

A MESSAGE FROM THE PRIME MINISTERS

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CONTENTS

The Quiet Hour	Rev. Canon G. Osborne Troop, M.A.
The Bible Lesson	Rev. Canon Howard, M.A.
Now! Forward!	Rev. Dyson Hague, D.D.
The Arctic For Christ	Rev. W. H. Fry
Just About Women	
Students' Life in Poland	Wm. J. Rose, M.A.
A Message from the Prime Ministers of the British Commonwealth of Nations	



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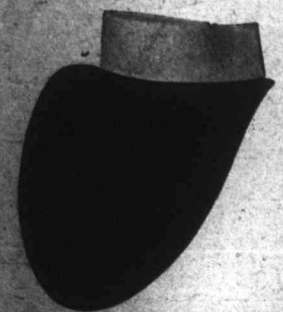
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Personal & General

A lecture was given at the Toronto Bible College on February 16th, by Rev. Canon Howitt, of Hamilton.

The Glee Club of Trinity College, Toronto, gave a very enjoyable concert in the convocation Hall of the College on February 16th.

There has been an unprecedented snow-fall of 39 inches in Jerusalem, crippling communications and causing much distress and hunger.

Canon Carlisle, Rector of All Saints', Windsor, Ont., preached both morning and evening in St. James' Cathedral, Toronto, on February 22nd.

His Excellency the Governor-General will shortly go to England to be present at his daughter's, the Lady Dorothy Cavendish's wedding to Captain MacMillan, D.S.O.

The London "Daily Chronicle" states that it is proposed to build Dominions' Club on the site of the famous Devonshire House, Piccadilly, to cost a million pounds.

The Rev. J. B. Fotheringham, Rector of Grace Church, Brantford, gave a most interesting address on February 21st, in the Convocation Hall of Trinity College, Toronto, on the subject of "Scottish Life and Character."

Col. A. H. Macdonald, K.C., County Crown Attorney and Clerk of the Peace, died at his home in Guelph on February 13th, aged 71. He was a faithful member of St. George's Church there.

Dr. Frederick Montizambert, Director-General of Public Health for Canada, lies in a serious condition at St. Luke's Hospital, Ottawa, as the result of injuries which he received when knocked down by a street car. He is 77 years old.

By the death of Lord Plunkett, Ireland has lost a prominent Churchman. He was a son of the late Archbishop of Dublin, and an elder brother of his is Bishop of Meath. Lord Plunkett was married to a daughter of the late Marquis of Dufferin, ex-Governor-General of Canada.

The death took place last month of Alexander William Pace, of Halifax, aged 73 years. He spent nearly the whole of his long life in the city of Halifax. He was a member of St. Paul's Church, and deeply attached to St. Paul's Mission, having been a member of the Men's Bible Class for over 30 years.

The Anglican Church which has recently been erected on the Birch River Reserve, Manitoba, is now ready for opening, and Rural Dean Prince will make the journey to the reserve, accompanied by Archdeacon Thomas, in the near future. Archbishop Matheson intends to appoint a catechist who will have charge of the school and the church, and live on the reserve.

The University of King's College, N.S., recently destroyed by fire is to have the splendid record of three Rhodes Scholars at Oxford simultaneously—D. M. Wiswell, B.A., and C. A. Simpson, B.A., both of Christ Church College, Oxford and W. G. Ernst, B.A., who has recently been chosen for all Nova Scotia, and expects shortly to join his college mates.

The son of Commander and Lady Patricia Ramsay was christened at St. James' Palace, February 23rd. The child was named Alexander Arthur Alphonse Maule, Alexander and Maule after the child's father, Arthur after his grandfather, the Duke of Connaught and Alphonse after the King of Spain. The Prince of Wales calls frequently to see his young cousin to whom he has presented a two-handled christening cup.

There passed away suddenly in Halifax on February 9th, Richard Henry Brown in his 83rd year. He was President of the Mortgage Corporation of Nova Scotia and a prominent member of St. Paul's Church, Halifax. He was educated at Harvard University and before moving to Halifax twenty years ago, was manager of the Collieries at Sidney Mines and Lisgar. With his death the Church loses an ardent supporter.

The Canadian Red Cross Society proposes to erect memorial monuments at Bramshott and Brookwood, near the Aldershot cemeteries, in commemoration of the sacrifices of Canadian soldiers, of all units, who died of wounds and sickness in the hospitals in the neighbourhood. The Bramshott monument will probably be patterned after the Cross of Sacrifice erected in the cemeteries in France. It is planned to model the Brookwood Memorial after the heroic tribute of Bernard Partridge commemorating the Canadian victory at the second battle of Ypres, as published in "Punch."

Lieut.-Col. Worrall, D.S.O. and bar, M.C. and bar, late O.C. 14th Battalion, C.E.F., passed away in Montreal on February 15th. Col. Worrall contracted influenza followed by pneumonia, while caring for Mrs. Worrall, who is still critically ill. He served with great distinction during the war. Enlisting as a private in the 14th Battalion soon after war broke out, he soon gained promotion, going to France as a Sergeant Major, he was granted a commission on the field and was promoted rapidly until in April, 1918, he assumed command of the 14th Battalion. The funeral service from the Church of St. James' the Apostle, was conducted by Rev. Canon Shatford, and Rev. Dr. Symonds.

After three days discussion at a conference in Philadelphia early this month delegates representing some thirty denominations adopted a plan for organization of organic union of Protestant Churches in the United States. A body to be named the American council on organic union of the Churches of Christ will guide the new movement. The plan provides that Christian Churches having the same faith in Christ shall agree to associate themselves in a body, known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. It holds for autonomy in purely denominational affairs, with each church retaining its creedal statements, form of worship and form of government. On a general council each constituent is to be represented by an equal number of ministers and laymen, women to be included.

Rev. Conway Cartwright passed away last month at the residence of his son, C. Edward Cartwright, Vancouver, B.C. He was in his 83rd year, and had been very ill as a result of heart trouble since July. He was a son of the late Rev. Robert Cartwright—at one time chaplain to His Majesty's garrisons—and younger brother of the late, Sir Richard Cartwright. He was a graduate of Trinity College, Dublin. His first parish was in Belfast. Later he came to Canada, and was for some years curate of St. James' Cathedral, Toronto, and a friend of Bishop Strachan. Later he moved to Kingston, but since retiring, owing to ill health has resided in Vancouver. For more than forty years Mr. Cartwright was Protestant chaplain at the Portsmouth penitentiary, where he was known for his kindly and sympathetic interest in the many inmates confined in the institution. He was always endeavoring to help the unfortunates, and was most generous in his donations to men about to make a new start in life.

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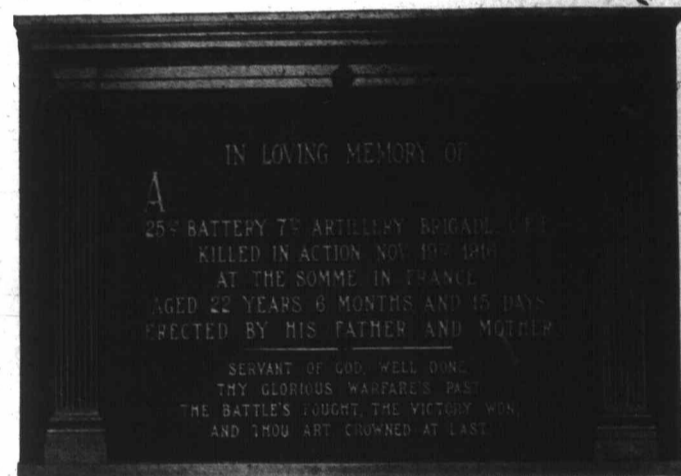
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TEAM-PLAY, prayer are s tributed to Movement. Magnif sponded. Increase rule, and not the ex interpret any want church membership dence in the Cause. We prefer to sa ganization, because must animate any Just splendidly have For many weeks t ganization for the threaded every las last fortnight the the Anglican territ a direct result of an increased realiz given us and the people.

None of this wo a real need that Canadians, and as for our workers, th longing particular equipping and m made a threefold heart and conscien

Did you ever n collecting for som say, "I wish I had ing I would have one could say this is due to the publ ture and speakers not only its exist Some people have amount and char by the A.F.M., bu manent result of vined that there more people who and needs than ev

Publicity is a enough and that Nothing more qu meetings "in ca the Church's bu whole Church. f should be infor plans, not simp sults. We know ally democratic i can, and public thing democratic learned that the rumours is to p Prayer is an most decidedly ment. Ora et l we soon come t work and work sympathy with to say "Now t down to real l say "Now the r thing to do but If giving am coupons, then highest spiritu many who dug terest. For th consists in fla

Canadian Churchman

Thursday, February 26th, 1920

Editorial

TEAM-PLAY, a real need, publicity and prayer are some of the factors that contributed to the success of our Forward Movement. Magnificently have our people responded. Increased objectives have been the rule, and not the exception. Hereafter, we shall interpret any want of confidence in our general church membership as really a want of confidence in the Cause.

We prefer to say *team-play* instead of organization, because team-play is the spirit that must animate any machinery of organization. Just splendidly have the women and men worked. For many weeks the women have been an organization for the distribution of literature that threaded every last road and street. For the last fortnight the men and women have covered the Anglican territory in thorough canvass. As a direct result of the success attained we have an increased realization of the strength God has given us and the loyalty and solidarity of our people.

None of this would have been possible without a real need that appealed to us as men, as Canadians, and as Churchmen. A square deal for our workers, the undertaking of a burden belonging particularly to this country, and the equipping and maintenance of all our work made a threefold appeal that searched out the heart and conscience.

Did you ever notice that when you have been collecting for some worthy cause some one will say, "I wish I had known that you were collecting I would have given something." That no one could say this about the Forward Movement is due to the publicity through the press, literature and speakers. A knowledge of a real need, not only its existence, is the thing that counts. Some people have been inclined to criticize the amount and character of the literature put out by the A.F.M., but they have forgotten the permanent result of the propaganda. We are convinced that there are at present in the church more people who are informed about its activities and needs than ever before.

Publicity is a thing of which we cannot have enough and that is true in every department. Nothing more quickly kills general interest than meetings "in camera." Every department of the Church's business is the business of the whole Church. Now we have appealed to the whole Church for support, the whole Church should be informed regarding proposals and plans, not simply regarding actions and results. We know of no Church more fundamentally democratic in its tendencies than the Anglican, and publicity is for the health of any thing democratic. By this time we should have learned that the most effective way to kill false rumours is to publish the true state of affairs.

Prayer is another element that has entered most decidedly into the success of the Movement. *Ora et labora*. Prayer and work. And we soon come to the point where prayer is real work and work is real prayer. We have no sympathy with the viewpoint of some who seem to say "Now this financial is over, let us get down to real business," now with others who say "Now the real business is over, there is nothing to do but count the money."

If giving amounted to detaching some interest coupons, then it was not an exercise of the highest spiritual significance, but there were many who dug down into capital as well as interest. For the great majority whose financing consists in *flagging the salary cheque on the way*

by, there is no doubt of the spiritual motive. And unless the H.C. of L. declines we shall have three reminders of the spiritual force which led us willingly to reduce our material resources. We could recount tale after tale of the sacrifices which some gifts have cost and the man who says such have no spiritual value is speaking idly.

Nobody imagines that the Forward Movement is ended or ending. It is only just beginning. God grant that we have got such a vision of common objective and common effort that we shall never slip back into a paralysis of ignorance or indifference. Our greatest task is to avoid *re-action*. Only the insistence on spiritual life and endeavour will sustain us. Most fortunately the Lenten message comes at the psychological moment. We need it.

Just another word. This Forward Movement is the first of its kind, we have undertaken. Of course, there were imperfections in methods and men. We have accumulated an experience through honest effort that will be a benefit in future undertakings. But in spite of imperfections the Movement by God's grace has energized the Church as nothing else has done of these late years. We have nothing but *pity for the knocker* who by focussing on a flaw has put his lens out of focus for the effort and effect as a whole and missed the prime message and significance of the Movement.

IN the meantime, we must draw the attention of the dioceses which have not yet been able to come up to their objective that their lack may not be made up by the increased objectives of others. Although we reach three million dollars or more it must be remembered that only one third of the amount over the first objectives go to the general fund.

\$2,607,000.00 was the exact amount indicated. The first charge is the expense account of the Forward Movement, not that alone which has been already spent but also the amount necessary for carrying on the work of "gathering in" and "cleaning up." The next charge is the \$300,000.00 for the Indian and Eskimo work. Then come the diocesan local needs, which include twenty-four cents on every dollar which the particular diocese subscribes on its original objective and sixty-six cents on every dollar which the particular diocese subscribes over its original objective.

It is only the amount which is left will be divided *pro rata* among the various funds. So when we say we have gone over the top by four or five hundred thousand dollars, it does not guarantee the payment of all the funds in full. To secure that it is best to have every diocesan objective fully met.

THANK God for the ringing message which the PREMIERS OF THE BRITISH EMPIRE sent out as the greatest need of the year 1920. It is unequivocal in its recognition of Christianity as the only basis for world betterment. To think of the leader of the Parliament which controls the political fortunes of an Empire which has as citizens more Mohammedans than Christians and which includes Buddhist and Hindu, declaring that Christianity alone provides the required basis. We admire the splendid way the point is pressed home to the personal choice of each individual. Nor Christianity in any coporate sense will do. No doubt, for the first time on record, the political leaders of our Empire have signed a statement which confesses the inadequacy of everything except Christianity to give the spiritual basis for the

world's work. It was the National Laymen's Missionary Movement of Great Britain which gave publicity the statement.

THE dominant notes of the Lenten pastorals from our Archbishops and Bishops are repentance, humility and the essentialness of the things of the Spirit. We can be thankful that we have a group of men on the bench who insist on the dominance of things unseen amid all the present emphasis and pressure of things material. The call to "*conversion*" is well sounded. It is the old name for Reconstruction and the most important part of reconstruction, that is of ourselves. And it is a word we need to-day. The failure of our best laid plans for leagues and treaties is due, primarily, to the fact that there is still uppermost the old selfish nature of man. The name for our present social and industrial conditions is to be laid at the same door. We cannot permanently reconstruct our world until we are reconstructed ourselves.

IT has been the consistent policy of this journal to keep before the Church the prime importance of raising the salaries of our clergy to at least a living scale—that leaves lots of room for the "wholesome discipline" of economy; so it is with peculiar satisfaction that we notice the number of salary increases for the clergy which have been voted throughout the country. Of course, there are some parishes which are scarcely in a position to give what they know is right. Do you think that it would be possible for some of our wealthy congregations to help to lift the burden by undertaking, say, a three or four hundred dollar increase for some parish or other. It would be a great help in hard times and a bond which would be for the enriching of both the rich and the poor parish.

"WE never offer wine or liquor to a young person in our home," said a mother whose growing family made the house a mecca for young people. She went on to say that never would any one be able to say to her: "I first tasted liquor at your home." We feel that mother had the right point of view. We wish more had it too. Wines and champagnes flow pretty freely at some parties and it is not to the improvement or edification of those concerned. Of all places, wine and liquor should be conspicuous by their absence at young people's gatherings.

THE article on THE ARCTICS FOR CHRIST is written by one who has earned the gratitude of the Canadian Church for his work on Herschel Island, REV. W. H. FRY. For the last five years he has been building on the foundations so nobly laid by Bishop Stringer and maintained by Archdeacon Whittaker. It is a gratification to report that Mr. Fry's health has been greatly improved by a recent operation.

IT is with pleasure that we give our readers some extracts from a letter from W. J. ROSE, formerly of Winnipeg, and now of Poland. He has been in student work there since the beginning of the war. The series of articles from his pen on THE HEART OF POLAND which we printed last summer were remarkable for the intimate and frank revelation of the conditions in Poland. The tale which he now tells of the "Resurrection" is a surprise to those who think that only the young nations have the power of self-recovery.

The Quiet Hour

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

"LOVE DIVINE, ALL LOVES EXCELLING."

WE all probably agree with Drummond that Love is the greatest thing in the world; but I wonder how many of us are really possessed by that holy master passion? It is the sine qua non of the genuine Christian. "We know," says St. John, "that we have passed out of death into life, because we love the brethren." You remember how Keble puts it—

"Wouldst thou the life of souls discern?
Nor human wisdom, nor divine,
Helps thee by aught beside to learn;
Love is life's only sign.
The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As Man embraced, as God adored."

Again to quote St. John—"Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." We see by this passage that the love spoken of is evidently unique, and absolutely unknown in the world except through Divine revelation. You may search in vain all human records. Apart from the Scriptures the human heart has never dreamed that God is love.

We may, perhaps, see this more clearly, if we think of other noble loves, which are yet not the love of which St. John speaks and Keble sings. What more beautiful thing, at first thought, can be imagined than family love? That wondrous instinct that knits human hearts together by a tie that death itself only strengthens, can this love be really excelled? Or patriotic love that inspired men and women during the great war to such unbounded devotion and self-sacrifice even unto death, can there really be a greater love than this? Yes, the love that St. John commends has no earthly parallel. It is, indeed, true that *all love*, worthy of the name, is of God; but it would never do to say that every one who loves with family love or patriotic love is necessarily "begotten of God and knoweth God."

Love Divine includes all other loves, but itself remains supreme. Multitudes who know not God manifest in pathetic devotion the strength of the family instinct. Countless heathen men, as for instance, the Japanese in the war with Russia, have joyfully laid down their lives for their country, but it could not be justly said of them that this "supreme sacrifice" proved that they were, therefore, begotten of God and knew God.

We do no dishonour to any earthly love, when we reverently and thankfully insist that the Divine love stands alone. The very Greek word which expresses it is practically coined for Christian use. This mighty love is "a new thing" in human experience, as new as the Incarnation of the Son of God. It came into the world when He, as love Incarnate, "for us men and for our salvation came down from heaven," and went His steadfast way to the bitter Cross. It was supremely manifested in the Crucifixion. Love crucified constituted an unapproachable sacrifice, oblation and satisfaction, full, perfect and sufficient for the sins of the whole world. Such love "passeth knowledge," and is poured into our hearts by the Holy Spirit alone.

A Juvenile Court Judge, in a Canadian city, says that seventy-five per cent. of the offenders brought before him are the children of foreign parents—people from the south and south-eastern parts of Europe. They come here, he says, ignorant of our language and customs and settle in colonies where they fail to become assimilated as Canadian citizens.

The Bible Lesson

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

Third Sunday in Lent, March 7th, 1920.

Subject:

The Sermon on the Plain, St. Luke 6: 27-38.

1. Love Your Enemies.—The old law of an eye for an eye and a tooth for a tooth had been misunderstood by the Jews. There are teachings in the Old Testament indicating that one should not be unjust, even to an enemy. "If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again." "If thine enemy be hungry give him bread to eat." These and other passages show that under the old law, which stood for justice, there was still the great underlying principle of love. The bitter hatred which the Jews of our Lord's time had towards Gentiles was not justified by their law. They misinterpreted that law when they read into it a justification of their hatred towards others.

The great beauty of the New Testament is that its teaching is positive. Our Lord did not contradict the teaching of the Law of Moses, but He came to expand and fulfil that which had been already indicated. Many of the Commandments are negatively stated. Our Lord's teaching was startling in the positive form in which He put it. Love is so great a power that it overcomes everything else. Our Lord desires that His people shall live under the law of love. This is to be the principle of their life. Even an enemy must not be shut out from the operation of that law of love. We may oppose him and resist his actions, but we must not hate. St. Paul enforces this precept in his teaching, Rom. 12: 17-21.

2. The Law of Love in Our Life.—The most necessary thing is to get hold of the principle which our Lord desires to have ruling in our life. It is easy to misunderstand His teaching by interpreting it in a bare, literal sense. In what Jesus said about "turning the other cheek" we have a principle rather than a literal precept. When our Lord Himself was smitten in the presence of the High Priest, as recorded in St. John 18, He did not turn the other cheek to the smiter, but rebuked him for his unjustifiable act. This shows that our Lord's epigrammatic saying about "turning the other cheek" was intended to show us the spirit in which we should act towards those who injure us. Someone has said regarding the Sermon on the Mount, "Either this is not true, or we are no Christians." Let us try to fulfil in our individual lives these teachings of Jesus and we shall find how practically possible they are for us. Literally, they may not be always possible, but the spirit of them in our life will find larger and more practical ways of showing itself as we experience the blessedness of being led by that spirit.

The ideal of Christian living is set forth in these precepts, and towards this ideal we should strive by grace to attain.

3. Judge Not.—Love, mercy and judgment are mentioned in this passage. We know what love and mercy mean, but are not generally so clear about judgment. Our Lord is here speaking about the critical or censorious spirit in which we set up ourselves as the standard by which we judge others. Some judgments we must make, both of men and of their teachings, but our standard of judgment should not be ourselves or our own opinions. There is a true standard and a righteous judgment, and it must be applied in the spirit of love. The parable of the Tares of the Field shows that in some things we are not to judge others. It is not our province to pass judgment or make separations. This is God's work, and He is judging men with righteous judgment.

Generally, it may be said that our Lord gave these precepts without mentioning any limitations. We shall, no doubt, find difficulties in trying to fulfil them literally. They are an ideal, and we are bound to try to attain that ideal in our practical life. The spirit of them is more important than the letter. The literal cases, perhaps, never arise in our experience, but the cultivation of this spirit is the duty of every day.

Now! Forward!

Rev. DYSON HAGUE, D.D., Toronto

A FINE story has been told and told again of the Scots Guards at Windsor, whose colonel made a call for volunteers for a dangerous expedition. After explaining what the expedition was and meant, he said: "If any man in this company will volunteer, let them stand out," and, supposing that only a few would offer, turned away for a moment. But the entire company advanced one step. Upon turning round and seeing the unbroken line, the colonel cried with indignation, "What! The Scots Guards and no volunteers?" when one of the men spoke up and said, "The whole line has stepped forward, sir."

Within the past few weeks we have been witnessing an extraordinary movement in the Canadian Church. There certainly has been nothing like it in the spiritual history of Canada. Never has there been such concerted prayer, such efficient organization, such remarkable energy, such universal generosity. But when the whole line of that regiment moved forward a step, it was only the beginning; a long campaign of difficulty and fighting was just begun. And so with us. The Forward Movement has not ended. It has just begun. Nor must we be misled by the startling headlines of the secular papers. "The forward drive sweeps on to a triumphant conclusion," says one paper. "Many churches have gone over the top," reports another. "So many places have passed their objective" is the report of another. Another describes the exciting race for the first place between two local congregations, and how the workers got busy and drummed up more money to get ahead of their rivals, as if two steeds were being driven by their riders in the final heat of a horse race!

But, as we said, the Church is not responsible for these expressions of the viewpoint of the secular papers, and we may well rest upon the magnificent words of the Primate as he authoritatively denounces the idea that the Churches in the Forward Movement are sordidly taking advantage of after-war conditions and merely instituting a great drive for money. "The primary and paramount object of the Anglican Forward Movement," says our Primate-Archbishop, "is that the Church should prepare itself for carrying on its mission for winning the world to Christ, and for the ideals and aims for which He made the supreme sacrifice of Himself."

Money is not even to have the second place. That was the enlistment of men and women for the ministry and Christian service. Money was to come last of all, and, even then, as an expression of the spirit and practice of Christian stewardship. We trust that the final financial effort was conceived and carried out in the spirit of which the diocesan organizer of Quebec speaks when he says, it has been delightful to hear laymen report that "God has been working among them in a very manifest and marvellous way, filling hearts with thankfulness and a generous spirit. The Movement promises to be a great blessing."

Now, when the tumult and the shouting dies, now is the real time for the Forward Movement—a movement forward, indeed. And, first of all—in prayer. The prayer effort that was begun so finely, and largely through the instrumentality of the women of the Church, must go on with increasing power. It is impossible to believe that the great host of intercessors enlisted so freely should now with one accord discontinue their efforts. Rather with a new earnestness and sincerity must they carry on with increased intensity this great ministry of intercession. One of the clergy of the Diocese of Niagara, not long ago, made the earnest appeal that the Cycle of Prayer for daily use which he found of such great personal value in his parish should be issued in another form for permanent use in the Church. We must not stay our efforts as clergymen until all our helpers and teachers and W.A. members become more effectively trained in the exercise of intercession, and our brotherhoods and young

people's organization greater achievement and until every Church in Canada practises the prayer as well as pri-

Next, we must still has been a revelation the Forward Movement a beginning. Men who gave \$50, and men who to give \$20 have given trust that all these donations beyond the standard again offer a \$10 bill names down for \$10 as a Church, only the possibilities of our part of 2 Cor. 8: 5 and 9 are brought into God will open the window such a blessing through enough to receive it keep moving forward forward in service, revelation of the men who were never calling out of the has revealed astonish again, that it is only every parish there ready to obey the them in the light

But last, we must passion for the sake is the only initiative forward movement the harvest fields The half-empty prayer, the strain all demand an age of the Church is people to come out and smoke, and entertainments—but and long for soul sixty or seventy of our church more than once family prayer, so afternoon in the verandah or by thought of heaven we not living, after God the Holy Spirit praying for for ing of the Holy Spirit need, a new confession, a new long open with possibility, but the difficult. God grant glory and in His

A touching is contained in soldier in a hospital War—

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people's organizations become more qualified for greater achievement and victory through prayer, and until every Church of England family in Canada practises the old-fashioned habit of family prayer as well as private devotion.

Next, we must still go forward—in giving. It has been a revelation, thank God, this giving for the Forward Movement, but, after all, it is only a beginning. Men who were expected to give \$10 gave \$50, and men and women who were expected to give \$20 have given \$100 and \$200. But we trust that all these dear people have swept forever beyond the standards of the past, and will never again offer a \$10 bill when they should put their names down for \$100 or \$200. We have, after all, as a Church, only tapped the fringe of the giving possibilities of our people. And when the standard of 2 Cor. 8:5 and 9:7 is reached, and the tithes are brought into God's house, the Lord of hosts will open the windows of heaven and empty out such a blessing that there shall not be room enough to receive it. In the next place, we must keep moving forward—in service. We must go forward in service, for we have had an amazing revelation of the competency and efficiency of men who were never thought of before. This calling out of the reserved forces of the Church has revealed astonishing results. But we are sure, again, that it is only a beginning, and that in every parish there are men and women who are ready to obey the Lord's call as it is brought to them in the light of the spirit of the Gospel.

But last, we must go forward, above all, in the passion for the salvation of souls. After all, this is the only initiative and objective of any real forward movement. In city and in country alike, the harvest fields are white, the harvest of souls. The half-empty churches, the lack of family prayer, the strange indifference of the masses, all demand an aggressive evangelism, and the call of the Church is for men and women and young people to come out—not to dance, and play euchre, and smoke, and see plays, and enjoy musical entertainments—but to come and pray and work and long for souls. Oh! when we think of almost sixty or seventy per cent. of those upon many of our church rolls who rarely come to church more than once a year, and have no Bible, no family prayer, spend Sunday morning in bed, the afternoon in the park, and the evening on the verandah or by the fireside, with apparently no thought of heaven or hell or Christ or God, are we not living, after all, in a fools' paradise. Only God the Holy Spirit can give what we have been praying for for these months: a great empowering of the Holy Spirit, a new vision of the world's need, a new consciousness of the Church's mission, a new longing for souls. A great door lies open with possibilities of stupendous achievement, but the difficulties and oppositions are enormous. God grant us grace in His Spirit, for His glory and in His name to press forward.

A touching illustration of the soldier's faith is contained in lines found under the pillow of a soldier in a hospital during the American Civil War:—

"I lay me down to rest
With little thought or care
Whether the waking find
Me here or there,—
My bowing burdened head
Which only longs to rest
Unquestioning upon
A loving breast.
My good right hand forgets
Her cunning now,
To march the weary march
I know not how.
My half day's work is done,
And this is still my part,
To give a patient God
My patient heart.
And grasp His banner still,
Though all its bright be dim;
These stripes no less than stars
Lead after Him."

Or by a slight adaptation for ourselves, the last verse might read thus:—

"And grasp His banner still,
Though all its bright be dim,
Only who bears the Cross
Doth follow Him."

The Arctic for Christ

Rev. W. HENRY FRY, Herschel Island

WE have heard rumors of missionaries who bask in the sunshine of luxury and ease; who have many servants to wait upon them and palatial houses to live in. Whether such persons exist merely in the imagination alone, I do not know; but I do know, they are not to be found on the shores of the Polar Seas in the work amongst the Eskimos. There the missionary is "Jack of all trades." Sometimes he will be found mending dog-harness or making and repairing sleds. He will often be seen running behind his sled on the frozen ocean or guiding it over the rough ice boulders as he journeys to visit his people in their distant and scattered camps. You may come across him sewing a broken boot, doing his laundry, or, perhaps, making a stove for his winter tent. He is expected to be able to build his house, often out of very primitive material. He must procure his own driftwood, so that you will find him scanning the beach for miles in the summer-time in search of the much-needed fuel for the long winter, and may be struggling along under the weight of a wet log he has found. You may also find him sawing or splitting the half-rotten wood he has stored up, or sharpening his axe or saw. He will fare poorly if he is not a good hunter and learns how to handle nets and guns in order to supply himself and his dogs with food. He must be a navigator, too, because his journeys during the open-water season will be by boat over a stormy and dangerous coast.

Some folks will say, "Cannot the missionary get the Eskimos to make his sleds, repair his harness, furnish him with fish and seals, supply him with wood and cut it up for him?" The answer is a most emphatic "No." Every man who goes into the North, whether he is an explorer, trader, policeman or missionary, has to do many things for himself which he will not be able to get done for him, no matter how large his inducements may be. Therefore, the kind of life a missionary lives and the measure of comfort he enjoys will depend largely upon himself and his ability to turn his hand to any kind of work, and thus help himself. The missionary, however, is handicapped for lack of funds. All the explorers, scientists, traders and policemen that I have ever met in the North have governments and companies at the back of them that give their representatives far more liberal support than any missionary ever gets. This is no fault of the Bishops who have charge of the work, and who know what is being done. They do their utmost for the men in the field, and use all the funds at their disposal, and often have to leave the diocese in order to solicit funds to keep the work going.

Does the Church know how the men live who represent her at the front? Is the Forward Movement going to put the work upon a better and more solid basis?

A missionary now working on the shores of the Arctic Ocean once said to me, "I do not think the Church realizes how much she owes to her missionaries. The people at home do not know how we men live." He had just come off a long and lonely trip, and had been eating nothing but lynx meat for two days. He spoke of many weeks spent amongst the Eskimos in their badly-ventilated houses, of the intense cold he had suffered, of storms he had encountered, and of the great fatigue he had endured. His was not an unusual experience, but a common one for the Arctic pioneer. It must be admitted, however, that a few years of such life is calculated to break down the health of the missionary. I have in my mind as I write, practically, every missionary to the Eskimos of Arctic Canada, and I am safe in saying that more than 75 per cent. of the missionaries after five years' service are unfit to continue their work. The period of service before furlough should be shorter than five years for the Polar regions. It should be not more than three. The expenses of getting men into and out

of the Far North are very heavy, I know, but the circumstances warrant the expense.

If you knew the missionaries personally, or knew the "inside facts," you would see that practically all of them leave their work for furlough with health more or less impaired. The severe and otherwise trying climate; lack of fresh foods, such as fruits and vegetables; isolation from those of one's own race and language; days and nights spent in the small, crowded and most unsanitary ventilated Eskimo houses are some of the contributing causes which go to devitalize the person who has to contend with them.

We have recently heard of the death of the Rev. Herbert Girling. What a great loss this will be to the Eskimos! He was the most promising missionary engaged in work amongst them, and for this work he was especially adapted by his ability to travel under the most difficult circumstances; by his knowledge of tools; by his cheerful disposition; by his theological attainments, and by his linguistic power. It was he who, with Messrs. Merritt and Hoare, established the work amongst the Eskimos of Coronation Gulf, afterwards being joined by the Rev. Edward Hester. These heroic pioneers, with Mr. Girling at their head, branched out in every direction where Eskimos were to be found in order to carry the Gospel to a people who had never before heard. For months at a time they lived in snow huts with these heathen people and endured the hospitality afforded them. They were cut off from civilization for long periods, and were fortunate if they got letters and papers, etc., once a year. They could not rely upon any imported food supply, and were often faced with hunger. The cold they suffered on account of the extreme difficulty of procuring fuel was sometimes intense. Again, travelling over the snow-covered ocean, they sometimes lost their way in the frequent and blinding snowstorms, then made a snow-house and waited, sometimes days, with but little food or fuel, until the storm had abated.

Can you read between the lines and see what this kind of life entails? Believe me, the missionary sometimes asks himself the question, "Is it worth while?"

The Church must do more to supply her missionaries with a better equipment, shorten the period of service before furlough, see that they are not overworked when they are on furlough, and place more men in the field. The present big effort put forward by the Church is an indication that she is awakening to a sense of her responsibilities, and that she does hear the "Macedonian call" ringing out at this time as never before.

Above we have referred to Mr. Girling. He was a man brimful of enthusiasm, and worked and planned to enlist the enthusiasm of others. He hated to refuse any opportunity to give information and create interest in missionary work amongst the Eskimos. Even when ill, he made heroic efforts to "carry on." During the last month of his life he underwent an operation from which he never completely recovered. Within ten days after this he was at his work again in a very unfit condition. Then the influenza! then pneumonia! then the closing of a bright, young life which seemed so full and so hopeful of such splendid success—a life wholly devoted to God and to the winning of souls.

He has left behind a suitable and lasting memorial—the Gospel of St. Mark, which is the first complete Gospel to be translated into the dialect of the Coronation Gulf Eskimo. May God give us grace to emulate his noble life, and seek, as he did, to win the Eskimos for God!

A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.—Hannah More.

Just About Women?

IT is gratifying to read that the women of Halifax, Nova Scotia, through their Local Council, have a splendid work on hand—the founding of a WOMANS' CLUB, which will be a home centre for women and girls who have not homes in the city.

During the coming session at Halifax, a petition is to be presented to the Legislature, by the women, asking for a Home for MENTAL DEFECTIVES.

British Columbia is taking the lead in this imperative work, and through our first woman parliamentarian, Mrs. Ralph Smith, of Vancouver, have got as far as voting \$35,000 for the construction of the first section of the buildings, on the cottage plan, for these unfortunates.

What is Ontario doing? As far as we can see she keeps as many as she gets hold of in institutions, at the hopeless task of *washing, washing, and forever washing*. Then when they do get out, they usually meet again some two-legged beast of prey, and back again for shelter to the wash-tub!

The *Woman's Century* gives some illuminating statements: "In a report from the Toronto General Hospital it was found that 51 per cent. of the unmarried mothers were mentally defective, while at the Girls' Industrial School, 30 girls out of 41, were feeble-minded.

"In Winnipeg, two-thirds of the children passing through the Juvenile Court are feeble-minded.

"If parents are feeble-minded, all the children are so afflicted, and if one parent is defective, three out of four children will be so, and usually there are many children.

"Regarding immigration, it was found that out of 2,000 feeble-minded people examined, 51 per cent. came from Europe."

Mrs. Blanche Read Johnston, says, in the story of her work, of which we shall speak again: "There is one cause for which I first worked which was a failure, just because I and others interested were not enfranchised. I refer to the care of the feeble-minded. Since the beginning of the agitation for better care of the feeble-minded, twenty-six or twenty-seven years have passed away, and now, as a result of the working out of the inexorable law, 'no man liveth unto himself,' there are 7,000 feeble-minded persons in Ontario, alone, and 20,000 in the Dominion."

Mrs. K. L. Sinclair, who for five years, was Superintendent of the Women's Jail in Toronto, and knows such institutional life inside and outside, has often said, what seems most reasonable and feasible about these women: "Why not turn the women's jail farm, which is called a white elephant, on the hands of the people, into a Home for these unfortunate women? What can be worse for them than the confinement in close city quarters, with absolutely no stimulus for the few brains they have? What could be better than giving them a chance to do something, out in the fresh air and sunshine, caring for hens, pigs, calves and gardens, with something of their *very own* to look after. Wise and sympathetic women would devise many forms of interest for them, so that life would not be so monotonous, and care would be taken that they would not bring into the world more of their kind."

The criminal cases which are sent out there look upon this Farm as a place of punishment. They do not appreciate any of its luxuries or advantages. They just wait for the time when they can get back to their old haunts and life. It seems wasted on them, unless they are kept there long enough to reform.

The man-made laws have not touched this problem. Is it not time that the women had a chance?

The women lawyers are taking as their platform, "an ardent endeavour to obtain legislation which would result in the consideration of mental defectiveness in criminal cases."

Mrs. H. V. Laughton, the Hon. President of the Women's Ontario Bar Association, said,

"that the only way in which better laws affecting women and children could be obtained, was by women taking an active part in seeing to it that they were enacted and enforced."

Alberta is to be congratulated on having Mrs. G. S. Corse, of Calgary, as one of its citizens. As we read of the splendid work she is doing our wonder grew, too. How can she do it all, and still be the ideal mother which we hear that she is? Many of us are keen about taking some part in public affairs, and yet, when we keep our home in tolerable order, the children's buttons sewed on, their stockings mended, even though hubby goes buttonless sometimes, perhaps attend one Church society, and see a little of our friends, the week is gone. If we could only get a schedule from the successful public women, who are at the same time, successful-housewives and mothers, many more of us might try to follow in their lead. For there must be latent ability in many "home"-women, and if we got the secret of using our time to the best advantage, think what a force for good might be given to the world.

BRITAIN'S LAND ARMY of 23,000 women, which had its final rally towards the end of 1919, had a unique record of devoted service with Miss Muriel Talbot, C.B.E., as C.O. of the corps.

Good Service Ribbons have been awarded to 8,000 workers. This decoration corresponds to the Good Conduct Medal awarded to the British soldier. Many workers have also received the "Victoria Cross" of the Land Army, the D.S.R., which was gained for some act of gallantry and devotion usually at the risk of the woman's life, in order to rescue from peril, either a sister labourer, or some of the live stock.

With a way all their own, delicate, city-bred girls, inexperienced with animals, developed wonderful tact in managing most vicious-tempered animals. One such young girl found, one morning, on entering the stable, a full-grown hunter, attacking a pony most cruelly. A groom who was near, refused to interfere, saying that it was unsafe to go in while the horse was in that mood. The girl saw that the pony was in danger of being killed, and she went in alone. She saved the pony, and brought the hunter around to a calm frame of mind.

Many of the women worked successfully through the three and a-half years, at the difficult art of rearing cattle and sheep. They took care of the newly-born calves and lambs, and brought them through all the stages, landing them finally in the market, to bring sometimes amazingly large sums.

The women who took up the work of driving tractor ploughs, were trained for this work, and became expert enough to cover a field with a three-furrow plough.

The women engaged in forestry had perhaps the hardest work. While men actually felled the largest trees, the women did the rest.

Canada needs to-day a Land Army, to work its countless acres. Up-to-date there seems to be a small number of men recruiting for that work. Why not give these experienced women an invitation, to come over, who worked the land so successfully and so willingly during the war period?

JEANNE ACADIENNE.

CONSTANTINOPLE.

The fierce Turk clings, relentless as of old,
To that fair capital, once Christian ground;
'Neath St. Sophia's minarets of gold,
His doleful rites and cries to heaven resound;
That Prophet, False, too long hath been revered
In sacred walls, which once with praises rang
To Christ alone, whose gory cross was reared
To save the world from sin's most deadly fang.

O Lord of Hosts, this discord Thou canst heal,
Where warring factions work but to destroy;
Let Thy glad bells of peace and concord peal,
Refresh the earth again with radiant joy:—
Let Christian sign be placed above the crescent,
Old Moslem walls resound with Thine own word,

Till all the world shall know how evanescent
False systems are, and Hail the Christ as Lord.

W. J. Armitage.

From Week to Week

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

THE returns from the great appeal to the Anglican people of Canada on behalf of a memorial fund for the Church's work is altogether gratifying. It ought to do much to strengthen mutual faith between the clergy and laity, and arm us for greater conquests in the future. It would be interesting and instructive to learn from the canvassers, which of the various objects included in the appeal commended itself most strongly to the laity. The writer ventures to think that the proposed endowment of beneficiary funds took the premier place in the people's affections. If this be so, then it ought to give courage to our leaders to make no unnecessary delay in completing provision for the decent treatment of the aged and infirm, and of the widow and orphan who either in the evening or morning of life, face a precarious future. The writer has heard it said that such a fund has little sympathy from the public. He has never believed it, nor will he believe it until he has some very definite proof. Any diocese that withholds an appeal to the laity out of a fear of failure does not, he is convinced, know the heart of the people. At all events, such an effort as has recently been put forth should not be allowed to pass into history without gathering information concerning the interest of our people in regard to various phases of the Church's work.

There is another feature of this very large fund that will be available within the next two years, that ought to receive the most careful attention by competent finances. "Spectator" refers to the investment of the capital sum as a memorial endowment. The safety of the investment is, of course, the first consideration. There are some men, however, who seem to measure safety by the smallness of the revenue derived from the transaction. If they get four per cent. they say with swelling bosoms, "See how conservative we are. Congratulate us on the care we take of the trust funds committed to our charge." If you suggest that six or six and a half per cent. would look better to you they roll their eyes and imply that they have no dealings with Monte Carlo. The fact is that the man with poor security to offer is just as willing to accept money at two per cent. as he is at seven. It is a question of what constitutes good security. Money that is placed in trust is not intended to be a sort of beneficiary fund for financial profiteers. It is a business transaction, and practically all our dioceses have learned the art of investing at a good business return. Just think what this means. Six per cent. instead of four per cent. increases the revenue by one-half. Three million dollars invested at four per cent. yields \$120,000. At six per cent. it yields \$180,000. Managers of banks and trust companies are not winning promotion or premiums on any four per cent. return, in these piping days of money values. The investors of the great fund now in the process of gathering will be carefully watched by many eyes to see if it is made to yield a fair and reasonable revenue, and they will expect, at the same time, all the security that is necessary to guard against loss. The delights of clipping coupons doesn't so satisfy the public that it will welcome a meagre return, on its capital.

The protest that was made, some time ago, by Archdeacon Ingles, regarding the registering of ecclesiastical affiliations of patients and inmates of public institutions, was quite reasonable and very much to the point. In Protestant and Orange Ontario there is a delicacy and courtesy officially extended to the Roman Catholic Church that is denied to other communions. "Spectator" does not suggest that the remedy lies in being equally rude or neglectful to all, and thus evening matters up. Quite the contrary. Life is greatly sweetened by universal courtesy and fair treatment, and a non-Roman Catholic after all is worthy of a little consideration from time to time.

(Continued on page 143.)

STUDENT IN P

From a letter by Wm. Winnipeg, Man.

YOU must know Poland, the s war! There r but in Eastern Europ a reality. Not one been settled yet, a fa stand. Powerful foe not to consent to t until the Entente f of armed conflict is

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Extremes me : fessor, this tim lecture to 3,000 "Ode to Youth, and's greatest challenge to w Christian Move an institution Russians and turer showed t for the nation rived in part many a patriot

STUDENT LIFE IN POLAND

From a letter by Wm. J. ROSE, M.A., formerly of
Winnipeg, Man. to his Canadian friends

YOU must know that the year 1920 is, for Poland, the seventh consecutive year of war! There may be peace on the Rhine, but in Eastern Europe it is still a pious wish, not a reality. Not one of Poland's boundaries has been settled yet, a fact that seems hard to understand. Powerful foes on both sides are resolved not to consent to the proposed new boundaries until the Entente forces them. Thus the state of armed conflict is maintained still.

In Warsaw there is scarcely room for a mouse to find lodgings. At least a quarter of a million people live here more than can be properly accommodated. Some 5,000 apartments are occupied still by Russians, who are waiting for peace in order to get away home. The only hope of getting a dwelling is that someone dies, and departs to the better world!

For the fifth time I have registered as a "Freshman" at a new university! It is rather a responsibility to be one Briton among upwards of 15,000 students at the six Polish universities. An old fellow like myself feels rather strange among flocks of often very young and rather giddy youth of both sexes! Downy-chinned youths, and maidens with their hair still in braids, are common as flowers in May. But what rejoices me is to find not a few even older than I am, who, while doing their work as teachers in the High Schools, now at last are permitted to attend university lectures in their own mother-tongue, and are not slow to take advantage of the privilege. Before the war the university here was strictly governmental-Russian, and no Pole went to it except under compulsion.

The place is crowded now. If a good half are women, it is because hundreds of men are in the army and cannot study at present. Even so, a large number have obtained leave for study, and uniforms of a wide variety of style and colour are to be seen. The Poles fought under compulsion in three armies. Many have only their former uniforms. In addition one sees the new Polish ones, with here and there a French or an American specimen as well.

DEMOCRATIC TEMPER.

Everywhere are proofs of true democratic temper. Rich fabrics sit beside clothes that have done service so long they hardly hold together. I have even seen patches. Thank God for them! In spite of the great effort certain "vested" interests are still making for special consideration (and that in England quite as much as in Poland!), there is a great resolve abroad to let neither birth nor wealth, nor church nor caste, determine the paths men will follow, but only good-will and actual ability. There is a growing wish to render service; that is a guarantee of better things to come.

The lectures are uniformly high class. One course, on "The Romantic Movement in Literature," is simply brilliant. I attended a crowded lecture in the largest hall on "The Fundamental Principles of Sociology." The professor, who was already famous as a teacher in Petrograd before the war, dealt with different theories of society, from Rousseau to Nietzsche. He finally gave us before Christmas something of his own views. To my endless surprise and satisfaction, he told us that the last word had been said on the subject by one of the very greatest men who ever lived, and that it could be found in the 13th chapter of the First Letter to the Corinthians. He then read the whole chapter through with rare emphasis, while 600 people listened to him with rapt attention!

Extremes meet. The week before another professor, this time from Cracow, delivered a public lecture to 3,000 people in the capital on the great "Ode to Youth," written a century ago by Poland's greatest poet. It was really written as a challenge to what was at that time a Student Christian Movement in the University of Wilno: an institution which was soon discovered by the Russians and ruthlessly stamped out! The lecturer showed that the fine sentiments of service for the nation and humanity were certainly derived in part from Free Masonic sources, since many a patriot of that day was a Mason.

You in Canada cannot know that to mention Masonry in Roman Catholic countries in Europe is to knock the chip off the shoulder of loyal churchmen. Since Mazzini and Gambetta, the official church regards Masons as the sworn enemies of religion and everything good! Such a pronouncement as that made in this lecture, at which probably a thousand students were present, is indicative of the widespread progressive temper. One man told me afterwards that such a lecture was a positive crime. I'm no friend of the Masons or any other lodge organization; but I must stand for the right of a fair field and no favour. The folly of Austria in forbidding the Masons and the Salvation Army to enter its borders must be apparent to all.

The great watchword in Central Europe at present is "RESURRECTION!" Whether in Czechoslovakia, or in the Balkans; whether on the Danube or on the Vistula, it is the same. True, the opening of the tombs and the loosening of the grave-clothes is no easy matter. But slowly, in spite of selfishness on all sides, both within and without these lands, things are being done.

Of the six Polish universities four are quite new. In Wilno, the opening was the occasion of nation-wide rejoicing, for reasons already indicated. It was there that the rebirth of Polish national and spiritual life took place just a hundred years ago. In Lublin, a Slav Rockefeller

has founded a purely Catholic university, on the model of Louvain, Frybourg, or Washington. In Poznan, where Prussian oppression was so bitter before, the very buildings designed to be an instrument of tyranny over the Poles are now housing the student-body. Truly strange things happen! I have hopes of visiting two of these centres in the near future, in a quite private capacity, of course. For the present I am here as a learner only.

Nothing would be more unfortunate than fancying that one comes here from the new world as a missionary. Every day new evidences of the tremendous spiritual energies of this people are being forced upon me. The way this whole question of the relation of one Christian land to another has been faced and dealt with by the British Student Movement pleases me exceedingly. Those who are sent "abroad" are lent by one land to another, to learn and to help where possible, but chiefly to serve by their presence. Poland could lend us some of her workers. They would do us a world of good!

Nothing has done so much to help me find my way among those who are concerned here for the Kingdom of God as the study I made of Cieszkowski, and the fact that "The Desire of All Nations" has appeared in English. One needs above all here two things—sympathy and patience. Pray for us that these rare gifts may be given!—Canadian Student.

A Message from the Prime Ministers of the British Commonwealth of Nations:

To Our Fellow-Citizens of the British Empire:

THE WAR, in shaking the very foundations of ordered civilization, has driven all thoughtful men to examine the bases of national and international life.

IT HAS BECOME CLEAR to-day, both through the arbitrament of War and through the tests of rebuilding a life of peace, that neither education, science, diplomacy nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

EVEN THE HOPE that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit of goodwill among men rests on spiritual forces; the hope of a "brotherhood of humanity" reposes on the deeper spiritual fact of the "Fatherhood of God." In the recognition of the fact of that Fatherhood, and of the Divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by Government. It can only come as an act of free consent on the part of individual men everywhere.

RESPONSIBLE as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of those spiritual principles lies the sure basis of world peace. We would, therefore, commend to our fellow-citizens the necessity that men of goodwill, who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, should consider also the eternal validity and truth of those spiritual forces which are, in fact, the one hope for a permanent foundation for world peace.

R. L. BORDEN (Canada).	D. LLOYD GEORGE (United Kingdom of Great Britain and Ireland).	W. M. HUGHES (Australia).
LOUIS BOTHA, the late (South Africa).	R. A. SQUIRES (Newfoundland).	W. J. MASSEY (New Zealand).

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in Canada

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Correspondence

"CATHOLIC AND PROTESTANT."

Sir,—A number of your correspondents seem to desire that the Church of England in Canada repudiate the term "Protestant," as applied to her and her clergy.

I am at a loss to understand how we are to do this without another "forward movement" to raise and restore the very large amount of money received by the Church in the past from the Clergy Reserves, set aside under the authority of the Imperial Statute for the support of a "Protestant Clergy" in this Province. No less a sum than \$1,113,770.02 was handed over at one time for these "Protestant Clergy." Other bodies, bearing quite willingly the stigma of "Protestant," would have gladly shared these advantages, but were excluded. Beside Anglicans, Presbyterian, alone received a small share of Protestant money. Bishop Strachan championed the Church's cause successfully, and did not shrink from the term "Protestant." In the diocese of Huron—possibly in others—the money so derived forms the basis of the Diocesan Mission Fund, upon which the missionary clergy are largely dependent.

Meantime, those who see no incongruity in describing their Church as both "Catholic"—or universal—and "Protestant," in protesting against error, may surely continue to worship in her sanctuaries with clear consciences.

C. O. Ermatinger.
St. Thomas, 21st Feby., 1920.

Sir,—In the interest of truth and exactness of speech, I would say that the term Protestant is rightly applied to the Church of England. Because the words of the Oath prescribed by Statute (1 Wm. & Mary, c. 6) and taken by King George V. at his Coronation, when the Archbishop addressing him said: "Will you to the utmost of your power, maintain the

laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law," English Churchmen still attach some importance to the Protestant "Succession."

You know that it is the duty of Christians to "earnestly contend for the faith once delivered to the saints," and a perusal of the 39 Articles will show how and why the Anglican Church does not protest against error of doctrine, faith and practice—not to mention others—the first twelve Articles are consecutive protests against the formulated erroneous doctrines of Rome.

As to the use of both words Catholic and Protestant, Bishop Christopher Wordsworth says the Church of England became Protestant at the Reformation, in order that she might be more truly and purely Catholic. Dean Hook considers the word (Protestant) applicable to the Church of England, as protesting against and antagonistic to the word Popish. As to the word Catholic, it is not a Divine, or Apostolic, or inherently sacred appellation (Littledale). It may be traced back to Ignatius (second century) and did not at first apply to Apostolic doctrine, but plainly to local diffusion (Bishop Durham). Protestant is not a mere negative term, necessarily. It may be strongly affirmative. Neither are the terms Protestant and Catholic incompatible or mutually exclusive. This seems to be one of the controversies which Gallic reprehended.

G. M. Cox.

Sir,—Few questions of importance can be either stated or answered without an accompanying explanation, and it is so in the present case. By the use of the expression "present status of the Church of England," I desire to draw attention to the historic fact that from her foundation in A.D. 595, until the Papal Adjuration by the clergy in A.D. 1534, the Church of England was a Papal Church, and that from the date of the said adjuration until the present time, the Church of England has been a Protestant Church. I am not, however, at all unmindful of the fact that in a letter in the "Canadian Churchman" for January 1st, I said that "the English Church is not a Protestant Church," but I immediately added, "in any sense that would include her as one of the Protestant communions." Now the present Church of England is a Protestant Church, coming into being as a separate and independent entity on a protest—a protest against the jurisdiction of the Bishop of Rome as having anything more to do with the realm of England than the jurisdiction of any other foreign Bishop, that is to say, anything more in Scripture. Prior to this protestation, the Church of England had always existed as one of the parts of the Roman Church, the first Anglican Archbishop having accepted the pall as the sign of the papal vicariate then confirmed upon him, A.D. 601. After this protestation, the Church of England had her "Beginning," or "Commencement," to adopt an expression used by Bishop Short, seized upon with delight by Cardinal Gibbons in his "Faith of our Fathers," but without warrant, since this excellent Anglican historian never intended to intimate that the Church of England came into existence only during the Reformation, but that from that period she had her existence for the first time as a free and independent entity. Not only, however, did the Church of England in her present independence come into existence on a protest, but from the very first, in her Ordination Service (A.D., 1550), she put herself on record as a Protestant Church by publicly through her priests protesting against all forms of "erroneous and strange doctrines contrary to God's

Word," and this she calls upon her priests to do diligently under oath: "I will, the Lord being my helper."

Now surely in all these things the present Church of England is a Protestant Church, that is to say, primarily in her emphatic protest against all Roman jurisdiction; and then in her equally emphatic protest against all forms of heresy and schism. In this sense it was that she was viewed by Laud, when on the scaffold he declared that he had ever held "the true Protestant Religion established in the Church of England," adding that in such a faith he had come to die. At this period the word Protestant meant exclusively an anti-papist or Romanist, but it was rapidly coming to mean more than this, that is to say, not merely opposition to Romanism, but, further, opposition to all that was primitive and Catholic. Apart from this last, it had been well and properly used by Laud to distinguish the "reformed religion of the Church of England," but when, with the coming of William III., it was sought in an address of welcome to him to include the Church of England as nothing more than one of the Protestant Communions mentioned together in this address, the Lower House of Convocation so strongly objected to any such representation, that the address was not presented. By this time the term Protestant was used to describe English Dissenters, as such as English Churchmen, Dissenters who bitterly opposed every particle of Catholic Faith and Order, while the word Catholic had once more come to be used as synonymous with Roman. The Reformed Anglican Church certainly stands in a difficult position between these two ecclesiastical definitions, Catholic and Protestant, for on the one hand, while she is well designated by both terms, on the other she is designated by neither. From the time of Bede, if not earlier, the term Roman in the West was synonymous with "Catholic and Apostolic" (b. III, c. 29), and James II., in his "Declaration of Indulgence," uses the term "Catholic Church," as synonymous with Roman Church. What then should the Reformed Church of England do in such a case? The sole practical outcome of the difficulty is for the Church of England and all her daughter Churches to choose one definite title and to have herself with them duly incorporated, and this name would be the Anglican Church of such country as should indicate the locality of her separate existence. The Anglican Church is a Protestant Church, while she is also a Catholic Church, yet neither term adequately nor sufficiently designates her without a prolonged and very often tiresome argument. Anglican would sufficiently classify her for all practical purposes, and if more description should be required, it could easily be given.

The matter is important, as the many letters which have already appeared in your columns sufficiently show, the present one is written as an explanation of the difficulty involved in the discussion, and as a suggestion by which it may be satisfactorily settled.

Arthur E. Whatham.

KING'S COLLEGE, WINDSOR.

Sir,—I do not think the view expressed by Mr. H. Michel, of Mc-Master College, under the heading of "King's College," should pass unchallenged. Doubtless, it is a most expensive matter for a university today to teach science. The apparatus necessary has crippled many colleges. But this does not apply in anything like the same degree to other subjects which train the mind, develop character and fit the man or woman to play a worthy part in life.

I entirely disagree with the false assumption that the day of small colleges is past. A comparatively small residential college is free from many of the dangers incident to attendance at a large non-residential university in a big city. I believe that in Canada the small colleges may justify abundantly their existence in the future, as in the past, by their work of turning out leaders of men. Such leaders in varied walks of life have, as a matter of fact, often been the product of small colleges, and many of the graduates of such have risen to the top of their respective professions. I think many are learning a fresh that it is not always size or wealth that is the chief consideration.

H. H. Bedford-Jones.

AMUSEMENTS AND THE CHURCH.

Sir,—"Interested" seems to have entirely missed the point of his Grace the Archbishop of Algoma's recent sermon on entertainments and the Church. Writing as a lay worker amongst children, I hope the matter will not be allowed to drop, for I heartily agree with those who regard entertainments, unless used sparingly and discreetly as real stumbling-blocks in the way of the Church. The theory that they are necessary to promote confidence and unity amongst Church members is a confession of failure. It really means that there is no room for Church work proper, from one Sunday to another. The right place for Churchpeople to make each other's acquaintance is at the week day or night devotional meeting or Bible Class. Entertainments as carried on now promote cliquism in the Church, for it stands to reason that we have not all got the same capacity for enjoying these things, the standard of which is seldom high enough for any purpose. It is clearly the duty of individual church members to look out for and entertain the stranger or lonely ones at their homes; but Churchpeople should be craving for Church work not for entertainments. There is really nothing to gain by adopting lower ideals and the end never will justify the means. The matter might be judged best by a comparison between the amount of time and energy spent in organizing entertainments and that spent in the real work of the Church in places where the former have full sway, and I am afraid those places are the most numerous. The idea has got into people's heads that there are short cuts in religion. Are there? I think the Archbishop of Algoma's sermon, a letter signed "Rector" in the "Churchman" of January 27th, and your editorial in the issue of February 5th, answer no! And that is the right answer.

Lay Worker.

DISTRIBUTION OF LANGUAGES.

The Chinese language is spoken by the 400,000,000 inhabitants of the Chinese Empire. Then follows English, with 200,000,000; Russian with 100,000,000; Hindustani, spoken in India by 100,000,000. German is spoken as their mother tongue by 87,000,000 (in the German Empire, 58,000,000; in Austria 10,000,000, in Hungary and Switzerland 2,200,000 each, in Russia and Finland 2,100,000, in American 12,000,000). Arabic comes next with 55,000,000; French with 47,000,000 to 50,000,000; Spanish with 46,000,000 persons, Italian by 38,000,000, Malaic by 25,000,000, Turkish by 23,000,000, Portuguese by 22,000,000 and Greek by about 4,000,000.

The Home

Rev.

No. 1

LET us consider frankly, but briefly, with the attention on one of the home that a liable to be overlooked, addressing the occupants of homes in. if I am to be useful things they ought to do things that will be to them. Without a tions let us think of sisting of a father one or more children tive place of abode. nized head and autho hold, with the right one side and the du other. The spirit household must rest exclusively, on the enethod. Then thin whose members cor each other, having which commands : obedience. This is the community, and bourhood, a village, community has its sponsibilities. Fir what has the com expect from the henece that dominate

(1) It expects tence to constituted life begins in absol on parents, and w to know anything normally accepts i seniors. Nature h out in life with th is required of it i responsibility for those primary que home. That is an avoidable obligati

(2) It expects ness and good m seniors in the h everywhere they i ation of politenes on a respect for because of their but because they humanity and w of the great far why children m the poor as well servant as well

(3) It expects try in all its mer their childish di should be traine munity looks wi young that are and of whom no nothing exacted. and their judgn and if life is be viction that th everything and nothing, they b burden to the unacceptable ci

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(5) It expe ence for sacre to God as the perfection of

The Home and the Community

Rev. J. A. ELLIOTT, M.A., Port Hope, Ont.

No. III.

LET us consider this subject quite frankly, but of course quite briefly, with the view of focusing attention on one or two aspects of the home that are more or less liable to be overlooked. I am, of course, addressing the heads and occupants of homes in this country, and if I am to be useful I must say the things they ought to hear and not the things that will be most agreeable to them. Without any special definitions let us think of the home as consisting of a father and mother and one or more children, with a distinctive place of abode. There is a recognized head and authority in that household, with the right to command on the one side and the duty to obey on the other. The spirit and tone of the household must rest primarily, if not exclusively, on the shoulders of parenthood. Then think of many homes, whose members come in contact with each other, having a new authority which commands and exacts a new obedience. This is what we shall call the community, and it may be a neighbourhood, a village, or a nation. This community has its own definite responsibilities. First of all let us ask what has the community a right to expect from the homes and the influence that dominates it?

(1) It expects the spirit of obedience to constituted authority. Child life begins in absolute dependence upon parents, and when the child comes to know anything it naturally and normally accepts the authority of its seniors. Nature has started the child out in life with the rudiments of what is required of it in later years. The responsibility for the development of those primary qualities rests with the home. That is an inevitable and unavoidable obligation of parenthood.

(2) It expects the spirit of politeness and good manners, not only to seniors in the home, but to seniors everywhere they are met. The foundation of politeness and courtesy rests on a respect for our neighbours not because of their attractive qualities, but because they possess the soul of humanity and with us are members of the great family of God. That is why children must be respectful to the poor as well as the rich, to the servant as well as the served.

(3) It expects the spirit of industry in all its members. Children have their childish duties to perform and should be trained thereto. The community looks with suspicion upon the young that are waited on overmuch, and of whom nothing is expected and nothing exacted. It needs their energy and their judgment, later on in life, and if life is begun by a selfish conviction that the world owes them everything and they owe the world nothing, they become a trouble and a burden to the community and most unacceptable citizens.

(4) It expects the spirit of honour and truthfulness to be ingrained in the character of the young. The community despises the liar, the mean-spirited, the bully and the braggart. It lies with the homes to start the young aright in these matters. Where else can it be done? Probably no more fruitful field for watchfulness can be found for this purpose than in the games and sports of youth. The ethics of the nursery and of the play-ground mean everything to the community later. "To play the game" and take the knocks without resentment and without petulance is of the essence of good citizenship.

(5) It expects the spirit of reverence for sacred things and of loyalty to God as the embodiment in infinite perfection of all our imperfect vir-

tues. - It is in this background of faith and devotion that the spirit of obedience, courtesy, industry and honour finds its natural and authoritative setting.

I shall not here attempt to discuss the responsibilities of the community to the home, for it would carry me beyond the limits set for this article. The provision for suitable education, for the elimination of social conditions that negate the good influence of the home, for protection so that we may be free men, for the privilege in due time of sharing in the ordering of the State, must all be left for another occasion to consider.

There are a few things, however, that childhood and youth should not be led to expect from the community, the Church, or parents. Of late years there seems to be an obsession on the part of many in high places, in homes, schools, pulpits, newspaper offices and elsewhere, to preach the gospel of "a good time" for children. Schools must be made a play house, churches and Sunday Schools must be so attractive that the dear children cannot stay away from them. Discipline must be so subtle that they really do not know that they are rebuked. If they do not appear at places where they are wanted, it is the places and those in charge of them that are at fault. If they play truant, censure the teacher but not the child. We are building up an entirely false atmosphere around the child, teaching him to follow the path of least resistance and most fun. All this is essentially vicious. If the prayers and devotions of children begin at the cradle and the font, so must the discipline of life. At very tender years children must be taught to do without things that they desire, but are not for their good; to do little things for mother and father that are not wholly agreeable; to do the right thing when no one is looking; and as strength and years increase, so must these acts of discipline and responsibility be applied and demanded. We are teaching a doctrine of "mush" and "sissyism" that fits them neither for good companions nor worthy Churchmen, neither to forbear nor to dare, neither to respect their friends nor to be magnanimous to their rivals. They are looking for someone to lead them out of sorry difficulty and into every new pleasure.

If St. Paul bade men of old to endure hardness as good soldiers of Christ, the writer submits that the excessive babying of youth to-day is not conducive to the making of either good members of the Church or good citizens of the State. This is not the gospel according to the Spartans, but the gospel of Him Who went down to Nazareth and was obedient unto His parents and presumably enjoyed the pleasures of youth because He performed the duties of youth and observed the restraints of youth.

FOUND IN OUR MAIL

A Newfoundland clergyman writes of the "Canadian Churchman":—"I value it more than ever now, as it keeps me in touch with the work as it is being developed by the Church in Canada, and so prevents the growth of the dangers arising from insularity."

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner. -Spurgeon.

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Honan - Right Rev. WM. C. WHITE, D.D. - Kaifeng, China
Mid-Japan - Right Rev. H. J. HAMILTON, D.D. - Nagoya, Japan

Last Results of A.F.M.

February 23rd, 6 p.m.

Table with 3 columns: Diocese, Ob-jective, Contribu-tions. Lists results for various dioceses including Montreal, Huron, Toronto, Niagara, Nova Scotia, Quebec, Fredericton, Ontario, Ottawa, Algoma, Rupert's Land, Qu'Appelle, Saskatchewan, Calgary, New Westminster, Columbia, Edmonton, Kootenay, Moosonee, Cariboo, Caledonia, Keewatin, Athabasca, Yukon, Mackenzie River.

*The canvass in the Yukon diocese is deferred until the summer.

The Church of the Redeemer, Toronto, raised \$36,000 by the time the canvassers had seen only four hundred of the subscribers.

The parish of North Augusta, Ont., has exceeded its objective (\$1,750) in the A.F.M., and realized \$2,105 with the returns not yet quite complete.

St. John's Church, Kitchener, has been enthusiastic over the A.F.M. For weeks a strong committee of men has been doing personal work in an earnest, systematic manner. The financial aim has been carried out with such vigour that at the close of the second day of the campaign, the parish objective had been passed by several hundred dollars. In addition to this, the committee themselves presented their Rector with a fully equipped motor coupe. One hundred and fifty families have yet to be canvassed for the A.F.M. When the work

is completed this parish hopes to give a good account of itself.

St. Paul's, Kingston, was asked for \$2,000 in the Forward Movement, and gave \$3,161, considerably over \$1,000 being paid in cash, although the congregation had just installed a new heating system at considerable cost, which is almost paid for in full.

The parish of Tyrconnell and Burwell Park, Ont., of which Rev. G. H. P. Owen is Rector, have, as was expected, done their share in the Forward Movement. The intensive work began with a mission held by Professor Anderson, from January 9th to 18th, and which, though it covered one of the severe spells of the winter, was well attended and much blessing was realized. Professor Anderson has a wonderful gift of making the simple gospel message abundantly attractive. The collecting was done in the very highest spirit by all who took part, and has resulted in considerably more than twice over objective. The sum of \$4,000 was that reached, and all contributors alike unite in giving God the praise.


A MONTH OF SUNDAYS.

This is a "month of Sundays" in that, although it is the shortest month of the year, these are five Sundays in it. The neighbouring months, December, January and March, with their thirty one days, have only four Sundays each. This unusual event is owing to the fact that, not only is this Leap Year which gives February an extra day, but also to the fact that the month begins with a Sunday and therefore ends with one. Such an occurrence can only come round once in twenty-eight years, so that if a child is born on Sunday the twenty-ninth, he will not have a Sunday birthday until 1948, and will have only two or at the most three such birthdays in the course of his life. On the other hand, anyone who is already enjoying such a unique event has to look back thirty-two years since his last birthday! because the year 1900, not being divisible by 400, was skipped as a leap year and reckoned as a common year, thus postponing the "month of Sundays" for four years. The year 1700 and 1800 were also common years, but the year 2000 will be a leap year for the above reason.

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St. John's Church, Quyon, P.Q., has recently been renovated and re-decorated.

An attractive monthly "Parish Record" is issued by St. Paul's Church and School, Macleod, Alta.

J. Henderson the parish Chairman of Christ Church, Marshville, Ont., reports subscriptions totalling \$1,888 up till Saturday, for the A.F.M. Hope to reach \$2,000. Our objective was \$800.

At a parish social held in the schoolhouse of the Church of St. John the Evangelist, Rev. Canon Daw, who has been Rector of the Church for 25 years and is resigning on account of ill-health was presented with an illuminated address and an armchair.

The laymen of St. Andrew's, Alliston, and St. Peter's, Essa, were recently tendered a banquet in the Parish Hall at Alliston by the A.Y.P.A. and the women of the Church. Rev. G. S. Despard of St. Paul's, Toronto, gave an inspiring address on the Forward Movement. Short addresses were also given by the Rector, Rev. P. W. A. Roberts, Dr. Hill and Mr. H. A. Fleury of the Bank of Montreal.

The recently annual Lenten rally of the Anglican Young People's Association under the auspices of the Toronto A.Y.P.A. local council, attracted a large congregation at St. Alban's Cathedral, Toronto. The Bishop of Toronto, assisted by Canon Macnab, Archdeacon Ingles, Canon Brain and Rev. Dr. Ribourg, officiated at the service. The sermon was preached by Rev. Dr. Renison, Rector of the Church of the Ascension, Hamilton.

At the Synod of the Diocese of Ontario, the following clergy were elected members of the Executive Committee: Rev. J. H. H. Coleman, Canon W. F. FitzGerald, Rev. J. Lyons, Very Rev. Dean Starr, Canon Woodcock, Canon Armstrong, Rev. A. F. C. Whalley, Rev. T. W. Savary, Rev. Rural Dean Swayne. The following were added to list on nomination of the Bishop: Rural Dean Smith, Revs. R. W. Spence, R. D. Spencer, R. D. Byers, Rural Dean Crisp, Rural Dean French.

The congregation of Christ Church, MacNab, has taken a very practical way of welcoming their new Rector, Rev. J. D. MacKenzie-Naughton. As he and his wife are just starting up housekeeping after his return from overseas, the ladies of the congregation realized that the preserve cupboard would be rather bare. So the whole congregation got to work and surprised the rectory with a donation of preserved fruits and vegetables, and stocked the cellar with apples and potatoes. The donation also included comb honey and eggs for immediate consumption. Every family in the congregation contributed. (Other congregations please copy.)

Prefaced by Prayer for many weeks followed up by complete organization and carried out with zeal and earnestness the Collingwood canvass for the Forward Movement closed on the 14th inst. with these results: Forward Movement, \$6,600; arrears on current expenses, \$1,000; and a very material increase in the duplex envelope contributions. No canvass was made for the Church debt fund as that has been reduced to dimensions easily handled. The canvass revealed a depth of attachment to our church, a warm desire to contribute many striking evidences of self-denial. The future of All Saint's under the spiritual guidance of Rev. H. A. Ben Ohiel is full of encouragement and all have under a common objective thrown themselves into the work with wonderful faith and enthusiasm.

Special services will be held in the Church of the Ascension, Hamilton, Ont., every Friday evening during Lent. At these services, prominent speakers representing the five great evangelical bodies of Canada will be heard, each to give an address on The Soul of the Church, which shall embody the ideals and root faith of his own individual Church. These addresses will illustrate very forcefully and illuminatingly how in essentials all churches are really one. Among the speakers will be Chancellor McCrimmon, of McMaster University, Toronto; Rev. Dr. Sedgewick, of Central Presbyterian Church; Rev. Dr. Sparling, of Centenary Methodist Church; Rev. Dr. Millar, pastor of Bond Street Congregational Church, Toronto. On March 19, Professor Cosgrave, Dean of Divinity at Trinity College, Toronto, will be the speaker.

At a meeting of the General Board of the C. of E. Deaconess and Missionary Training House, held on February 19th, the Principal reported that one student in training, Miss Frances Welch, had left to take up work in an Indian Boarding School on the Sarcee Reserve. Three new students were added at the beginning of the term, Miss Muriel Jackson, Quebec, Mrs. Mary Mann, Campbellton, and Mrs. Phyllis Pettit, Toronto. Their programme is a busy one, being divided between theoretical and practical work. The activities carried on in the Social Service Building, at the rear of the Deaconess House, provide an ample sphere for the latter, as also the District Nursing. The medical report for the three months showed 152 cases treated and 125 prescriptions filled. Many people in dire distress were helped. On account of the good equipment and many gifts of friends, we are often able to warm, clothe and feed the needy ones who come to us. The Social Service report contained details of many festive gatherings held during the Christmas season. For the most part since the last report, the different classes and meetings have been well attended. In all we have had a total attendance of about 2,850, or an average weekly attendance of nearly 250%. A new feature of our work is a Boys' Club, started about three weeks ago, with a membership of 18. We regret very much the discontinuing of the Mothers' Meeting, because of the influenza epidemic. Through the kindness of friends we were able to send three representatives to the Des Moines Convention, Miss Sprckett from the staff, the Misses Hawkins and Munro from the student body. The Woman's Anglican Club has been quite active, some of the members are most kind in lending assistance to our various meetings and classes. To many friends we are indebted for generous contributions in time, money and kind, which add enormously to the efficiency of our work for the extension of Christ's Kingdom.

Preferments and Appointments

Kidd, Rev. E. W., M.A., M.C., formerly Chaplain of 21st Battalion and now Chaplain of the Military Hospital at Cobourg, to be Curate of St. George's Cathedral, Kingston.

Murrell-Wright, Rev. J. E., M.A., Rector of Lethbridge, Alta., has been appointed to the vacant Rectory of St. Martin's-in-the-Field, Toronto, to commence duties the first week of March.

McKenzie-Naughton, Rev. J. D., M.A., B.D., formerly of Diocese of Columbia and Overseas Siberian Service, to be Rector of Homer, etc., Diocese of Niagara. (R.R. No. 4, St. Catharines, Ont.)

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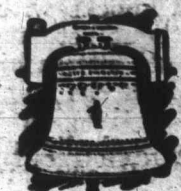
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Among the forts helped the Mutual v Henry, wh pay in 187 associated energy and gave the C traditions followed to
Mu of Water

February 26, 1920.

The Synod of The Diocese of Columbia

WHOLEHEARTED and unstinted support of the Church Forward Movement was urged by Rt. Rev. C. de V. Schofield, Bishop of Columbia, in his annual charge to the Synod on February 4th. What success in the attainment of their quota of \$85,000 would mean in the increasing of the too-meagre stipends of the clergy was pointed out, and the benefits which would accrue to the whole life of the Church and of the nation were indicated as inevitable if the first steps were carried out.

Some of the other questions discussed in the Bishop's charge were the Cathedral scheme, exchange of pulpits, holidays for the clergy, the use of laymen in church services, unemployment. Regarding the question of vitalizing the services of the Church, the Bishop said:—

"I do not think we can go back to the fixity of former routine of services if we are to preserve and develop the new interest of which I am speaking. I am convinced that our Church in her love of order and sequence, of comprehension and reverence, has made her round of service too uniform. Morning and Evening Prayer are too nearly identical in their second portion. That degree of freedom should be allowed and acted upon which would make it possible to substitute other and fresher prayers at one service on Sunday."

In appreciation of long and faithful service, the Synod presented to Mr. Percy Wollaston, for the past twenty years treasurer of the body, and who has just resigned office, with a handsome silver salver, together with an illuminated address. The Bishop of Columbia made the presentation, immediately following the reading by Mr. Wollaston of his report as retiring treasurer of the Synod. Mr. H. H. Rowley, who is manager of the Union Bank of Canada in Victoria, was elected to succeed Mr. Wollaston in the office of treasurer.

At its evening session the Synod of the Diocese of Columbia decided to make the minimum stipends for clergy \$1,400 per annum. The special committee appointed to report on the Bishop's pastoral address, called attention to the emphasis that had been placed on the need for some action in this connection. The committee's recommendation called for a minimum of \$1,300, but this the Synod decided to increase to the \$1,400 mentioned. Other clauses in the Bishop's charge which were given special attention in the committee's report, had to do with the returned soldier and with the matter of exchange of pulpits and fortnightly holidays for the clergy once annually at least. In the discussion which arose in connection with the latter point, it was divulged that some of the clergy in the diocese had not had a holiday for over fifteen years.

Rev. Mr. Munro, Moderator of the Presbyterian General Assembly, and Rev. Dr. W. L. Clay, pastor of St. Andrew's Presbyterian Church, were welcomed Thursday at the Synod of the Diocese of Columbia, in session at Christ Church schoolroom, as representatives of the Presbyterian Church, from which body they brought greetings. Invited to address the gathering, each of the speakers touched on the question of church unity, not in the sense of organic union, but simply as it would make for a better understanding between the bodies whose common end is to carry the Message to all mankind. Not by trying to formulate schemes would they arrive at unity, but by exemplifying the Christian spirit in all their works. A very hearty welcome was given the delegates, and Bishop Schofield remarked that this very question would undoubtedly be brought up during the Lambeth Conference, which is being held in July in the Old Land.

Clerical and lay delegates alike received with enthusiasm the suggestion brought before the Synod in the form of a resolution yesterday afternoon by the Dean of Columbia, "that the Bishop be asked to appoint a Diocesan Evangelistic Council." The new life which could be infused into the work of the Church by the measures proposed was evidently apparent to all, and numerous speakers rose to support the recommendation. The Evangelistic Council might develop the work of spiritual healing, teaching, evangelistic missions, open-air services. It might also set in operation a lay-readers' association.

The Rev. J. W. Flinton was elected clerical secretary, F. W. Blankenbach lay secretary, F. Boiston auditor. Committees were approved as follows:—

Executive Committee: Clerical members—Revs. R. Connell, S. Ryall, W. Barton, F. A. P. Chadwick, H. T. Archbold, G. H. Andrews, C. R. Littler, G. A. Wells; lay members—R. W. Perry, J. Harvey, Beaumont Boggs, A. J. Dallain, H. S. Crotty, P. Wollaston, G. Tisdall and H. G. Pierce.

Provincial Synod: Clerical members—Revs. R. Connell, Dean Quainton, H. T. Archbold, C. R. Littler; lay members—Lindley Crease, K.C., J. Harvey, F. W. Blankenbach and R. W. Perry.

Substitutes to Provincial Synod: Clergy—Revs. J. W. Flinton, F. A. P. Chadwick, S. Ryall and G. H. Andrews; lay members—A. J. Dallain, A. W. Bannerman, Percy Wollaston and E. H. Bird.

Board of Governors: Clerical members—Dean of Columbia, Rev. R. Connell and Archdeacon Collison; lay members—Lindley Crease, K.C., E. E. Wootton and J. Harvey.

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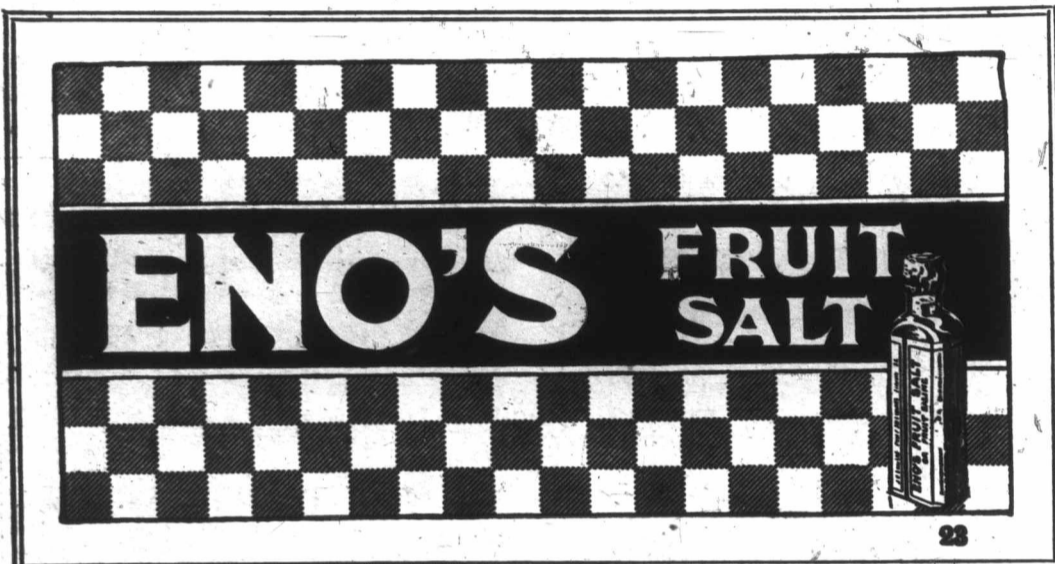
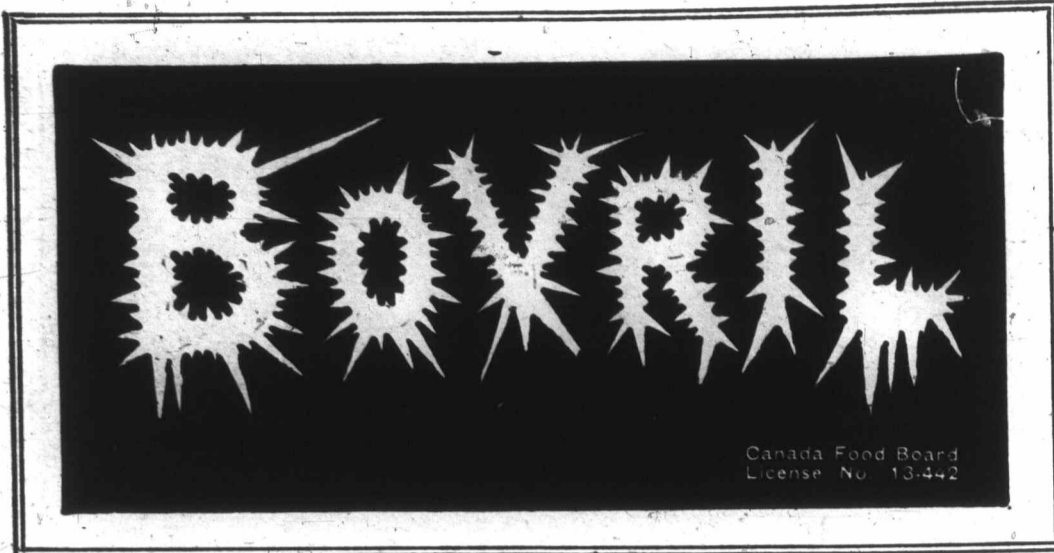
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**REV. CANON L. E. SKEY, M.A.,
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THE Rev. Canon L. E. Skey, who was recently inducted as Rector of St. Anne's Church, Toronto, on the resignation of Rev. J. M. Ballard, has really had full responsibility as Rector-in-charge since 1902, when he came from Niagara diocese, where he had been Rector of Merriton for some years, and had worked for two years collecting for the \$50,000 superannuation fund. He graduated from Toronto University and Wycliffe College and was ordained by Archbishop Sweatman for curacy at St. Paul's, Halifax, in 1891. Later, he served at St. Peter's, Toronto.

Since Canon Skey came to St. Anne's, the growth has been nothing short of tremendous. For six years he carried on the work in the old church, but by 1908, it was absolutely necessary to build the new church, which seats over 1,400 people and has a choir of a hundred voices. By three years later the Sunday School had outgrown the basement of the new church and the old church, and classes had overflowed into neighbouring houses. So the new parish house, one of the finest in the Dominion, was



REV. CANON L. E. SKEY, M.A.

built to shelter a Sunday School of over 1,200 members. The number of communicants last Easter was 1,500. The annual gift for missions is about \$4,000, and they help to support Rev. R. M. Millman, of Japan, and Rev. J. F. Marshall, of Norway House. For the Forward Movement they have already given \$17,000 and more is to come.

During the war St. Anne's sent 700 men to the front and Canon Skey served as Y.M.C.A. Chaplain in France for nearly a year. A feature of the church is the large number of men in the congregation and the parish house is a busy hive of societies and clubs the whole week through. Canon Skey is a strong advocate of free pews, and they are always filled. The people of the parish say that one of the secrets of the active interest is the warm personality of their Rector, his ready smile and cheering word win confidence everywhere. His people are made just as welcome at the rectory as at the church.

In his work he is ably seconded by Mrs. Skey, formerly Miss May Kellogg, daughter of the late Rev. B. Kellogg, who was Rector of St. Thomas, Ont.

WEST YORK DEANERY.

The meeting of the Rural Deanery of West York was held at Christ Church Rectory, Deer Park, on February 3rd. There was a celebration of the Holy Communion at Christ

Church at 8 a.m., the Rev. Canon Paterson, M.A., being the celebrant, assisted by the Rev. W. J. Creighton, M.A. The devotional hour was conducted by the Rev. R. B. Patterson, M.A., Rector of Woodbridge. The minutes of the last meeting were read by the secretary, Rev. T. R. Houghton. The Rev. T. G. McGonigle, L.H., Rector of Newmarket, was re-elected Rural Dean. The Rev. W. G. Walton, missionary to the Eskimos, gave a most instructive address. At 12.30 the meeting adjourned to partake of the hospitality of the host and hostess, Canon and Mrs. Paterson. Owing to the illness of Canon Vernon, M.A., he was unable to address the Chapter. A profitable hour was spent in discussing the A.F.M. campaign in the Deanery. The next meeting will be held at Thornhill, in the second week in May.

PORT ARTHUR NOTES.

Over \$12,000 is the amount subscribed by the people of St. John's, Port Arthur, towards the movement. The campaign closed on February 14th, after a week's hard canvassing, and when the returns were made up, the amount of \$11,993.25 had been turned in, \$4,366.25 of this being in hard cash. Over \$200 is still to come in, and it is safe to add it to the total, as it is in the canvassers' hands.

The apportionment was \$3,500. Early in the campaign it was known that the total had been reached, and the aim to double it—\$7,000—was then set. But the final results surprised everybody. There were 312 subscribers out of a possible 538, with only, so far as is known, two point-blank refusals. Many others could not give owing to circumstances and much sickness. St. John's has now almost doubled the objective set for the whole Deanery of Thunder Bay.

In all great movements St. John's has taken the lead amongst the Anglican churches of the Dominion. From her members she sent 444 men to the front, of whom 84 were killed in action or died of wounds or disease. Small wonder it is that just now, with so much enthusiasm in the air, the problem of making a start on the new church does not seem to be so impossible as it did.

Rev. John Leigh, for the past twenty months Rector of the parish, leaves next week with his wife and two children for Vancouver. He has been appointed Rector of St. John's, Maple Ridge. There have been no names suggested as yet for a possible successor. In the meantime, Rev. O. L. Jull, assistant priest, will be in charge of the parish.

The debt on the site for the prospective new church here, possibly the finest church site in Canada, or one of the finest, has been reduced, thanks to some splendid work on the part of the women of the parish, to \$1,800, and this amount the ladies' guild has undertaken to clear by Easter, 1921.

Something has got to be done to enlarge the Sunday School accommodation. There are 350 children now on the roll, and more children are being added to the Sunday School every week. The parish hall, choir vestry and even the body of the church have classes and can accommodate no more, and the suggestion has been made that a lodge room in the city may have to be called into requisition. This congested state of the Sunday School may result in the building of the new church basement on the hill site earlier than has been anticipated.

Sunday, February 8th, the Archbishop of Algoma preached in St. John's Church in the morning, giving an eloquent sermon on the words: "God so loved the world." In the evening, G. B. Nicholson, M.P. for Algoma in the Dominion, gave an interesting address on the A.F.M.

The Little

To many people the fire of the little church comes as a personal grief. For 50 years has stood, overlooking Head, on a hill which stage in what become ridge of hills forming for the village and beyond it. For many years centre of a vigorous older people love to when extra chairs had on festivals; when good voices filled when whole pews were for this family and are scattered to the have "gone on" in And of those who alas! never come more. But in its tory, sad as most of much that is beautiful, parently trivial, strange, spiritual dreamed of at the few who really care, ling church calls for votion unknown amount in crowded centre where there are for all department.

Wherever I must ever bring her flight back to of them are the away like bells at There, in fancy, Sunday evening with the funny old of the church on the windows on intensely green, village, with houses lary upon them, ened by the dista ing rays of the s other side are ced came delicious t luty rebins, stim efforts by the un through the ope among hills and such peace and radiancy. Of the radiancy, belong to the su is, quite another before the new fr The old one used as long as the w tively mild. Late and the church cold; also the li general rule, one worshippers "th ours" far from evenings the would be huddle trying to catch dingy lamps. message rang t "Ask great thi great things of feet and smartin

The Little Church in Haliburton

To many people the destruction by fire of the little church in Haliburton comes as a personal loss—almost as a grief. For 50 years and more it has stood, overlooking beautiful little Head, on a hill which forms the first stage in what becomes a high-wooded ridge of hills forming a background for the village and stretching far beyond it. For many years it was the centre of a vigorous church life. The older people love to recall the days when extra chairs had to be provided on festivals; when Englishmen, with good voices filled the choir seats; when whole pews were required for this family and that. Now they are scattered to the four winds, or have "gone on" in the great march. And of those who remain. Many, alas! never come near the church any more. But in its more recent history, sad as most of it is, there is also much that is beautiful. Events, apparently trivial, have taken on a strange, spiritual significance, undreamed of at the time. From the few who really care, a small struggling church calls forth a love and devotion unknown among those who live in crowded centres of population, where there are plenty of workers for all departments.

Wherever I am, certain things must ever bring my spirit winging her flight back to Haliburton. One of them are the words: "Far, far away like bells at evening pealing." There, in fancy, it is once more a Sunday evening in early summer, with the funny old painted windows of the church on the hill open. From the windows on one side are seen, intensely green, the hills beyond the village, with houses scattered irregularly upon them, all the crudity softened by the distance and the slanting rays of the setting sun. On the other side are cedar trees, from which came delicious trills from several lusty robins, stimulated to their best efforts by the unusual sounds coming through the open windows. Only among hills and lakes can one find such peace and sweetness and such radiance. Of course, the peace and the radiance, generally speaking, belong to the summer. The winter is quite another matter, or, it was, before the new furnace was installed. The old one used to behave properly as long as the weather was comparatively mild. Later, it began to smoke, and the church would be dreadfully cold; also the lighting froze. As a general rule, one viewed one's fellow worshippers "through mists and vapours" far from heavenly! In the evenings the tiny congregations would be huddled in groups vainly trying to catch a ray of light from dingy lamps. One evening a clarion message rang through the church: "Ask great things of God; Expect great things of God." With aching feet and smarting eyes, I murmured,

"A furnace?" On their way home from church two Auxiliary members decided, rather shyly, that they would try. And they did. Bit by bit the money came in and by the following July the new furnace was on the ground and paid for. By the following autumn, it was installed, ready for use, the Auxiliary paying off \$70 or so for incidental expenses.

During the war five women and girls took it in turn to go each day to the church to pray for our men, for victory and for peace. This is not a very usual proceeding alas! in country places. But it left its influence upon the church. It was a House of Prayer.

The older people write that a new church can never be the same to them. The beautiful altar linen, another gift from Toronto is gone; the little cross and frontal that they were so justly proud of are all gone. But saddest of all is the loss to them of the dear associations, built up through joy and sorrow, adversity and prosperity. It is the younger generation who will grow into the life of the new church. But will the younger generation be faithful, will they care? The greatest sorrow of the church in the small places is that she has not kept her young people as she ought or could have done, if she had had funds and workers. Will it never be possible for properly trained laymen and women to come to places like Haliburton to form centres of wholesome interest and amusement and companionship in the week, and of sound teaching on Sundays? Could anything be more gloriously worth while? The whole future of the Church in the "backwoods" of Canada depends upon it.

FIRST GLIMMER OF A STAR.

A little girl, the French critic Sarcy related, once presented herself at the Paris Conservatoire in order to pass the examination for admission. All she knew was the fable of The Two Pigeons, but she had no sooner recited the opening lines when Auber stopped her with a gesture.

"Enough," he said. "Come here, my child."

The little girl, who was pale and thin, but whose eyes gleamed with intelligence, approached him with an air of assurance.

"Your name is Sarah?" he said.

"Yes, sir," was the reply.

"You are a Jewess?"

"Yes, sir, by birth, but I have been baptized."

"She has been baptized," said Auber, turning to his colleagues. "She has said her fable of The Two Pigeons very well. She must be admitted."

Thus Sarah Bernhardt, for it was she, entered the Conservatoire.

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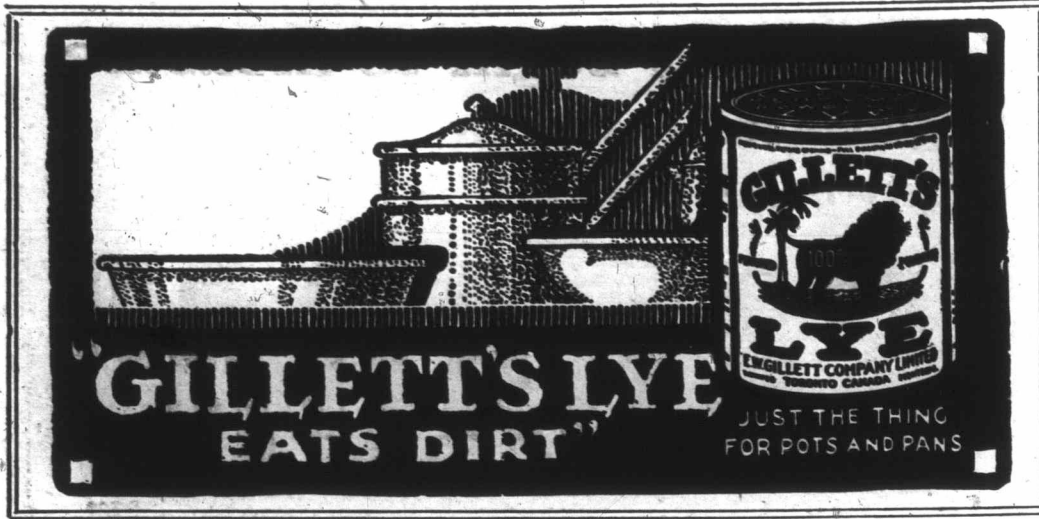
This week we have sent out notices to these subscribers. If you are one, please answer the call promptly. Don't wait for a second notice. By doing so you only double our labor and you would not do that intentionally.

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NEW WESTMINSTER NOTES.

The parish of St. Mary's, Kerrisdale, is making remarkable progress under the leadership of Rev. C. S. McGaffin, who assumed charge in July last. The morning congregation has doubled, while the evening congregation is three times as large as formerly. At a dinner given for the men of the congregation in January, those present promised to contribute \$66.50 per Sunday through the envelopes, though the average amount contributed through this method last year was but \$25. At the same dinner the sum of \$2,900 was subscribed for a new rectory. At the annual vestry meeting the Rector's stipend was raised \$500, and the women of the congregation promised to provide a pipe organ as a memorial to the late Rector and the members of the congregation who fell at the front. A lot has been donated for the rectory and building operations will commence at an early date. The congregation raised about three times their objective for the Forward Movement. Probably few congregations move so rapidly along progressive lines as has this one.

Christ Church, Vancouver, has made rapid progress since Rev. Dr. Craig assumed charge in June last. The Rector has already established himself as one of the finest preachers in the West, if not indeed in Canada. The congregations have shown a very great increase as have also the communicants. Some considerable improvements have been made in the church fabric, but probably the most characteristic change notable, is the new spirit of unity and optimism on the part of the congregation, especially among the men. The wardens reported an increase of \$1,000 in the general fund and of about \$700 in extra-parochial funds over the year before. All Synod assessments were met in full for the first time in years. The congregation assumed responsibility for raising \$20,000 for the Forward Movement, and considerably more than that sum was raised. The great need of the congregation is clerical assistance for the Rector, a need which will no doubt soon be supplied.

Rev. Principal Vance has been elected a Life Governor of the Vancouver General Hospital in recognition of his services in the recent drive to raise \$200,000 for the hospital.

At the meeting of the Council of the National Conference on Education, the Anglican Church was represented by several members, including the Bishop of Fredericton and Principal Vance, of Vancouver. The latter was chosen as the B.C. representative on the Executive committee.

Regarding the Anglican Theological College of B.C., the Archbishop of Caledonia announces that the special committee appointed by the Provincial Synod on closer co-operation in Theological Education in the Province, as mentioned in our report of the meeting of the Synod in last week's issue, has reached the unanimous conclusion that the present plan which provides for a central college with residential halls should be re-

vised in favour of a college with residence for all students in attendance and will so report to the Board of Governors in May.

The Churchwoman

NEW WESTMINSTER W.A.

The monthly meeting of the W.A. of New Westminster was held in the parish hall of St. George's Church, on February 3rd. The treasurer reported a balance of \$939.17. We were pleased to hear that the small Sunday School we had been privileged to help last month, had started with 75 scholars, and now had 95. It is hoped soon to start Sunday services. It was decided to make a grant of \$6 a month for the cleaning of the Chinese kindergarten. The organizing secretary reported the organizing of four new branches. A Junior and Babies branch at Ladner was organized under great difficulties. Nevertheless, there was a splendid turnout. Some of the Babies came six and ten miles to be present. From this tiny place 17 members were enrolled. The librarian reported a number of new books added to the library. The secretary-treasurer of the "Leaflet" reported a balance of \$66.17 and nine new subscribers. It has been decided to hold a quarterly missionary meeting for children. A beautiful address was given by the Rev. M. H. Jackson, Rector of the parish. A handsome clock was presented to Mrs. Patrick, who for so many years has laboured faithfully in the West End Japanese Mission. The presentation was made by the Rev. F. C. Kennedy on behalf of the Board. Mrs. Milne, a trained kindergarten teacher, has consented to carry on Mrs. Patrick's work. She will live at the Mission. The Chinese Convener gave a most encouraging report. Several new children are coming, and the work is going steadily forward.

Vestry Meetings

St. Nicholas', Birchcliff, Ont.
In the absence on leave of the Rev. C. E. Luce, the chair was taken by the Rev. A. K. Griffin, acting incumbent. The financial statements showed receipts \$2,000, accounts fully met with a small balance over, \$456 paid to wipe out floating debt, and \$132 to missions, not including the efforts of the W.A. Interest on mortgage of \$6,000 paid, contribution to Armenian relief \$181, for Eskimo missions \$50, special aid to Social Service work in Toronto, and a purse presented to Rev. C. E. Luce and Mrs. Luce prior to their departure for England in December. The work of the Sunday School and the Young People's Association reported in a flourishing condition.

Holy Trinity, Winnipeg.
Rev. W. J. Southam, Rector.
Receipts, \$24,427.14, of this \$4,297.64 was for missions. Receipts were over \$2,000 in excess of previous year.

NORTH ESSA PARISH.
Ivy, Thornton, Utopia.
The annual vestry meetings in connection with the parish of North Essa were held on Monday, January 26th, and were well attended and highly interesting. The reports presented showed a satisfactory condition in all departments. The total revenue from all sources was \$2,678.82, and after all obligations had been met, there was a balance on hand of \$600. The parish raised more missionary money than ever before, and the Synod allotment and assessments were paid in full and in each case more money had

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been sent than had been asked. The Rector, the Rev. Thos. J. Dew, gave an excellent report of the year's work in the parish and the vestry decided by an unanimous vote to increase their Rector's stipend from \$1,200 to \$1,500. The W.A. and S.S. reports were encouraging. At the meeting in Thornton the vestry expressed their appreciation of the organist, Miss Goodwin, and the choir, and thanked the Rector, the Rev. T. J. Daw, for his untiring efforts.

Church in the Motherland

Lord Halsbury, who is 96 years of age, recently celebrated the 70th anniversary of his call to the Bar.

Dr. Wane, the late Provost of Eton, died there recently, aged 82. He was associated with Eton for nearly sixty years.

The Rev. S. Garrett, M.A., Cantab., has been appointed Organizing Secretary for the C.M.S. for the Diocese of Birmingham, Worcester, Lichfield and Coventry. From 1910 to 1915 Mr. Garrett served as a Government Chaplain in India.

FROM WEEK TO WEEK.

(Continued from page 134.)

time. What is the position of the Archdeacon when he visits the hospitals of Toronto in his capacity of Anglican Chaplain? He goes to the office to enquire the names of the Anglican patients whom he has a right to see and who have a right to demand his services, and a list of "Protestants" is handed to him and he is invited to make his own selection. Nine-tenths of these names are unknown to him. They include Jews, Quakers, Plymouth Brethren, and many others to whom his visit might be very unwelcome. He naturally does not wish to intrude himself upon patients who have no reason to look to him for counsel. People who are ill do not want a dozen chaplains calling upon them and plying them with questions. It is quite different with the Roman Catholic Chaplain. He goes to the office and his list is all ready for him, and he makes his rounds without confusion and without the sense of intrusion upon the sensibilities of people who should be disturbed as little as possible. Now, what is the remedy? On the card of admission there is among other questions to answer, the question of "religion." Against that word it is just as easy to write Anglican, Methodist or any other communion as it is to write "Protestant." Let the people who do not wish to acknowledge any affiliation be classed as Protestant if you will, but don't mix everybody up under that inclusive term and send half a dozen chaplains into various wards to make their own selection. In the city of Montreal this is done in the normal routine of hospital work, and there is no fuss or confusion about it. It is a method that serves not only chaplains and patients, but is of great service to the parish clergyman. When he goes to visit a parishioner whom he knows to be in the hospital a glance down the list of Anglicans there, may reveal that it includes one or more of his parishioners of whose illness he had not heard. It would be a humiliation to regularly visit the hospital to see one parishioner while another lay in a different ward of whom you knew nothing. From the purely practical point of view, to avoid wasting the time of chaplains, and finally out of consideration for the sick, this classification of Protestants ought to be done away with as stupid.

"Spectator."

Boys and Girls

Dear Cousins,—

There is snow outside it is true, and people are skating and snow-shoeing and playing all kinds of winter games, but it seemed to me, when I was out this morning, that spring had peeped round the corner a bit earlier and had just stayed long enough to make things feel a little livelier and warmer. Did you notice it? The wind was cold, too, but the change must have been in the sun. He seemed to be laughing to himself all day, and that's why he felt warmer, I guess. Anyway, when I went down to the office, I couldn't help smiling to myself for no reason at all, except that I felt spring somewhere. She tried to blow my glasses off my nose when I went suddenly round a corner—it felt like old times again. I suppose we shall find her up to still more mischievous tricks in the next few weeks, though I daresay she'll decide not to come to stay for quite a little while yet.

Now aren't you glad you all got busy to help the Forward Movement? And didn't you all feel warm and glowy all over when you read that we have already collected our two and a half millions and quite likely should get three? It's worth while helping, isn't it? Still more worth while knowing that you are interested and have a share in something that everybody else is sharing too. When we come to realize what that all means to cousins whose fathers have died and have not been able to leave them much money. What it means to missionaries working far away in lonely places and managing somehow to live with the merest necessities for equipment. Why, we ought to be glad that the Movement has shown us how people are still ready to help each other when they know the need.

This is going to be a very short letter, I can see, but my last word is—you can help people to see the need of others by keeping your own eyes and ears open to see and read when others need help as you follow the "Churchman" week by week! Tell them to read it too.

Well, I never! Here I see a full stop grinning at me on the very next line, all—ready—to pull—me—up—all-of-a-sudden!

There's just time to call out "Good-bye" before it stops me.

Your affectionate,
COUSIN MIKE.

TWO SCOTCH SIMPLETONS.

Side by side with anecdotes of its wits and great folk, the town with a history, British or American, rarely fails to preserve and cherish traditions of its simpletons. In a recent volume, Mr. D. Macleod has given several such from the annals of Glasgow.

A Scotch gentleman of that city had in his employ at one time a simple-minded groom, faithful, but far from intelligent, who was frequently despondent over the omissions and mistakes that he too often committed. One day, going unexpectedly into the stables, the master was amazed to discover him dangling in mid-air at the end of a trace, the other end of which was buckled round a beam. The spectacle was mystifying, but no more, since the end attached to the pendant body was not about the neck, but firmly buckled about the waist.

"What on earth are you up to now?" demanded the master.

"I'm tryin' to hang myself, sir," said the man, wearily but respectfully.

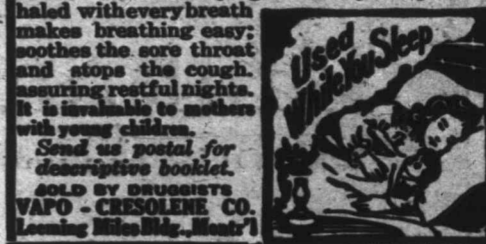
"Then why didn't you tie the trace round your neck?" inquired his employer, curiously.

"I did try that way once, sir," responded the groom in discouraged

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tones, "but I couldn't breathe." He was unbuckled, scolded and diverted from his suicidal intent even more easily than another Glasgow simpleton, one Jock, assistant cook in the house of Sir John Maxwell, was diverted from a much more vigorous attempt at murderous assault. In a dispute with the cook on some point of duty, that high-spirited per-

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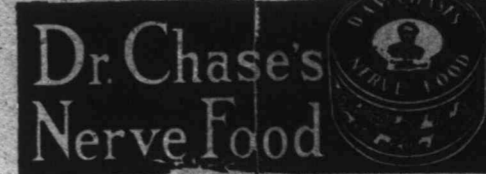


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sonage had so far forgotten herself as to hit him with a shovel. Jock's good nature suddenly forsook him at the affront; also his chivalry. Snatching up a long, three-pronged fork, Jock launched himself with a howl of rage in the cook's direction, and she fled before the onset. Outdoors she dashed, with Jock at her heels, and round and round the lawn went the chase, pursuer and pursued leaping madly over flower beds as they ran. But Jock was lean and agile, and cook, as is the wont of cooks, was fat and scant of breath. She felt that her end was near; she could run no longer, and the fateful prongs were at her back, when a flash of native wit came to her rescue. Whirling about to face the frantic avenger, she put her arms akimbo, and with her hands on her hips called to him with a laugh as he came up:—
"Man, Jock, that's been a race."
Jock dropped the fork with a pleased grin, and replied proudly: "Hecht! Ye may say't!"

COMMANDER WHO DIED FOR HIS FRIEND.

Greater love hath no man than that he lay down his life for his friend. In the war two men were clinging to the wreckage of a boat, and one was a Salvationist. There was not room for both to remain in safety, and the Salvationist said to his friend: "One of us must go. I am ready to die and you are not." Then he slipped off.
Now there comes another story of this kind—a story of the heroism of peace. The greatest height human nature can reach is in laying down life willingly for others, and in that spirit of sublime nobility there has just passed from the world Commander Douglas, Conservator of the Port of Madras.

When sailing in the harbor of that port with a friend, his yacht overturned in a squall, and the commander, turning to his companion, who, with two natives and himself clung to the upturned boat, said: "Look here, old chap, this boat will not support us all, and you're a married man. There is only one thing for it." Then he dropped off.
His companions were rescued, but the commander could not be found. It is such quiet heroism as this that nourishes in the human spirit all that is good.

BIRD SURGERY.

One Sunday morning in the early fall of 1917, says Mr. E. F. Keller in the Zoological Society Bulletin, a little boy brought me a full-grown cedar waxwing that he had rescued from a cat. Its right wing hung down limply, but a careful examination showed that the injury was only a flesh wound. The bird seemed to realize its helpless condition, and showed no fear, and when I offered it some raspberries, it ate them while perched on the boy's finger.
I carefully washed the wounded wing with disinfectant and, after drying it with cotton, dusted it over with aristol. I then had my son hold the bird while I carefully placed the wing in its natural position, and bound it with lantern-slide binding tape, which covered the wing but left the injured tissues exposed. I placed the bird in a box, where it promptly proceeded to preen its feathers.
It thrived on a diet of elderberries and meal worms, and it seemed pleased to be taken for an airing. Strange to say, it made no attempt to fly. After ten days the wound had healed so well that I submerged the bird in warm water and removed the binding tape. I then set my patient on a branch of a cedar tree in front of the porch, where it sat in the sun-

shine for about an hour and then began to preen its feathers. It was particularly on the wing that had been bandaged, and, to my amazement, it flew to the top of a tree thirty feet away without effort at that time until it flew away with a flock of cedar waxwings, I let it and come at will.—Youth's Companion.

Mr. Seymour Hicks, in his admirable "Twenty-Four Years of Actor's Life," has some funny stories to tell. For instance, he says he overheard the following conversation in a New York restaurant, in which a much-harassed waiter was heavily off a tiresome customer who was ordering some oysters, the waiter turning to go and execute the order and being brought back each time.

"Say, waiter."
"Yes, sir."
"I want a dozen blue-points."
"Yes, sir."
"Oh, waiter."
"Yes, sir."
"Steamed, you know."
"Yes, sir."
"Oh, waiter."
"Yes, sir."
"You'll see that they are not too much?"
"No, sir."
"Oh, and, waiter."
"Yes, sir."
"Will you see that they put just squeeze of lemon in each shell?"
"Yes, sir."
"Oh, and, waiter, just the small amount of butter over them when serve them."
"Yes, sir."
"Oh, and, waiter."
"Yes, sir."
"Don't forget the pepper and salt."
This last remark was too much for the poor knight of the napkin, who turning back of his own free will, said, "And, sir."
"Yes, waiter," answered the oyster wisher.
"Would you like them with or without?"
"What?" said the luncher.
"Pearls," said the waiter, and disappeared.—M.A.B.

ENGLISH IS A DIFFICULT LANGUAGE.

From Lagos, Nigeria, a native gentleman (evidently a book-seller) sends to a London publisher the following literary curiosity:—
"To the Gentleman.
"Dear Sir,—With my most respectful regards, I am writing to you to mand your catalogue of books, because I am needed of order from you when you shall allow me to do with pleasure and I require you satisfy me by your kindly favourably and I Hope you shall fail to let me get your quicky joinder from you by returned of me to our coast. Kindly I require you let me know any kind of books you get for in your bookshop or of Talismans for get knowledge or charms of for learning and Eloquent or book of Stop-forgetting for memory or as six or seven book moses or key of Solomon the King. Sometimes you may direct me to other bookseller in London I shall very glad. Dear Sir Hope to hear from you as Early. Always faithfully yours."—M.A.B.

THEY WERE BOTH ANGLICAN

First S.S. Teacher.—"What was Boyd Carpenter?"
Second S.S. Teacher.—"A Prebendary of St. Paul's."
First S.S. Teacher.—"Well, that's funny. I never saw his name in the Bible."