canon Smith at a banquet at St. John's Parish Hall, where the canvassers from all the city churches were gathered. After the banquet Mr. Burd spoke on the details and possibilities of the Church Attendance Campaign, and was followed by Mr. H. G. Dawson, of Melfort, who gave an inspiring address on the needs of the Church. Immediately afterwards the men of the different churches formed themselves into committees, and the literature and names were distributed.

St. Matthew's Chapter, Winnipeg

THE accompanying photograph shows R. B. McElheran, M.A., Rural Dean of Winnipeg and Rector of St. Matthew's Church.

Archdeacon McElheran, it is interesting to note, was, like many other clergymen, a Brotherhood member before he was ordained. His charge, due in a large measure to his wonderful work and able leadership, has



ARCHDEACON R. B. MCELHERAN, M.A., Rector, St. Matthew's, Winnipeg, Man.

grown from a small Mission to a large, well-appointed church, having a huge membership. It is a church that is known from coast to coast, and its work has been wonderfully blessed in every department.



ST. MATTHEW'S CHAPTER, BROTHERHOOD OF ST. ANDREW, WINNIPEG, MAN.

Edmonton.—The Church Attendance Campaign was launched in Edmonton on Sunday, October 31st, by means of a mass meeting in the Allen Theatre. The Premier was in the chair and the Bishop of Edmonton was among those on the platform.

Needless to say, St. Matthew's possesses a real live Brotherhood Chapter, a photograph of a number of its members (not by any means all) being appended. This chapter has rendered good service, worthy of the great Church to which it is attached. Although during the war its members were seriously depleted through enlistments, it carried on faithfully and effectively under the wise leadership of the late Mr. Hargreaves, who was so well known and respected in Brotherhood circles.

The present leader is Mr. W. Brend, an earnest Christian worker, and one who is filled with enthusiasm for Brotherhood work. In fact the same may be said of all its members. They meet every Sunday afternoon, and in addition, have a business meeting once a month. The business meeting usually takes place at the house of a member, and after the necessary business has been transacted refreshments are served, and altogether a pleasant social evening is spent.

All the chapter's meetings are well attended, and it is interesting to note that the members, in addition to doing a large amount of visiting, are actively engaged in other branches of Church work. Its members hold the following offices:—Church warden, Sunday School teachers, leader of the children's lantern services, leader of the Winnipeg General Hospital services, treasurer of the Sunday School, president of the A.Y.P.A., and sidesmen, etc.

St. Matthew's Chapter was well represented at the C.A.C. organization meeting, and Dr. Speechley, one of its members, was appointed chairman.

—T. H. R.

The speakers were Chancellor A. U. G. Bury, Mr. G. Jackson and Mr. Walter Burd. The scheme was outlined and heartily endorsed by all present. Mr. Burd also spoke at St. Andrew's Church in the morning and Pro-Cathedral at night.

The Campaign in the West

Winnipeg.—Two thousand handbills announcing a mass meeting of all Anglican laymen, newspaper notices and church announcements, called for a rally at Trinity Hall on October 19th at 8 p.m. sharp. For once the chairman, Dr. H. M. Speechley (St. Matthew's) called the meeting to order, despite protests, sharp on 8 p.m. He appealed to the speakers and others to enable him to put it through by 9.30 p.m. This was not only achieved, but the committee elected to tackle parochial organization met and concluded business at 10 p.m. Brother Churchmen, please note! About 120 clergy and laity were present. The chairman announced a special message of approval and good wishes from the Primate. Rev. Walter Loucks, keenest of Brotherhood Chaplains, offered prayer, and was followed by Mr. Walter Burd, whose clear exposition of the Plan of Campaign was keenly followed by C.E.M.S. men, unattached men and Brotherhood men alike. In the audience were valued missionaries, such as Archdeacons McKay, Tims and A. S. White; the Bishop of Edmonton; laymen from the East; Judge Reynolds, of Brockville; T. Mortimer, of Toronto; Professor Armstrong, of Montreal; the local President of the C.E.M.S., T. W. Wright, and Harold Edwards, who leads the Winnipeg Laymen's Association; Rev. Dr. Seager, of Toronto, and Rev. Canon McElheran, R.D., of Winnipeg. Mr. Harold Edwards, of Winnipeg, spoke next on "Co-operation," and insisted strongly on the co-operation, not only of laity, but of the clergy, and advocated a well-directed publicity of the C.A.C. "Fight the Good Fight," sung heartily, was followed by Mr. Evelyn Macrae's earnest, practical and stimulating address on the relation of the C.A.C. and the Brotherhood to the A.F.M. His cheery, optimistic cry of "Forward!" was well received. As none of the speakers had overpassed his time—in fact, had been rather too short than too long—the chairman was able to invite Rev. Dr. Seager to lend a hand to the discussion, which, with his usual good nature, he did most effectively, emphasizing in particular the personal devotion requisite for the success of the C.A.C. Then Mr. W. A. Cowperthwaite, president of the Local Assembly, moved, with Rev. Canon Heeney as seconder, "That this meeting pledges itself to undertake the plan of the Men's Church Attendance Campaign in Winnipeg, and, if possible, in any other place represented here to-night." Carried nem. con.

A few three-minute speeches from the floor of the House by clergy and laity revealed general approval, and then sixteen out of the twenty-five Winnipeg congregations named lay representatives to undertake parochial organization through the men of each parish. This committee met after Rev. W. J. Southam, Rector of Holy Trinity, had closed the meeting with a heartfelt appeal for God's blessing on the campaign for November. This committee appointed Dr. Speechley as chairman and Mr. E. L. Clarke (St. Alban's) as secretary-treasurer, who, by instruction, have constituted a Finance and Publicity Committee as follows: Messrs. H. Edwards (St. Luke's), convener; D. C. MacLachlan (Holy Trinity), W. F. Minty (St. George's), H. Downing (St. Luke's), E. F. R. Harris (Holy Trinity) and Dr. A. A. Weagant. H. M. S.

11, 1920.

sson
A.,

er 21st, 1920.

ave dealt

8. This was
eat responsi-
which enabled
ie power of
age, and (3)
e crossing of
the Battle of
l all Joshua's
In fact, the
l Joshua and
courage, and
y which was
at this time
Achan.

greatness of
esson, Joshua
the stirring
hows them to
lled them. He
covenant, and
own life-long
we will serve
is is the most
me to us the
our own life

lessons on the
leon and Sam-
being the only
Her achieve-
nose of others
was a great
hich made Del-
l, as described
by our modern
e of Jael does
our ideas. The
e have a better
and that our
asurably raised
n.

faith and cour-
which deal with
fidianites. The
is taken from
mson. He was
r twenty years.
fault of a weak
emptation. He
prayer. This is
ation.

hing fixed here,
homes, are but
day and a night
l generally find
poral change is
s and growths
the roots of our
scenery forever.
fttimes with ties
t exscinding the
ur enlargement,
and let the moss
f we would avoid
s claspings from
let them go out
is we pass out of
the soul. Our
is this image of
out of it.

—E. H. SEARS.

Australian Letters

Rev. C. V. PILCHER, M.A., B.D.,
Toronto.

VIII.

SYDNEY AS A HOLIDAY CENTRE.

Dear Mr. Editor:—

I wonder whether, as you sit in your top-floor office and bend over some distracting "editorial," you ever yearn for the woods and the hills and the waters. Your memory goes back to plunges off the rocks into some lake among the Highlands of Ontario. But Muskoka seems so far away! Well, go to Sydney, and edit some "Australian Churchman." There you will find your office in the centre of a Muskoka-like country. Half an hour, and you can be away among the gum trees that overhang the harbour, or on some superb bathing beach, breasting the surf of the great Pacific breakers.

If you want a day's picnic the variety of choice is almost embarrassing. If you elect for the south you can go to where Botany Bay forms a great land-locked circle of water, and stand where Captain Cook came ashore and collected his first specimens of Australia's unique flora. Or you can take an old motor-bus and go further on. When you come to a river a steam ferry will carry you over, car and all, and you will find yourself in Cronulla. There you may picnic on the shore of the Pacific or walk on to where the mouth of the Hacking River breaks the coast-line. Here the Government has reserved a great National Park, which almost recalls our Algonquin. For me there are memories of a stroll along the rocks at sunset time, of the forest-clad hills beyond the water, and of "that green light which lingers in the west."

South of Sydney the plateau of the Blue Mountains comes right down to the coast. The formation is a little like that of "The Mountain" at Hamilton. (By the way, there is a Hamilton near Sydney, and also a Toronto. You can guess what I felt like when, away the other side of the world, I passed a railway station with the familiar sign "Hamilton. Change here for all stations to Toronto.") Above the village of Bulli, some fifty miles from Sydney, is an observation post, known as the "Lookout" on the crest of the plateau. From this vantage point a mighty panorama is outspread. The precipice drops away at your feet, and then beyond the tangled growth of eucalypt, and the villages, whose bungalows dot the level plains, spread the boundless waters of the ocean along a visible shore line of forty miles.

Just to the north of Sydney lies another great Government Reserve, the Kuringai Chase. Here again you are in an Australian Muskoka, beyond which flows the beautiful Hawkesbury River—the "Rhine" of New South Wales.

But I have kept the best till the last. About fifty miles to the west of Sydney, visible on a clear day from any vantage point, rise the famous Blue Mountains. Unlike any other mountain range in the world, they possess an alluring beauty all their own. As a rule the traveller gazes at mountain summits from the valleys. Here you view the valleys from the height. The reason for this lies in the fact that the range is really a broad plateau, furrowed by gigantic ravines. The railway line slowly climbs the plateau and passes over the height of land, some 3,500 feet above sea level. The mountain towns are built along the line on the range's broad back—towns with musical names, Lenra, Katoomba and Wentworth Falls. And so it happens that you may pass a few steps from your kind host's door, and find yourself on the sheer brink of some stupendous valley. The ground drops away at your feet into a huge trough, dark green with eucalyptus forest and giant tree-fern. To right and left stand out colossal perpendicular faces of stratified rock, with perhaps a waterfall here and there; while beyond, far as the eye can see, bathed in a blue of unbelievable wonder, rises mountain line beyond mountain line to the utmost bound of the everlasting hills. I watched a sunset amid such a

The Letters of a Layman

IT has always seemed to me that a parish is very like a regiment, or a school, or a factory, in that discipline is absolutely necessary if it is to be carried on successfully. I should not be at all surprised to hear that the idea of discipline in a parish is a new and astonishing one to many, but if we think it over we must see that without it a parish must go to wreck. And by discipline I mean loyalty to the Church as an organization, and also loyalty to the Rector in command, who is really in the position of the colonel of a regiment, or ought to be. I frankly confess that we laymen sometimes treat our clergy very badly. We do not give them the loyal support they deserve, and indeed that they have a right to demand. Indeed, we laymen ought to be ashamed of ourselves very often, and if some of the headstrong, interfering, wrangling laymen who make the life of a Rector miserable had their heads soundly punched, and if some of the gossiping, fault-finding, nagging laywomen had a good dressing-down and were told to mind their own business, things would be a great deal better, and we would not have some of the distracting quarrels that trouble the righteous and make the ungodly blaspheme.

Simply as a matter of discipline, for the good of the Church, I am for the man on the bridge, the Rector of the parish, every time. Never mind whether we think he is wrong or mistaken, let it be known that we back him on general principles. Of course sometimes the Rector may be quite palpably wrong or mistaken, at least then we ought to have the decency to keep out of the row.

What silly, petty causes lead to parish rows. Why, the people who are responsible for half the trouble ought to be ashamed of themselves for being so childish! And it all comes on the poor Rector's head. Some people think that is what a Rector is for, to gossip about and criticise and find fault with and embroil in every stupid little dispute that vexes the congregation. Upon my word, we are desperately hard on our clergy. It seems to be the idea that we are at liberty, simply because a man is our parson, to say whatever we like about him, and what is perhaps worse, about his wife. I declare upon my honour that it is within my own personal knowledge that the people in one parish didn't like their Rector, and wanted to turn him out, because his wife made very poor bread! Comment on such a story is needless; but really it is no laughing matter, rather it seems to me it is swearing matter.

Now of course it is quite true that sometimes a clergyman, for one reason or another, very often for reasons quite outside himself, is not temperamentally fitted to a certain parish. Such instances must of necessity arise now and again. I can recall instances where a clergyman has made a sad mess of one parish, moved, and made splendid success of another. Parishes differ exactly as individuals do, and one type of man is best fitted for one type of parish.

Now supposing we laymen think that our man is not fitted exactly for our parish, what shall we do about it? Well, first of all, as a good start, let us hold our tongues about our own personal ideas. We may be thoroughly out of sympathy with our man, but it is not our duty to run all round the parish telling people what we think

(Continued on page 746.)

scene. The shadows slowly creep over the undulating hollows, the blue becomes a deeper hue, and then as darkness settles over the world, the heavens light their evening lamps. And what stars! What a galaxy of thronging glory! I had never seen the constellations as I saw them through that transparent mountain air. The brighter stars of the Centaur and the Southern Cross almost seemed to blaze like distant suns. It was a memory to shine forever before that "inward eye, which is the bliss of solitude." One had heard the "Hallelujah Chorus" of the heavenly hosts.

VIATOR AUSTRALIS.

Terence McSwiney's Coffin

Rev. Prof. H. T. F. DUCKWORTH, M.A.,
Trinity College, Toronto.

THE coffin containing the body of the late Lord Mayor of Cork bears—so it has been reported—an inscription asserting that he was "murdered by the foreigner in Brixton Prison." That the inscription is now hidden in the dead man's grave is a circumstance of no moment. Its words are known in lands far distant from Britain and Ireland. They are believed and will be repeated for ages as words of truth by multitudes of mankind. For the enemies of Britain they are "a possession forever."

The Lord Mayor of Cork had been convicted on a charge which in effect was one of conspiring against the Government of the United Kingdom. He was a public enemy, but the Government allowed ceremonies of a solemn and stately character to be openly performed in his honour, even in London. These ceremonies were turned to account by members of the Sinn Fein organization for the purpose of throwing down a challenge to the Government in "the House of the Kingdom." Sinn Fein colours are enemy colours. An Irish Republican Army uniform is an enemy uniform. But Sinn Fein colours have been openly displayed in London, and Irish Republican Army officers wearing their uniforms made their appearance there, as a guard of honour to the dead enemy of Britain. The Government could have taken measures to prevent its Irish enemies from giving the deceased Sinn Fein Zealot the honours of what, from their point of view, is a State funeral. That it did not do so will beyond doubt be taken by its adversaries as a sign of fear and an uneasy conscience. "The Saxon," they will say, "has practically confessed his blood-guiltiness, and made a shame-faced and despicable attempt to propitiate us and turn our just wrath into a temper of mercy and forgiveness!" The obsequies of Terence McSwiney will be held in remembrance as the proof of the Imperial Government's obsequiousness. Certainly, if the Government hoped that by permitting its enemies to make a great public solemnity of McSwiney's funeral, it would conciliate them, it was deceiving itself. But there is no reason to impute such self-deception, and equally no reason to regret that the solemnity was allowed.

It is, however, not only the Government of the United Kingdom that has suffered defiance over the funeral of the late Lord Mayor of Cork. The deceased was not murdered, as the inscription upon his coffin falsely asserts. He committed suicide. That suicide is a sin has been the doctrine of the Roman Church from the beginning. The deceased professed in his lifetime allegiance to that Church. Yet a Roman priest administered him the sacrament of unction, as if it had been the case of one dying a natural death, or a death forced upon him by no fault of his own. Bishops and priests of the Roman Communion, proud of their reputation as obedient sons and servants of Holy Church, have performed funeral ceremonies with such solemnity and publicity as might indeed have been fitting, had the defunct died as Thomas More died, or Archbishop Darboy, but were hardly so in the case of one who had wilfully ended his earthly existence by obstinate and defiant self-starvation. The authority of the Roman Church, Holy, Catholic, and Apostolic, has been flouted in the sight of heretics and infidels by men of her own household. After the seal of approval set thus upon Lord Mayor McSwiney's act of suicide, it is not very surprising that the Roman Catholic Bishop of Cork should fail, as he did fail, to make certain Sinn Feiners incarcerated in that city obey his exhortations to desist from self-inflicted sufferings which come under the description of "hard treatment of the body availing nothing to remedy indulgence of the flesh" or "the fleshy mind," which in their case is bent upon sedition and rebellion.

COOKERY COLUMN

Breakfast Cocoa

4 tablespoons cocoa
3 tablespoons sugar
½ teaspoon vanilla
2 cups boiling water
2 cups milk
Few grains salt

Method:—Mix cocoa, sugar and salt. Add boiling water gradually. Boil ten minutes or until thick. Add scalded milk, or add milk cold and heat over hot water. Boil until thick froth forms to prevent scum forming, add vanilla. Serve at once in warm cups.



Send for recipe booklet to
THE COWAN COMPANY LIMITED
TORONTO

GEORGE, MOORHOUSE & KING ARCHITECTS

65 Victoria Street - Toronto
Phone Main 6385

Our Admonition To All Married Men

"If thou wouldst be wise, provide for thy house and love thy wife. Give her what she wants to eat, get her what she wants to wear. Gladden her heart during thy lifetime, for she is an estate profitable unto its lord. Be not harsh, for gentleness mastereth her more than strength." (Instructions of Atah Holap, 2900 B.C.)

This philosopher was a wise man in his day. Neglect and thoughtlessness to those we love has created many misunderstandings in the homes of our people. Give the same consideration to your wife to-day as you gave her during your courting days, by inviting her to either Noon or Evening Dinner at

THE WALKER HOUSE

"THE HOUSE OF PLENTY."
Geo. Wright & Co., Props.
TORONTO

CHATS WITH WOMEN

Hearst Papers in Our Homes.

SOME of the women who have been getting much of their domestic "food for thought" out of that old reliable *Good Housekeeping*, may be pained to know that it is under the management of a man whom many patriotic people despise—WILLIAM RANDOLPH HEARST.

Not admittedly pro-German, but with an anti-English tendency, all of his papers ought to be tabooed from Canadian homes. How many of our young people to-day simply devour those unsavoury stories in the *Cosmopolitan*! And yet this is another Hearst publication. Mrs. Adam Shortt, in "Women's Century," has given a list of papers and magazines under his management and spreading his influence, but these two, the *Cosmopolitan* and *Good Housekeeping*, are more than the others in many homes in Canada, and are read by women, young and old. One can almost hear some of you contradict the statement that these are Hearst publications, and perhaps you will go on taking them just the same, for all through the war, shop-keepers, book-sellers, or dealers in any wares which women buy, no matter if native Germans and pro-Germans, have been patronized by women who say, "Oh, he keeps the things I like, and I don't discuss the war with him, and anyway he may not be pro-German. People just imagine these things." It is up to you to help stop the sale of these papers in Canada, and begin first of all in your own homes.

Sylvia Pankhurst Trained to Revolt.

The English papers are commenting very fully on Mrs. Philip Snowden's report of her journey to Russia as a member of an English delegation. Before she went she was all sympathy with Soviet rule, etc., but "her eyes have been opened," and while she is bitterly disappointed and saddened by the terrible sights which met her view, she is honest and has disclosed to the English-speaking public the Red atrocities following upon the heels of the old regime, which committed "White" atrocities. As one reviewer says, she is *too English and too human* to admit good where good there is not.

Contrast with this public English-woman our "jail-bird," Sylvia Pankhurst. English by birth, but not imbued with the honesty which should be her birthright, she has secretly plotted to turn things upside down in England, Russia, and we know not yet where else. Is she wholly to blame for these characteristics? We say no, for her mother, who now in her old age, seems harmless and patriotic, for many years kicked with all her energy against governing England, committing silly and useless deeds which got her and her party nowhere. Now, was Sylvia not brought up in that atmosphere of rebellion, her ideals those of a revolting class? No one can deny that a mother's influence is the greatest factor in the upbringing of either sons or daughters. Some children are upright in spite of useless parents, but the positively good mother has a big chance to help the world in its problems when she brings her children to manhood and womanhood filled with desires to right wrongs, to play fair, to be honest in private and public life. We fear that Sylvia Pankhurst is paying the penalty of her upbringing.

Mannish Women Versus Effeminate Men.

A propos of the question of a mother's influence, a book has been

recently published in England called "Sex Extinction and Feminism." The author, Dr. Arabella Kenealy, flays the mannish woman who, instead of using her intellectual strength in womanly pursuits, runs after men's pursuits, thus developing more and more male characteristics, and extinguishing the natural womanly traits. "While the male traits naturally remain dormant in women, for transmission to sons, if they develop these male traits in themselves, they misappropriate the life-powers of possible male offspring. The sons of masculine women are, therefore, emasculate, or of an inferior type." There are other interesting excerpts given in M.A.B.

With the present trend of women into public places, supplanting men in many positions, Dr. Kenealy contends that the result will be a feeble-brained and bodied race of men, and a new, stronger, male-brained race of women. She says, and it is true, that the "characteristics of the two sexes

are complementary and contrary, and that progress results from each sex ever further specializing its own order of qualities."

Dr. Kenealy also writes regarding the morals of the age. "The most notable types of parasite women, selfish, slothful, worthless, vengeful, vicious, whose standards are jewels and clothes, their goals luxury and pleasure, and the evasion of all that is difficult and distasteful in life, are found among the plutocratic and aristocratic orders, being safely secured against economic necessity."

Contrasting the Victorian age with ours, she deplores the increasingly lax and decadent manners of the young girls of to-day.

"The strong, straight, uncompromising moral standards of its women serve as landmarks of, and impulse to, a nation's progress. Clear and definite lines of demarcation between good and evil, between possible and impossible modes of conduct, point the moral of advance, and turn the scale in the upward direction for the weak, the hesitating, or the imitative."

Dr. Kenealy hits straight from the shoulder, and will, no doubt, stir up much comment and discussion.

JEANNE ACADIENNE.

LETTERS TO THE EDITOR

CHURCH MUSIC

To the Editor, Canadian Churchman.

Sir,—Whatever happened to "Layman" when he wrote that letter on Church music? Surely he must have had a fit of dyspepsia. Rarely have I seen such a volley of adjectives and such a collocation of expletives as "Stuff and nonsense! dreadful! wretched! caterwauling!" To think of his speaking of the Gregorian Plain Chant as "church music, pure and simple!" As a matter of fact, the Plain Chant is not pure, and is very far from being simple, and it would certainly be a curious mind that would declare any of it to be "The loveliest music on earth."

And why should "Layman" pick out, above all hymns in the Hymn Book, Number 445? Few hymns and few tunes in the Canadian Hymn Book have taken such a hold upon a great variety of Church congregations. It is quite possible that organists may differ with regard to the quality of the tune, but to speak of any tune by Maker as "Sheerly dreadful, and offending every rule of good taste," is certainly going too far. It seems to me that "Layman" is one of those men who live in a little High Church loft, far removed from knowledge of the sentiments and longings of the great mass of the common people who worship in every church of the Church of England in Canada.

For, after all, these hymns and tunes that come home to the souls of the worshippers and lift them into an altitude of devotion and communion with God should never be designated as "low" or "bad," or "dreadful." Tunes and hymns that have in them a swing and simple melody are far more valuable than these unused and unknown tunes, which are possible of attainment and understanding only to a tiny, insignificant, aristocratic, musical clique, far removed from the commonality of God's people.

It is not, as "Layman" supposes, just "ignorance." And as to the competent committee he speaks of, I fancy their selection, if it would not empty half the churches in Canada, would certainly find half the people in the Canadian Church hungering and thirsting for some of the simple and what he calls "mawkish, sugary

and pretty tunes" that are to him so "sheerly dreadful."

After all, there is a lot of nonsense talked about good music, and what is good. I remember once taking Number 783 to one of the best organists in Canada. I said, "Now tell me frankly, is this a good tune or not? I mean from the high, musical standpoint." And the organist replied, "Yes; from the musical standpoint, that is a good tune." And yet, nine out of ten critics would probably say, "That is a mawkish, sugary, pretty tune that offends every rule of good taste." And yet, even supposing it did, how many millions of souls have been uplifted and blessed by that simple hymn, conjoined with that simple tune!

One word in conclusion. I agree with "Layman's" last sentence, that is, with a limitation or proviso. He wishes that our organists, instead of taking German fugues and French and Polish and Russian compositions, that have no strain whatever of religion in them, and possibly have been composed by men who have no religion in their hearts, would sometimes give us some of those beautiful melodies from the oratorios, such as, "O Rest in the Lord" or "Come Unto Me," etc. One of the finest introductions I ever heard to a church service was a sweet improvisation on "Nearer, My God, to Thee," by the organist. It seemed to solemnize every heart and lift us into a sacred atmosphere. I do wish some of our great organists would compose a series of voluntaries, based on our great Church hymns and tunes.

Cleric.

To the Editor, Canadian Churchman.

Sir,—In answer to a letter in your paper of 28th October by "Layman," I would remind him that there are many churches in Toronto where, like the one I attend, there is good music; and there we use the beautiful and dignified chants and tunes. Let him read part of the chapter quoted on the top of Hymn 445, viz., 2 Tim. 2: 4 to verse 6. The tune used in his church may be what he states, but let him go where the tune is better. "Layman" may be one who goes to church to pick faults. I do not.

Toronto.

B. W. Murray.

Canadian Churchman

(Established 1871.)

A National Journal of the
Church of England
in Canada

Published Every Thursday.

Executive Committee of the Board of Directors:
GEORGE B. WOODS - - - - - President
THOMAS MORTIMER, - - - Vice-President
J. M. McWHINNEY - - - - - Treasurer
M. RAWLINSON WALTER F. CAMPBELL

THE REV. W. T. HALLAM, D.D.
Editor

ANDREW C. STEPHENSON
Business Manager

British Representative:
FREEMAN & Co., 33 Paternoster Row, E.C.4.
LONDON, ENG.

Subscription Rates

Canada and Great Britain - \$2.00 per year
United States and Foreign - \$2.50

All subscriptions are payable in advance.

1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.

2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.

3. Change of Address: In asking for this both the old and new address should be sent.

4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,
613 Continental Life Building, Toronto.
Corner of Bay and Richmond Sts.

Phone: Main 5239.

 **McShane Bell Foundry Co.**
BALTIMORE, MD.
CHURCH, CHIME and PEAL
Memorials
BELLS a Specialty

J. WIPPELL & CO.
Limited

Lounge Suits
of reliable quality

Made entirely to measure.

Black from 6½ guineas,
Grey from 7½ guineas.

Patterns on application

Exeter, and DUNCANNON ST. London
CHARING CROSS, ENGLAND.

**WHY Are You Holding
Back on Your
Catalogue?**

GET BUSY

We have one of the largest and best equipped plants in the business for the prompt production of catalogue, commercial and fine job printing in one or more colors.

**The Monetary Times Printing
Company, of Canada, Limited**
Corner Church and Court Streets
Toronto, Canada
PHONE MAIN 7404

THOSE STUDYING ECONOMY
SHOULD APPLY TO

E. C. WHITNEY
WORDSLEY, STAFFS., ENGLAND
For CASSOCKS,
SURPLICES and
CLERICAL CLOTHING

LETTERS TO THE EDITOR

CHURCH MUSIC.

To the Editor, Canadian Churchman.

Sir,—As an organist and choir-master, I cannot let your "Letter of a Layman" pass without comment. I hope the "Layman" has visited many Canadian churches, for he surely makes very sweeping statements, and it would be a pity to form the opinion he has without a very general knowledge.

Personally, I find congregations differ in opinion regarding the beauty of chants, hymns, anthems, etc., and what met with "Layman's" disapproval no doubt would be a particular favourite of some other person in the same congregation. The hymn mentioned, viz., 445 (I presume in the collection, "The Book of Common Praise"), has a tune by a noted composer, and, as the words and music passed the Board of Compilers, I think organists can safely use it. Anyhow, the minister usually either chooses or sanctions the selection of the hymns, so why place the blame on the organist and choir-master?

Regarding "anthems," most of the standards are to be found in every church library, and I would like to have the list of those anthems he has never heard in Canada, as would also, in all probability, the organist in his own home town.

I hope "Layman" knows whereof he talks *re* the concluding voluntary. I hope he is not judging from the happenings in one or two churches, and I, for one, object to such severe criticism being made of the organists in general throughout Canada, who are by no means overpaid, and have, in the majority of cases, very ordinary material to work with.

M. Penn Spicer,

Organist, Choirmaster and Chimer,
Holy Trinity Church,
Yarmouth, N.S.

THE STATE OF THE CHURCH.

To the Editor, Canadian Churchman.

What useful purpose is served by making or repeating with approval such statements as these by a correspondent in the *Churchman* of October 28:—

(a) "The simple truth is that the preachers themselves do not believe what they are supposed to preach.

(b) "Ministers and people go through the service as though they were only half-awakened. The congregation does not expect the minister to say anything interesting. The minister does not expect the congregation to be interested."

These statements are untrue, and are a libel on clergy and congregations. They are a sample of much cheap, unfounded criticism current today. My acquaintance with the clergy and congregations of the Church extends over twenty-five years of active ministry, and includes an area of Church life and a number of Church people big enough to make a test, and I repeat that these statements are a libel on clergy and congregations, and should neither be made nor endorsed.

T. G. A. Wright.

Whitby, October 29th, 1920.

[The difficulty of accurately stating a viewpoint in a short excerpt is shown in the above. The writer referred to said:—

(a) "The simple truth is that the preachers themselves do not believe what they are supposed to preach. Lack of interest in doctrinal evangelism is evident in the converse and conduct of the average minister. He does not disbelieve the Church's creed. He still thinks he believes it,

but his central, working mind has lost interest in it.

Regarding (b), the Bishop of Southwark's remarks to the same effect are quoted in the same issue.—
EDITOR C. C.]

UNITED CHURCHES AT MORSE.

To the Editor, Canadian Churchman.

Sir,—Your correspondent, Dr. Denovar, has raised some important points in his letter, but one would wish he had shown a little deeper knowledge of Church affairs "in the little town in which he had formerly lived." It so happens that my home is in that town and I suppose I might be considered as one who might respond to "energetic pressure by some energetic person."

This statement, sir, tends to assume the belief that the Anglican Church inclines to Autocratic Despotism and it is on that ground and no other that I take strong exception to it. In my humble opinion, the reason why the six remaining Anglican families of Morse, Sask., preferred to take their place in what is known as the "United Churches of Morse" was purely and simply because they could only by that means preserve their unity as an Anglican congregation. When the average attendance at a town church service is but six or seven, it is time that something should be done.

What we did was this—The various congregations elected representatives to a conference. There were present, Methodists, Anglicans, Presbyterians and Baptists, the latter two having no church in the town. After lengthy and careful discussion it was agreed to form a confederation to be called the *United Churches of Morse*. Among the definite duties of the minister it is stipulated that "he shall keep separate rolls of each Church," so that as an Anglican I am an Anglican member of the United Churches. Not, mark you, a member of any Union Church.

Furthermore, the only condition upon which the Anglicans would enter the federation was that the essentials of their service might be preserved to them. These they agreed were: General Confession; Apostles' Creed; General Thanksgiving. It is compulsory that these be included in every service. While all parties are agreed that our scheme is not by any means ideal, we feel that it is at least workable. The progress seen since its formation some months ago fully justifies our belief that our confidence is not misplaced.

What we do resent, and justly, is the implication by misinformed parties that we have a Union Church in Morse. We have no such thing, and are only using our scheme as a temporary measure to be preserved only until the Christian Church at large sees fit to bring about a real union between the various factions. When it does so, and we pray God it may be shortly, we shall be ready to take our place in the larger scheme.

If we in Morse are attempting to do anything, it is to show that the really important thing in the Christian Church is to revive this spirit of Christian Brotherhood; and if we Anglicans have sacrificed anything, we have gained a great deal more than we lost.

Morse, Sask.

Wm. Morgan.

Sir Campbell Stuart, K.B.E., of Montreal, has been appointed managing director of the London Times. He is 35 years of age.

ORDER ADVENT SUPPLIES

FOR SUNDAY SCHOOLS
NOW

General Board of Religious
Education
133 Confederation Life Bldg., Toronto

BOOKS

on Theological, Educational, Literary and every conceivable subject.
Over 1,000,000 volumes in stock. Second-hand and new at lowest prices.
WE HAVE THE BOOKS YOU WANT
State your wants and send for Catalogue No. 32A, post free.
W. & G. FOYLE, LTD.,
211 to 125 Charing Cross Road London, Eng.

16-17 PATERNOSTER ROW LONDON E.C.4
IS THE
VERY HEART OF THE BOOK WORLD
WRITE TO-DAY FOR LISTS OF
GOOD BOOKS AT VERY LOW PRICES
YOU WILL BE AMAZED AT THE BARGAINS WE OFFER.
—SIDNEY KIEK & SON—
(DEPT. T.)
16-17 PATERNOSTER ROW, LONDON, E.C.4

GEORGE CRAWFORD
Organist and Choir Master
St. Simon's Church
TEACHER OF SINGING
Tel. Pl. 1450 1373 KING ST. W., TORONTO

WINIFRED HICKS-LYNE
CONCERT SOPRANO
LONDON, ENGLAND
Studied in Paris, Berlin and London. Soloist of St. Paul's Anglican Church. Engagements accepted for Concerts and Oratorio.
Teacher of Singing
Interview by Appointment only
576 JARVIS STREET TORONTO

OTTO JAMES, A.R.C.O.
Organist and Choirmaster, Church of the Redeemer, Organist for the National Chorus, Toronto
SINGING, PIANO AND ORGAN
Sight Singing Classes
Studio: Canadian Academy of Music Spadina Rd.
Phones: Academy, Coll. 621
Residence, North 3148


Branksome Hall
10 Elm Ave. Rosedale, Toronto
A Residential & Day School for Girls
Hon. Principal, Miss M. T. Scott.
Principal, Miss Edith M. Read, M.A.
Pass and Honor Matriculation, French House, Art, Music, Domestic Science, Special Course in Dietetics, Large Play Grounds, Outdoor Games, Primary School for Day Pupils.
For Prospectus apply to the Principal.

Subscribe for
The Canadian Churchman

MAGIC BAKING POWDER

Contains no alum

We unhesitatingly recommend Magic Baking Powder as being the best and purest baking powder possible to produce. It possesses elements of food that have to do the building up of brain and nerve matter and is absolutely free from alum or other injurious substitutes.

The Bishop of Huron officiated at the Consecration of St. George's Church, Owen Sound, on October 31st, and in the evening administered the Rite of Confirmation to a large number of candidates presented by the Rector, Canon Ardill. Suitable special music was given by the choir at both services.

HARRY R. RANKS
FUNERAL DIRECTOR & EMBALMER
30 Years' Experience
455 Queen St. W. Tel. Adelaide 2024

FLEURY Undertaker and Embalmers
BURIAL CO. Motor Ambulance
Phone Gerrard 3704
685 Queen St. E. Toronto

E. Y. Hutchison
UNDERTAKER
854 Bathurst St. Coll. 4638

A. W. MILES
Undertaker
396 COLLEGE STREET
Motor Hearse and Limousine to any Cemetery or direct to Mausoleum. Cost does not exceed horse-driven vehicle.
College 1752

Established over 30 years Phone N. 331
COLIN E. BURGESS
(HOPKINS-BURGESS)
UNDERTAKER
529 Yonge Street
Private Chapel Private Mortuary

ECZEMA You are not experimenting when you use Dr. Chase's Ointment for Eczema and Skin Irritations. It relieves at once and gradually heals the skin. Sample box Dr. Chase's Ointment free if you mention this paper and send 2c. stamp for postage. 50c. a box; all dealers or Edmanson, Bates & Co., Limited, Toronto.

All Over the Dominion

The Bishop of Ontario has appointed the Rev. Rural Dean W. H. Smith, Rector of Leeds Rear, to be Rector of St. John's, Portsmouth. He will commence his new duties on November 21st.

A box social was held on November 2nd in St. Cuthbert's, Leaside, Toronto, schoolhouse, at which about 100 people were present. Mr. Carron, the president of the parochial branch of the A.Y.P.A., occupied the chair.

The Deanery Chapter of the Dufferin Deanery will (D.V.) meet in the parish of Somerset on Tuesday and Wednesday, November 16th and 17th. At this meeting there will be the election of a Rural Dean to take the place of the Rev. R. Martin.

St. Hilda's College, Toronto, held its annual bazaar on November 4th, and it proved to be a great success. Amongst some appropriate art gifts was some exquisite Japanese work which was sent by a St. Hilda's missionary in Japan.

The congregation of Holy Trinity, Toronto, held their annual "At Home" in the schoolhouse on November 2nd, which was appropriately decorated for the occasion. The Rev. L. R. Sherman, the Rector, and others, made addresses during the evening.

A large congregation attended the memorial service of St. Stephen's Church, Toronto, on October 31st, when the Rector, Major the Rev. T. G. Wallace, preached from the text, Romans 16:14. The service, which was in memory of the men who fell on active service during the war, was very impressive.

A well-attended gathering of the Men's Club of St. Chad's, Earlscourt, Toronto, took place on November 2nd, when the members held their annual banquet, Mr. W. Gillibrand presiding. Mr. Alex. Macgregor, K.C., was the principal speaker, his subject being, "The North Country Poets." Several present gave short addresses during the evening.

On October 17th the Bishop of Fredericton held a Confirmation in St. Ansgar's Church, parish of Drummond, when the Rector, Rev. R. E. J. Britton, presented thirty-two candidates. Ninety partook of Holy Communion. In the afternoon the Bishop confirmed ten candidates at St. Alban's Church, Medford, in the same parish. At both services the churches were packed to overflowing, and the Bishop's addresses were much appreciated.

On October 31st the Lieutenant-Governor and Mrs. Clarke attended

St. George's Church, Guelph, where his Honour unveiled a memorial to the 49 men of the parish who had made the supreme sacrifice in the Great War. The church was crowded and the service was a most impressive one, many of the relatives of the dead heroes being amongst the congregation. Rev. G. F. Scovil, Rector, conducted the dedication service, assisted by Capt. the Rev. C. H. Buckland, M.P.F., and Rev. E. A. Slack. Rev. R. J. Renison, of Hamilton, was the special preacher for the occasion.

St. Luke's, Burlington, Ont., had a Community Club last season of 368 members. As a result of the season's programmes they purchased a large lot next to the church to be used for a new parish hall, taking the entire responsibility of raising the necessary purchase money. The club opened the season this fall with a banquet, at which over 200 were present. Last Tuesday the Sunday School was filled to hear Rev. W. G. Walton give an address on his work in the Great Northland. The Girls' Auxiliary of St. Luke's also gave a missionary play. Mr. Walton delivered a most thrilling address. He was accompanied by Mr. and Mrs. Mayer, a Hudson's Bay factor and his wife. Owing to a printer's error in the Scout page recently, the hydroplane in which Mr. Walton came out from the North is stated to have used 260 gallons of gasoline per hour. It should have read 260 pounds of gasoline per hour.

Special Harvest Thanksgiving services were held in the parish of St. Stephen's, Sandwich South, diocese of Huron, and the Church of the Redeemer, Colchester North, on October 3rd and September 26th. The Rev. Jos. Tully preached at the Redeemer Church in the morning, and the Rector, Rev. F. K. Hughes, in the evening. At St. Stephen's, the Rev. H. Millar, of Essex, conducted the morning service, and the Rev. D. W. Collins, of Windsor, Ont., at the evening service. The services were all well attended, the singing was hearty, and a fair number partook of Holy Communion. The special offering amounted to \$275. On October 15th the St. Stephen's annual chicken supper was held in the Parish Hall, about 400 being present. The programme given after the supper was an excellent one. Owing to the illness of the Rector, the Rev. D. W. Collins, of Windsor, acted as chairman. Amount cleared at the supper was \$245. It is fully expected that the balance of the \$5,000 debt on the church will be wiped off this year.

Foot Comfort

Is conducive to happiness

If standing or walking many weary hours, your feet are required to perform a great task.

Do not subject them to unbearable shoes, but enhance and ensure their comfort by wearing

Dr. A Reed
Cushion Sole Shoes

They fit the feet, and make walking a pleasure.

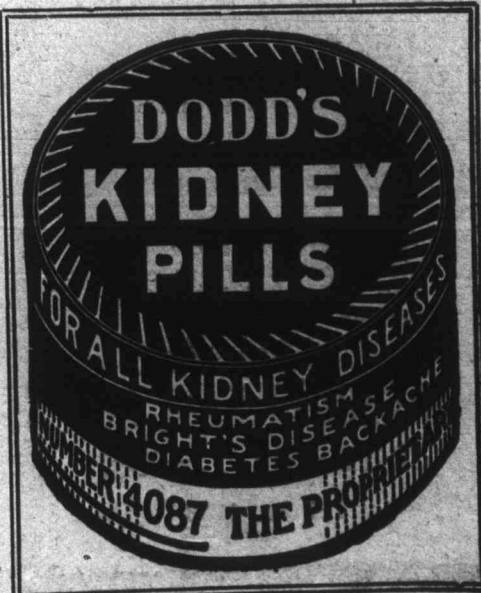
Sole Agents—
H. & C. Blachford,
LIMITED
286 Yonge St. Opp. Dundas E.

CASSOCKS, SURPLICES,
STOLES,
CLERICAL COLLARS,
STOCKS and HATS

Harcourt & Son
CLERICAL TAILORS
103 King St. West, TORONTO

MEMORIAL WINDOWS
FINEST ENGLISH DESIGN
WE INVITE YOU TO SEE OUR WORK
LUXFER PRISM CO. LTD.
296 RICHMOND ST. W. TORONTO

Toronto Carpet Telephone 2686
Main
Altering Carpets a specialty **Cleaning Co.**
67 LOMBARD STREET



Don't Hesitate

The very next time that you are buying Tea insist upon getting a packet of

"SALADA"

and you will enjoy Tea, as you never did before, "Then Again", it is the true Tea for economists.



We have a beautiful range of **Woollens** in all the Newest Shades

Will be pleased to have a call from you

Berkinshaw & Collier
Merchant Tailors
316 Yonge Street, Toronto

DOMINION OF CANADA WAR LOANS

We deal actively in all maturities. Correspondence invited.

BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

SUCCESS is won by KNOWLEDGE

Learn a profession. Earn \$1,000 to \$5,000 a year. Short courses, easy payments. Send for free catalogue for one of the following courses:—

Electro Therapeutics	Optician
Massage	Optometry
Private Nursing	Ophthalmology

ROYAL COLLEGE OF SCIENCE
Dept. 149 TORONTO, CANADA

KELLY

VENTRILOQUIST, SINGER, FUN-MAKER
TALKING DOLLS, FUNNY SONGS AND STORIES

Send for Circular. Percentage or otherwise.

596 Crawford Street
Telephone Kenwood 371 TORONTO

A REMEDY OF MERIT

DR. HENDERSON'S Herb Tablets are excellent for rheumatism, constipation, eczema, stomach, kidney, liver and nervous troubles. Three months treatment for \$1.00 postpaid, with our guarantee.

HENDERSON HERB CO.
173 Spadina Avenue Toronto
Agents Wanted

INCORPORATED A.D. 1833.

BRITISH AMERICA ASSURANCE COMPANY

Fire, Marine, Hail and Automobile Insurance

HEAD OFFICES:
Corner Front and Scott Streets
TORONTO

YOU

BE THE JUDGE

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The Evidence

The facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

The Standard Fuel Co. of Toronto, Limited
Tel. M. 4103

Anglican Forward Movement

Continuation Campaign—Diocese of Toronto

ARCHDEACON J. C. DAVIDSON,
Commissioner
583 Bathurst St., Toronto

Commissioner's Appointments.—Aurora and Oak Ridges, November 10th to 22nd; Whitby, November 23rd to December 5th; Omeme and Emily, December 6th to 20th.

The above are set down in order that Churchmen may direct their prayers towards these parishes for help at a critical time, not only during the campaign, but afterwards, when its issues will be mainly decided.

A distinctive feature of the Continuation Campaign is the district supper, at which clergy and members of neighbouring parishes sit down together in brotherly fellowship, so unusual that such an ordinary family occurrence is freely commented on as a strange but happy and stimulating event. The district supper at Bowmanville on October 15th was participated in by 150 persons from Newcastle, Cartwright, Oshawa and the home parish. A large orchestra played throughout, adding to its brightness. Following, a service was held in the church, and afterwards a conference. Profiting by this happy experience, a larger gathering was held at the end of the Newcastle campaign, when over two hundred first joined in a most hearty united service in the church and then sat down to supper in the schoolhouse. Over forty came from Bowmanville with Rev. and Mrs. Muirhead, twenty men drove from Port Hope, led by Rev. J. A. Elliott, and half the Orono congregation. The informal conference following was most stimulating. A family feeling was developed, and there were over twenty brief addresses, most of them by women, that by Miss McIntosh being particularly thoughtful and impressive. A stirring climax was reached when two fine boys of seventeen and eighteen, in a simple, unaffected, boyish way, offered themselves for the ministry, the announcement being received with enthusiastic applause, followed by prayer led by the Rector. Strong addresses were given by Revs. C. P. Muirhead and J. A. Elliott.

On Sunday, October 30th, the campaign was opened in the old, historic parish of Lloydtown and Schomberg, with A. F. M. services in Lloydtown and Kettleby. These were preceded by Instructions on Worship and Congregational Practices of the Responses, with evident results. In spite of rain and darkness, well-attended week-night services were held, and good, social gatherings of men and of women at the hospitable home of J. A. Armstrong, M.P. The Commissioner gave instructions to assembled pupils at both public schools. The campaign is still in progress.

"If ever there was anything that needed the glory of the lighted life and the lighted mind, it is Sunday School teaching," said Rev. C. V. Pilcher in an impressive address to the Sunday School Association of the Church in St. Alban's Cathedral on October 25th. The influence of the Sunday School teacher in moulding and shaping the young life was emphasized by the speaker as second only to that of the mother in the home. The meeting was well attended by many Sunday School teachers from various churches, and several clergy, including Bishop Sweeny and Rev. Canon MacNab, Canon-in-charge of St. Alban's Cathedral.

A.Y.P.A. Notes

The members of the A.Y.P.A. of St. Leonard's, North Toronto, which has only lately been formed, held their first social in the S.O.E. Hall on November 2nd. Mr. Mockford, the President, occupied the chair, and there were about 100 people present.

"Resolved that the Government should restrain excessive luxuries," was the subject of an interesting debate held lately at St. Matthew's Parish Hall, Toronto. Messrs. Lindsay, Milligan and Ashdown, of St. Barnabas' A.Y.P.A., Toronto, spoke on the negative side, and Messrs. Stoyle, Gibbons and Upton, of St. Matthew's Branch, on the affirmative. The judges, Mr. Bell, Mr. Evans and Mr. Robinson, after considerable deliberation, announced their decision giving St. Matthew's 55 points and St. Barnabas' 45.

The Barrie branch of the A.Y.P.A. held a meeting for the election of officers on October 12th and to draw up a programme of the season's work. At this meeting Miss M. Gallagher, delegate to the Dominion A.Y.P.A. Conference, in Toronto, gave a most interesting report of the many aims and objects of the society, which will be of great assistance to the local branch. On October 26th a Halloween masquerade was held in the parish hall, the special guests of the evening being the members of the Allandale branch. The parish hall was decorated with streamers and window curtains of black and yellow, maple, oak leaves and pumpkins. The evening entertainment included games, contests and a trip through Spookland, where ghosts and a skeleton were to be seen. Prizes for the best costumes were awarded to the "pumpkins" in most original costumes. Refreshments—coffee, cake and pumpkin pie—were served at the close of the evening.

The A.Y.P.A. Branch of the Church of the Resurrection, Toronto, held a very enjoyable corn roast recently. About thirty-eight were present. All came home tired but singing lustily at 11 p.m.

DEDICATION SERVICE.

The Church of the Messiah, Kincardine, was crowded to its capacity on Sunday morning, October 10th; the occasion being the dedication of the beautiful memorial window to the fallen heroes who at one time worshipped there, and several other memorial windows. Rev. T. H. Farr had charge of the service, and the Rev. R. Perdue, R.D., of Walkerton, performed the dedication ceremony.

At the commencement of dedication service the Wardens approached the chancel rail and Mr. P. A. Malcomson asked the Rural Dean to dedicate the memorial windows, reading the names of those that appear on the window. They are: George Knight, Wm. Fraser, James Stewart, Percy Bridge, Fred. Knox, Ernest Dunlop, Daniel Reynolds.

The memorial window is a most beautiful one and is taken from Holman Hunt's famous "Christ Knocking at the Door." The design is a work of art, and the coloured glass worked in most harmoniously.

The designs and work of these window had been unveiled Buglers Kemp-Stain Glass Co., of Toronto, and they are to be commended for the highly satisfactory job. The blending of the colours and the beautiful glass used showed rare good judgment.

The erection of these windows is only a little of the work done in this parish in improvements during the last few years under efficient leadership of Rev. T. H. Farr.

CONDENSED ADVERTISEMENTS

MAKE KNOWN YOUR WANTS
to the readers of
The Canadian Churchman
through the Classified Department

Rates for advertising in this department as follows:—

One cent for each word including the address. Cash with Order. No advertisement inserted for less than 25 cents net. Address Classified Advertising Department. THE CANADIAN CHURCHMAN. Toronto.

Original Rhyming Word-Puzzles

Entertaining, Educational, Excellent for Social Occasions and Private Recreation. For particulars address 1118 Barton St. E., Hamilton, Ont.

SPEAKERS, LECTURERS.—We prepare material for lecturers sermons, addresses, special articles. We render scholarly service. Endorsed by numerous patrons. Established 1904. Authors' Research Bureau, 500 Fifth Ave., New York.

ST. JOHN'S HOSPITAL, Brooklyn, N.Y., maintains a Training School for Nurses. The course covers three years, during which time the nurses are provided with board, room, laundry, and an average remuneration of \$150 a year.

WANTED Deaconess, thoroughly qualified, for city parish. Apply with testimonials to Box 2, Canadian Churchman.

EXPERIENCED English Governess, educated in England and on Continent, desires re-engagement. Usual English course, music and French (the last-named a specialty). Miss Houghton, c/o Sir Edmund Osier, 152 South Drive, Toronto.

CURATE wanted for large town parish. Priest or deacon. Unmarried. stipend \$1,200. Address, Ven. Archdeacon Bliss, Smith's Falls, Ont.

REFINED LADY desires position as mother's help. Toronto replies only. Box 6, Canadian Churchman.

DURING the winter learn Latin, by the latest, easiest method, by correspondence. No text-books needed. Apply Box 180, Arthur, Ontario.

PROBATIONERS WANTED—Training School of the Women's Hospital of Philadelphia, 2157 North College Avenue, Philadelphia, Pennsylvania. Three years' course—Curriculum as required by the Pennsylvania State Board of Nursing Education. Full maintenance and \$10.00 monthly allowance from date of entrance. Text-books and military capes supplied. Only young women of high moral character need apply. Literature and blanks sent upon request. C. H. SWANK, R.N. Chief Nurse.

REFINED LADY would like position as house-keeper, companion, convalescent nurse, or any position of trust. Willing to travel. Best references. Box 7, Canadian Churchman.

NURSING

Nurses can earn \$15 to \$30 a week. Learn without leaving home. Descriptive booklet sent free. Royal College of Science, Dept. 149, Toronto, Canada.

HEALTH RESORTS

LOCH SLOY REST HOME
Ideal winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. For descriptive pamphlet, Drawer 126, Winona, Ont.

To Canadian Churchman Readers and their Friends

If you are not a regular subscriber, we invite you to fill in and mail the coupon below.

If you are a subscriber, but wish to send *The Churchman* to a friend, the blank below is for your convenience.

Canadian Churchman Company, Continental Life Building, Toronto

For the enclosed \$2.00 please send THE CANADIAN CHURCHMAN WEEKLY for one year to

Name..... Street and No.....

We will send you bill, if you prefer. City.....

Signed.....

The C

Among fifty-fifth C
ford, Engl
Tucker, J.F.
O.B.E., Dr.
Street, Mis
Sybil Tho
have read,
works of a
two outst
Royden an
the latter
writer and
Y.W.C.A.
Bishop of
sock and s
pulpit of
"Women's
teresting
these two
Congress i
Turberville
was all so
sermon-tir
automatic
sleep—an
Miss M
Carcross
her new v
is exceedi
hundred i
each weel
of her w
August 1
branch o
deemer, T
Miss F
Toronto,
Girl Guid
Miss I
branch a
ronto, is
Chapleau

TH

On T
members
in St. J
service
Moore r
any and
singing.
The Rev.
his subj
whosoev
Father
is my br
He shov
that thi
Mothers
are incl
ject" of
"Their
training
future
Empire
lowship
who str
will. A
very sp
the hon
bers ac
for the
which
elected
Boyd, I
Mrs. B
ceed M
Englan
treasur

DEATI

The
Elmval
one of
thusia
Mary
9th, w
late M
of the
during
to giv
so des
faith
for se
activ
As pr

ADVERTISEMENT

YOUR WANTS

Leaders of the Churchman... Advertising Department... word including the Order. No advertisement less than 25 cents net.

Word-Puzzles... Excellent for Social Recreation. For partition St. E., Hamilton.

ARRS.—We prepare matrimony addresses, special holy service. Endorsed and established 1904. Authors' 15th Ave., New York.

AL, Brooklyn, N.Y., maintains a School for Nurses. The school is during which time the board, room, laundry, ration of \$180 a year.

Thoroughly qualified, to help with testimonials to man.

English Governess, educated on Continent, desires to teach English course, music and a specialty. Miss Edmund Osler, 152 South

Large town parish. Priest married. Stipend, \$1,200. Canon Bliss, Smith's Falls.

Desires position as mother's helper only. Box 6, Canada.

Learn Latin, by the method, by correspondence. Apply Box 100, Arthur.

WANTED—Training School Hospital of Philadelphia, Pennsylvania. Curriculum as Pennsylvania State Board of Full maintenance and \$100.00 date of entrance. Tuition supplied. Only young men of character need apply. Sent upon request. C.E. Urse.

Would like position as housekeeper, convalescent nurse, or willing to travel. Best Canadian Churchman.

RSING \$15 to \$30 a week. Learn to write. Descriptive booklet College of Science, Dept. la.

RESORTS

BY REST HOME Summer home in the garden with the environment for rest combined. Electric rest. For descriptive pamphlet, write to Ontario.

Churchman Readers their Friends

Get a regular subscriber, to fill in and mail the

subscriber, but wish to have the Churchman to a friend, write to us for your convenience.

Churchman Company, Life Building, Toronto

Enclosed \$2.00 please send Churchman Weekly for one year.

Street and No.

City.

The Churchwoman

Among the speakers at the recent fifty-fifth Church Congress in Chelmsford, England, were Miss Gertrude Tucker, J.P., Miss Picton-Turberville, O.B.E., Dr. Eleanor Read, Miss Fanny Street, Miss Maude Royden and Miss Sybil Thorndike. Many Canadians have read, no doubt, about the good works of all of these women, but the two outstanding speakers are Miss Royden and Miss Picton-Turberville, the latter of whom is a well-known writer and a devoted worker in the Y.W.C.A. She was licensed by the Bishop of London, and, robed in cassock and surplice, preached from the pulpit of the Anglican church. "Women's Century" gives a most interesting report of the work which these two women accomplished at the Congress in Geneva. Of Miss Picton-Turberville's sermon it was said: "It was all so very natural that when sermon-time came I shook myself automatically and prepared to go to sleep—and didn't."

Miss May McLennan writes from Carcross School that she is happy in her new work as kitchen matron, and is exceedingly busy, turning out one hundred and forty loaves of bread each week, and this is only one phase of her work. She went north last August from the Young Women's branch of the Church of the Redeemer, Toronto.

Miss Head, of Havergal College, Toronto, has organized a company of Girl Guides in that school.

Miss May Turner, of the Girls' branch at St. Thomas' Church, Toronto, is to engage in work at the Chapeau Indian School.

THE MOTHERS' UNION.

On Tuesday, October 26th, the members of the Mothers' Union met in St. James' Cathedral for the first service of the season. The Rev. Mr. Moore read the Mothers' Union Litany and Dr. Ham accompanied the singing. The address was given by the Rev. Canon Troop, who took as his subject, "The Holy Family": "For whosoever shall do the will of My Father which is in heaven, the same is my brother and sister and mother." He showed in a very spiritual way that this embraces the whole world. Mothers, with their daily problems, are included, and, as the second "Object" of the Mothers' Union states: "Their great responsibility in the training of their boys and girls (the future fathers and mothers of the Empire) demands that they seek fellowship in this 'Holy Family' of all who strive by His grace to do God's will. Mothers are Empire-builders very specially, as well as makers of the home. After the service the members adjourned to the Parish House for the annual business meeting, at which the following members were elected to the Diocesan Council: Mrs. Boyd, Mrs. Henderson, Mrs. Strathy, Mrs. Brain, Mrs. King, and to succeed Mrs. Wallis, who is detained in England, Mrs. Magnan as secretary-treasurer.

DEATH OF MISS MARY ROWLEY, OF ELMVALE.

The members of Wycliffe Church, Elmvale, are mourning the loss of one of their most devoted and enthusiastic workers, the late Miss Mary Rowley, who died on October 9th, while visiting in the West. The late Miss Rowley had been a member of the Church for thirty-five years, during which time she never failed to give of her best for the work she so dearly loved. Having a strong faith in God, together with a desire for service, she never ceased in her activities for God and His Church. As president of the Woman's Aux-

iliary, she proved to be a woman of remarkable executive ability. After spending the greater part of her life in Elmvale she paid a visit to Winnipeg early in the summer, intending to return East in the autumn. It was just a short time before her return that she took ill and died suddenly. The body was brought to the home of her brother, Mr. Walter Rowley, of Elmvale, and was buried in Waverley Cemetery.

A very enjoyable social evening took place on October 26th at St. James' Parish House, Toronto, under the auspices of the Women's Club of St. James' Cathedral, Toronto. Mrs. Plumptre and Mrs. A. H. Campbell received the numerous guests. Mrs. Plumptre was wearing the beautiful decoration presented to her lately in Ottawa, a circle of diamonds, set in platinum, surrounding a "Red Cross" of beautiful rubies, also surrounded by diamonds. Dr. Albert Ham gave a lecture on "Madrigals," cleverly illustrated by members of the choir. Afterwards tea and coffee were provided on tables prettily decorated with Russell roses. Mrs. Duffield and Mrs. A. E. Gooderham were in charge, assisted by Miss Mildred Brock, Miss Tyrell, Mrs. Myles and others. Some of those who enjoyed the evening in the attractive surroundings were: Canon Plumptre, Rev. F. J. Moore, Dr. and Mrs. Grasett, Colonel Brock, Mr. A. H. Campbell, the Misses Kingston, Mr. Campbell Hunprey, Mrs. Wadsworth, Mr. and Mrs. Drummond Mackay, Miss Smith, Mrs. Morley Whitehead, Mr. and Mrs. Henshaw Anderson, Mrs. Payne, Dr. and Mrs. Campbell Mayers, the Misses Hugel, Miss Foster, Mrs. Tyrell, Mrs. Foster, Mrs. Albert Ham, Miss Shields, Mrs. Segsworth and Miss Fitzgibbon.

Recent Appointments

McElheran, Canon R. B., Rector of St. Matthew's, Winnipeg, to be Archdeacon of Winnipeg.

Loucks, Rev. W. M., Rector of All Saints', Winnipeg, to be an Honorary Canon of St. John's Cathedral, Winnipeg.

Parker, Rev. D. T., Rector of Portage la Prairie, to be an Honorary Canon of St. John's Cathedral, Winnipeg. (Diocese of Rupert's Land.)

Russell, Rev. Edward C., Curate of St. Peter's, Sherbrooke, P.Q., to be Rector of Stanstead and Beebe Plains. (Diocese of Quebec.)

Smith, Rev. Rural Dean W. H., Rector of Leeds Rear, Ont., to be Rector of St. John's, Portsmouth, Ont. (Diocese of Ontario.)

Burt, Rev. William, Rector of Georgetown, Ont., to be Rector of All Saints', Niagara Falls South, Ont. (Diocese of Niagara.)

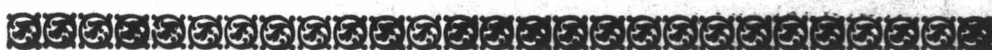
Morris, Rev. John, Rector of the Church of the Redeemer, London, to be Rector of Old St. Paul's, Woodstock, Ont. (Diocese of Huron.)

Leggo, Rev. H. L., Rector of Hubbards, N.S., to be Rector of North Dartmouth, N.S. (Diocese of Nova Scotia.)

Birch, Rev. A., Incumbent of Alexander, to be Incumbent of Emerson, Man. (Diocese of Rupert's Land.)

Haughton, Rev. T. R., Rector of King, Maple and Richmond Hill, to be Rector of Bobcaygeon, Ont. (Diocese of Toronto.)

Rev. A. T. Love, M.A., incumbent of Marbleton and Rural Dean of Cookshire, Diocese of Quebec, has been appointed Rector of Cowansville, in the Diocese of Montreal. He enters upon his new duties the first week in November.



THIS BEAUTIFUL Black Wolf Set



is a good illustration of the wonderful values shown in Hallam's 1921 Book of Fur Fashions—which will be sent to you

FREE

It contains 48 pages illustrated with reproductions from actual photographs. Page after page is packed with beautiful bargains in Fur Coats and Sets all at "trapper to wearer" prices.

Every Hallam Fur Garment is sold with this GUARANTEE—If a Hallam Fur Garment does not satisfy you when you receive it simply send it back and we will at once return your money in full.

Hallam's is the only firm in Canada selling Furs exclusively by mail from trapper to wearer and guaranteeing them. No matter where you live (in Canada) the prices are the same to everybody—everywhere.

Black Manchurian Wolf Scarf is of medium quality, glossy, durable and hard wearing. Trimmed with paw heads and tails and measures about 47 inches in length and about 7 inches wide. Lined with Poplin. M 375. Scarf, delivered to you \$8.00

Muff to match is made pillow shape, large and roomy, with cosy, soft bed. It is trimmed with head and tail and lined with satin Venetian. Complete with wrist cord and ring. M 376. Muff, delivered to you \$7.95

The above scarf or muff will be sent promptly on receipt of money.

ADDRESS IN FULL AS BELOW

John Hallam Limited

(Department No. 1040) TORONTO



EDUCATIONAL

CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE

179 Gerrard Street East Toronto

Thorough training afforded in all branches of Deaconess and Missionary Work. The Courses of training consist of Lectures in Scripture Knowledge and Church Teaching, Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical Work under the supervision of a Resident Trained Nurse.

Apply to MISS T. A. CONNELL, Principal. Mr. W. D. THOMAS, Treasurer. Fall Term open September 28th, 1920.

St. Agnes School A Church School for Girls

BELLEVILLE, ONTARIO.

Patron—The Lord Bishop of Ontario. Advisory Board—His Honor Judge Wills; H. F. Ketcheson, Esq., Ex-Mayor; J. Elliott, Esq., Manager Standard Bank.

Junior School and preparation for the Universities. Ernest Wheatley, A.R.C.O., Musical Director. Special A.T.C.M. Course. Handsome, well-equipped building, beautiful grounds, all outdoor sports, swimming pool and rink.

FOR CALENDAR APPLY TO MISS F. E. CARROLL, PRINCIPAL

WYCLIFFE COLLEGE TORONTO

Federated with the University of Toronto. College buildings are on the University grounds and adjacent to the newly opened HART HOUSE, the centre of the student activities of the University. Preparation for the Christian Ministry and Foreign Mission Fields in accordance with the principles of the Reformation. Courses leading to L.Th., B.D., and D.D.

Rev. Canon T. R. O'Meara, LL.D., Principal.

H. Mortimer, Registrar.

PROGRESS AT CRONYN MEMORIAL, LONDON, ONT.

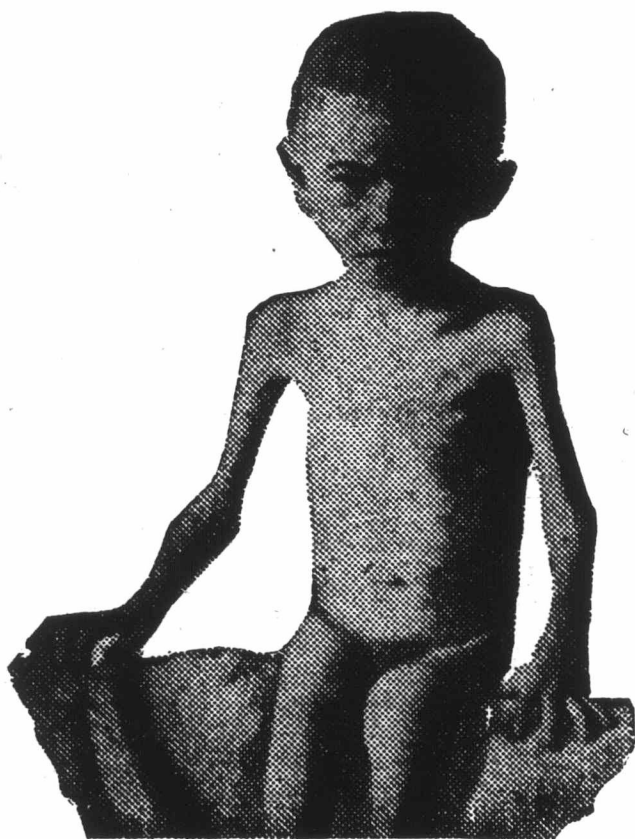
Thanksgiving services which were the most successful in the memory of the congregation were held at Cronyn Memorial Church recently. There were record attendances both morning and evening, and a special Thanksgiving offering of \$1,000 was made in addition to the usual offertory. Appropriate decorations were responsible for much of the success of the day. The interior of the church was literally transformed by these, and the real spirit of thanksgiving was brought home to the congregation by the bountiful display of all the fruits of the field. Three arches of grain

and fruit were erected over the main aisle, under which the choir and officiating clergy passed in the processional and recessional. The chancel was festooned with vines, while the steps were almost hidden by the impressive arrangement of fruit and vegetables. The numerous windows of the building also formed an important part of the decoration scheme. The extensive work in connection with the decoration was carried out by the Sisters of Service and other members of the church. During the morning service, the Rector, Rev. G. Q. Warner, thanked them on behalf of the congregation and also commended the sexton, William Taylor, for the assistance which he had rendered. The musical part of the services was

an inspiring one. Thomas Mitcheltree, a blind musician, noted in musical circles, played the preludes, offertory and postludes at both services, and gave half-hour recitals before the opening hours. The remainder of the musical service was conducted by Miss Ina Colerick, the acting organist of the church. The Rector preached and was assisted in the services by the Rev. Mr. Luscombe and by R. E. Heathcote, a boy reader of the diocese. Miss Katherine Moore, after nearly twenty years of very faithful service, resigned the position of organist of the church on October 12th. The Rector and churchwardens accepted the resignation with sincere regret. Miss Moore carries with her to any new work which she may undertake the

affectionate interest of every member of the Memorial congregation. In the interim Miss Ina Colerick is acting organist, and a permanent appointment will probably be made very shortly. The Rector, Quintin Warner, is in the midst of a course of sermons on the Lambeth Conference proposals:—Church Union, Spiritualism, Christian Science, etc., etc. Considerable interest has been aroused in the report of the great conference, and requests are being made for the text of the report. It would be of real value to the Church if an edition of the report could be circulated throughout the whole of Canada. Such an edition need not be as bulky or as expensive as the official report. There is much that could be omitted without serious loss. If only the opening letter and the formal resolutions were sent out it would be a great gain. The laity constitute the conservative element in the Church—not the Bishops. The proposals will only become really effective when the laity understand them and are keen about them. The education of our own people is the essential thing now. As soon as there is a reasonably priced edition of the report available every Rector should place one in every home. The service on October 31st was in the nature of a farewell to the P.P.C.L.I. This famous regiment, of which the Rector was Chaplain while stationed in London, Ont., is being transferred to Winnipeg. The Anglican men have attended the Memorial Church regularly and will be greatly missed. At the service on the 31st the band was in attendance and played for the whole service. The R.C.R.'s will succeed the "Princess Pats" in London.

One of Four Millions



(A Photograph Direct from the War-Stricken Area)

\$1 per Month Preserves the Life of One Child

Millions of war orphans in Central Europe are growing up undernourished and stunted. Thousands of them are dying of typhus, tuberculosis and small-pox. There is almost a complete lack of the nourishing foods growing children need, of clothing, of doctors, nurses and medical supplies. The condition of the children is pitiable in the extreme. Upon this coming generation depends largely whether these nations will be healthy and right-minded or a hot-bed of anarchy and degeneracy—a menace to the world.

It has been found by experience that the cost of caring for a waif child is approximately three dollars per month; that of the supplies that are required by imports about one dollar is needed; and therefore the dollar that we provide, together with the local support of local governments, local municipalities, local charities and local services practically preserves the life of one child.

The British Empire War Relief Fund will be administered in Europe by the British Red Cross in co-operation with the League of Red Cross Societies. Send your contribution care of:

The Canadian Red Cross

Enclosed find { cheque
money order for \$.....
cash

as my contribution to the Canadian Red Cross Society for European Relief.

Name.....

Address.....

Please send your contribution to the local Red Cross Branch or to The Canadian Red Cross, 410 Sherbourne Street, Toronto.

THE LETTERS OF A LAYMAN.

(Continued from page 740.)

about it. If the Rector is not the suitable man for the place, it will become quite apparent, sooner or later, and then it will be the duty of the churchwardens, or perhaps of one or two of the older men of wisdom and tact, to tell him so, kindly and courteously, and let the good man move to another parish, where he may find it more congenial, and do the good work that his powers entitle him to expect and accomplish.

Or perhaps the row in the parish does not, fortunately, concern the Rector at all. Perhaps it is in that most fruitful soil of all, the choir. For goodness' sake, let us men keep out of it, and not talk about it, and refuse to discuss it or listen to either side. And if the Rector finds, in the interests of discipline, that he must come down heavy and stop the wrangling by drastic means, we ought to let it be known that, without being in the slightest interested in the rights or wrongs of the quarrel, we are going to back the Rector in his decision, whatever it may be, simply because he is the man in command and discipline must be maintained.

Why, I have known a parish meeting to be called over a hymn tune. I am glad to say it was not convened because the Rector came out strong and told a few of the malcontents exactly what he thought of them, and the whole thing passed away in laughter at the pettiness of those who would stir up strife over such nonsense.

Yes, we laymen have got to learn discipline and, as a general working rule, I am for the Rector every time. It is the best rule I know, and I believe that, in nine cases out of ten, it is the right one, and I am willing to take a chance on the tenth.

Layman.

Complaining is the voice of idleness, and fosters it; industrious men are too busy, too successful and happy to complain.

BESIDE
Not
by Comm

THE w
rece
from
formation
Troops in
Their add
Mr. Franl
pointed A
sioner, an
quiring al
writes as
tober 25th
ago I had
of your
Churchman
only good
a real ser
workers
is any w
you in th
glad to l
appreciat
would ask
to send it
doings fr
from tim
others w
tion and
Movemen
Irwin, B
Dominion
bourne s
To those
Province
will glad
dress of
for the
quirer be

In the
"a stirri
revival
troops
direction
troops to
ting bac
and taki
Rotary,
assisting
Chief C
the city
amongst
the boy
the city
the city
gatherir
which v
distribu
ous ch
city.

The
meaning
heirloom
been h
son," sa
Tender!
"that's

Slim to
The co
Joy
Ho
Which

And
By the
Keen c
Above
St
Fi
Conqu

We di
And t

BESIDE THE CAMP FIRE

Notes on Scoutcraft

by Commissioner Rev. Geo. W. Tebbs

THE writer of this column has recently received several letters from clergymen, asking for information in forming Boy Scout Troops in their respective parishes.

In the city of Hamilton there is "a stirring of the bones" in a real revival of Boy Scout work; and troops are being formed in every direction.

A Queer Name.

The Scouts were discussing the meaning of various words. "Now, an heirloom means something that has been handed down from father to son," said Scout Brown.

THE BOY SCOUT.

Slim trim figure of dusty hue, The country snaps its salute to you! Joy-boy, tey-boy, Hobble-de-hoy boy,

Keen clean face of the embryo man Above the kerchief which shows your clan

Sprite-boy, knight-boy, Firm-for-the-right boy, Conquer the world as you will and can!

We dip the flag to your world-long file And the whimsical vim of your Boy Scout smile.

Your alert-curt vigor compels our wonder; You are molded light, you are molten thunder; Scout-heart, stout-heart, Loyal throughout heart,

Two Incidents.

Although they had only met each other for a very short time Scouts

of all nationalities mixed together at the Big Jamborree recently held in London as brother Scouts.

Incident No. 1—A line of Roumanian Scouts leap-frogging. Suddenly down the line leapfrogs a Danish Scout.

Incident No. 2—Two quite small Scouts are sitting at opposite sides of the table at supper time—one French and the other English.

both cocoa and a roll of bread, and asks his English brother to share his bread, at the same time passing it across the table.

The stingiest man was scoring the hired man for his extravagance in wanting to carry a lantern in going to call on his best girl.



"I Am Having a Terrible Time, I Simply Cannot Sleep"

"PERHAPS it is something you have been eating?"

"No, it is not. I am always careful about what I eat, particularly in the evenings."

"Are you often that way?" "Yes, two or three nights a week, and I am getting worse all the time."

"Is it your nerves?" "Yes, I suppose it is, for after any little excitement I am sure to have a sleepless night, and I do not know anything much worse than tossing in bed, unable to sleep."

"Do you have headaches?" "Yes, often, more especially after a restless night."

"Why don't you try Dr. Chase's Nerve Food? That is what nearly everybody uses for nervous troubles these days."

"I don't know just why, unless because I have a dread of taking any drug that is strong enough to produce sleep."

"But, my dear, Dr. Chase's Nerve Food will not produce sleep in that way. It is only after using it for a time and after the restorative influence is felt by the nerves that you

will find yourself sleeping well and naturally.

"So many of my girl friends have told me about using Dr. Chase's Nerve Food for sleeplessness, headaches, nervousness and such troubles that I have the greatest confidence in it."

"How does it act?"

"It is a restorative, makes the blood rich, feeds the nerves and builds up your system in every way so that the benefits are lasting."

"How long will I have to use it?"

"Oh, I suppose two or three months. It takes time, you know, to get exhausted nerves fully restored. It will not be long, though, before you find yourself sleeping well, enjoying your meals and entirely free from headaches."

"Say, I believe I will try it, for I do suffer most terribly when I cannot sleep, and then I am so tired out next day."

Dr. Chase's Nerve Food, 50 cts. a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto. On every box of the genuine are the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author.

OF A LAYMAN.

(from page 740.)

Rector is not the place, it will be better, sooner or later, to be the duty of the Rector perhaps of one or two men of wisdom and so, kindly and courteously the good man move, where he may find it, and do the good owners entitle him to accomplish.

Row in the parish naturally, concern the Rector perhaps it is in that line of all, the choir, make, let us men keep our tongues shut, and do not talk about it, and do not listen to either the Rector finds, in the discipline, that he must be firm and stop the wrangling means, we ought to be that, without being interested in the quarrel, we should check the Rector in his error it may be, simply the man in command must be maintained.

known a parish meeting over a hymn tune. If it was not convened the Rector came out strong of the malcontents' exhortation of them, and being passed away in pettiness of those who strife over such non-

men have got to learn as a general working the Rector every time. I rule I know, and I believe cases out of ten, one, and I am willing to see on the tenth.

Layman.

is the voice of idlers; it; industrious men do successful and happy

10 to
20 times
the amount taken

That is the nourishing power
(passed by independent
scientific experiment) of

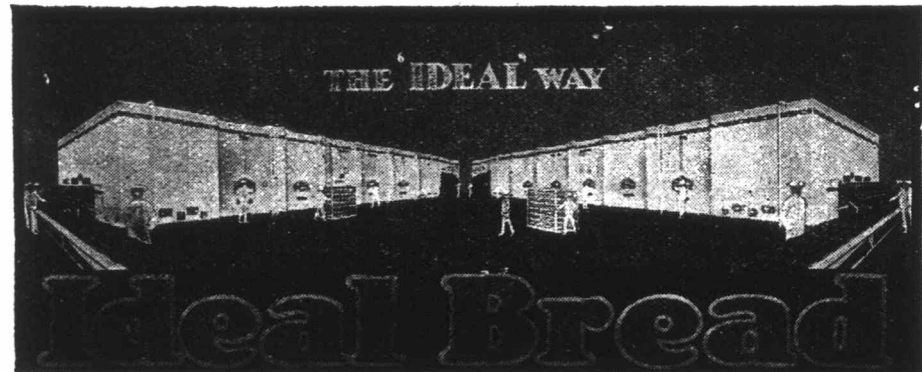
BOVRIL

3-820



Has your Order for
**Contribution
Envelopes**
been placed yet?

The Church Envelope Company
The Largest Manufacturers of Contribution Envelopes in Canada
109 JARVIS ST. M 3346 TORONTO



CHURCH FURNITURE

ALTARS, CHAIRS, PULPITS, LECTERNS.

WE have made a specialty of church furniture for over thirty years and are glad to place the benefit of our experience at your service.

Write us also in reference to seating of any kind

The Halley City Seating Co., Ltd.

Bundas

Ontario

Milnes Coal

Quality and Service of The Very Best
HEAD OFFICE 88 KING STREET EAST
TELEPHONE MAIN 5596

Boys and Girls

Birds of the Merry Forest

BY LILLIAN LEVERIDGE

(Copyright applied for)

CHAPTER XXV. (Continued.)

"Follow the Gleam."

"Oh! Is that so!" cried Moonwinks sorrowfully. "I, too, was very fond of Veery, and have often listened to her by the hour. She was a quiet, well-behaved bird—and to think that villain has put an end to her music! Well, he's got what he deserved, I'm glad to say."

"Oh, ho! You don't say so! What has he got?"

"Whoo-who-who, who-who-to-who-ah!" laughed Moonwinks; "You never guess. How would you like to see proud Mr. Puss chained up by his foot in a yard, in sight of chickens and ducks and geese; gnashing his teeth and snapping his claws because he couldn't get at them; mewed at by cats and barked at by dogs, and laughed at by people—and have to take it all without a chance to help himself?"

"Good enough! Ho-ho-hoo!" laughed Long-Ears, "but surely it can't be true!"

"True as my name's Moonwinks."

"But how did it happen?"

"I'll tell you all about it. It happened away off at the other end of the Merry Forest, where I have been putting in a few weeks, though really, on account of Puss, it was hardly safe. I was always hearing of his bad tricks, and it made me madder and madder, for a cannibal in feathers is something I detest and hate. Not only did he kill and eat our own little innocent neighbors and friends, the Merry Forest birds, but he sneaked around barnyards and pastures and just gorged himself on chickens, little and big, and geese and young turkeys."

"Of course you can guess the result—the people, who, considering the number of years they spend in school, know surprisingly little, got out their guns and just went for us. Anything in the shape of an Owl they fired at whenever they got a chance; for, of course, as usual, the whole Owl family got the blame for a single scoundrel."

"Now, you know as well as I do, and every bird in the Merry Forest knows, that the Great Horned Owls are the only ones who do any harm worth mentioning, and the rest of us are among the farmers very best friends. Yet the farmers don't stop to think how their places would be overrun with rats and mice if we didn't hunt them continually and keep them down."

"Yes, I know. Why, we fairly live on rats and mice and little mischievous animals like that. I wouldn't touch a feather of any bird."

"No, nor me. And the fact is, there are none of us who would, except the Great Horned Owls—Cat Owls, some people call them."

"A good name, too. With their big ears and vicious eyes, they look for all the world like cats, and are just as mean. A cat is an animal I haven't much use for."

"What bird has? Aren't cats the birds' mortal enemies?" said Moonwinks, and then he went on with his story:—

"As I was saying, an Owl's life wasn't safe in those parts. I had it out with Puss one night, told him just what I thought of him, and we came near having a fight—it was just after my little friend, the Screech Owl, had

been shot. But he's a bigger bird than I am, and fighting is more in his line than mine, so I decided not to give him the satisfaction of tearing me to bits.

"But the very next evening as I was going over the yard, flying low in search of mice, I saw him there on the ground, hunting mice, too, with a chain clanking after him. I could hardly believe my eyes. When I asked him what had happened, he looked as if he'd like nothing better than to pick my eyes out, and he wouldn't answer me."

"I got the story, however, from a pigeon on the peak of the barn. He said that Puss had been after some chickens in a coop and had somehow got his foot down between the slats and couldn't get it out. Then that nice preacher man with the kind eyes and silvery hair—but I forgot, you don't know him—anyway, he came along and found Puss caught in the very act."

"The pigeon thought that was the last of Puss all right, and of course, Puss thought so, too; but the preacher man had a kind heart and didn't want to kill the thief. He made sure the bird couldn't get away, then wound up a long light chain and fastened one end to Puss's foot, and the other end to a tree. He told Puss that as long as he would catch every mouse or rat within reach, and otherwise behave himself, he might have his life as a reward."

"Of course it was an awful fate for a bird—though the people are kind to him—but it was so much better than Puss expected or deserved, that he was thankful enough to get off so easy."

"And there he is, and there he's likely to stay, a prisoner for the rest of his life."

Long Ears had listened with deep interest to this long story, and when it was finished he said, "That's the best news I've heard for many a day. I sincerely hope that the fate of Puss will teach his family a lesson."

Then the two Owls began to laugh. It was the loudest laughter Boy Blue had ever heard, and the funniest. He couldn't help laughing, too, and he was still laughing very hard when both Owls suddenly stopped.

As you may suppose, they were a little startled and very much surprised to see a boy under the tree so close to them.

When Boy Blue saw he was discovered he jumped up and told them he was lost. "I guess you know the Merry Forest better than I do," he concluded, "and if you could find me, please, I'd be so thankful."

"Why, bless your heart, yes!" cried Moonwinks. "Just follow me and I'll lead you home by the shortest, easiest way. We'll just about have time to get there before the moon sets."

So once more Boy Blue played the game of "Follow the Leader," but this time his leader was more dependable than a little wandering fire-fly gleam. Just as the moon was setting he got home, and crept into bed, very tired and happy, without having been missed.

(To Be Continued)

Mike went to a druggist to get an empty bottle. Selecting one that answered his purpose, he asked, "How much?" "Well," said the clerk, "if you want the empty bottle it'll be five cents, but if you have something put in it we won't charge anything for the bottle." "Sure, that's fair enough," observed Mike. "Put in a cork."