

brave, Sweetheart,  
to Dimple from the  
it is going to try to  
ut if you fall, re-  
er's arms are wait-  
so don't be a bit

was terrible for  
was soon over. Be-  
d even touched the  
ilk sash gave way,  
falling, falling, fall-

her father's face  
arms below. Then  
hock and a splash.  
arms clasped around  
cool water closing  
eads, then she went

a few minutes. The  
ed her, and Daddy  
nder for a few sec-  
s all. When Dimple  
finding herself safe  
the solid earth once  
ed her.

ords were spoken,  
time and breath for  
by. Daddy quickly  
s wet dress and  
in his coat. And  
rty set out for home.  
Dimple, Mr. West  
e part of the way,  
ried the baskets and  
f fish.

cker than we thought  
Dimple whispered  
if you had been five  
you wouldn't have

continued.)

\*\*\*

FRENCH LEAVE

earing of an action  
ier and false impris-  
t by an ex-private  
ner commanding off-  
g's Bench Division,  
e explained the origin  
ve."  
e, he said, out of the  
wars, consequent up-  
of French prisoners,  
ly part of the 18th  
salons of France.  
s, not aware of the  
courtesy, were in the  
without saying good-  
t or hostess, and it  
ice. Unfortunately  
as adopted in certain  
ish society about the  
d, therefore, it was  
man left without say-  
to his host he took  
following the practice  
ndon "Chronicle."

\*\*\*

SETTLED!

he Zoo stood puzzled  
e," said one.  
a howl," said another.  
d to a bystander.  
" he said shortly; "it's

\*\*\*

OLD PROVERB.

was much worried by  
ng dog which barked  
angry manner. "Don't  
him," said a friend.  
old proverb: 'A bark-  
bites.'  
the Chinaman, "you  
I know proverb, but  
proverb?"

# CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, SEPTEMBER 16th, 1920

NO. 38

## International Relations

**WE** rejoice that in these times of peril God is giving to His Church a fresh vision of His purpose to establish a Kingdom in which all the nations of the earth shall be united as one family in righteousness and peace. We hold that this can only come through the acceptance of the sovereignty of our Lord Jesus Christ and of His teaching, and through the application of the principles of brotherhood, justice, and unselfishness, to individuals and nations alike.

**WE** hold that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible.—Lambeth, 1920.

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**MORNING 11<sup>AM</sup>**  
CHORAL COMMUNION  
PREACHER:  
**PROF. MCINTYRE**  
"THE CALLING OF ST. PETER"

**EVENING 7<sup>PM</sup>**  
PREACHER:  
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## Personal and General

Rev. H. D. Martin, Rector of St. George's, Winnipeg, has returned from Toronto, where he has been spending his vacation.

The late Bishop Moule left the whole of his property (gross value of £15,905, net personalty being £14,400) to his wife for life, and then, subject to small legacies to executors, in trust for his daughter. Among his bequests is £500 to the C.M.S.

The spire of Christ Church, Gananoque, was struck by lightning Sunday afternoon last, two-thirds of the wood sheathing on one side being torn off. The electric fuses in the church were burnt out, and it was not possible to hold evening service.

It is reported that the Rev. Harvey Colcough who has made a marked success of his ministry at Dutton, and is greatly beloved by the congregation, is likely to be appointed to the parish of Creemore, diocese of Toronto.

When Peter Vidovitch, a 65-year-old charity guest of the municipal lodging-house, New York, died in a hospital it was learned that he was possessor of a fortune exceeding \$125,000. He was registered at the hospital as a miner of San Francisco and Alaska.

The Right Rev. J. C. Roper, Bishop of Ottawa, on his return from England, received a tangible token of appreciation in the form of a substantial cheque, subscribed for throughout the diocese, the amount of which will cover the Bishop's expenses at the Lambeth Conference.

It has been officially announced that the King has approved the appointment of the Rev. Henry Julian White, M.A., D.D., Professor of New Testament Exegesis in King's College, London, to the Deanery of Christ Church, Oxford, in succession to the Very Rev. T. B. Strong, G.B.E., D.D., now Bishop of Ripon.

The Bishop of Carlisle, who was consecrated in York Minster recently, has, after some consideration, decided to reside at Rose Castle. This ancient episcopal residence is ten miles from the city. Some time before his death the late Bishop intimated that he could not afford to live there had he not a private income.

The Sunday School and Bible Classes of All Saints', Winnipeg, reopened their autumn session on Sunday, September 5th. The annual flower service was held in the church, and the flowers will afterwards be sent to the sick. The children will also present their "summer savings" for the Forward Movement funds.

Dr. Hole is commemorated in the Cathedral Church of Rochester, of which he was once Dean, by a stately, and possibly too prominent, chest-tomb with effigy. But a correspondent, visiting the actual burial place at Caunton, where for many years Dr. Hole had his home, found the grave "almost hidden by rank grass and weeds, utterly neglected and uncared for."

In connection with the World Alliance for Promoting International Friendship through the Churches, the fourth conference of the Interna-

tional Committee was held at St. Beatenberg, Switzerland. Over one hundred delegates were present, representing twenty-three different countries, and bringing together for the first time for centuries representatives of the Eastern and Western branches of the Christian Church.

Dean Owen, of Hamilton, Ont., is to take the Quiet Hours in the Founders' Chapel at the Wycliffe College Alumni Conference, September 22nd-24th. Dean Tucker and Rev. J. E. Elliott are Luncheon speakers. Canon Howitt, Rev. R. N. Millman, Messrs. J. Edmund Jones and William Gibson, a Labour representative, are to speak. Principal Reynolds is the speaker at a Joint luncheon in Hart House with Trinity and Victoria Colleges.

Rev. Dr. Jones, Rector of St. Thomas', St. John's, Newfoundland, has returned after an absence of three months from the city, the greater part of which was spent in England, where the doctor was taking a special course of study. Dr. Jones also visited the battlefields of France and Flanders and went over the historic parts on which the Royal Newfoundland Regiment fought. Returning, Dr. Jones stayed over at New York for a few days, where he was joined by Mrs. Jones, who accompanied him here on the "Rosalind."

The Rev. C. E. Simpson, Vicar of St. George's, Hornsey, writing in his parish magazine on slack attendance at public worship, says: "If we are willing to do odd and bizarre things people will praise us and exclaim, 'Here is a live church!' 'What a broad-minded Vicar!' 'A parson with a punch!' etc. And perhaps they will come to church to see our tricks. But it is better to go on quietly, doing our duty faithfully, avoiding advertisement and notoriety, restraining the desire to be up-to-date and successful and popular."

The Archbishop of Canterbury, who has gone to Scotland for his holiday, is paid a warm tribute by the Bishop of Coventry in his "Diocesan Gazette," with particular reference to his presidency of the Lambeth Conference. "His fairness, judgment, courtesy are beyond praise, and, though these weeks of intense business are trying to us all, the Primate has kept up his vigour to the end." The Bishop alludes to the "irresponsible words" about the likelihood of the Archbishop's resigning, and believes that there is still a valuable period of service to the Church ahead of him.

Mr. S. H. and Mrs. Gladstone have been the guests of Principal O'Meara, Toronto, for the last few days. They are en route to the Winnipeg Centenary. Mr. Gladstone is President of the Colonial and Continental Church Society, to which nearly every diocese in Canada owes so much. He is also Treasurer of the C.M.S., succeeding Sir Robert Williams when he became President and Chairman of the London Jews Society. The C. and C.C.S. are to be represented at the Rupert's Land Centenary by Mr. Gladstone and Dr. Mulling, the Secretary, who is at present visiting the Society's fields in Newfoundland and Eastern Canada.

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The Thirty-Fifth Annual Convention of the Brotherhood of St. Andrew in U.S.A.

CANADIAN Churchmen will be interested in the announcement and programme for this year's annual Convention of the Brotherhood of St. Andrew, to be held in St. Louis—the See city of the presiding Bishop of the American Church—October 6th to 10th. Convention sessions will be held in the new Hotel Statler. The services will largely centre in Christ Church

body of the Church, will be present as leaders and counsellors, as well as other clerical and lay leaders.

Hospitality (lodging and breakfast) will be provided for out of town clergy who desire it, and who advise of their coming in advance.

The convention offers a plan to insure the best year's work of the parish or mission, by having it represented—every one welcome, whether members of the Brotherhood or not. Registration fee of \$2 charged to all clergymen and laymen and \$1 charged to all boys.

Further particulars from Franklin H. Spencer, Executive Secretary, Brotherhood of St. Andrew, Church House, Philadelphia, or Hotel Statler, St. Louis, Mo.

PRAYER FOR THE THIRTY-FIFTH ANNUAL CONVENTION.

ALMIGHTY GOD, Who hast promised the power of the Holy Ghost to those who shall be true witnesses for Thee, bless, we humbly pray Thee, the Brotherhood of St. Andrew; and inspire its coming Convention with the spirit of power, of love and of a sound mind. Strengthen its members to hold fast without wavering the Confession of their hope, and joyfully, as good soldiers, to endure hardness; and grant Thy grace and guidance to the new men who have been engaged in serving Thee in the Nation-Wide Campaign, through the might of Jesus Christ our Lord. Amen.

Authorized by Bishop Tuttle.



DEAN DAVIS, OF ST. LOUIS, Mo., U.S.A.

Cathedral, a picture of which appears on this page, and of which Cathedral the Very Rev. Carroll M. Davis is Dean.

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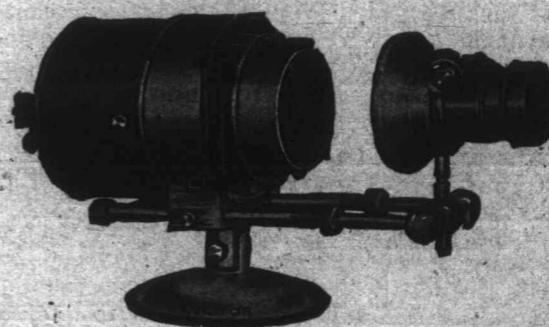
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## FROM WEEK TO WEEK

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

IT requires thought and effort to understand the Anglican spirit and the Anglican ideal of teaching and worship. The Church makes demands upon its members, and effort is not always welcomed. If we are not willing to make that effort, slight though it be, we will go through life missing largely the riches of spiritual strength and inspiration that are placed so easily within our grasp. The enthusiasm of numberless Anglicans is untouched; their inability to throw light upon the ordinary questions directed to them by non-Anglicans is largely due to the fact that they have not taken the trouble to study the Prayer Book that they so frequently use. What a delight it would be to the clergy to have their congregations asking questions and seeking light on the structure, sequence and purpose of the various services and the true object of worship. A little reading, a little thinking, a few questions each week would transform our people from helplessness, to power, from indifference to eagerness, from blindness to the capacity to see and help others to see. We, of course, have this kind of Anglican, but the number is far from the proportion of our membership that it ought to be.

There seems, however, now to be signs of a stirring in the hearts of men. A day is dawning when men shall not be afraid or ashamed to discuss and enquire about spiritual things. The world has gone through, and is going through so many troubles and has tried so many remedies without avail, that there is now a disposition to listen to what the Church of God has to say on the subject. It is a time above all times when the Church must be sure, steady, humble, strong, transparently honest. It is a time when we need the informed intelligence of the laity to assist in our great task. In this great movement in the heart of humanity, the methods of commerce won't do. Men rushing in to adjust a great psychological problem on the lives of the market place, only cause confusion. Men approaching a great ideal that the Church is striving to set up as a dominating force in the conscience and will of our race, with some inane suggestion about business methods and advertising, can do untold mischief. Will our laity, our splendid business men, our clear-headed conscientious women, prepare themselves, without cant or make believe, to understand what the Church is really aiming at? We are entering upon a great vision and a great task, and the will to conquer, in the name of our Master, must be ours.

The necessity of all Anglicans, and especially Canadian Anglicans, making an intelligent study of the reports and resolutions of the recent Lambeth Conference, ought to be obvious. In the past these conferences aroused little interest in the Church at large, for their findings were usually in the rear rather than in the front of public judgment. To-day the position is reversed. The Bishops have clearly placed themselves in the position of leaders and they have founded their leadership upon the solid foundation of fidelity to truth, trusting to the promised guidance of the Holy Spirit of God. There is their starting point, and the idea runs through the entire scheme of their deliberations. What is the truth, the fundamental, all-encompassing truth—the truth to-day, to-morrow and forever? What is the will of the God of truth? That is what they seek. That is what they call upon us to seek and to follow. Not

a word is said about the world being ready or unready for this or that move or doctrine. If it conforms to the Divine will that is enough. Do not our hearts assent most fully to this attitude? Who on this broad earth, in thinking out the things of the spirit and of eternity, desires anything less? If public opinion here and there is focussed upon a narrower and more superficial outlook, it must acquire breadth and depth. That is all. We gratefully receive the admonition of the Bishops and the spirit that they invoke upon the whole Church. We salute them for the clearly and consecutively expressed appeal that they make, for their nobility of utterance, for their consistent spirit of humility, for their wide embracing sympathy, for their definite effort to supplement their theory of action by resolutions indicating the steps we should take to realize a church, catholic in fact as in idea. Into this spirit of our prelates it is the duty of the clergy to lead our people. Our first and great task in realizing the unity of the Church of God is to develop, to the full, the fellowship and unity of the spirit of the Master within our own communion. This means the instruction of the mind and the development of the heart and conscience of our people.

Churchmen throughout Canada must bear in mind that the decisions of the Bishops of Lambeth on Church reunion have no legislative effect in this country until they have been approved by our own General Synod. Neither Bishops nor priests are presumably at liberty to invoke these decisions as justification for action on lines therein recommended until the Canadian Church has affirmed them in her own authority. It may be well to emphasize some of the outstanding features of the resolutions passed "all but unanimously" by the Lambeth Conference as they affect our relations with non-episcopal communions. The full text of these resolutions have been given in the *Canadian Churchman*. The writer only wishes to draw special attention to some of them:—

- (1) There is no idea in thought or deed of casting reflection on the efficacy of the ministry of other communions. The only desire is to make the ministry of the united Church conform to the will of God. The ministry must be "a ministry acknowledged by every part of the Church."
- (2) Ministers of non-Anglican communions, before reunion is accomplished, may be authorized to preach in our church and ours in their's.
- (3) Baptized but unconfirmed non-Anglicans under certain conditions may be received at Holy Communion.
- (4) This does not authorize general inter-communion nor exchange of pulpits.

The above is an indication of the great advance that is made by the Bishops to secure a reunited Church. This is not laid down as a basis of union, but only a tentative effort to bring about a coalescence that will ultimately restore the parts into a great whole. The chief thing is the spirit in which this effort is put forth and the spirit it may be hoped to induce in those that we expect to reach. To catch that spirit we must study the document, for it is impossible to summarize what is itself a summary. The Anglican Church has opened a new chapter in its history and the prayers of the faithful will be that we may be lead to a worthy conclu-

(Continued on page 610.)

## THE FIRST INVESTMENT

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# Canadian Churchman

Thursday, September 16th, 1920

## Fellowship

ALMOST out of breath is the general condition of Anglicans. We have been running hard to catch up to the LAMBETH APPEAL FOR CHRISTIAN UNITY. Some of us thought we were ahead of the Appeal and others thought that they knew positively the road it would take. But the Appeal and its proposals are a surprise to everybody, if we would speak frankly.

The Appeal which was printed in this journal a fortnight ago is an occasion for great thanksgiving and joy. The outstanding task that faced Lambeth was the question of Christian Unity. Everybody felt that it would be the tell-tale point regarding the spirit of the Conference. No matter what else was well done, if that were bungled, Lambeth 1920 would be judged a missed opportunity.

The situation looked a bit difficult. The Conference consisted of Bishops alone, and they by tradition and the weight of their responsibility are generally a cautious and conservative body. Some felt that if only there could have been present some of the salt of the earth—that is, laymen—there might be some hope. Others wondered if “the light of the twentieth century could ever pierce the stained glass of the library of Lambeth. But the Appeal shows how far these fears were unfounded. The Bishops emphatically refused to move in the traditional fashion of chessmen with an ecclesiastical slant. Their attack on the problem was direct. They took a position of leadership in all Christendom.

When men of such varied experience gathered from the ends of the earth and felt the pressure of common problems and the urgency of the hour they realized that only a FELLOWSHIP of Christian Churches could ever hope to meet the situation. The problem was the same the world over—how to establish and maintain the supremacy of the Lord Christ. For long enough has the supremacy been asserted. Now must all Christians lend themselves—instruments in the hands of God’s Spirit—to establish it by His grace.

“A miracle of unanimity,” as the Primate said. Extremes met and agreed—the Bishop of Zanzibar and the Bishop of Uganda, the Bishop-designate of Durham and the Bishop of Ely. This agreement was again another evidence of the sense of great responsibility and the realization of the tremendous urgency of the problems. Differences were seen in their true proportion in the face of the immense necessities and opportunities.

There are four outstanding points which will make the Lambeth Appeal of 1920 not only memorable, but of high significance.

First, the plan of union proposed is not by the way of absorption but “by the way of mutual deference to one another’s consciences.” Each must bring to the whole the emphasis and elements of truth, liberty and life which it has learned to value, for each Communion has been keeping to itself gifts that rightly belong to the whole fellowship and has been tending to live its own life apart from the rest. The fulness of the life of Christ is something which cannot be realized in our present divided state. Within the visible unity of the Church Catholic which

the Bishops hope for “are the treasures of faith and order bequeathed as a heritage by the past to the present shall be possessed in common.” Within this unity each Communion would retain much that has long been distinctive in methods of worship and service.

The second point is the recognition of all Christian Communions. “We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ, which is His Body.” Reference is made to the ancient Episcopal Communions to whom one is bound by many ties of common faith and tradition. The great non-Episcopal Communions have “rich elements of truth, liberty and life which might otherwise have been obscured or neglected.” The Bishops thankfully acknowledged that “these ministries had been manifestly blessed and owned by the Holy Spirit as effective means of grace.” The present divided state of Christendom is contrary to God’s will, and the Bishops “desired to frankly confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

Even the casual reader can see that this recognition means a new point of departure for discussion and action. The Bishops suggest that all Christian Communions can come together without any having to debate the validity of its ministry. This gives place for the emphasis on creed and life as essential points of Christianity.

The third point grows out of this, that is, reciprocity of action. For the Bishops say that “if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which commend our ministry to their congregations as having its place in the one Family life.” This is the most surprising and significant point. It shows the sincerity of both the desire for union and the recognition of ministries, other than Episcopal. It opens the way to a new world. The Bishops simply by this declaration have advanced immeasurably the cause they have at heart. Some might imagine that their Resolutions on the matter which were printed in this journal last week would negative the Appeal. But this is not the case, for we are assured that the Resolutions are to be read in the light of the Appeal and not the other way about. The definite proposal that conferences be held with all Christian Communions desiring to co-operate is a suggestion which can readily be acted upon.

The fourth point is the claim that the Episcopate is the one means of providing a “ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.” The Episcopate which the Bishops have in mind is one in which “the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title *Father-in-God*.” There can be surely no doubt in any one’s mind that the Episcopate is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church.

We realize that the Lambeth Conference is only advisory and has no legislative capacity, and that all these proposals must come before the various branches of the Anglican Communion. But it gives profound satisfaction that the

Bishops of our Church should make a statement marked by such breadth and sincerity. They have felt the call to an *adventure of goodwill and faith*. They realize that “nothing less is required than a new discovery of the creative resources of God.” May God grant that all the members of our Church may hear the call to this adventure in the new world of united fellowship which the Spirit of God brought to the vision of Lambeth, 1920.

MISSIONARY of the New Revelation” was the title applied to SIR ARTHUR CONAN DOYLE at a farewell meeting when he left England to go to Australia, to spread Spiritualism. He referred to Spiritism as a new religion bringing comfort to the world that no other teaching or organization is able to offer. He claims that it is “the message of spiritual consolation and enlightenment divinely inspired at the beginning of the new epoch of the world’s history.” As is to be seen in this issue Lambeth had a different idea about these things. Churchmen who have looked upon spiritism as a kind of harmless appendix to Christianity will have their eyes opened by Sir Arthur’s claims. Perilous in the highest degree is any resort to spiritualism. It was noticeable that Sir Oliver Lodge when he was here warned his hearers against seances and professional media, in spite of his sympathy with spiritualism, as being unsettling and giving no certain satisfaction. It is puzzling to know how this is called a *new revelation*, for the Witch of Endor died some years ago.

BRITISH fair play” sometimes operates hardest against the British. In Northern Nigeria, which has been under British administration for twenty years, there is a land law that no white man can secure land except on lease from the government, and that no white man can live within 440 yards of a native dwelling. Missionaries have been prevented from leasing any site inside of any native city or village for any purpose whatever. Churches, schools and dispensaries are put in a bad position. Worst of all, these restrictions do not apply to the Moslems. He builds his mosques and schools wherever he pleases and carries on his work unmolested. The only help for Christianity’s effective work under this law is a native ministry—but what chance have they against the fanatical Moslem missionary?

WITH this issue is begun a fortnightly column on Social Service by CANON C. W. VERNON, M.A., who since his appointment as General Secretary of the Council of Social Service for the Church of England in Canada at the last General Synod has already won golden opinions from east to west, visiting parishes and addressing summer schools and conferences in his heavy task of starting a new department, the Church’s newest venture. It will be valuable for our readers to see things through the eyes of one who is in such close touch with our possibilities and activities.

QUITE unusual is it for any Canadian journal to publish a series of letters from Australia. This issue contains the second from one of our Canadian clergy who has spent some time recently in Australia and has kept his eyes open, and writes in delightful style. The land of the “Diggers” is an ally, not a rival, of Canada, and we shall find ourselves closer in sympathy as we learn more about our brethren under the Southern Cross.

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## ENGLISH NONCONFORMIST COMMENT ON THE LAMBETH APPEAL

THE BRITISH WEEKLY.

WE desire at the outset to pay out heartfelt tribute to the noble and lofty Christian spirit which has inspired these conclusions and proposals. Free Churchmen will thank God profoundly when they come to realize that a new era has dawned in our relations with the Church of England. For the Conference has approached the question of reunion from an entirely fresh standpoint. We dare not forget that from the vocabulary of Christian faith Christ's wounded hand has erased the word "impossible." And whatever our own eyes may be suffered to see before we taste of death, about one thing we are confident and unreservedly thankful. This latest Lambeth Conference has taken a real step forward toward the goal of our common desire; for it has *lifted the whole problem on to a new plane* of Christian fairness and sympathy and charity.

THE CHRISTIAN WORLD.

When I first read the Appeal, surprise filled my mind, but on a second and a third reading gladness and hopefulness overcame all other feelings. This Appeal may yet become the best thing in modern Church history, and some immediate response, similar in spirit, and as universal in its political conception, must be made by the Churches to which it is addressed. I like the measured orderliness of the Appeal, and its aversion to haste; and what is new in such documents is its generous recognition of spiritual reality in the various ministries of other Churches.

THE BAPTIST TIMES.

The end proposed is of such incalculable importance to the progress of the Kingdom of God that we must be prepared to make every sacrifice for its attainment, except that of conscience. The proposals will, of course, have to come before our various assemblies, and will doubtless be considered by the Federal Council of the Free Church of England at its forthcoming meeting in September. Then we trust that the Archbishop of Canterbury will summon a united and representative conference of all the Churches, to see what action can be taken to translate our desires for unity into reality.

THE UNITED METHODIST.

The Appeal is regarded by its framers as new, and as marking the abandonment of plans of Reunion of the past by which the Anglican Church might hope to absorb other communions within herself. . . . What is contemplated is not the absorption of the different Churches in one dull, un-Christian, crippling uniformity, nor the throwing away of the gifts of truth and experience and service which our Lord has mediated through the various members of His body, nor the surrender of the different methods and means of Divine worship and fellowship by which the Churches in their varieties have ministered to men and women of diverse tastes, temperaments, dispositions and culture, but their continuance and their utilisation in the ministry of the one Church which shall be for all and shall serve all. No part of the dear-won heritage of the Church of God is to be lost or surrendered. "The unity to be attained is not a unity apart from diversity but *in* diversity."

REV. DR. WARDLE STAFFORD.

(President of Wesleyan Conference).

Whatever comes of these proposals, it would seem impossible that Christian Churches should ever again resume the attitude of mutual hostility, or even "armed neutrality," which unfortunately obtained in days not long past. The practical issue will not be unimportant, but the influence of the appeal will be more powerful than any results that may be tabulated. I can assure the Bishops that all Wesleyan Methodists will join in the prayer that God's guiding hand

may be with the Churches in these eventful days, and that they will strive in the spirit of the Lambeth Appeal for the unity that finds its consummation in our common Lord Jesus Christ.

REV. J. H. JOWETT, D.D.

I would lose no time in expressing my deep appreciation of the spirit in which the appeal is made, the sincerity of its desire for more effective and visible union, and its frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord. The Free Churches must meet the appeal in kindred spirit, laying aside every prejudice, and cherishing the same magnanimity in purpose and outlook. I cannot think that circumstances have ever been so propitious as they are to-day, and if we walk, not only in truth, but in love and in the grace of the Spirit, we may find that we shall even speedily arrive at a deepened and visible communion which will have incalculable influence upon the progress of the Kingdom of God.

REV. JOHN CLIFFORD, D.D.

The appeal is entirely admirable, and is in itself a positive gain, and not only marks a decided advance, but it will go far to develop the feeling of brotherhood in the Churches, without which unity of form is not only of little worth, but may be a delusion and a snare, and even a betrayal of truths vital to the Gospel of Christ. It gladdens me to read the frank and outspoken recognition of the fact that "Free Church ministers have been manifestly blessed and owned of the Holy Spirit as effective means of grace."

REV. R. C. GILLIE, M.A.

(President-Elect of the Free Church Council).

The appeal of the Lambeth Conference reveals a new spirit, and a new outlook. It recognizes a changed world. Far horizons and the higher mountain peaks are before our eyes. I cannot doubt that the appeal will be received by the Evangelical Free Churches with a similar generosity of spirit. We join in thanksgiving for an utterance so nobly conceived and so finely delivered. We shall be found wanting in the spirit of Christ unless we receive it as a signal to rethink the whole question of Christian reunion.

For my own part, I honour the authors of the appeal that they have not attempted to conceal their conviction as to the worth and necessity of the Episcopate in a united Church. That is the crucial point to many minds, and it would have been misleading either to have omitted reference to it or to have failed to indicate its special importance. On this subject there will be much hesitation. It may become in the end a ground for the perpetuation of separation. But we of the Free Churches will be verily guilty unless we recognize the transformation of this prolonged controversy. It is to a reformed Episcopate that the members of the future reunited Church are to be asked to adhere.

REV. J. D. JONES, D.D.

Such a document would have been impossible twenty years ago. This appeal may not effect all its authors hope; it may not bring about the reunion they desire; but it has already and at once done this—it has changed the ecclesiastical climate. Whatever reply we make must embody our considered and solemn judgment. So on the one hand I deprecate any hasty assumption of a *non possumus* attitude. People think they are propounding principles when sometimes they are only airing prejudices. At the very least this appeal must be met in the same Christian spirit in which it is issued. But while I deprecate the hasty assumption of a *non possumus* attitude, I deprecate equally strongly and emphatically the premature rejoicing of those who think that this appeal gives Free Churchmen all they want, and that now there is no obstacle in the way of reunion.

## The Social Viewpoint

CANON C. W. VERNON, M.A.

General Secretary of the Council for Social Service of the Church of England in Canada.

"I am convinced that a great opportunity lies before the Church to-day, if, acting in the spirit of your declaration, she will identify herself with the social as well as the spiritual life of the people, and set herself to serve as an interpreter and mediator, bringing lofty ideals and spirituality into close touch with the practical needs of the workaday world."—MESSAGE OF HIS MAJESTY THE KING TO THE LAMBETH CONFERENCE OF 1920.

THE Lambeth Conference of 1920 bids fair to mark an important epoch in the history and development of the Anglican Communion. Amongst many other things it has put organized Christian Social Service very definitely on the map for the whole of the Anglican Communion. The report of its special committee on "The Church and Industrial Problems," the eight resolutions on "Social and Industrial Problems" passed by the Conference, the references to "Industry and Commerce" in the Encyclical letter "to the faithful in Christ Jesus," make up together, a most valuable and important pronouncement by our assembled Fathers-in-God on the complex and difficult problems of modern industry. The reports and resolutions on "Problems of Marriage" and the "Position of Women" will be of far reaching consequence in the field of the practical problems of the social order.

Committee No. 2. of the Conference was appointed to consider the opportunity and duty of the Church in regard to Industrial and Social Problems. Its Chairman was the Bishop of Lichfield, its Secretary the Bishop of Stepney, and it included in its membership the Bishop of Huron, the Bishop of Toronto, the Bishop of Ontario, all members of the Executive Committee of the Council for Social Service of the Church of England in Canada, and the Bishop of Fredericton. The opening passage of the report points out that "The difficulty of the present time is the measure of the Church's opportunity. It is part of the heritage of war that our social and industrial problems should press upon us with redoubled insistence. But the turmoil among the nations has opened to the Church a door of witness and of service."

Social Service has been aptly defined as "Applied Christianity." The Lambeth report insists that "An applied Christianity must show the Gospel everywhere in action. If we keep the right aim in view we shall seek to make the outward order of Society an embodiment of Christian justice and love." And again, "No self-regarding purpose will suffice: a self-centred individual security or a Church-centred corporate selfishness is equally insufficient: the individual and the Church find themselves when they lose themselves in the ultimate aim." Seek ye first the Kingdom of God and his righteousness." Any definition of the Kingdom of God must assuredly contain the ideal of "Human life according to God's intention." It must include the extension everywhere of the knowledge of God's sovereignty of love, and the claim that His Sovereign survey shall govern every part of life; the former is the missionary work of the Church, the latter is the witness of the Church concerning social and industrial righteousness."

"We are convinced that the Gospel of the Kingdom includes a social message," declares the Lambeth Report. This means the universal Kingship of the Lord Jesus Christ. The missionary work of the Church seeks the extension of His Kingship over all lands, the Social Service work of the Church, its extension over every department of human life, for "if He is King anywhere, He must be King everywhere. He cannot be excluded from politics, or industry, or from any of our social relationships."

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## AUSTRALIAN LETTERS

By VIATOR AUSTRALIS

### II.

#### FROM TORONTO TO THE GOLDEN GATE.

Dear Mr. Editor:—

The thing that struck me most, after leaving you at the Union Station, as I gazed through the window of the railway carriage at the moving strip of scenery, was the sameness of the character of the view. Anywhere, almost, for nearly fifteen hundred miles southwest of Toronto the country would have passed for agricultural Ontario. It is true that I saw for the first time those two great rivers of the continent, the Mississippi and the Missouri, spanned by tremendous bridges of steel; but as I glimpsed at them, flowing between their low wooded banks, I missed the majesty of the St. Lawrence, and felt more than ever "content with Canada."

Chicago, of course, affords a diversion, and everyone who can, should stop off there to see Michigan Avenue and Lake Shore Road. There you will find a shining example of what human ingenuity and taste and care can do to improve a water front. You can drive for miles along the shore of Lake Michigan over a magnificent asphalt way. Between you and the lake lies a strip of green. On the other side of the road are trees, then an artificial river, and then a park. One hopes that those who have in hand Toronto's future water front will be able in some measure, at some not too distant epoch, to emulate the achievement of this, the leading city of the Great Lakes. Chicago certainly "knows how."

I passed an open air service, which was being held not far from the Grand Trunk station. One man was preaching to a scattered group of hearers, while another stood beside him with a cornet. It was only for a moment, as my automobile flashed by, that I looked into the cornetman's face. I need no other sermon. He had seen some vision, to which most of our poor eyes are blind.

On entering the State of Colorado by the Santa Fe route the country gradually assumes a more and more rocky aspect and you may rightly infer that you are approaching the Rocky Mountains. A man had passed through the train selling a book of views which had led one to expect glimpses of snow-clad mountain ranges. But the weather was unpropitious and misty, and all we could see were little apologies for "Rocky Mountains" which fringed the track. But in spite of the mist you could feel that you were passing into a new world—a world that had once formed part of the far-flung Empire of Spain. Villages began to bear Spanish names, adobe houses peeped out here and there, the railway stations followed the fashion of the old Spanish architecture, and the Indians one saw along the line bore the unmistakable mark of Mexico. One weird old lady boarded the train, and was duly put off at her destination.

It was snowing, and evening was drawing on, as we breasted the Ratón Pass into New Mexico. Next morning we were crossing the desert of Arizona. Strange red rock-masses rose from the plateau, like great icebergs of stone. Some suggested the baronial castles of mediaeval Europe. Here and there a dry watercourse appeared, while the parched ground was bare, but for the scattered tufts of sage brush. By the afternoon we had reached the only snow-capped mountains we saw on our journey, the so-called San Francisco group. Later we crossed an Apennine-like range towards California.

Sunday morning brought the greatest surprise. We found ourselves in a desert, bare as some sandy ocean bottom, and arid as the Sahara. The thermometer in the "Pullman" registered about 95 degrees. Everything seemed to suggest the African Soudan or the wilderness south of Biskra. Camels and the Arab prostrating himself after the manner of Mohammedan prayer would have been strictly in keeping with the picture. It was "a barren and dry land where no water is." But look! What is that gleam to-

wards the horizon? Can it be true? Yes, we are running towards a vast lake of alluring coolness. A veritable Erie or Ontario awaits us a few miles ahead! Our train is travelling quickly and we shall soon be there. But the time passes. The minutes drag on, and we do not reach that lake. We have passed the spot where the water glistened, and all is barren sand. What has happened? Our eyes have beheld the tantalizing siren of the desert. We have been fooled by a mirage.

San Francisco is a magnificent city. Its earthquake and fire, like the great fire of Rome, seem to have done it good. A Torontonian, with memories of Yonge Street, might well turn green with envy, as he walks up Market Street, the central artery of the town. The imposing buildings seem to exhale an atmosphere of luminous cleanliness. The roadway, with four car-tracks abreast, gives an impression of freedom and space. The well-dressed and smart appearance of the people positively trumpets their well-being.

And the Bay!—An arm of the sea running in through the Golden Gate and spreading in mighty reaches for scores of miles among the hills, ranks surely as one of the first harbours of the world. After I had got through the annoying pass-port

business (and let no unwary traveller think it can be done in a moment; you may miss your steamer unless you allow about two days for pacifying the hosts of officials). I did the big San Francisco trip. I crossed the bay to Sausalito, ascended Mount Tamalpais in a weird little crooked train, and dived into the depths of the Muir Woods amid the big California gums. The guide informed us that some of the trees were almost the height of St. James' Cathedral spire, but I confess that, were I a betting man, I would back the spire.

On the following day, all the barriers with which a suspicious world blocks the foot-steps of travellers being overcome, I reached the wharf and climbed to the deck of the American mail steamer, the *S.S. Sonoma*. A crowd of friends had gathered to give the ship a send-off. Streamer after streamer of brilliantly colored paper was thrown to connect those on the great ship with those on the quay. It was a gay and gleeful spectacle. As we moved out, thread after thread of those slender bonds were broken; and then there arose a chorus of "cooeees"—the national bush-call of Australia. Something stirred in my heart as I heard again that call of my father's land. It was a joyous good-bye. Instead of the tears that used to mark the sailing of an emigrant ship from Liverpool, all was gladness. There was "no sadness of farewell" when we put out to sea. I suppose there was nothing particularly religious about it all, but it made me think of Him who said, "I am come that they might have life, and that they might have it more abundantly."

Yours sincerely,

Viator Australis.

## LAMBETH AND SPIRITUALISM

WE reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that both in the underlying philosophy and in cults and practices which have arisen out of these movements, the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the Incarnation of our Lord and Saviour Jesus Christ.

We recognize that new phenomena of consciousness have been presented to us, which claim, and at the hands of competent psychologists have received, careful investigation, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to *séances*, "seers," and mediums.

The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

The Conference, while recognizing that the results of investigation have encouraged many people to find a spiritual meaning and purpose in human life and led them to believe in survival after death, sees grave dangers in the tendency to make a religion of spiritualism. The practice of spiritualism as a cult involves the subordination of the intelligence and the will to unknown forces or personalities and, to that extent, an

abdication of the self-control to which God has called us. It tends to divert attention from the approach to God through the one Mediator, Jesus Christ, under the guidance of the Holy Spirit; to ignore the discipline of faith as the path of spiritual training; and to depreciate the divinely ordained channels of grace and truth revealed and given through Jesus Christ our Lord.

The Conference, while recognizing that the three publicly stated objects of the Theosophical Society do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction that there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people who may be induced to make a study of theosophy by the seemingly Christian elements contained in it to be on their guard against the ultimate bearing of theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

The Conference, believing that the attraction of Theosophy for some Christian people lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, Creed, and Sacraments in the light of sound Christian scholarship and philosophy.

Out of death springs life. We must die naturally, in order that we may live spiritually. The beautiful flowers spring up from dead seeds; and from the death of those evil principles that spread so diffusively and darkly over the natural heart springs up the beauty of a new life, the quiet but ravishing bloom of holiness.

T. C. UPHAM.

## The Quiet Hour

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

"THE HOLY CITY. . . THE WIFE OF THE LAMB."

WE read in chapter 21 of the Revelation that an angel said to St. John—"Come hither, I will show thee the Bride, the wife of the Lamb." The next words come as a surprise: "And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God." We expect to see the Bride, and lo, we are shown the city! The Bride and her abode are identified. This would seem to be one of different suggestions that the glorious description of the city is not to be literally understood. Like the Lake of Fire it is the symbol of a great reality.

The measurements of the city, for example, are quite extraordinary: "The city lieth four square, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal." This brings before us a city 1,500 miles long, 1,500 miles broad, and 1,500 miles high. Ordinarily it is assumed to be in the shape of a cube; but a clerical friend of mine in England (a firm believer that we are studying a literal city) has shown in a very interesting way that a pyramid answers the description just as well and much more attractively than a cube. I have also seen the suggestion in a French novelist, Pierre de Coulevain, that the Universe is in the form of a pyramid. Be that as it may, you will find it much more interesting and intelligible to picture the heavenly city as a glorious pyramid, than to regard it as a cube. The twelve foundations, the twelve gates, and the one street of the city, all fit in most beautifully with the idea of the pyramid; as also does the River of Life, flowing from the lofty Throne of God and of the Lamb.

St. John looks in vain for any temple in the city, for "the Lord God the Almighty, and the Lamb, are the temple thereof." The familiar sun and moon are no longer needed, "for the glory of God did lighten it, and the lamp thereof is the Lamb." And what deep significance lies hidden in the brief statement that "the nations shall walk amidst the light thereof, and the kings of the earth do bring their glory into it." We recall the wondrous promise given to the Redeemer in the Second Psalm—"Ask of Me, and I will give Thee the nations for Thine inheritance, and the utmost parts of the earth for Thy possession."

We eagerly read on—"And the gates thereof shall in no wise be shut by day (for there shall be no night there) and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's Book of Life." Moses would seem to have referred to this book in his touching prayer for rebellious Israel—"Yet now if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." And the Lord answered—"Whosoever hath sinned against Me, him will I blot out of My book." In the passage we are studying, this record is specifically called the Lamb's Book of Life. It is the Lamb's own eternal Honour Roll; and only those whose names are recorded in it can pass through the gates into the city.

"Let not him who seeketh, cease until he findeth. When he findeth, he shall wonder. Wondering, he shall reach the Kingdom, and in the Kingdom shall find rest."

## The Bible Lesson

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

Seventeenth Sunday after Trinity, Sept. 26th, 1920

Subject: The Taking of Jericho. Joshua 6:1-20.

1. The city was shut up. When the people of Israel came to Jericho they found it already prepared for siege. The rumour of their approach had already reached the city and had caused great fear, for it was known how God had brought the Israelites through the Jordan, and it was felt that mighty forces were working in their behalf.

The Israelites, also, were probably aware of the consternation which their coming spread through the city and it would be most natural that they should be eager to attack a place in which the fear of them was already spread abroad.

But God had other plans for them. Whatever battles there might be before them they must first learn well the lesson of obedience, and must always remember that everything was to be done in strict accordance with the Divine Will. It was a lesson they needed and the forgetting of it brought them trouble in later events.

2. God gave the Victory. The plan of procedure must have seemed strange to the warriors of Israel. One can't help feeling that soldiers must have looked upon it as a strange proceeding. They were, no doubt, eager to show their prowess and, at the same time, not altogether unmindful of the fact that God had promised them victory. Yet here they were not to be called upon to make an attack upon the city walls. They were simply to march round the city once a day for six days, and on the seventh day they were to compass the city seven times. While they were performing that simple duty it must have seemed strange, and perhaps useless, to do no more than that. At the same time it was impressing upon them the fact that they were under Divine Command, and that they must do the present duty, waiting for the purpose of God to show itself when their obedience was complete. If they were restive and eager for battle they were schooling themselves, during those daily marches, to trust the Divine Commander and to wait for His word before taking further action.

3. It was a religious procession. The fact that the whole proceeding was of Divine ordering was impressed upon the people by the presence of the priests and of the Ark of the covenant in their daily march. In silence, therefore, as men performing a religious duty, they went forth day by day. They had plenty of time to think it all out and for the impression of God's presence to be felt among them. What were the thoughts of the people shut up in Jericho we do not know. We know that they were already afraid when they heard that the Israelites were approaching, but they must have been amazed when they beheld the solemn march about their city. It must have added to their superstitious fears and they must also have understood that it had a spiritual significance to those who were engaged in that daily march. Beyond that they could not comprehend it, but it was the coming of a better day for the land of Canaan. Perhaps we cannot understand how God puteth down one and setteth up another, but we do believe in the hand of God in History, and we can see, as we read the story of the past, that His purposes are wonderfully fulfilled. It is well to believe, in troubled times like these, that God will bring about His own great ends which are for the betterment of human life. The French Revolution was unholy and horrible in itself but in the end it emerged into better days for France. May we not pray that the sufferings of this present time may likewise work towards better days for Russia and for other parts of this troubled world? It is sacrilegious to think that God cares not for what happens in the world.

4. God's power vindicated. On the seventh day God manifested His power. The victory was given not by the might or prowess of Israel's soldiers but by God Himself. Henceforth they were taught to remember the combined duties of obedience and trust.

## Descriptions of St. Paul's Personal Appearance

By ST. JOHN D. SEYMOUR, B.D.

DR. DOUGLAS HYDE, in his *Legends of Saints and Sinners*, p. 96, states that he found in an Irish manuscript, to which he gives no reference, the following description of the personal appearance of St. Paul: "A small, miserable-looking person was the Apostle Paul. Broad shoulders he had; a white face with a sedate demeanour. His head small. Pleasant bright eyes he had. Long eyebrows, a projecting (?) nose, and a long beard with a little grey hair."

This is of extreme interest, as it is obviously influenced by the description of the Saint, possibly based on tradition, which is to be found in the Latin and Greek *Acts of Paul and Thecla*, a work of extreme antiquity. "A man small in size, bald-headed, bandy-legged, well-built, with eye-brows meeting, rather long-nosed, full of grace." The Syriac version is slightly different. "In his stature he was a man of middling size, and his hair was scanty, and his legs were a little crooked, and his knees were projecting (or, far apart), and he had large eyes, and his eye-brows met, and his nose was somewhat long."

If the reader will take the trouble to put these three descriptions in parallel columns, he will find that the Irish agrees in general with the Latin and Greek in four points, and in three of these with the Syriac; while it is very interesting to see that it agrees with the Syriac, as against the other, in ascribing fine eyes to the Saint. Evidently the writers would not endorse the theory of some modern scholars, that St. Paul's "thorn in the flesh" was ophthalmia. There can be little doubt that the Irish writer made use of the Greek and Latin Acts, and possibly of the Syriac too.

At least five other inter-related descriptions of the Apostle's appearance are to be found in Irish literature. The first of these is in verse-form:—

"Paul the Apostle, delightful his visage,  
With hair very beautiful, fawn-coloured.  
Until his companions cut it off  
Paul's beard was truly long."

The others are more concise:—

"Paul the Apostle, bald and fawn-coloured (1)  
was he, and a long beard upon him."  
"Paul, a long beard, fair its hue, upon the  
crop-headed man (*fir mael*) of great grace."  
"Paul, dark and rather bald."

The last to be quoted is in a mixture of Irish and Latin:—

"Paulus mael oisinech longa bara."<sup>†</sup>

Here we meet with a different cycle of ideas altogether, and one which is connected with a list of instructions given to the mediæval artist as to the manner in which Christ and each of His Apostles should be depicted. For the whole question the reader should consult Miss Stokes, *Early Christian Art in Ireland* (Ed. Count Plunkett), p. 111 ff. The baldness and the length of the beard are the two most constant features, the first agreeing with the *Acts of Paul and Thecla*, but not with the Irish parallel to the same; the latter agreeing with the Irish parallel, but finding no place in the *Acts*. In other respects the descriptions do not harmonize perfectly. The word *oisinech* may mean "deer-like," and would then presumably have reference to the fawn colour of that animal; or it may carry with it the idea of prominent temples consequent on baldness. In the early Christian art of France St. Paul is represented as bald, with a tuft of hair on his forehead: while in the Byzantine "Painter's Guide" he is described as bald, with a grey rush-like beard.—Church of Ireland Gazette.

<sup>\*</sup>Ante-Nicene Library, vol. xvi., p. 279; W. Wright, *Apocryphal Acts of the Apostles from the Syriac*, vol. ii., p. 117.

<sup>†</sup>*Revue Celtique*, vol. viii., pp. 351, 365; ix., p. 364; *Erin*, vol. iii., p. 195; Stokes, *op. cit.*, p. 112.

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### Continuation of the Forward Movement

CHURCH people generally will be interested in the plans which are now being made for following up the Anglican Forward Movement, in order to conserve its spiritual results. In the absence of the chairman, the Bishop of Montreal, the following advance statement has been prepared by Rev. Dr. Taylor, secretary of the Continuation Committee:—

Requests have been sent out to all dioceses, asking for information regarding action already taken or contemplated in following up the Anglican Forward Movement. Up to date replies have been received from eight dioceses outlining their proposed programmes. Probably half of the twenty-five dioceses are making some effort, more or less definite, for this continuation work.

The most advanced plans reported up to the present seem to be in the Diocese of Huron. The Synod of Huron last spring appointed a committee on the continuation work. This committee has met and appointed four sub-committees, as follows:—

1. A sub-committee on a Mission to the Clergy. The diocese has been divided into five districts and a Mission will be held in each district. Bishop Doull, Bishop Bidwell, Dean Owen and Professor McIntyre are to be the missionaries.

2. A sub-committee on the increase of Prayer Life. This committee has made the following recommendations:—(a) That each clergyman during the next three months especially bring the subject of the importance of Prayer before his parishioners in various ways. (b) That a full pastoral visitation of each parish be made with a view to promoting prayer. (c) The adoption and use in every home of the new A.F.M. Prayer Manual, or the use of the forms for Family Prayer published in the revised Canadian Prayer Book.

3. A sub-committee on the Recruiting Campaign for more men for the ministry, more children for the Sunday School, and more members for the Church. The recommendations of this committee will be forthcoming in a few days.

4. A sub-committee of the General Mission in Advent for the deepening of the spiritual life, with particular reference to the lessons and ideals to be gathered from the experience of the war. This committee makes the following recommendation:—That Mission services be conducted for eight days in each parish in the diocese, between November 14th and December 12th.

The plans of the other dioceses will probably follow more or less along the lines of the diocese of Huron.

### The Centenary of the Church in Rupert's Land 1820-1920

The official programme of the proceedings of the Centenary of the Church in Rupert's Land to be held in Winnipeg October 10th to 17th, 1920, has just been issued. The following are some of the more important features:—

On Sunday, October 10th, there will be the opening service of Provincial Synod at St. John's Pro-Cathedral at 11 a.m., with special services in all city churches.

On Monday and Tuesday, 11th and 12th, there will be meetings of the Provincial Synod.

On Tuesday, 12th, there will be Quiet Hours, conducted by Rev. Cyril C. B. Bardsley, hon. secretary C.M.S., and at 8 p.m., opening service, St. Luke's Church, Stradbrooke Ave.

On Wednesday, 13th, there will be Quiet Hours continued throughout the day at St. Luke's Church. Holy Communion 8 a.m., celebrant, Rt. Rev. Bishop Reeve, and at 8 p.m., evening service at Holy Trinity Church, Donald St. Preacher, the Rt. Rev. the Bishop of Oxford. Presentation of Archbishops' Western Canada Fund, by the Bishops of Oxford and Worcester.

On Thursday, 14th (date of John West's arrival), there will be celebration of Holy Communion in city churches at 8 a.m., and during the morning and afternoon, visit of delegates to historic churches on the Red River, and supper and social gathering in St. Matthew's school room 7 p.m. Greetings from the Protestant Episcopal Church of the United States will be presented by Wm. H. Lightner, Esq. Addresses by leading churchmen.

On Friday, 15th, there will be Holy Communion at All Saints' Church, Broadway, 8 a.m., with an address by Rev. Dr. Westgate, "The Holy Spirit and Missions."

From 10.30 a.m. to 1 p.m., historical review: 1.—English societies in the Province of Rupert's Land. Place of

meeting, Holy Trinity Parish Hall. Chairman, the Archbishop of Algoma. (1) C.M.S.—Rev. Cyril C. B. Bardsley, hon. secretary C.M.S. (2) S.P.G.—The Bishop of Oxford. (3) C.C.C.S.—Rev. Dr. Mullins, S. H. Gladstone, Esq. 2.—Canadian Church in Rupert's Land. Rev. Canon Gould, secretary M.S.C.C. From 2.30 to 5.30 p.m., historical review (continued): Chairman, the Archbishop of Caledonia. 1.—The Work of the W.A. in Rupert's Land. Mrs. Code, vice-president of Diocesan W.A. 2.—History and present status of Church Work among the native races in Rupert's Land. Speakers—Ven. Archdeacon Mackay, Ven. Archdeacon Tims, Rev. Dr. Peck and the Bishop of Yukon. 3.—Hygienic conditions among the Indians, Rev. E. Ahenakew. 8 p.m., Pageant of Church History, in Convention Hall of the Board of Trade Building, Main Street. The Pageant of Church History, organized by the Woman's Auxiliary, comprises a series of selected scenes from the history of the Church of England, concluding with the arrival of Rev. John West in Winnipeg, and aims at showing how the expansion of the Church in Western Canada is linked up with the history of the church at large. A Missionary Loan Exhibition, organized by the W.A., will be open to the public during the entire week of the celebration at the Art Gallery.

And on Saturday, 16th, 8 p.m. and 8 p.m., Pageant of Church History.

On Sunday, 17th, there will be Holy Communion in all churches at 8 a.m., and at 11 a.m. and 7 p.m., thanksgiving services will be held in all churches, sermons by visiting Bishops and clergy. A Sunday School service will be held at 3 p.m., consisting of a gathering of children from all city Sunday Schools in St. Matthew's Church. At 3.15 p.m., a public service will be held in Board of Trade Building. Addresses by the Bishop of Worcester and the Rev. Dr. Cody.

### CHATS WITH WOMEN

ENGLAND has lost another of her brilliant and public-spirited women in the death of LADY WANTAGE at the age of eighty-three. Lady Wantage was the real founder of the English Red Cross, and the good work of this organization is known to everyone, from the humblest citizen to the highest in the land.

In this column some months ago we described the war work of MISS MERIEL TALBOT, who was head of the Women's Land Army Corps in England. She was decorated with the D.B.E., and has recently been appointed Woman Adviser to the Ministry of Agriculture. The object of this work is that the fullest use may be made of women's experience, interest and work in agricultural matters.

Companies of women have been formed in Warsaw for fighting at the front, uniformed somewhat like the British W.A.A.C., and carrying rifles and side-arms.

MISS MAUDE ROYDEN, the famous woman preacher in England, has more than once been asked to perform the marriage ceremony. Recently she was present at the marriage of a friend in her biretta and cassock and gave the closing prayer.

Miss Royden has done a splendid work as assistant at the City Temple, London. One writer says of her speaking voice: "Rich, firm and unfaltering, her voice launched itself upon the spaces that had so often echoed to the haunting tones of Joseph Parker. There is no shrillness or 'reediness,' no impression of strain; above all, it is intensely sympathetic, and speaks to the heart." One of her admiring hearers says she is "unencumbered with theology," while a critic says, "A more thorough acquaintance with historic theology would add to the weight and quality of a message which might still remain refreshingly untheological."

Miss Royden, since leaving the City Temple, has been holding services at Kensington Town Hall in conjunction with Dr. Dearmer. She is after the wayward soul, and enters into the problems of her hearers, holding a "clinic for women" several days in the week. Her work is unique. She is deeply in earnest, but she has to work without the help of the Church, of which she is a loyal member.

#### LAMBETH AND THE MINISTRY OF WOMEN.

Speaking of women preachers, have you read the Lambeth Report on the MINISTRY OF WOMEN? The report starts out well by saying that "We believe the Apostolic commission recorded in St. John 20 was delivered to women as well as to men"; also, "We are led to conclude that the Evangelistic charge in St. Matt. 28 was delivered to a company which included women."

The Bishops quote St. Paul, and make it clear that the Apostle took it quite for granted that women should "pray and prophecy," but that they should have their heads veiled. This custom is still with us. We know how we sort of sneak into a church service in a summer pavilion if we have no hats on. The Bishops explain the verse, "Let the women keep silence in the assemblies" (ἐκκλησίαι) very reasonably. Into these assemblies, as well as Christians from Corinth, heathens, or unbelievers, would find their way, and they knew too well the shameful position which women took in the heathen temples and their rites. The female temple slaves were simply prostitutes.

St. Paul emphatically stated that Christian women must set an example such as no one could question.

Speaking of "subjection" of women, the Bishops say: "Difference of function between man and woman in the Church, as in the world, and the relative subordination of the woman in no way imply an inferiority of woman in regard to man." St. Paul's directions were given in relation to a specific time and place which he had in mind, and, although there was an underlying principle for all occasions, we need not interpret slavishly the Apostle's injunction for our own times and circumstances.

While the Bishops are sympathetic and broad in their outlook regarding women's work, they emphatically state that they shall not be partners in drawing women from the highest sphere to which they can be called, that of motherhood.

"The Church, while fully acknowledging that some women are called to a life of celibacy, yet in these days of a falling birth-rate, and of all that that sinister phenomenon implies, must not do anything which obscures or renders difficult woman's fulfilment of her characteristic function in human life."

As to the ministry of women in the Church, the report deals with two aspects of work, that of the Deaconess and of the Laywoman.

For the ordering of a deaconess they suggest a form of service, with the laying on of hands, so that a deaconess will have authority from her Bishop for what she does, but her functions do not correspond to those of a deacon. They are four in number:—

(1) To prepare candidates for Baptism and Confirmation.

(2) To assist at the administration of Holy Baptism, and by virtue of her office to be the administrant of that Sacrament in cases of necessity.

(3) Under such conditions as shall from time to time be laid down by the Bishop, and with the approval of the Parish Priest, to render assistance at the administration of the Holy Communion to sick persons, to read Morning and Evening Prayer in the church; also, under license from the Bishop, to "instruct and exhort the congregation." (This we interpret as preaching a sermon.)

(4) To pray with and to give counsel to such women as desire help in difficulties.

No conditions are required as to marriage, and if for domestic reasons a deaconess has to give up the exercise of her work, she will in later years be free to take it up again.

The final word is: "We believe that for women the Order of Deaconesses is the one and only order of the Ministry which has the stamp of Apostolic approval."

As for laywomen, the Bishops suggest that in every diocese there should be a Board of Women's Work of both men and women to encourage and advise young women who feel called to definite Church work, and in other ways to have a businesslike scheme for promoting such work.

This report will no doubt satisfy all men and many women. It does not, however, meet the approval of some very prominent women workers in the Church. Miss Royden has written a long article in the "Guardian," and, while she commends the report for its progressive steps, she regrets that they wish to deny women the right to enter the Priesthood, for they have given no direct reason why, but she is buoyed up by the right to "instruct and exhort the congregation," and by the authority of St. Thomas Aquinas, that "the prophet is greater than the Priest." Therefore, since the greater has been granted, the less may come later.

JEANNE ACADIENNE.

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in Canada

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## LETTERS TO THE EDITOR

### A GIFT OF CROSS AND VASES.

To the Editor, Canadian Churchman:

Sir,—Several articles of church furniture, now lying idle, might be of some use to one of your readers. I have a brass altar cross (24 inches high) and two brass altar vases, and a number of copies of a "Service of Preparation for Holy Communion," by the Rev. C. J. Boulden.

If you would be good enough to publish this letter, I should be glad to give these things to anyone who might write to me.

(Mrs.) E. M. Boulden,  
Box 224,  
MacDonald College, P.Q.

### THE MANUAL OF PRAYER.

To the Editor, Canadian Churchman:

Sir,—I am sorry I have fallen under the displeasure of "Senior Layman, Gananoque," for venturing to dissent from his judgment regarding the new "Manual of Prayer." Copies were sent to every clergyman with a view (ostensibly) of securing their good opinion or judgment, and I have ventured to dissent from the chorus of approval. Others may think as I do, but they will not venture to say so. Silence may even mean absolute indifference. I sincerely trust that the new Manual of Prayer will meet the expectations that have been raised regarding it. If so, I shall be the first to acknowledge that I was mistaken and will apologize under my own name.

I hope I may some day reach the point of view of "Gananoque Senior Layman" and say with him, "The new Manual is a most magnificent production." The Manual of Prayer is too sacred a subject for mere controversy.

Senior Clergyman,  
Diocese of Huron.

### AN APPEAL.

To the Editor, Canadian Churchman:

Sir,—May I venture to appeal through the medium of your paper, to former parishioners and other friends of St. Mary's Church for assistance in making repairs to both church and rectory? The roof of the rectory has not been reshingled since the building was erected, forty-three years ago. It has been patched time and again, but now it leaks badly in several places. The church was built in 1870, and the roof has not been reshingled during fifty years, although it has been patched frequently. The foundation of the south porch needs attention, as also does the south foundation of the rectory. These repairs are absolutely necessary. We have raised about \$250, but the sum of at least \$600 is needed.

Donations may be sent to Mr. I. B. Deacon, vestry clerk, Dalhousie, N.B.  
R. J. Coleman,

The Rectory, Dalhousie, N.B.

### WHY NOT IN MISSION WORK?

To the Editor, Canadian Churchman:

Sir,—In last week's "Churchman" we read that Miss Hilda Robinson was returning to Japan, but not as a W.A. worker. This is a matter of deep regret, and it is also a matter of conjecture. During her stay in Canada, while still convalescing from a serious illness, Miss Robinson kept a post as Kindergarten teacher in Toronto. Evidently she was not then connected with the W.A. Are we not losing one of our most valuable workers, and is she not losing the opportunity of putting to splendid use her equipment for such important work? She is young and in apparent good health (and this is the only reason we have read of in the "Leaflet"), and can we not get her services for "Christ and the Church" to continue in the devoted work which she accomplished for over five years?

Anglican.

### CHURCH DEFENCE LITERATURE.

To the Editor, Canadian Churchman:

Sir,—I read with much interest the letter of the Rev. O'Glyn H. Lloyd in last week's *Canadian Churchman*. A movement such as he suggests is worthy of the support of every member of the Canadian Church.

Worthy propaganda is not wrong. If we believe we are members of the Church of Jesus Christ, we must actively uphold that Church. And we must not only uphold that Church, but also actively spread that Church.

The Church in Canada is young and active. She has a glorious opportunity if she will seize that opportunity now. Churchmen should not have the slightest hesitation in assisting in a movement which will fling back to Rome the insolence and the arrogance of the Papists.

If a business man has something that he believes is better than the other fellow has he has not the slightest hesitation in telling the world. How much more so, then, should we, in things eternal, teach and preach and promulgate the faith of Christ Jesus as it has been revealed to His Church? If a business man's integrity, honesty and sincerity were impeached he would immediately repudiate the charge and show that he was upright, honest and sincere. How much more so, then, should we, members of the Canadian Church, uphold and defend our integrity, honesty and sincerity?

I am enclosing a cheque for \$25 towards the publication of literature such as Dr. Lloyd suggests. I am sorry that it is not greater. May this movement for the defensive and offensive work of the Church of God, through the medium of "printers' ink," grow more and more, and become a great power through this whole wide Dominion!

"Catholic."

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## All Over the Dominion

The Bishop of Ottawa held Confirmation service in St. Paul's, Aultsville, on September 16th, and at St. George's, Gallington, on the 17th.

The September number of the "Bulletin of the Council for Social Service of the Church of England" deals with Divorce. Free copies may be obtained from the office of the General Secretary, Confederation Life Building, Toronto.

Anniversary services in the Trivitt Memorial Church, Exeter, on September 5th, were a marked success. Rev. Capt. McKegney, M.C., Rector of Clinton, preached morning and evening, and delivered forceful and inspiring addresses. The special collections during the day totalled \$335.

The following announcement has been made by Dr. T. Stannage Boyle, President and Vice-Chancellor of the University of King's College, Windsor: "King's University at Windsor, Nova Scotia, has offered the degree of D.C.L., *honoris causa*, to Rev. Canon Bolt, who has accepted the honour. The degree will be duly conferred at the next convocation of the university, to be held in the autumn. This is in recognition of Canon Bolt's work and position in the Anglican Church of Newfoundland. King's is the oldest university in the King's overseas Dominions."

"In the faith of Jesus Christ we dedicate this chancel screen, and in memory of the life of His servant, Canon Broughall, and to the glory of God." Such were the opening words of the simple but impressive dedicatory service at St. Stephen's Church, Toronto, Sunday morning, September 12th, when the handsome oak chancel screen, erected to the memory of the late Canon Broughall, for fifty years Rector of the church, was dedicated by the Right Rev. Bishop Reeve. Mrs. Broughall and a large number of old friends of the late Canon Broughall were present. Professor Cosgrave, of Trinity College, assisted the Rector, the Rev. T. G. Wallace, with the service, the Bishop preaching the sermon.

A very large congregation attended the annual flower service held recently at the Church of England Cemetery, St. John's, Nfld. The service was taken by Revs. Canon Jeeves and A. B. Stirling, and the preacher was His Lordship Bishop White, who delivered a practical address on the hope of resurrection, the entertaining of a cheerful view of death and the duty of keeping the resting-place of the dead in fitting condition. St. Thomas's choir led the singing, which was very effective and inspiring. The children of the different Sunday Schools, with many others of the congregation, placed beautiful floral tributes on the graves of departed relatives and friends. A collection, amounting to a large sum, was taken in aid of the cemetery funds.

His Grace Archbishop Worrell, accompanied by Mrs. Worrell, arrived at Halifax on the evening of September 6th from England, where the Archbishop attended the Lambeth Conference, and, although it was near dawn when his train pulled in, he was greeted by such a welcome as left him no doubt as to the pleasure of his people in his home-coming. A delegation, consisting of clergy representing the Deanery of Halifax, awaited at the passenger station the arrival of the train, and as there

**BIRTHS**  
GRAHAM—At Stoughton, Sask., July 25, 1920, to the Rev. R. P. and Mrs. Graham, a son.

emerged from the door of the coach the figure which years of fine and self-forgetting service have so much endeared to the people of the Diocese of Nova Scotia, Rev. L. J. Donaldson, Rector of Trinity and Rural Dean, spokesman for the delegation, stepped forward and presented an address, beautifully illuminated.

The committee appointed by the Lord Bishop of Newfoundland in connection with the preliminary work on the tower and spire of the Church of England Cathedral met recently at the Synod Hall to hear the report of and see the sketch prepared by Mr. G. Gilbert Scott, A.R.A. Mr. Scott, having made a careful examination of the foundations and superstructure of the edifice, has prepared a design in accordance with what he considers the building capable of standing and in keeping with the present work. The design calls for a square tower, surmounted by an octagonal spire, cased with copper. The total height will be about 200 feet from the ground. The architect claims this design will create the most prominent feature in the general view of the city. The whole project will be dealt with by the Synod, which meets about the middle of next month.

The reopening services at St. Mark's Church, Barriefield, took place on Sunday, September 5th, and the occasion was marked by very large congregations and a fitting sermon by Dean Starr. It will be recalled that this historic edifice had a very close call from being destroyed by fire on Civic Holiday. However, the decorator has been busily at work the past few weeks, with the result that the church again presents a beautiful appearance. Dean Starr congratulated the congregation on its successful reopening, and in fitting terms referred to the part the congregation has taken in the work of the diocese. He made special reference to the good work carried on by the church and the united spirit that prevails at St. Mark's. Dean Starr also made reference to the faithful service of the Rector, Rev. A. O. Cooke. The music for the service was well rendered. Canon Austin Smith, Cataragui, read the epistle.

The decisions of judges in the inferior courts of Quebec, annulling the marriages of Catholics and non-Catholics, performed by Protestant ministers, was becoming nothing less than a scandal, stated Canon Scott in the course of a statement he made recently relative to the annulment by Mr. Justice Bruneau, of Montreal, of the marriage of Bernard John Dahmann and Gertrude Idella Barbeau, performed by him on September 21st, 1914. Canon Scott said the Supreme Court of Canada had decided that such marriages were legal, and he hoped that in the public interest steps would be taken to put an end to these decisions of judges in inferior courts, which enabled persons by consent to secure the nullification of the sacred obligations of marriage and bring unhappiness and the sting of illegitimacy upon innocent little children. The Canon said he was well aware that one of the parties was a Roman Catholic. He considered such a marriage binding. He had always refused to marry two Roman Catholics, such a marriage being, he agreed, on a different footing.

While no date has yet been fixed for Thanksgiving, it is said in Government circles that it will likely be the 18th of October, or possibly the 11th.



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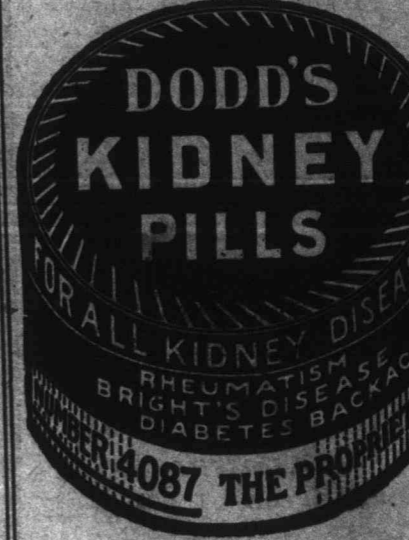
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## Brotherhood of St. Andrew

The Brotherhood of St. Andrew is an organization of the Church of England for the training of men and boys for Christian service. Its presence in a Parish, with proper support, insures the co-operation of the laity in extending Christ's Kingdom by personal work, and it is also the means of recruiting the ranks of Sunday School teachers, boys' leaders, lay readers, missionaries, clergymen, etc.

The Brotherhood is advocated by the General Synod and the Forward Movement executive, and the reorganized Council is prepared to assist in the formation of Chapters throughout the Dominion.

Hand Book and full information may be obtained from Mr. Walter Burd, General Secretary, 33 Yonge St. Arcade, Toronto.

The Lambeth Letters.—Every Churchman in Canada should read carefully the Lambeth Letters published in the issue of September 2nd. The message should appeal especially to Brotherhood men, as Fellowship is the keynote, and in the light of fellowship minor differences disappear, so that the whole Catholic Church finds a basis of unity on the main points of the Christian Faith. As one reads through the letters it is increasingly evident that what is needed is an emphasis of the Brotherhood's two pledges, prayer and service, and this is admirably expressed on the cover of last week's issue, "As a follower of Jesus Christ, and believing in the fellowship of worship and service for the accomplishment of the will of God, I will place the common good above my personal desires." There has been an idea in the past that Brotherhood men should separate themselves and become a little band working apart from the rest of the Church, but this is not in keeping with the true Brotherhood spirit. A Brotherhood Chapter should be a source of spiritual power which should radiate and influence every department of parish life, and it should take an active part in helping forward any work which promotes the extension of Christ's Kingdom.

The Brotherhood Magazine. Important Notice.—At the last meeting of the Executive Committee, it was decided to make the *Canadian Churchman* the official organ of the

Brotherhood of St. Andrew in Canada. The official organ in the past has been the "St. Andrew's Cross," published by the United States Brotherhood, and the Canadian Brotherhood owes a great debt to the staff of this magazine for the furtherance of the work in Canada through its columns. It is felt, however, that there will be a great advantage in being able to place weekly brotherhood news before the men of Canada, and it is hoped that in the course of time it will be considered the right thing for every Churchman to subscribe to a Church newspaper. This will do a great deal to promote the spirit of fellowship so needed to-day. Arrangements have been made whereby the first issue of each month will contain a full page of Brotherhood news, and there will be a column space given in each other issue. Chapter secretaries and all those interested in men's work are asked to send news items or articles of interest for the Brotherhood page not later than the 20th of the month.

An Interesting Visit.—It was a great pleasure to the Head Office staff to receive a visit from Mr. Howard S. Hall, a Montreal Dominion Councillor, who was a member of the first Brotherhood Chapter formed, and was a friend of, and a co-worker with James L. Houghteling, who with twelve young men of his Bible Class, founded the Brotherhood on St. Andrew's Day, 1883. Mr. Hall has been in constant Brotherhood service ever since, and is still doing all he can to further its cause.

## News in Brief

Japan produced 310,894,000 bushels of rice last year, the greatest amount in recent years.

Toronto schools have enrolled hundreds of pupils who cannot speak English.

Sir William Ralph Meredith was re-elected as Chancellor of the University of Toronto by acclamation.

The present population of Canada, based on Ottawa estimates, is eight million, seven hundred and fifty thousand.

The old scribes and pharisees were always asking for a sign from heaven. Well, the people have been given a good one this year in the abundant crops—crops beyond anybody's anticipation.—The weekly British Whig.

It is an old saying that "an apple a day keeps the doctor away." To help people realize for themselves the meaning of the saying, the New York Federation of Agriculture has inaugurated a campaign to encourage the use of apples.

Sir Auckland Geddes, British Ambassador to the United States, said

in an address recently that "Canada must take her place, for which she is fortunately situated, in the building of a golden bridge of sympathy and understanding, between the British Empire and the United States, over which will be crossed the chasms of ignorance and the abyss of misrepresentation."

### A GOOD SUGGESTION

In a speech at Toronto, Lord Burnham, head of the overseas delegates to the Imperial Press Conference, made a suggestion worthy of note in influential quarters. Lord Burnham proposed that immigrants be offered special facilities for settling on the land, so that the present rush to the cities may be combated in the case of new citizens.

### PRINCE OF WALES RETURNING HOME.

The Prince of Wales, aboard the British battle-cruiser "Renown," arrived at Acapulco on September 6th. Acapulco is on the Pacific Coast, 200 miles directly south of Mexico City. The Prince of Wales is due to reach Bermuda on September 14. He will leave Bermuda on October 3 and arrive at Portsmouth on October 11.

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Andrew in Canada in the past has few's Cross," published States Brotherhood to the staff of this furtherance of the through its columns. that there will be in being able to erhood news before a, and it is hoped of time it will be nt thing for every scribe to a Church will do a great deal rit of fellowship so arrangements have y the first issue of contain a full page ws, and there will given in each other ecretaries and all n men's work are ys items or articles Brotherhood page 20th of the month. Visit.—It was a o the Head Office a visit from Mr. Montreal Dominion as a member of the Chapter formed, of, and a co-worker ighting, who with of his Bible Class, erhood on St. An- Mr. Hall has been erhood service ever doing all he can to

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SALES RETURNING HOME.

f Wales, aboard the cruiser "Renown," ar- to on September 9th. the Pacific Coast, 200 outh of Mexico City. Wales is due to reach ptember 14. He will on October 3 and ar- outh on October 11.

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### Churchwoman

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

The letter under "Churchwoman," which discussed the question of the real work of the W.A., has, we feel sure, found a response in many hearts. We know that requests were sent to the Dominion Board last spring to discuss the question of bringing under some central head every branch of woman's work in the Church. As far as can be found out, no notice whatever was taken of these requests; whether the matter was even discussed we cannot tell. We know how important it is to have every woman in the Church interested in all these organizations, for they are, after all, missionary in outlook: The King's Daughters, the Girls' Friendly Society, the Social Service and the Mothers' Union. We wonder why the W.A. will not meet half-way these weaker but just as earnest bodies? Will someone not break the silence and explain fully the objections to "getting together," and thus let the rank and file of the W.A. members throughout Canada know their opinions.

Mrs. Lloyd George's services in connection with various funds raised during the war and since have been recognized by the King in a marked manner. His Majesty has conferred upon her the highest distinction of the Order of the British Empire—Dame Grand Cross.

### LADY BURNHAM ON WASTE IN CANADA.

Lady Burnham, who with several of the ladies in the Imperial Press party, visited the Canadian National Exhibition, Toronto, expressed astonishment at the wastefulness of the Canadian people. "You waste everything," she said, "food, lumber, water-power—everything. You cut down trees and instead of cutting them near the ground you saw them off several feet from the ground. You allow your fallen timber to lie around and rot." But the waste of food was what appalled the visitor from overseas most of all. "After England, where one ounce of butter is all that is allowed, to see the large pats of butter wasted, thrown in the garbage tubs—Oh, it is dreadful," she exclaimed. The large helpings piled upon the plates at receptions, in hotels on the trains, etc., far more than one person could eat, also shocked the British ladies.

### MRS. BARNETT'S VISIT.

Mrs. Henrietta Octavia Barnett, the great English authority on housing, and Dr. Helen Boyle, a medical expert of high standing on the treatment of medical diseases, especially in their relations to social problems, sailed from Liverpool on September 4th, and are expected to arrive in Montreal from Quebec on September 14th. Mrs. Barnett, who is noted as a writer, social worker and speaker, will deliver a lecture in Montreal on Thursday, September 16th, under the auspices of the Social Workers' Club. The address is to be given in the Y.M.C.A. Hall, Drummond Street. Mrs. Barnett's subject will be "The Nature of a Home," and examples will be given from her model village at Hampstead. She will also lecture in Toronto and other cities. After long experience Mrs. Barnett has come to the conclusion that the only way the housing problem can be successfully solved is to get people to go into the country. She also believes in garden villages where poor and rich



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foundation of four hundred similar establishments in America.

Miss E. A. Maynard, who died at the end of last month, has by will bequeathed £10,000 to the Central Board of Finance of the Church of England, "to be applied in or towards carrying on the objects, or any of them, of the said Board."



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*W.A. New Westminster.*

The monthly meeting of the W.A. of New Westminster, was held in St. Thomas' Church, South Vancouver, on Tuesday, September 7th, at 10.30 a.m. The meeting had much pleasure in welcoming back the Bishop and Mrs. de Pencier. The latter gave a short account of the many interesting events of her trip to England, and told us a little of the sights of war-swept France. Later, the Bishop spoke of the work of the Lambeth Conference, dwelling on the report of the Committee on the Ministry of Women. Mrs. Marsh, wife of Canon Marsh, of Lindsay, Ontario, was a visitor, and gave some fresh ideas to the meeting. It is always instructive to hear of the doings of other branches. The treasurer reported a balance of \$480.80. The organizing secretary reported that a new Girls' Branch had been formed at St. Mary's, Kerrisdale. The literature secretary reported on next year's study book and outlined the arrangements made. About 40 books have been added to the library. The Dorcas secretary reported that four mattresses had been sent to Lytton Hospital; also read many grateful letters from the Indian schools to which bales had been sent. The Rev. J. E. Godsmark, Rector of the parish, gave a most interesting address on "Spiritual Healing," giving a warning to those, who, defying all the ordinary rules of health, expected a miracle, when they were ill. God, he said, "never intended faith to be a substitute for common sense." An appeal for the E.C.D.F. in connection with the Japanese Mission, rather exceeding the sum in hand, a second collection was taken up, and the appeal was fully met. All the different officers, this being the first meeting of the year, gave very short reports, but it was evident that even during the holiday months much definite work had been carried on. A pretty custom at the West End Japanese Mission inaugurated by Mrs. Patrick, is the giving of white flowers to all who are present at a baptism. A baby of one of the Japanese Christians has lately been baptized and all present won tiny bouquets of white sweet peas.

*Niagara Diocesan Board W.A.*

The Niagara Diocesan Board of the W.A. met on Wednesday, September 8th, in the parish hall of St. Philip's Church, Hamilton. The Rector, Rev. C. B. Kenrick, gave the devotional address on consecration and preparation for service. The president announced a Quiet Day, to be conducted by the Dean of Niagara, on September 29th, in the cathedral. It is hoped that all women will attend. Reports of the various officers showed progress. The Dorcas secretary-treasurer reminded branches of the Christmas bales. Contributions for bales for China must be at Central Room by October 15, and bales for Lac la Ronge by the end of February. From the E.C.D.F. on hand, \$85 was voted to Miss Gilmore, who has left for The Pas school and Miss Hawkins, who goes to Mid-Japan. Special reference was made to these young missionaries. A resolution was passed to the Dominion Board, urging the continuance intact of the "Little Leaflet." Mrs. Spencer, librarian, referred to the need of books experienced by missionaries in Japan. Interesting letters were read from Miss Tims, Sarcee Home, who referred to the pleasure it gave the children to possess their own Prayer Books and hymn books (Books of Common Praise); and from Rev. F. S. Ford, Palampur, India.

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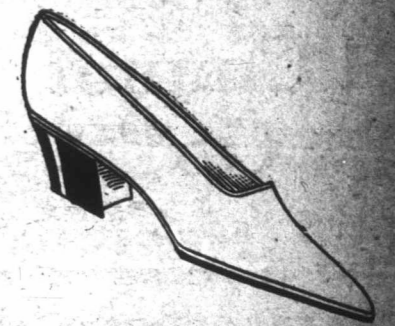
FROM WEEK TO WEEK.

(Continued from page 600.)

sion of a noble beginning. "Spectator" would like to add one word of warning. Anglicans must continue this work with delicacy and discretion. We must beware of too great haste and eagerness to press our cause upon others. To do so will inevitably cause a reaction. Our position has been admirably stated by our Bishops. Ratification will come, no doubt, in due time from our ecclesiastical councils. Let us not appear to be forcing the issue. Let us assume that our brethren are just as eager for this great consummation as we are, and, in the end, we shall make greater progress.

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BESIDE THE CAMP FIRE Notes on Scoutcraft by Commissioner Rev. Geo. W. Tebbs

THE 16th Troop of Hamilton, Ont., held a very successful camp at Bronte last week and report having had a very jolly time.

The Burlington Troop of Scouts and Wolf Cubs have just returned from camp on the lake shore, near the Hamilton-Toronto Highway. The weather was most delightful, and the boys took a keen interest in the various contests held in Scoutcraft. The champion tent for neatness was captured by the "Lion's Den," and the trophy for quick tent-pitching went to the "Blue Birds." "Napoleon," an aged horse, was the mascot of the camp, and he assisted the boys by drawing wood from the bush on an old stoneboat. A farmer, who supplied the camp with milk, showed his confidence in the boys by asking them to do the milking whilst he was away at the Toronto Exhibition.

The people living in the neighbourhood of the camp simply deluged the camp with fruit, vegetables, pies, cakes, ice cream and candy, whilst the proprietor of the motor truck who carted the camp equipment to and from headquarters, refused to take any payment for his services. The camp was pitched on a 27-acre piece of bush adjacent to the lake. The only disaster of the week occurred on the last night, after a corn-roast, bonfire and concert, when our cow entered one of the tents and ate up all the apples and tomatoes. A splendid programme of sports and hikes was carried through each day.

For the tenth year in succession the Toronto District invited the Provincial Scouts to be their guests at the Toronto Exhibition.

A Punishable Pun.

First Class Scout to Tenderfoot—"If a burglar entered the cellar, would the coal shoot?" Tenderfoot—"No, but the kindling wood."

27th Toronto Troop Given Badges.

Badge night of the 27th Toronto Troop of Boy Scouts brought out quite a number of the parents of the boys recently. John G. Kent, District Commissioner, attended headquarters of the troop and presented over one hundred proficiency badges to the lads who had been working for them during the past two months. Included in the list were three King's Scout badges and five gold cords, merits much sought by the Scouts in all parts of the globe. Commissioner Kent spoke very flatteringly of the 27th, and congratulated the boys upon their successes in the field of badge work in addition to their prowess in the field of sports. Capt. H. C. Tattersall said some nice things to the Scouts, as did also the Chaplain of the troop, Rev. T. W. Wallace, and M. Hinchlice, a member of the Board of Examiners of the District of Toronto. Sergt. Gilbert Sim also addressed the boys.

The Scouts receiving badges were: J. Amos, W. Aykroyd, A. Bradford, A. Bryan, H. Douglas, A. Gard, P. Guiton, R. Guiton, J. Graham, R. F. Heal, R. MacKay, M. Merriman, R. Phillips, S. Sharpe, S. Sinden, W. Spalding, W. Spencer, F. Staines, D. Staines, G. Towers, H. Williams, E. Woods, W. Hastings, J. Matthews, R. Larrington, R. Jane, R. Cameron.

Scoutmaster O'Callaghan referred especially to the act of heroism of the little Scout from the 12th Toronto Troop, Walter Johnson, who bravely gave up his own life in an effort to rescue a comrade from drowning in Humber Bay a few days ago.

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## How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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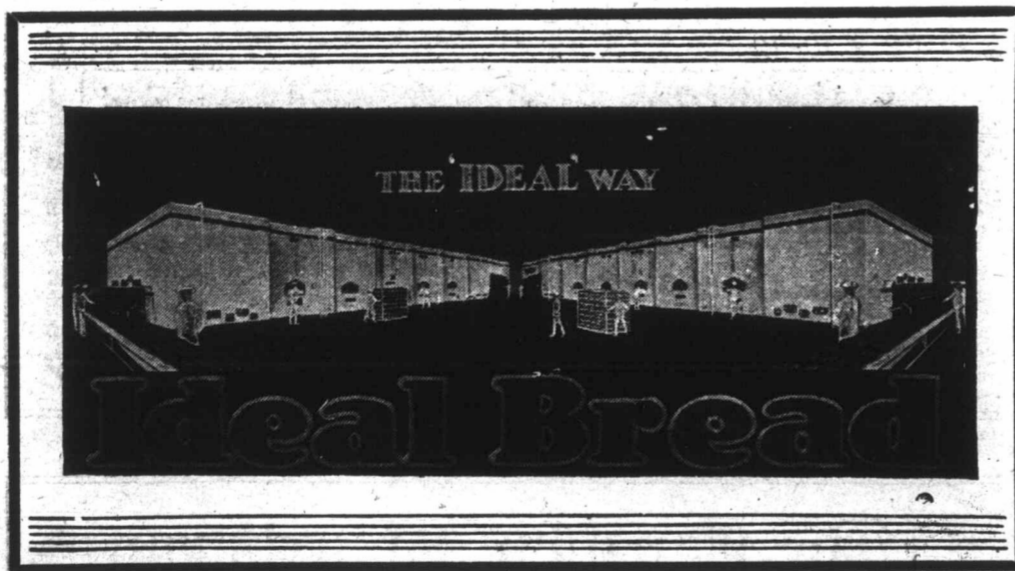
Black tea—1 cupful (hot) (5 fl. oz.)	1.54 gr.
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	.61 gr.

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## BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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### CHAPTER XXI. (Continued.)

#### An Hour of Suspense.

DADDY held his little girl tighter in his arms and kissed her before he answered, "Your little Bluebird brought me. Mr. West and I were talking together by the fence when it flew over, and dropped at my feet a little blood-stained bit of your pink dress. It startled me, and I was afraid something had happened to you, and I set right off to find you. Mr. West told me it was all nonsense, but he came along. We met Jimmie just the other side of the Big Pine Bluff, and he told us."

"Oh the dear little Bluebird!" cried Dimple joyously.

"Yes indeed, the dear little Bluebird—but we mustn't forget Him Who guided the instinct of the bird."

"Yes, I know," Dimple answered softly, "Boy Blue sang to me about His care."

During this low-voiced conversation the others had got a little ahead, and Dimple took the opportunity to whisper, "There's something I've got to tell you now, Daddy. Please go slow."

"Can't it wait?" he asked.

"No, I want to get it over so I can forget and be truly happy. You see, Daddy, it was all my fault—because I disobeyed Mother. She told me not to climb any trees to-day."

"Did you forget?"

"No. I might have, but the Bluebird reminded me. I didn't pay any attention, because I was cross—just at little things. You see, there isn't any excuse. Perhaps I wouldn't have told you, only I knew Mother would be sure to ask me if I forgot what she said. It's the worst thing I ever did—and of course you'll have to punish me."

Once more Daddy's arms tightened on the little penitent.

"You have been naughty, Dimple, but—are you sorry?"

"Oh, yes, Daddy, of course!"

"Well then, that's enough for me. You've been punished quite enough already."

"O Daddy! Do you really think so?"

"Certainly. Now remember you are entirely forgiven; forget your troubles and be as truly happy as you can."

"Dear, dear Daddy!"

And in that kiss of forgiveness Dimple was truly happy.

### CHAPTER XXII.

#### Summer Hours in Bird Land.

FOR a few days after Dimple's escapade, the twins felt too tired and listless to attempt any more expeditions. They were glad to take life easy, resting in the hammock on the veranda or in one of the rustic seats in the orchard, usually accompanied by a book. The choice bits of poetry Daddy and Jimmie had brought forth from their treasure stores of memory had suddenly awakened them to the possibilities of hitherto undreamed of delights to be found in books.

At the same time had come another awakening not so pleasant—the consciousness of their own slender knowledge, and their great need of more book-learning. It was Boy Blue who first spoke of it. The two were together under a big apple tree, sitting as quiet and motionless as possible, just to see how near the Juncos would come. There was a little flock of these grey-coated, white-vested little fellows in the orchard.

They remained mostly on the ground, or among the lower branches of the trees. The children had only recently become acquainted with them, but they seemed quite fearless.

(To be Continued.)

### AIM TO TRANSFORM GANGS INTO CLUBS.

Taylor Statten and J. McKenzie, the two outstanding leaders in boys' work in the Dominion, will be in London, Ontario, shortly, in order to deal with the local problem of the "unprivileged boys." This term includes the lad who works for his living and who probably belongs to "the gang" of his neighbourhood. "It will be the aim of these men to organize the gangs into clubs which will be a credit to the city instead of a terror, as is often the case now," said L. M. Houlding, secretary of the boys' work board here. "There are about 1,500 boys whom we can reach this way, and by supervising their activities, bring them up to be responsible citizens for the future." An important feature of the plan will be to secure club-rooms for the embryo citizens, where they may hold entertainments, stage games and carry out the activities outlined by the Canadian Standard Efficiency Training Manual. What seems to be a feasible proposition is to obtain buildings not used in the winter time and convert them into quarters for the boys.

### BUDDY KNEW.

A schoolmaster in a rural council school was recently giving a lesson to the lowest standards on the formation of rain by the process of evaporation.

"You will notice," he said, "that during the evening following a hot summer day something rises from the surface of the ponds. What is it?"

One solitary hand gradually crept up.

"Good boy! I can see you are thinking. What is it?"

Good Boy—"Frogs."

### "THE CREATION CONTROVERSY"

It is said that an Englishman and a Scotsman were discussing the Darwinian theory, and after prolonged argument had got to the point where they were nearly in agreement. "So," said the Englishman, "we are both agreed that we have descended from the monkey." The Scot was silent for a moment and then replied: "Weel, no exactly. Ma opeenion is that the English descended but the Scots ascended."

### JACK'S ANSWER.

The schoolmistress was giving a practical lesson on fractions.

"Children," she said, "here is a piece of meat. If I cut it in two what should I have?"

"Halves," said the class in chorus.

"And if I cut it again?"

"Quarters," came the reply at once.

"And if I cut it again?"

"Eighths," said half the class, the other half maintaining a dignified silence.

"Good! And if I cut the piece again?"

Dead silence in the class, but one hand was raised in solitary state at the back of the room.

"Well, Jack, what is the answer?"

"Please, ma'am, mincemeat."