

CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, DECEMBER 23rd, 1920

NO. 52

The Old Year

BUT once I pass this way,
 And then—no more.
 But once—and then the Silent Door
 Swings on its hinges,—
 Opens closes,—
 And no more.
 I pass this way.
 So while I may,
 With all my might
 I will essay
 Sweet comfort and delight
 To all I meet upon the Pilgrim Way.
 For no man travels twice
 The Great Highway
 That climbs through Darkness up to
 Light
 Through night
 To Day.

—JOHN OXENHAM

WARD
3

ELECT
Mrs. L. A. Hamilton
FOR THE COUNCIL

THE QUEEN'S

TORONTO - CANADA

A delightfully home-like and most modernly equipped hotel, within one block of the Union Station. For over half a century THE QUEEN'S has been honored by members of the British Royal Family, their Excellencies the Governor-Generals of Canada, the Prime Ministers of the Dominion and many distinguished foreigners.

*The cuisine enjoys a world-wide reputation.
American and European Plans.*

HENRY WINNETT,
Proprietor

REFINEMENT IN LAUNDRY WORK

The Domestic finish given Collars and Cuffs—the hand laundering given silk shirts and other fine and delicate materials, the shaping of socks—the repairing, ironing, finishing mean the production of the highest refinement in laundry work. The service is yours at ordinary cost. Why not avail yourself of it? Telephone us to-day.

NEW METHOD LAUNDRY
"The Real White Way" Telephone Main 7486

SECURITY

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

To save is to succeed—

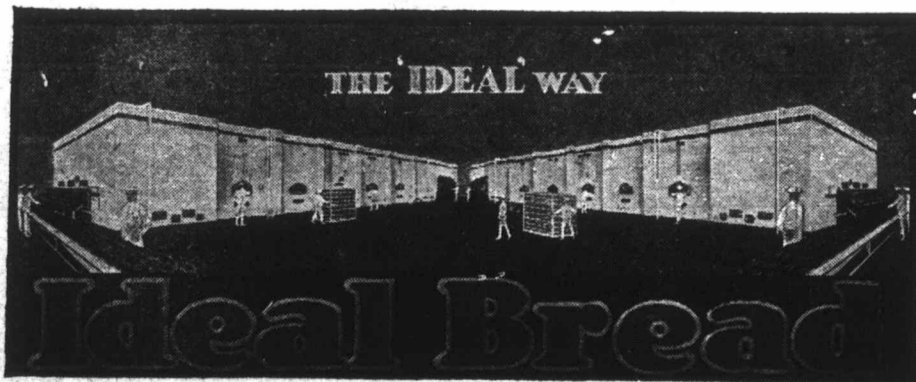
THE CANADIAN BANK OF COMMERCE

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

A Firm Foundation

A SAVINGS account is the foundation for the home you want to own. You can't buy the home unless you save, and you won't save without a bank account. Why not open an account to-day?

THE DOMINION BANK



Personal and General

The Bishop of Bloemfontein, South Africa, is resigning his See on account of continued ill-health.

The Bishop of Liverpool has appointed a Commission to enquire into the spiritual needs of the diocese.

Canon R. H. Brett, incumbent of St. Peter's, Belfast, has been appointed Archdeacon of Connor, Ireland.

Rev. Dr. Frere, C.R., of Mirfield, Yorkshire, will preach one of the Toronto University sermons during the coming Easter term.

The Bishop of Reading, aged 92, is the oldest prelate in the Anglican Communion. He now resides in retirement at Bournemouth.

Dr. Inge, the Dean of St. Paul's Cathedral, London, has been appointed Lecturer in Pastoral Theology in the University of Cambridge for 1921.

Dr. Renison, Rector of the Church of the Ascension, Hamilton, will be one of the special Sunday morning preachers in the Convocation Hall of Toronto University during the coming Easter term.

"Everyman: Fifteenth Century Morality Play," was excellently rendered by the St. James' Cathedral Community Players, Toronto, on Wednesday evening, the 15th inst., in the Margaret Eaton School of Literature and Expression.

Bishop Stringer, of Yukon, who, since the Centenary gatherings in Winnipeg, has been taking confirmations for the Archbishop of Rupert's Land and the Bishop of Qu'Appelle, arrived in Toronto last week and is staying at 129 Isabella Street. (Telephone North 3586.)

Girls' Friendly Society Club House, 88 Charles St. E., Toronto, will be open Christmas afternoon and evening, with music, refreshments and general holiday festivities. All lonely girls and women in the city are specially invited to come and enjoy the good cheer, being assured of a hearty welcome and a merry Christmas.

The Right Rev. Cecil H. Bontflower, D.D., Bishop in South Tokyo, Japan, has been appointed Bishop-Suffragan of Southampton in the diocese of Winchester. Dr. Bontflower was Bishop Suffragan of Dorking in the same diocese from 1905 to 1909, when he was appointed Bishop in South Tokyo.

The wife and family of Mr. Mah Yick, Chinese evangelist in Victoria, arrived last week on the "Empress of Asia" to reside in the Capital City. Mr. Mah Yick was trained for his work in Vancouver by Rev. N. L. Ward, the Anglican superintendent of Chinese missions in British Columbia.

Mr. William Baker, Honorary Director of the Barnardo Homes, whose death occurred recently, was a brilliant son of Trinity College, Dublin. When he began his work in 1905 there had passed through the Homes 60,000 children. Since that time 30,000 more had been given a good start in life.

At the meeting of the Annapolis Deanery, recently held in the parish of Digby (Rev. Rural Dean Driffield, Rector), valuable papers were read: The Rev. R. A. Penney, on "The Church's Paramount Work and its Relation to Present-day Topics and Reforms"; the Rev. T. C. Mellor, on

"Spiritualism and Christianity," and the Rev. Morris Taylor, "The Spiritual Aftermath of the A.F.M."

The congregation of the Church of the Messiah, Toronto, held their 28th anniversary "At Home" in the school-house recently. The occasion was made the opportunity for expressing the esteem and appreciation in which Mr. Grant Helliwell is held by the entire congregation. He was the recipient of an appropriate address and handsome arm chair. Mr. Helliwell was the architect of the church and has always been an active and enthusiastic worker in all its activities, having been superintendent of the Sunday School since its inception 28 years ago, as well as warden for a number of years.

The Rev. A. W. Reeves has recently left the Magdalen Islands to resume a course of reading at Oxford, which he began in 1919 previous to his discharge from the army. As Mr. Reeves is doing Sunday duty in the diocese of Oxford, he has a splendid opportunity of serving in different very interesting churches of England. Some time ago he officiated at the well-known church at Burford, an old Gloucester village, and at present he is doing full service on Sundays at Buscot, near Lechlade, the late Vicar having passed away only recently after having served twenty years in this parish.

"Can the Chinese language be learned in Vancouver?" This question has been answered in the affirmative by Miss Hellaby, who is in charge of the Anglican Chinese Kindergarten. Miss Hellaby, who is twenty-two years of age, started learning Chinese last January. For nine months she studied the language, some days from ten to fourteen hours. In these nine months she memorized some thousands of Cantonese sentences; memorized parts of the Anglican Chinese Prayer Book, and also memorized, in Cantonese colloquial, the whole of the Sermon on the Mount. In addition, she learned enough Chinese characters to be able to read the Cantonese colloquial version of the New Testament. Miss Hellaby is now busy developing her powers in conversational Chinese, and in another year will be a valuable worker of the Provincial Board of Missions to Orientals in British Columbia. Rev. N. L. Ward hopes to be able to train others in the same way.

Rev. William Temple, D.D., is to be the next Bishop of Manchester. He is one of the most prominent of the younger clergy of England. As head of the "Life and Liberty" Movement he has been a formative influence in recent English Church life. Bishop Knox, whom he succeeds, is retiring amid the sincere regrets and protests of Churchmen in England. "The outstanding features of his episcopate have been his strenuous labour, his thoroughness, his directness and his devotion to principle. The strong lead he gave to the whole Church in opposition to Mr. Birrell's mischievous Education Bill will never be forgotten either by friends or enemies. His unswerving loyalty to what he believed to be right made him a strong and safe leader in all matters relating to the unimpaired maintenance of the Reformation settlement. Besides this, he has the spirit of a sympathetic evangelist and friend. Some of his friends think that his only fault has been that he worked too hard."

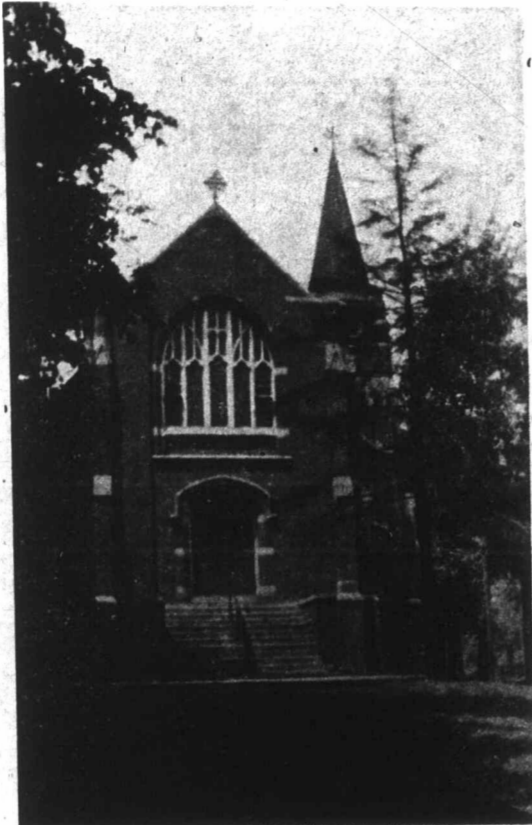
A Seasonable Suggestion

In all your Christmas preparations—is there the element of forethought that thinks of CHRISTMAS DAYS to come?

Life Insurance is forethought put into practice.

And the best in Life insurance is found in the Policies of

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



JUBILEE OF CHRIST CHURCH, TORONTO.

INCORPORATED A.D. 1833.

BRITISH AMERICA ASSURANCE COMPANY

Fire, Marine, Hail and Automobile Insurance

HEAD OFFICES:
Corner Front and Scott Streets
TORONTO

The Home Bank of Canada

Letters of Credit Issued

Letters of Credit or Drafts issued to over 1,500 principal points in the United Kingdom and the world-wide British Empire, and business centres of Europe and Asia. The service is most complete and of unexcelled efficiency.

Branches and Connections throughout Canada

Eleven Branches in Toronto

1870 OUR GOLDEN JUBILEE 1920

The Spirit of Christmas

Christmas time celebrates the advent of the great Teacher who inaugurated a new era of mutual regard, mutual forgiveness and mutual aid.

In no other institution is the principle of mutual helpfulness so clearly exhibited as in mutual life insurance, where each member contributes for the benefit of all, and all members contribute for the benefit of each.

A policy issued by the Mutual Life of Canada actually carries the Christmas Spirit with it into every day of the year, the policy being the expression of thoughtfulness for others.

Keep Christmas all the year.

-- BE A MUTUALIST --

The Mutual Life of Canada
Waterloo-Ontario
113

before being Curate of St. James the Evangelist, Montreal. Later he was Rector of St. Luke's Pro-Cathedral, Sault Ste. Marie, Ont., and a Canon of Algoma Diocese. He has greatly stimulated the work of the parish, and has gathered a group of united and loyal workers who have not limited their interests to the parish. Jubilee year finds Christ Church's membership larger than ever, its organizations more flourishing, its activities more ambitious.

The Bishop of Toronto, who laid the cornerstone of the present edifice, preached at the Jubilee service last Sunday, reviewing the history of the parish and remarking on the rarity of a church having only three rectors in fifty years. Canon Paterson preached at the evening service, recalling old times and giving a word for the future.

During the last fifty years there have been 927 persons confirmed, 1,386 baptisms, and 469 marriages in the Parish Church. The congregation bore its part in the great war, for the honour roll contains the names of 131 men and women who enlisted, and a splendid bronze tablet commemorates the death of 37 young men who made the supreme sacrifice.

CAN YOU HELP?

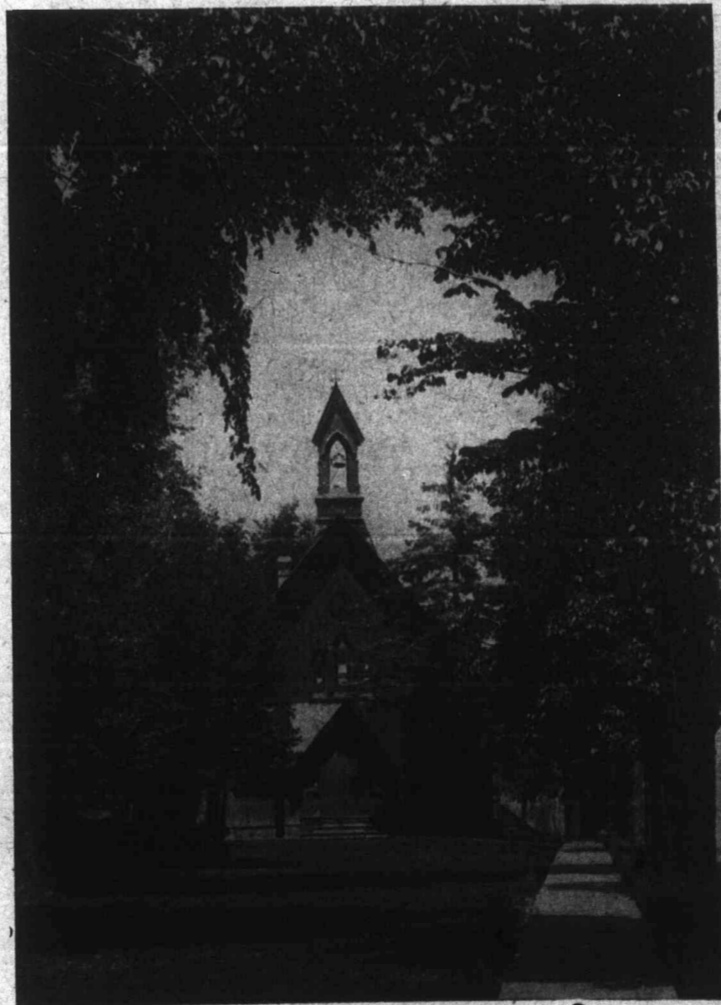
Relief for Immediate Cases.

- E. C. F. \$ 5
- E. J., Minnedosa 5
- E. R. J. 5

Total \$15

[The additional funds which are coming in are serving to purchase articles in response to appeal which could scarcely be given second hand.—C. C.]

Our deeds are like children that are born to us; they live and act apart from our own will. Nay, children may be strangled, but deeds never: they have an indestructible life both in and out of our own consciousness.—George Eliot.



THE OLD CHRIST CHURCH, TORONTO.
Erected 1870, Removed 1910.

DOMINION OF CANADA WAR LOANS

We deal actively in all maturities.
Correspondence invited.

BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

GEORGE, MOORHOUSE & KING ARCHITECTS

65 Victoria Street - Toronto
Phone Main 6385

F. J. Smith & Co.
Estate Agents

VALUATIONS MADE
ESTATES MANAGED
RENTS COLLECTED
INSURANCE
GOOD RESIDENTIAL AND
BUSINESS PROPERTIES
FOR SALE

Consult us at
36 Toronto Street
PHONE MAIN 1258

Canadian Provincial Bonds and City Bonds

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

Write for our "Bond List."

DOMINION SECURITIES CORPORATION LIMITED 26 KING ST. E. TORONTO
London, Eng. Montreal P.O.

For the Quiet Hour

A Bunch of Everlastings
By F. W. BORBHAM
Price \$1.75

The Hope of Our Calling
By Professor ROBERT LAW, D.D.
Price \$1.50

The Other Wise Man
By HENRY VAN DYKE
Price 90c.

Daily Strength for Daily Needs
Price \$1.25

Our Absent Hero
By Mrs. DURIE.
Price \$1.25

Upper Canada Tract Society
JAS. M. ROBERTSON, Depository
8 & 10 Richmond Street East, Toronto

FROM WEEK TO WEEK

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

CANADIAN Churchmen ought to be most careful how they speak and how they think on the subject of the relations between Japan, Korea and our Christian missionaries in both these countries. At the present moment there seems to be a spirit of evil at work to cause trouble between the United States and Japan, which will ultimately involve Canada and England. "Spectator" holds no brief for the Sunrise Kingdom, nor would he be the cause of anyone closing his eyes to dangers that threaten the peaceful course of events on this or any other continent. He thinks, however, that it will never make for peace or justice between nations to claim for western civilization one code of national ethics, and forthwith insist upon a much more exacting code for eastern nations. The history and tradition of Japanese civilization make that of Europe and America seem as of yesterday. There is a national pride in that position, on which an ambitious people are naturally sensitive. So sure were they of their superiority that they closed their land to the footsteps of the stranger, lest he should pollute their precious possessions. Within the last sixty years the spirit of aloofness has been thrown off. The nations they once despised have many lessons to teach them, and for half a century, they have been most diligently learning those lessons. They have sent their most acute and diligent students and observers into the ends of the earth to keep eyes and ears and minds open, that they may bring back to their native land the wisdom and progress of the world they so long contemned. As a result, a great transformation in education, government, agriculture, commerce, medicine, science, art, has been achieved. Neither have they overlooked this lesson—namely, that the nation that is to be respected and influential in the affairs of the world, has to be able to defend itself and to possess a power behind its statesmen to lend emphasis to their words. With the adding of achievement to achievement and power to power has grown the determination that Japan will take her full place among the nations of the earth, without reserve or without discrimination. There shall not be one standard of national ethics or etiquette for the Orient and another for the Occident. What is right for England, France, Germany, or America, cannot be wrong for Japan. Let us put ourselves in Japan's place when we think of her national aspirations.

Finally, we come to the Korean problem. Since 1910 Korea has been under the rule of Japan. From a hopeless, helpless mass of ignorance and inefficiency, consisting of two classes of citizens—namely, "the robbers and the robbed," it is, we are told by men on the spot, rapidly evolving into a productive and promising state. The material progress under Japanese direction in such matters as railways, telegraphs, postal service, housing, farming, mining, factories, schools, is attracting the attention of the world. With progress comes the natural element of discontent, fostered by ambitious and in many cases, no doubt, honest citizens. The smug phrase of "self-determination," coined in the midst of a great war, has laid hold of the Koreans and they hoist the flag of revolt. That revolt has been put down with great severity and unjustifiable acts of wanton cruelty. What revolt has ever been free from these things?

That doesn't, of course, justify inhumanity, but who is at liberty to cast stones at the Japanese? These acts are largely contingent on the character of the men in command rather than in the government behind them. It is at this point the Christian missionaries come in. They unquestionably are in a difficult position. How can they look on in silence at the perpetration of barbarities? If they protest, they are liable to be taken by the Japanese government as aiding and abetting rebels, and to be treated as such. If they are quiescent, they are under suspicion by the Koreans as in league with their hated taskmasters, and lose all influence with those whom they are endeavoring to teach the principles of Christ. The most noble-hearted missionaries command our sympathy and all require our fervent prayers.

The information that comes to "Spectator" from the field of action indicates that not a few missionaries are carried away with an unwonted zeal for political reform. It is difficult for an American to conceal his admiration for a republic, and for a Canadian to refrain from dwelling on the beauties of democracy. In an interview recently published, the head of the Methodist Church in Canada is reported to have said: "It is impossible to preach anything like justice or Christian democracy without coming into conflict with the ideals being insisted upon in Korea at the present time." Is democracy an essential part of the Christian faith? Christ lived and taught under a nominal king and a powerful emperor, and although a zealous national party tried to force him to take sides in the political unrest of the day, he declined to do so. Are His disciples to-day not free to follow the example He set? The late Lambeth Conference issued a solemn warning to our missionaries that political reform in foreign countries is not their *metier*, but insisted that they keep their minds fastened upon the essential teaching and pastoral care that has been committed to them. It is tolerably evident that it is the desire of some sinister power to cause enmity and strife between England and America, between America and Japan, and between Japan and England. Commerce, politics and even religion are used for this purpose. In the name of wisdom and by the example of our Lord, "Spectator" would implore the missionary societies of this country to call upon their agents in foreign countries to follow closely in the footsteps of the Master. Christianity is not a British or an American institution. Missionaries may be impelled to protest against injustice and tyranny in a foreign state, but such protests ought to be made through the consuls and ambassadors of their own governments and not from the pulpit or in political meetings of the aggrieved. The writer has probably said enough to cause his readers to think soberly on this subject, now somewhat exploited in the press. It is gratifying to know that Anglican missionaries have been the most careful to preserve a correct attitude when ministering under the hospitality of foreign nations.

"Spectator."

Under all speech that is good for anything there lies a silence that is better. Silence is deep as eternity; speech is shallow as time.—Carlyle.

Selecting Communion Ware

Sterling Silver Nettlescombe pattern
Chalice, 6 inches high - \$100.00
6½ inches \$120.00
8 inches \$150.00

Nettlecombe pattern
Sterling Silver Paten,
5½ ins. diam. \$25.00
6 inches \$30.00

A gift of communion ware means so much to both donor and recipient that too great care cannot be given to its selection.

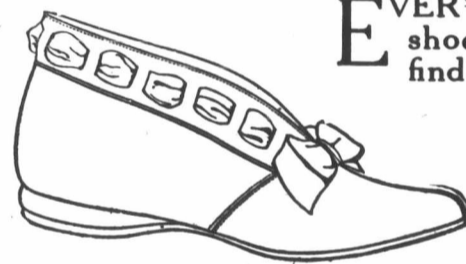
Birks' communion ware is made in our own workshops. Only the finest materials and the most skilful craftsmanship go into its production.

The price is moderate indeed

Ready for immediate delivery



The Ideal Xmas Gift
BLACHFORD SHOES



EVERYONE appreciates new shoes, and where can you find shoes of such good quality and in such wide variety of kinds and styles as at Blachfords?

There are shoes for Dad, Mother, Grandfather, Grandmother, Brother, Sister, Baby; shoes for street, house, or evening wear. Skating Boots, Skates, hosiery and a host of other acceptable gifts to choose from.

Watch our Windows

H. & C. BLACHFORD

Limited
286 Yonge Street - Opp. Dundas East
Open Evenings Xmas Week.

FOR CHRISTMAS GIFTS
The New Revised (1919) Edition of the
CANADIAN PRAYER BOOK

COPIES	
.....R.C. 631	Cloth, boards, burnished red edges.....\$1.00
.....R.C. 632A.	French Morocco, limp, round corners, gilt edges. 2.00
.....R.C. 632GX.	French Morocco, limp, round corners, red under gilt edges, gold roll..... 2.50
.....R.C. 634R.	Rutland, Morocco, limp, round corners, red under gilt edges, gold roll..... 2.75
.....R.C. 636GX.	Morocco limp, round corners, red under gilt edges, gold roll..... 3.50
.....R.C. 636X.	Small-grained Morocco, smooth leather lined, round corners, red under gilt edges, gold lined inside cover..... 4.50

UPPER CANADA TRACT SOCIETY
JAMES M. ROBERTSON, DEPOSITARY
8 and 10 RICHMOND STREET EAST, TORONTO

A Happy Christmas to all our readers

The Two Spirits

IT was the end of a perfect day and John Robinson was tucked out. They had had a big company for dinner and had played games until everybody dropped. And it had been a big dinner, too, and John Robinson had a hearty appetite. Quite some time before the last guest had gone, he felt that his "good-byes" were getting a bit heavy. The soft bed felt good and John was soon noisily asleep.

It might have been the aftermath of a heavy dinner, or it might have been a vision, but John became aware of the presence of two persons in his bedroom whom he had never seen before. One was a young Child with a face that was attractive in spite of its sadness, and the other was an old man who seemed filled with regret. The Child was strangely familiar. John felt sure he had met him, perhaps not more than a week ago, but to save his life he could not tell where. He seemed to recall making some promise to the Child, he could not tell what, and the Child's sadness gave him an uneasy feeling that he had forgotten it.

The old man was puzzling, too. He remembered him as a younger man and was shocked to see him so aged. But with him also there was a sense of obligation, some promise unfulfilled. John found it disagreeably reminiscent, but he could not escape it.

John was relieved when at last the younger spoke. He first asked John how he had spent his Christmas Day. The answer to that came easy, for John had been to church in the morning and stayed home for his guests the rest of the day. The Child asked who his guests were, and the answer showed a long list of the Robinson connection. That did not seem to satisfy the Child, for he asked whether John had done anything for any other body's Christmas. "Yes, there was that parcel Mrs. Robinson had packed up for their friends in the other street." "I see," said the Child, and John knew that his thought that it might be embarrassing if he had not sent something was as plain as a pikestaff.

"Did you send anything where you did not expect a return?" was the next question. John was really glad that he had not forgotten to send to Widow Brown and her four little youngsters, and with great relief he told the Child about it. "Did you send anything nice or pretty?" "Well, you don't expect to tie up a bag of potatoes with pink ribbon or stick holly in a bag of flour," said John, and he felt that he had scored that time. The Child moved uneasily and John saw at once that he might have put in something to cheer Widow Brown, something she could never have bought for herself or the boys. He felt that his Christmas would have been mighty plain if it had been potatoes and flour alone.

"Did you send anything to the children in the famine-area in China?" was the next question that shattered John's composure. He remembered now that he had seen the appeal in the Church paper and thought he ought to send something. He writhed in real agony. His Christmas feast was like a load of lead and his brow was clammy with perspiration. He knew that the Child with the clear eyes that looked right through you was thinking of the table that groaned under its load of Christmas feast, and John seemed to see the skinny figures of children with fever-bright eyes that grasped at the bountiful platefuls on his table and closed on empty air. He turned his head to shut out the sight and he seemed to see them grubbing in the soil for grass roots

and tree roots, and almost too weak to quarrel over refuse found by the wayside.

"Do you know what Christmas really means?" said the Child, "Do you most enjoy giving or getting?" Then slowly it dawned on John who it was who was speaking to him, for those words recalled what the parson had said: "It is more blessed to give than to receive." And he remembered the face as the countenance of the Christ-Child. That threw his thoughts rapidly along the line of Church services and he remembered how he had grudgingly put fifty cents on the collection plate on Christmas morning for his clergyman, and he had noticed only the week before how worn the man's coat was and how shabbily his youngsters were dressed. John's distress and misery were complete.

Then the older one asked John about the promises he had made almost a year ago. He said he had only a few days to live, and that the promises must be fulfilled at once, unless they were going to be forever broken. As he spoke, John remembered when he first had met him on the threshold of the New Year. He had promised all kinds of things, and he chiefly remembered that the kindly spirit of the helping hand was his great promise. He recalled what a rush of strength and satisfaction his resolution had brought.

Not even his wife knew what had made the change. But John Robinson never forgot that Christmas night, and he tried to carry the Christian spirit through the entire year.

"Be sure to buy the right size of tires for your Rolls-Royce," is about the same class of advice as telling some of our clergy to buy good books. Yet if a man has only his newspaper and some twenty-year-old books to work with, it is rather difficult for him to produce the kind of sermons you like to listen to. We know there are lots of people who have good books which they don't want, and there are some parsons who would be willing to sell for a small sum books they do not actually need.

It has been such a satisfaction to have been a means of communication between those who can help and those who need in our "Can You Help?" column, that we propose a new line of service. Will you send us a list of the books you can do without for the sake of some clergyman who needs them? For our part we shall be glad to print the list in the paper and advise you when the books have been requested.

If you prefer to sell the book, send your name and address with the title and price of the book and we will insert it in a special book column for ten cents each book, so that purchasers may write direct to you. Make your prices include postage.

What do you do with your good magazines when you have had them in the house for a week or so? We don't mean the *Hearst Magazine* magazines. For a positive fact, that *Service* magazine that litters up your den after its perusal would take its message to some clergyman's home. Let us put you in touch with some one needing it. Send us the name of your magazines and we will print them and let you know the applications for them so that you can send them direct. It will be a bit of trouble, but you and the recipient will appreciate the personal touch rather than sending and receiving them through this office or any other distributing agency.

Aroused by the distressing conditions of some of our clergy, two congregations in Toronto are sending cheques to a few of which they have learned. One vestry considers that while a favorable balance is good, a balance carried over is bad for the congregation. *Florent.*

The Quiet Hour

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

THE COMING OF OUR LORD—FOR HIS OWN.

IN studying this aspect of the Second Advent, it will add greatly to our interest if we can, at least for the time, divest our minds of preconceived notions, and let the Word of God speak for itself. It is well to be reminded that there are at least 300 references in the New Testament to the supreme fact of our Lord's Return. Much stress used to be laid on the "Unanimous Consent of the Fathers." Alford pointed out years ago that in nothing were the Early Fathers more agreed than in the blessed Hope of our Lord's Return; and the famous historian Gibbon quaintly says, "As long as this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians." Most blessed "error" that could confessedly produce such salutary effects!

The New Testament distinguishes very carefully between the Coming of our Lord for His Own, and His Coming to judge the World and reign in everlasting righteousness. Let us listen to three unimpeachable witnesses: Our Lord Himself, the Angels, and St. Paul.

First then, the Lord Jesus in his memorable farewell to His disciples on the eve of His betrayal and Crucifixion, cheered them by the blessed assurance, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." It is obvious to all fair minds that our Lord is here speaking not to the world, but to His believing friends for all time. We have His Own Word for it—"I WILL COME AGAIN."

The next witnesses are the Angels, who startled the absorbed disciples, watching with strained eyes the last place where they had seen their Master lost in the cloud on His way to His Father's Throne: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus Who is taken up from you into heaven, SHALL SO COME, in like manner as ye have seen Him go into heaven." His friends saw Him go, and His friends only. No hostile eye was permitted to see the Risen and Ascending Lord. Even so, when He comes back, only His friends at first shall see Him. The hour is coming, when "every eye shall see Him"; but not until after His secret and sacred meeting with those that love Him, "in the air." His first Advent and His Ascension were personal and visible. Just as will His second Advent be personal and visible.

The third witness is St. Paul, and the New Testament brings him before us with all the credentials of His Divine Master, Who solemnly appoints the aforetime persecutor and blasphemer as His Ambassador to the world. To discredit St. Paul is to discredit Him that sent him. St. Paul, in his First Letter to the Thessalonians, chapter IV., leaves the humble believer in no manner of doubt: "This we say unto you," he says, "by the word of the Lord." He does not give it as his opinion, or as a scientific guess, but "BY THE WORD OF THE LORD." And he then goes grandly on—"We that are alive, that are left unto the Coming of the Lord, shall in no wise precede those that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, TO MEET THE LORD IN THE AIR; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The
Unemployment Problem

CANON C. W. VERNON, M.A.,
General Secretary of the Council for Social Service of the
Church of England in Canada.

THE Executive Committee of the Council for Social Service of the Church of England in Canada at its recent meeting resolved:—

"The Executive Committee of the Council for Social Service of the Church of England in Canada desires to place on record its conviction that the whole problem must be considered, thought out and dealt with along the lines of the *great principle of Human Brotherhood*, as taught by our Blessed Lord.

"The Committee would, therefore, respectfully suggest for the consideration of the groups most directly concerned the following as possible lines of action.

FOR THE CONSIDERATION OF THE EMPLOYERS.

"The recognition of the principle of Human Brotherhood requires that every effort should be made to *prevent the laying off of employees*, except where absolutely necessary; that, when some reduction is inevitable, every effort should be made to provide part time employment; that when the working staff is reduced, care should be taken to retain, as far as possible, those whose unemployment is likely to cause the *greatest distress to dependents*, and to give *special consideration to those who fought our battles* and in many instances did so at great sacrifice both of health and resources.

FOR THE CONSIDERATION OF THOSE EMPLOYED.

"The same principle of Human Brotherhood requires that all who are employed in the labour of industry should always seek to regard this labour not only as a means of livelihood but as service to God and for the Community. Moreover the permanent success of industry in which they are engaged and from which the means of living both for themselves and their-families is secure, depends on faithful and adequate service upon the part of employees as well as upon the investment of the necessary capital, careful management and the existence of an adequate market for the output. The Christian workman will always consider the interest of his less fortunate and less skilled fellow workman as well as his own.

FOR THE CONSIDERATION OF THE COMMUNITY.

"The principle of Human Brotherhood suggests both to organizations and individuals that in times of unemployment they should endeavour to have work, which may be done at any time, carried out at once, with a view to remedying the existing distress, remembering always that, whenever possible, it is better to provide work than to give relief. The same principle of Human Brotherhood demands a Christian and sympathetic outlook upon the whole problem.

"It is suggested that the clergy should meet to explain this principle of Human Brotherhood.

FOR THE CONSIDERATION OF THE FEDERAL, PROVINCIAL AND MUNICIPAL GOVERNMENTS.

"1. The Council for Social Service of the Church of England in Canada desires to unite with all other interested bodies in respectfully urging the Federal Provincial and Municipal Governments to do all in their-power to provide immediate work for the unemployed by having as much public work as can be arranged for done at once.

"2. The Council desires to suggest to the Federal Government the possibility of extending the policy of vocational training (found so helpful in the case of returned men) to others who, because of accident or health conditions, are not now able to engage in such labour as will utilize their powers in their own best interest or for the common good.

"3. The Council would respectfully ask the Federal Government to give careful consideration to the question of unemployment insurance as approved by the Labour Convention of the League of Nations."

Chats with Women

THE National Council of English women held recently at Bristol passed, among its other resolutions relating to the welfare of women and children, the following: "That this Council devote a considerable part of its energies to securing the election of women to Parliament, as the best means of obtaining the reforms which women generally desire."

An English woman was recently fined two guineas for smoking in a railway carriage not set apart for that purpose. She was taken to task for smoking by a sister-passenger, who seized her cigarette-holder and threw it out of the window and also hailed her to court. While those of us who do not like tobacco smoke being puffed into our face sympathize with the feelings of the woman in the train who did not like it either, we just wonder what would have happened if the offender had been an attractive man! "Down-easter," in the *Canadian Churchman*, says that "Men are not true to their sex generally, but stick up for each other individually, while women will uphold their sex, but are less faithful to each other individually." Is that true of us?

"Mrs. Ralph Smith, M.L.A., of Vancouver, is likely to be the new Minister of Education." Why not?

The Christmas season in Toronto is an exciting one, for there are at least eight women out for places in the Municipal Council. Men and women who know and appreciate the important and sacred place which women occupy in the home, but who at the same time are broad enough to acknowledge that there are many women whose great mentality and good judgment, coupled with the love of justice and the welfare of each and every citizen, fit them for public life, will be pleased to read that all of these women are either mothers of grown-up families, childless women, or women who are still in single-blessedness. So no one can say they are neglecting their children. Their "hubbies" may growl a bit, but then most husbands are hard to please any way, and they may appreciate their wives better if they find other people are appreciating them too, and in their spare time at home we hope these public spirited women will give "hubby" a few lessons in *darning*, sewing on buttons, putting the dinner on to cook, if they arrive home first, and other small items in housekeeping, for of course they won't always want to stay down town for dinner and go to the show, or some other place, to fill in the time while "wife" is telling the members of the council her ideas of better housing, etc. Success to every one of them! We hope a Mayor will arise soon from among them, for the least of them would easily "knock the spots off" most of the male aspirants for that high position.

Next to the joy of the children at Christmas time is the great happiness of the fathers and mothers who are helping to make this season not only bright for their own children but are extending the parent-love to other less fortunate ones. But let not those who are not parents think they have no part in children's festivities. From our rich women readers we would ask that more than half your interest and money be spent in getting Christmas cheer into poor homes, not lavishing your money on those "*who need it not.*" *To exchange extravagant gifts is a travesty on the Christmas spirit!* If you do not know the names of children who are in danger of not having much Christmas cheer, you can easily place some of the wealth which has come to you, through the medium of those who are in the "know" about many destitute Churchpeople. Will you try to find them out?

JEANNE ACADIENNE.

* * *

"The duty of the Church does not end with its endeavour to save the souls of men and women; it is both its right and duty to add to the sum of their happiness and health. The day for a long series of DON'T has gone by."—Church Congress.

The Bible Lesson

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

Second Sunday after Christmas, January 2, 1921.
Subject: David and Goliath, 1 Sam. 17: 37-49.

1. **There are giants now.** David slew one in an age long since past. There are others, belonging to our own age, just as boastful and strong as was Goliath. The sinful lusts of the flesh, materialism, unbelief, sin and temptation of every kind are the giants which challenge our faith in God and the freedom of our souls. Now, these giants have to be faced. To refuse to do so is to prove ourselves cowardly and is equal to defeat. They must be met in the same spirit as that which moved David, namely, enthusiasm for what is right, self control and trust in God.

2. **The right preparation.** David declined to use the armour which Saul offered him. He tried it on but found that it hampered him. Saul's idea of protection was quite material. David trusted in God and longed for freedom. Very direct and simple was his trust in God. The lion and the bear had been conquered and he ascribed to God his deliverance from them. He resolved to go to meet Goliath in the strength of the Lord, using those simple weapons to which he was accustomed and in the use of which he had acquired great skill. Both his faith and his weapons had been well tried before and he knew what they would do. This is a parable of life. In the great crises our trust needs to be of the simplest kind. God is behind all our life. With hope and trust and love centred in Him we go forward in confidence, using the means He has put within our reach. These simple things are the best to rely upon. They are all we want when it comes to matters of life and death.

3. **The boastful champion.** The proud boasting of Goliath was according to the prescribed order for one who held the place of a champion. His words were meant for the ears of his own people as well as for the enemy. Nor is there any wonder that he was angry when he saw David who was only a youth without the usual equipment of a fighting man. His words were very self-confident and disdainful. It reminds one of the saying of the Scriptures, "Let him that thinketh he standeth take heed lest he fall." The haughty, disdainful pride of the champion was in striking contrast to his sudden fall.

4. **David's confidence.** David also stated in no uncertain terms what he expected to do. It was like a counter-challenge in which he claimed that he would be victorious. There is, however, this difference. David acknowledged the spiritual power upon which he depended. Material things such as spear and sword and shield were to him of less importance than going forth in the name of the Lord. "The battle is the Lord's" is the statement of David's faith.

5. **The value of one man.** David with his fine courage and simple faith was given the victory. It was a victory which Israel longed for but no man in Israel had faith enough or courage enough to face the giant. There were, perhaps, many men who could use a shepherd's sling as well as David could, but no one thought of trying it against so great a warrior as Goliath. They had not the high courage, the self-forgetfulness or the faith which would enable them to venture with any weapons against such a foe. David was the *one* man who showed the path of faith and courage. They all became stronger in their courage when they saw what he had done. How often a desperate situation is saved by one man. That is the opportunity for the hero. Everything in which faith has a part calls for the heroic spirit. Our spiritual battles demand the heroic even more than physical conflicts. "Wherefore take unto you the whole armour of God." You may be the one person on whom will rest a responsibility of witnessing for God and giving a lead to the consciences of others.

esson
M.A.,

Impenitent Germany

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

At the time (December 18, 1916) when President Wilson requested the belligerent powers of Europe to be good enough to tell him what they were fighting for—as if the aims and purposes of both groups of warring nations were not already clear enough—many of us must have thought that, so far as the Entente powers, at any rate, were concerned, it was a sufficient answer that we were fighting, first and foremost, to beat the enemy, and in the meanwhile nothing else mattered, nothing else was worth the trouble of discussion.

To disable the enemy, or at least to make them utterly tired of fighting and to compel them to cry "Hold, enough!" was, of course, the first thing to be done, and the task was a tremendous one. Writing in the summer of 1917, Professor Ramsay Muir, of Manchester University, testified very truly that "Apollyon is a very dreadful foe, a fierce fighter and a master of gins and snares, and he who contends with him must have inexhaustible courage and resolution." ("National Self-Government," p. 286.) President Wilson's enquiry suggests the thought of Mr. Worldly Wiseman requesting Christian and Apollyon, in the heat and height of their struggle, to furnish him with statements of their "war-aims." Christian might have been excused for replying "Get thee behind me, Satan." Being mild-mannered, however, he might have sought to dismiss Mr. Worldly Wiseman—for a season—with the answer, "If ye will enquire, enquire ye; come again." The circumstances were eminently unfavourable for any detailed formulation of policy.

Now Christian, after a very hard fight, compelled Apollyon at last to "spread his dragon wings and speed him away." Bunyan says that Christian saw Apollyon no more. Christian certainly did not again see Apollyon in the form in which the fiend encountered him in the Valley of Humiliation. But the fiend assailed him in other forms. Apollyon was grievously wounded in the fight with Christian in the Valley of Humiliation, but he was not utterly disabled, and there was no change of heart wrought in him by his defeat. As soon as his grievous wound was healed, he would return to the assault—though more circumspectly.

The German Apollyon's fighting energies gave out in the course of October, 1918. But there is no reason to suppose that he, any more than the Apollyon of Bunyan's allegory, underwent any change of heart then, and the prospect of any such change ever coming to pass is still very doubtful. The belief prevailing—very emphatically prevailing—in Germany at the present time, with regard to the origin and the conduct of the Great War, is that it was forced upon the German nation and its rulers by a criminal conspiracy on the part of France, Russia, Great Britain, and Belgium; a conspiracy which was subsequently joined by Italy and the United States. France was impelled by lust of revenge; Russia by lust of conquest; Britain and America by lust of commercial gain and vexation at the activity and success of German competition in manufacturing and trading. The German forces, by land and sea and in the air alike, fought as became chivalrous warriors, "sans peur et sans reproche."

Far different was the record of Germany's foes. They enlisted savages from Africa and Asia under their standard. They starved multitudes of German women and children by means of the cruel naval blockade. They murdered helpless German sailors—as, for example, in the affair of the "Baralong." German prisoners of war were treated with the greatest inhumanity both by the British and by the French authorities. The German armies were not defeated; their fighting energies were corroded by Entente propaganda, by insufficient food, by inadequate clothing.

It follows naturally upon all this—though it would have happened in any case—that the terms of the armistice of November 11, 1918 and the peace treaty of the year following were savage and inhuman. With regard to the conduct of the Allied armies of occupation in the Rhineland, it has been officially announced, and of course unofficially believed, that they have been guilty of many acts of violence against the person and property of Germans, without respect for age or sex, while "extravagant punishments have been inflicted for trifling transgressions."

Such, on the testimony of Mr. J. Ellis Barker, who visited Germany this year, is the general mind of Germany with regard to the causes and conduct of the war and the penalties imposed upon the overpowered (not "defeated") German nation by its unjustly and unworthily victorious foes. Mr. Barker, whose evidence is set forth in the last issue of the "Quarterly Review," discussed the war with men and women of all ranks in society, and found that, with a few exceptions, they all said the same thing. If, as has been reported, Mr. Barker is himself of German origin, though for many years domiciled and naturalized in England, he must have been successfully careful in concealing the fact, or he would hardly have escaped being "done in."

Mr. Barker confesses that he was surprised and dismayed to find the Germans believing, with practical unanimity, that they and their government had been forced into the war; that if they had struck first it was because they had dis-



KID-LA-PIK.

The Senior Native Catechist at
Lake Harbour, Baffin Land.

covered they were on the point of being struck; that their army and navy had fought clean from start to finish and that the charges of barbarism made against them by the Allies were simply so many imputations of the Allies' own wickedness and depravity to blameless Germans. Yet there is little ground here for surprise. Nations are no more disposed than individuals to acknowledge either defeat or guilt. They will seek to explain away defeat and throw the burden of blame upon their victims and their enemies. That the Germans will not acknowledge defeat or guilt is no more than one might expect. But Mr. Barker's dismay is not without justification in view of the evidence which he produces, in the form of lengthy quotations from books and pamphlets published in Germany, that "the legend of Germany's innocence is being 'scientifically' established by the leading soldiers, statesmen, and historians, and it may before long find its way into the school-books. Hence it seems likely that the coming generation will grow up with a burning sense of injustice suffered at the hands of the Allies." (Q.R. Oct., 1920, p. 303.) The German mind, already hot with hatred of France, Britain, Belgium, Italy, and America, is now being steadily kept hot; the fires are fed with fuel manufactured by experts directly or indirectly employed by the German State.

(To be continued.)

A Trip to Baffin Land, 1920

Rev. A. L. FLEMING, L.Th., Toronto.

(Continued from last issue.)

WHEN I sailed from Lake Harbour in October, 1915, I left the work in the hands of two native catechists, Joseph Pudlo and Luke Kidlapik. On my arrival Joseph Pudlo came on board in the Mission boat with two other Eskimo, but he told me that Kidlapik had not returned from hunting the deer. He had set out with other Eskimo some weeks before in order to obtain deer skins for winter clothing.

Thanks to Mr. Stewart's kindly interest the house had been dusted, the floors washed, and everything was clean, so that I soon settled down in my old quarters. The Eskimo reported that the winter had been a hard one, and both fur and food had been scarce at times, making it necessary for a few of them in our district to get Government relief. In spite of these and other very disconcerting factors, the best of good-will existed, and I think it is greatly to the credit of Mr. Stewart and his colleagues that they retained the respect and friendly regard of the Eskimo through all. The fact that Mr. Stewart is a Scotchman with innate common sense may have something to do with it; he is a man of few words, but he has that bigness of soul so typical of men who come from the north of Scotia's Isle. It can be demonstrated that the little, narrow man succeeds no better in the Arctic than in the south. No matter for what purpose a man comes to the country he has simply got to merit the good-will of the Eskimo or he will be very much poorer. This applies to both the fur trader and minister of the Gospel, and some day the matter will receive more careful consideration than has been the case in the past.

During the voyage I had many talks and times of reading, etc., with Ooangawak, and at Lake Harbour I took Joseph Pudlo to him and they had a very interesting time together. It was with deep thankfulness that I learned that Ooangawak opened up his heart to Pudlo who explained to him the Gospel more perfectly. To me it seems a terrible blot on the escutcheon of the Church that Ooangawak should have been born and bred in the Diocese of Keewatin and yet had never heard of the name of Jesus Christ until he was in the hands of the police.

For the first few weeks of my stay at Lake Harbour, the Church was quite inadequate for our congregations; no matter how tightly they jammed in, only about half the adults could find either sitting or standing room. Such a state of affairs was most unfortunate, as the time was so short and the people were most anxious to attend. It is to be hoped that a more commodious building will be sent out next year. I have already received an entirely spontaneous offer from a friend to be responsible for the "freight charges" (about half the total cost). Surely this should encourage somebody else to become responsible for the material and another for the labour.

The first few weeks were very strenuous for the Missionary, but Joseph Pudlo was of great assistance and proved himself most faithful at all times. It was good to note the high esteem in which both he and Luke Kidlapik are held by their brethren.

We had a very interesting meeting before the "Nascopie" left for the south. Sgt. Douglas, of the R.C.M.P., who was returning to Chesterfield Inlet with the Eskimo murderer, Ooangawak, whom he had captured about a year ago south of Baker Lake, offered to bring his balopticon lantern with acetylene attachment ashore for the benefit of the Eskimo, as he had a large number of beautifully coloured photographic slides of all kinds of animals. Needless to say, this offer was gratefully accepted, and to make things still better Mr. Storkerson brought some

(Continued on page 848.)

Letters to the Editor

THE ANSWER GIVEN.

To the Editor of the Canadian Churchman.

Sir,—As many Churchpeople will be looking for the information regarding the missionary, Miss Hilda Robinson, which the Dominion President of the W.A. said was quite public, I send herewith the following, clipped from the report of the President's address at the W.A. meeting at Winnipeg.

"There is one matter in connection with a former worker to which I feel I should refer. As letters have recently appeared in one of our Church papers, criticizing the action of the Dominion Board of the W.A. in not sending back Miss Hilda Robinson to Japan as our missionary, it seems advisable that an explanation of the situation should now be given. It is owing to the fact that she declined to take such further training as the Bishop in Mid-Japan considered necessary for the development of the work in which she had been engaged, and as essential to her continuing as a missionary on his staff. A full report of the situation has been sent to every Diocesan President." ANGLICAN.

LIFE WITHOUT CHRIST.

To the Editor of the Canadian Churchman.

Sir,—I have just come across a very beautiful Spanish Sonnet, which has reminded me of the gloom of so much of the best literature of modern Europe. It is a sad comment on the hopelessness of life without Christ. Compare, in contrast, the radiance of the New Testament and of Christian Hymnody! The following is a rough translation of the Spanish:—

"Enchanted Garden of the golden west,
Whose mystic glory ever lures my steps
On, and still on—tell me, art thou a dream?
Or does the long way reach thy shining shores?"
"Thus spake the weary pilgrim of the night,
Falling with blood-stained knees. The answer rang,
"To seek that Garden is thy destiny;
To seek, to seek, but nevermore to find."
"Yea, never shalt thou find it, for its flowers
Bloom in the dark sad places of thy soul,
Illusive treasures of thy fantasy!
In vain that agonized and lingering look!
Too close around thee presses this cold world:
Too far, too far the isle of thy desire!"

C. V. PILCHER.

FEDERATION OF COMMUNITY SERVICE.

To the Editor of the Canadian Churchman.

Sir,—“Spectator,” in the issue of Dec. 9th, where he is dealing with the Federation of Community Service, unfortunately, though no doubt unintentionally, has given expression to thoughts which are not true to fact.

The statement is made that a pledge has to be given that neither in fact or implication is there any intention to interfere with internal management of established institutions. Such a pledge has never been given. It was the fact that the management was in far too many instances faulty, that business principles were not being followed, that waste of money and effort were in evidence, and that in the desire to promote the growth of some special institution, the merits of other equally worthy bodies were overlooked, that prompted the formation of the Federation.

Each one of the forty-seven members submits to the Budget Committee—composed of ministers and laymen—a budget of their requirements. These are carefully studied and arrangements made whereby all waste is eliminated and specific plans outlined for the activities of each. A uniform system of bookkeeping is now being worked upon which will be installed during the coming year in each institution, the same to be audited by the Federation auditor. Such is the

beneficial and effective *interference* of the Federation.

There is no idea of secularization—none is desired or attempted. Each institution is free to follow the tenets and practices of its own creed or denomination.

The Council of Municipal Research is not a charity, but it is one of the associations bearing most directly on Community Service. It was through a survey made by this body that the Federation was organized. The comparatively small sum given them for services rendered has been saved many times over by economies made. Having placed the Federation on solid lines, this Council has written asking that their apportionment be but for the first six months of 1921.

May I suggest that “Spectator” visit the Federation's head office and see for himself the magnitude and grandeur of the work being done.

GEO. BRIDGEN.

THERE SHALL BE NO GLOOM TO HER THAT WAS IN ANGUISH.

“THERE SHALL BE NO GLOOM.”

Thus the first lesson for Christmas Day in the Revised Version, and one need hardly point out the exquisite note for times such as ours.

Granted the general beauty of the Authorized Version as compared with Revised Version, this first lesson for Christmas Day is one of the notable examples of the superior rendering of the latter; in this case not only in sense but in beauty and dignity.

The Authorized Version is peculiarly unfortunate here in that it even negatives the prophetic promise: “Thou has multiplied the nation and *not* increased their joy.”

Surely under these circumstances, the Revised Version only will be heard in our Churches for the first lesson on Christmas Day.

H.

A TRIP TO BAFFIN LAND.

(Continued from page 847.)

excellent slides showing life amongst the Eskimo of the Western Arctic where the late Rev. W. Girling did such splendid pioneer work for the Church.

One feature of the evening which was of more than ordinary interest was that when a picture of His Majesty, King George, was shown and I had explained who the King was, the Inspector suggested that the Eskimo be told that it was the habit of all loyal men to clap their hands when the greatest of Chiefs' picture was seen. It is to be recorded that the Eskimo of Lake Harbour, Baffin Land, gave the King a rousing clapping of hands, and I think His Majesty would have been pleased if he had seen and heard these dark skinned children of the Arctic snows that night. When the picture of the Queen was put on the screen there were many simple compliments dropped by the Eskimo, such as “She is most beautiful,” “She is very young,” “What beautiful hair,” “What lovely clothes,” etc.

When a picture of the Prince of Wales was shown on horseback in Canada and they were told that he was the son of their Majesties, one man sitting near me asked if this man—pointing to the Prince—were the Prince, and when he received an affirmative answer murmured “he is a complete man,” evidently he was not quick to grasp the fact that the Queen, who looked so young and beautiful, could have a son who was a “complete man.” Both the Queen and the Prince received an ovation, but not so great as that given to “the Biggest Chief.” It should be explained that I had often spoken to them of the King, and when we heard about the war (12½ months after it had begun) I felt it necessary to make the matter clear to them. They now look upon the King not only as the Biggest Chief but also as the Helper of the weak, and one who will always do “God's will.” Certainly the King's place in the heart of many an Eskimo is a very exalted one, and I doubt if in all the “far flung” Empire there are more loving and loyal subjects (according to their knowledge) than these fur-clad Eskimo of Baffin Land.

(To be continued.)

The Letters of a Layman

I WANT to have another fling at the committee system of our Church, and this time I am going to be really offensive and rude, because a little deliberate rudeness sometimes is a very salutary and proper thing. And so here goes for a downright nasty letter. I suggest that anybody who is interested in the system of direction of our Church affairs by committees and Councils should take the trouble to procure a list of the members of the said committees, councils and boards, and carefully consider the personnel of the said committees, councils and boards, and himself very seriously whether in his considered opinion the members of the aforesaid mixed hierarchy are the very best and most suitable men that could possibly be elected to them, and whether in his considered opinion he is perfectly satisfied to leave the conduct of the most vitally important affairs to their care. I think if almost anyone would do that the result would be rather disturbing both to the one considering the case, and to the committees' councils and boards, particularly at their next elections.

I beg you to take the M.S.C.C. and study with care the membership of its executive committee. Do you think those members are so fitted for their post that they are the very best men we can command in the Church of England for the job? Are they men who are experts in mission work, do they bring to their task of management a knowledge of the practical problems of mission enterprise? Or take the Board of Religious Education. Are the members of its executive qualified by training or experience in practical problems of education? Or the Council for Social Service. Are the members of its executive committee fitted by training for grappling with the immense problems of social welfare that confront us? The Council publishes a little monthly paper, and on the cover are the names of the executive committee; read over the list and answer the question I am asking. And by the way, what else does the Council for Social Service do other than print that same little pamphlet? I understand that now it has resolved itself into an agency for the reception of strangers to Canada. That doubtless is an admirable and worthy thing. But was the Council really founded for that object and none other? I want some light on the subject, and if I am not much mistaken others want some light too. What is the Council for Social Service really doing?

And again on all these committees and councils and boards we have the same bad system that I inveighed against before of electing the same old gang every time, and keeping the same man on the board until he dies, or at least until he is in his grave, because he is generally dead long before that, for any practical use he may be. Where are the young men, the energetic men, the men of vision and courage and daring? I cannot find them on any of these boards and councils. They are too young and inexperienced and flighty and generally untrustworthy to be allowed any voice in anything that is really worth while. So they are kept down and suppressed and snubbed, until they, too, are white-haired and have lost finally and for ever any of the spirit and courage of youth. Then when they are getting on, they are fully qualified to sit on the boards' councils and committees of our Church, where they fulfill their destiny by blocking any forward and daring and courageous proposition. We all know the whole weary business so painfully well. If any one wants to propose anything that seems like business, that has any vision of a really constructive policy, at once some venerable and aged gentleman arises and gives it as his opinion that before we enter on any such radical course we should pause, etc., which is another way of telling the man who has made the suggestion that he is an upstart young puppy and must be sat upon then and there.

What we want in our Church is that divine discontent that will break all barriers down. For God's sake lets do something daring, and not let our church crumble into dry rot.—LAYMAN.

Decem
Canad
A Na
CI
Executive C
GEORGE B.
THOMAS MO
J. M. MCW
M. RAW
FREEMAN
Canada and
United Stat
All su
1. Remi
Canada
or Post
2. Recci
which
scriber
be sent
3. Chan
both th
4. It is as
continu
is recei
Adve
mitte
CAN
61
Phone:
R
C
A
For
4 c
O
Ed
BC
Over
WE
Str
211 to
16-1
VE
GO
you
16-

Canadian Churchman

(Established 1871.)

A National Journal of the Church of England in Canada

Published Every Thursday.

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

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

ANDREW C. STEPHENSON
Business Manager

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

Subscription Rates

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

All subscriptions are payable in advance.

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

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

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

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

Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,

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

Phone: Main 5239.

Church News in Brief

The Bishop of Toronto confirmed twenty-four candidates in Holy Trinity Church, Toronto, on December 15th.

A new Branch of the A.Y.P.A. was formed at St. James', Orillia, on December 6th.

A Chapter of the St. Andrew's Brotherhood was lately inaugurated at St. James', Orillia.

The Bishop of Ontario held a Confirmation in St. Paul's Church, Kingston, on December 12th, when he confirmed twenty-four candidates.

On December 13th the St. Bartholomew's, Ottawa, A.Y.P.A., held a Mock Trial. A most enjoyable evening was spent.

The Anglican congregation at Foxwarren, Man., has been added to the parish of Binscarth, and will in future be in charge of Rev. C. G. M. Littler.

A very interesting playlet, entitled "The Village Lawyer," was performed lately by the All Saints', Westboro', Ont., A.Y.P.A. There was an attendance of nearly 200.

"A gentleman of the old school," which is fast disappearing, describes the late Edmund Tucker, Esq., of Halifax. Born at Bermuda ninety years ago, he came to Nova Scotia early in life, and has been for many years a valued member of All Saints' Cathedral. Dean Lloyd was assisted in the funeral service by Archbishop Worrell and Canon Hind. Mr. Tucker is survived by his wife, to whom he had been married sixty years; by two daughters, Lady Outerbridge, of Newfoundland, and Miss Mary, at home, and by one son, the Rev. Arthur Tucker, of St. George's, Bermuda.

In the course of an address at the annual banquet of the Ridley College Old Boys in the King Edward Hotel on the evening of December 17th, Hon. Dr. Cody gave class government and sectionalism a position beside anarchism and "The Dictatorship of the Proletariat" as rivals to democracy. Dr. Cody, who was the principal speaker of the evening, and who was one time Master in Ridley College, also spoke of the additions to the college which are being erected, and which will raise the accommodation of the school to 250 students. The Old Boys' Association is donating to the college a \$100,000 memorial chapel in memory of the students and Old Boys of the college who died in the service. This chapel is already under erection. Appreciation was expressed for assistance rendered the college by Col. Gooderham and Mr. Ross Gooderham and Col. Leonard of St. Catharines.

RURI-DECANAL MEETING OF EAST YORK.

The Rural Deanery of East York held a most encouraging meeting at St. Paul's Church, Uxbridge, on the 18th inst. The morning sessions were attended by about thirty, which increased in the afternoon to quite fifty. A celebration of the Holy Communion formed the opening, the Rector, Rev. T. O. Curliiss, being the celebrant, assisted by the Rev. A. Durnford, Rural Dean. The sessions commenced immediately after this service. Mr. R. W. Allin and Rev. D. B. Rogers were the chief speakers. Mr. Allin, as finance commissioner of Toronto Diocese, spoke on the necessity of supporting the Church's work. He was followed in the afternoon session by the Rev. D. B. Rogers, newly-appointed editorial secretary of the G.B.R.E., who gave a most interesting address on the efforts being made by the G.B.R.E. to make this branch

of the Church's work thoroughly efficient.

Another vote of thanks was given to Mr. Allin for his work in improving the system of keeping church accounts.

At twelve the business was suspended for the offering of the noonday prayers for Missions, and at the end of the afternoon all joined in the office of Evening Prayer, taken by the Rural Dean.

Two bountiful repasts were provided by the ladies of the congregation of St. Paul's Church, and votes of thanks were passed to the Rector and his hospitable workers for their kind hospitality.

MEMORIAL CHURCH AT PEMBINA, MAN.

The old log Church of St. Luke, Pembina Crossing, was pulled down this year and replaced by a very pretty little frame building. The old church was first used as a store in the early days when there was a village at the ford of the Pembina River, which was a stopping-place for settlers en route from Emerson to southwestern Manitoba. A small colony of English settlers—amongst whom was Rev. E. P. Nicholl, with his family—occupied the valley and surrounding district. In 1886 the building was converted into a church, where Mr. Nicholl ministered until his death, fifteen years later. Soon afterwards St. Luke's was joined to the Snowflake Mission, of which it still forms a part, and is served by Rural Dean Nash, of Snowflake.

Two sons of old timers, Messrs. Gilbert Nicholl and Edward Lea, are churchwardens, and were appointed by the congregation as a building committee. They are to be congratulated on the splendid workmanship of the very pretty building. The church is close to the river, and with its well-kept God's acre, where many of the early settlers are laid to rest, is the centre of some very beautiful scenery, which is often called the Riviera of Manitoba. At the opening service the preacher was Archbishop Matheson, and when His Grace spoke of the early days and the early settlers—several of whom were his personal friends when settlers were few in Manitoba—and of their loyalty to the old Church and its principles, there were not many dry eyes in the congregation.

Two of Mr. Nicholl's sons and two grandsons fell in the great war, and several others who, from time to time, were visitors and settlers in the parish. The new church is erected partly in memory of these and partly in memory of much loyal and faithful love.

JESUS KNOWS.

Jesus knows how weak and sinful
And how poor I am to-day;
By the grace He gives me only
Have I strength of heart to pray;
Blessed Jesus, loving Saviour,
Keep me pure from day to day.

Jesus knows the heavy burdens
I must bear, with sin around,
And He knows my feet will falter
Till His grace my heart has found;
Blessed Jesus, precious Saviour,
In His strength my all is found.

Jesus knows the doubts and dangers
That surround my Heavenward way,
And He sends His love to cheer me,
When with burdened heart I pray;
Precious Jesus, Friend and Saviour,
Keep me in the narrow way.

CONDENSED ADVERTISEMENTS

MAKE KNOWN YOUR WANTS

to the readers of
The Canadian Churchman
through the Classified Department
Rates for advertising in this department as follows:—

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

Original Rhyming Word-Puzzles

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

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

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

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

YOUNG woman with matriculation standing desires position of trust in Toronto, central part of city preferred. Box 14, Canadian Churchman.

A MUSICAL GRADUATE of English University who has held positions in this Country seeks position with Musical Connection. Write Box 17 Canadian Churchman.

ENGLISH lady, well educated, with experience in teaching in good English School, desires Post in good Canadian School. City references. Apply Miss Cutcliffe, 388 Medcalfe Ave., Westmount, Montreal.

NURSING

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

HEALTH RESORTS

LOCH SLOY REST HOME

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

Undertaker and

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

SUCCESS is won by KNOWLEDGE

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

Electro Therapeutics Optician
Massage Optometry
Private Nursing Ophthalmology

ROYAL COLLEGE OF SCIENCE
Dept. 149 TORONTO, CANADA

A REMEDY OF MERIT

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

HENDERSON HERB CO.
173 Spadina Avenue, Toronto
Agents Wanted

ECZEMA

You are not experimenting when you use Dr. Chase's Ointment for Eczema and Skin Irritations. It relieves at once and gradually heals the skin. Sample box Dr. Chase's Ointment free if you mention this paper and send 2c. stamp for postage. 80c. a box; all dealers or Edmondson, Bates & Co., Limited, Toronto.

Remember

THE NEW
Canadian Church Calendar

2nd Edition almost gone

AN IDEAL GIFT

For CHRISTMAS or NEW YEAR

Single copies—30 cents
4 copies or over—25 cents each

Order your copies Now
before it is too late

Address
Educational Sec'y M.S.C.C.
131 Confederation Life Bldg.
TORONTO

BOOKS

on Theological, Educational, Literary and every conceivable subject.

Over 1,000,000 volumes in stock. Second-hand and new at lowest prices.

WE HAVE THE BOOKS YOU WANT
State your wants and send for Catalogue No. 32A, post free.

W. & G. FOYLE, LTD.,
211 to 125 Charing Cross Road, London, Eng.

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

ayman

t the committee this time I am and rude, because times is a very I suggest that system of direc- committees and e to procure a mmittees, coun- sider the per- , councils and y whether in his of the aforesaid t and most suit- elected to them, inion he is per- ict of the most r care. I think the result would one considering es' councils and t elections. and study with utive committee. re so fitted for ry best men we England for the perts in mission c of management blemis of mission rd of Religious of its executive ence in practical Council for Social ts executive com- apping with the are that confront le monthly paper, s of the executive and answer the y the way, what Service do other nphlet? I under- ed itself into an angers to Canada. and worthy thing, founded for that nt some light on t much mistaken hat is the Council ? mittees and coun- ne bad system that electing the same man at least until he is generally dead ical use he may be. energetic men, the daring? I cannot ards and councils. rience and flighty to be allowed any y' worth while. So essed and snubbed, ired and have lost spirit and courage re getting on, they he boards' councils h, where they ful- any forward and ition. We all know painfully well. If nything that seems sion of a really con- venerable and aged as his opinion that 1 radical course we another way of tell- the suggestion that py and must be sat urch is that divine barriers down. For ng daring, and not dry rot.—LAYMAN.

ENGRAVING ON ALL KINDS OF METALS

GEO. A. LEARN PHONE 3169
ENGRAYER & DIE-SINKER

Memorials in BRASS or BRONZE
BRASS & STEEL
EMBOSSING, PLATE MARKING & C.

100 BOND ST. (200855 ADRIE GUNDBY) TORONTO.

Public Speaking
FRANK HOME KIRKPATRICK
(COPYRIGHTED)

No. 5—Preparation.

A NUMBER of years ago I was a member of a fishing party that set out for a certain lake in the wilds of Northern Ontario, of which we had heard enthusiastic reports. We arrived in due time at the hamlet nearest to our objective. Here we engaged a guide, a very old Indian. Our guide had been over the route we were to travel many times. He had an unerring sense for direction and a vivid recollection of the different points, trees, bays, etc., by which he guided himself. He was thoroughly prepared. We reached our destination without loss of time.



Three years later I joined another party bound for the same fishing ground. We arrived at the same little hamlet, and I sought out the guide of our former expedition. To my regret, I was informed that he had died some months previously. There were two others who knew the route, but they were away with other fishing parties. One young fellow told us that he had heard the route described so frequently that he felt sure that he could guide us. We accepted his offer and set out. We had not gone very far when it became evident that we had lost our way. We blundered along for a short time in a confused fashion, and then returned. Our youthful guide did not have clear images of the old man's marks, nor a knowledge of the direction. He had not been over the route before. He was not prepared to lead us.

A public speaker is a mental guide. He leads his audience step by step through a succession of ideas to a logical destination or conclusion. If he is not prepared, if each of these steps or ideas is not clearly defined, if his thoughts are but vaguely conceived, if the bearing of the individual thoughts upon the conclusion is not clear, confusion follows, he loses his way, the purpose of the speech is not achieved, and the result is disastrous.

We hear much about impromptu speaking. *Impromptu speaking is usually impromptu bosh.*

Thorough preparation, then, is absolutely essential to effective speaking—that speaking which is based

upon a succession of ideas leading unerringly and inevitably to a logical conclusion. The most important phase of such preparation is the clear definition or individualization of each of these ideas, and an appreciation of its bearing upon the conclusion.



No. 6—"Clearness."

IN one of his most memorable orations, Daniel Webster said: "Clearness, force and earnestness are the qualities which produce conviction." Well, clearness "is the subject of my story."

A teacher analyzes a problem in arithmetic. When the solution is arrived at, he asks the pupil: "Do you understand?" A man approaches you with a business proposition. He explains the purpose of the enterprise. Then he asks: "Do you see?" Or someone, who uses still less formal language, tells a joke and then asks: "Do you get me?"

"Do you understand?" "Do you see?" or "Do you get me?" may each be interpreted exactly by, "Is it clear to you?"

Is what clear? The solution of the arithmetical problem, the purpose of the business enterprise, the point of the joke. Each must see the end from the beginning. Each must have in mind a single aim.

All this applies to public speaking. The public speaker must first ask himself: "What do I wish to do?" and then select and arrange his ideas in the light of that purpose. The definite conception of his object, and the arrangement of his ideas according to that object, make for clearness.

The system in a graded school affords an apt illustration of the organization of an effective public speech. The principal is the centre of the system. Associated with him and subordinate to him are the assistant teachers. Subject to the authority of the assistant teachers, and, through them, to the authority of the principal, are the pupils. Thus through the relationship of the pupils to the assistant teachers, and through the relationship of all to the principal, such a school represents a well defined organization.

The interpretation of this comparison must be obvious. The principal represents the subject of a speech, the assistant teachers the subordinate and related themes, and the pupils the individual ideas related to the subordinate or minor themes. Thus the relationship of the separate thoughts to the subordinate themes, and of these themes to the main subject, represents a systematic, orderly, logical and clear organization of ideas.

Organization of ideas, that is the clear definition of the object, and the selection and arrangement of ideas according to that object, is as essential to clear and effective public speaking as system is to a successful business, a well conducted educational institution, or a prosperous agricultural enterprise.

to provide vessels of more fashionable mediæval type. On the death of Mr. Wyatt's widow it passed to his cousin, wife of the Rev. E. H. Goddard, Vicar of Clyffe Pypard, Wiltshire. It is a typical "communion cup" and cover of the time of Queen Elizabeth, when the "massing chalices" of pre-Reformation times were ordered to be transformed into "decent communion cups" and is very probably made of the actual silver of a pre-Reformation chalice. The foot of the Paten cover bears the date 1571 and the London Hall mark both on the cover and chalice bear the date letter 1571. The engraved band round the bowl is found on all chalices of this period.

SILVER ELIZABETHAN CHALICE AND PATEN COVER PRESENTED TO ALL SAINTS' PRO-CATHEDRAL, EDMONTON.

An Elizabethan Chalice and Paten has been presented to All Saints', Edmonton, by Mrs. Elizabeth Goddard of Clyffe Pypard Vicarage, Wiltshire, England. This chalice and paten cover belonged to the Rev. Chas. Wyatt, Rector of Broughton, Oxfordshire, had been in his possession for many years and was bought by him from a dealer, having no doubt been sold in the 19th century by the Vicar and Wardens in order

WAR MEMORIAL BRASSES and BRONZES
OF BEAUTIFUL DESIGN
ARE EXECUTED BY
F. OSBORNE & CO., LTD.
27 Eastcastle St., London, W.1, England
ESTD. 1874. Send for booklet 55

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

STAINED GLASS MEMORIAL WINDOWS
designs & estimates on request
specialists for sixty years
ROBT M CAUSLAND & LITTLE
141-3 SPADINA AVE TORONTO

STAINED GLASS MEMORIAL WINDOWS
Leaded Glass of all kinds
Montreal Art Glass Works Reg.
2614 St. Lawrence Blvd.,
Montreal, P.Q.
(Late of J. C. Spence & Sons)

Present Your Church With a Sign
An opportunity for church organizations to make an inexpensive, useful and attractive present to their church.
Write for prices and designs.

ERNEST HOBSON
Specialist in Ecclesiastical Signs
99½ Adelaide Street West
TORONTO
Phone Adel. 530

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

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

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

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

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

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

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

CAST BRONZE MEMORIAL TABLETS AND HONOUR ROLLS
Designs and Prices Submitted
CANADIAN WM. A. ROGERS Limited
560 King St. West Toronto

AL BRASSES
ONZES
JL DESIGN
TED BY
& CO., LTD.
ndon, W.1, England
Send for booklet 55

ELY BELL CO
ROY, N.Y. AND
ROADWAY, N.Y. CITY
BELLS

D GLASS
ORIAL
OWS.
es on request
- sixty years
AND LIME
AVE TORONTO

D GLASS
WINDOWS
s of all kinds
lass Works Reg.
rence Blvd.,
al, P.Q.
Spence & Sons

our Church
a Sign
nity for church
s to make an
useful and at-
sent to their
ces and designs.

HOBSON
celesiastical Signs
le Street West
RONTO
Adel. 530

UNLIKE OTHER BELLS
SWESTER, MORE DUR-
ABLE, LOWER PRICE
OUR FREE CATALOGUE
CALLS WET.
Foundry Co., Cincinnati, O.

RRIS
AND
E-JONES
AL WINDOWS
VZES and
Furnishing
& Company
imited
, Hanover Square
W. 1., ENGLAND
William Morris the Post



ARE the bells of your church truly musical? If not they can be re-tuned.

A really tuneful peal is exceptional—perhaps because most bells were cast in days when the rote of a bell was mainly a matter of chance.

Our long experience enables us to apply with certainty the "Simpson 5-Tone Principle" to the casting and tuning of bells and the re-tuning of old peals; guaranteeing purity of tone and exact pitch.

Gillett & Johnston bells hang in Parish Churches throughout England, in Canada, U.S.A., S. America, S. Africa, India, Palestine—in fact throughout the world.

Can we advise you concerning Bells?

Gillett & Johnston
Founders of many famous bells.
Established 1844.
Croydon .. England

MEMORIALS AND DOMESTIC GLASS
DOMINION STAINED GLASS
Est. Co. 1881
380-ADELAIDE TORONTO
Booth & Mackay, Props

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

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

All Over the Dominion

On December 14th the Bishop of Toronto confirmed twenty-seven candidates at St. Monica's Church in that city, who were presented to him by Rev. L. H. Gay, the Rector.

A most successful bazaar was held in connection with St. James' Church, Ingersoll, whereby the sum of \$1,275 was realized. The money is to be devoted to redecorating the interior of the church.

St. Clement's, North Toronto, held its dramatic night in the Parish Hall on December 14th. The affair was under the auspices of the parochial tennis club, and it passed off most successfully.

On December 7th and 8th the ladies of St. Peter's Church, Brockville, held a bazaar of unusual size, the proceeds of which amounted to over \$1,700. The debt on the Parish Hall has accordingly been reduced by \$1,600.

Rev. P. H. Streeter, the Rector of St. Matthew's, Florence, Ont., held a Mission in his parish from December 5th to 11th. A feature of the Mission was the "Question Box," conducted by the Missioner. The Rector hopes to hold a Children's Mission later.

Last week, in St. Luke's Church, Annapolis Royal (Rev. T. C. Mellor, Rector) witnessed the installation of a very handsome new electric lighting system, known as the "Blascolite." It is the gift of Mr. Chief Justice and Mrs. Harris, both of whom were born and brought up in the parish. It is a splendid gift and is much appreciated by the parishioners.

The colours of the 208th Canadian Irish Battalion, which were deposited for safekeeping in St. Anne's Cathedral, Belfast, during the war, were formally deposited in Trinity Church, Aurora, Ont., on December 18th. The 208th standards were worked entirely by hand by the Sisters of St. Joseph's Convent, and were generally regarded as the most beautiful colours that left Canada during the war.

A memorial window and tablet were dedicated and unveiled in St. James', Kingston, on December 12th. The dedication was performed by Archdeacon Dobbs and the unveiling by Gen. W. B. King C.M.G., D.S.O., G.O.C., of No. 3 Military District. Lieut.-Col. A. P. Shatford, of St. James the Apostle, Montreal, preached. The service was conducted by Rev. T. W. Savary, the Rector, assisted by Archdeacon Dobbs. Sixty-six members of the congregation served overseas, of which number fourteen lost their lives.

St. George's Church, Goderich, Diocese of Huron, held a parochial Mission from December 5th to 12th. There were celebrations of the Holy Communion daily at 8 a.m., excepting Wednesday, when there was Communion at 6, 7 and 10 a.m. Thursday was the Corporate Communion for the Mission, when the greatest number of communicants were present. Each afternoon at 4.15 there was a devotional address, with intercessions. Mission services were held each evening at 8 p.m. Rev. Canon Broughall, M.A., was the Missioner.

A very beautiful and impressive service was held at Holy Trinity Church recently, when Very Rev. Dean Owen, of Hamilton, inducted Ven. Archdeacon Perry into the rectorship of the parish. Clergy from Lincoln and Welland counties were present and participated in the ceremony. The congregation was large. In his address Dean Owen declared that the Church would never be the cure for a distracted world until she calls the people back to God; until she drives her preachers and ministers back to their prayer-desks, to

the studies. The choir, under Mr. Pearson, was in splendid voice, and conducted the musical portion of the service splendidly. After the service the clergy and choir were the guests of the Women's Auxiliary to dainty refreshments.

The parish of Mulmer West received great inspiration from the series of conferences and services held in that part of the diocese during the visit of his lordship the Bishop of Toronto and Mr. R. W. Allin, M.A., financial commissioner of the diocese. The series opened by a short devotional service conducted by his lordship in the afternoon of November 20th at 3 o'clock. This was followed by an open conference, with Mr. Allin as the leader, in which the people from the different stations within the parish took part to the mutual benefit of all. On Sunday, November 21st, special services were held throughout the parish. The rite of Confirmation was administered by the Bishop at Cranmer's Church, Honeywood, and Christ Church, Whitfield, at which services forty-two candidates in all were confirmed. A special rally service for the whole parish was held at St. John's Church, Horning's Mills, at 3 o'clock, Sunday afternoon, an address being given by the Bishop upon the subject of "The Church in Canada," and one by Mr. Allin, based upon Isa. 42: 1-4.

MEMORIALS UNVEILED AT ST. MICHAEL'S, TORONTO.

At the special memorial service held in the Church of St. Michael and All Angels, St. Clair Ave., Toronto, Major-General Victor A. S. Williams, C.M.G., G.O.C., Military District No. 2, unveiled a memorial tablet of white marble, on which were forty-three names of the fallen heroes, and the inscription in gold: "They loved not their lives unto the death." The General also unveiled a brass tablet in memory of Pte. Ernest Monckton, who was killed in action at Cambrai. Canon W. J. Brain, Rector, said at the unveiling of this tablet that, to the congregation, the name of the soldier was unknown. He was a stranger, but, nevertheless, they honoured him as one of the immortal heroes. A window in memory of Gunner Kenneth MacDonald was unveiled by his father, Capt. John A. MacDonald, a veteran of 1866. The flag which covered the window was carried at Ridgeway in 1866 by the Canadians. A silk standard was carried in the procession by Lt. Eric Jones, who was the first boy from the Hill to enlist, and a processional cross given in memory of all those in the parish who had fallen in the war was used for the first time. Canon Baynes-Reed was the preacher.

Recent Appointments

Westell, Rector of Dresden, Ont., to be Rector of Montague and Franktown, Ont. (Diocese of Ottawa.)
Roche, Rev. Henry, M.A., Curate of the Church of the Ascension, Hamilton, to be Rector of St. Mark's, Hamilton. (Diocese of Niagara.)

DEATH NOTICE

TREW—On December 12, 1920, at the residence of her sister, Mrs. C. F. Hamilton, at Ottawa, Helen A., daughter of the Reverend Canon Jas. Mockridge, and widow of the late Rev. A. G. Trew, D.D., of Los Angeles, Cal., Dean of Southern California and formerly Rector of Christ Church, Deer Park, Toronto.

Murder Will Out

So will the knowledge that we have the greatest collection of Gold Fish (common and fancy) and Tropical Fish on the North American Continent.

Amongst our Tropical Fish we have Live Breeders, a species of fish that was not known on this Continent until a short time ago. We also have several species of Nest Builders, amongst which we have the famous Tiger Fighting Fish of the Amazon; striped like a tiger and acts like a tiger to fish of other varieties that it may come in contact with. Then, too, we have specimens of the famous Walking or Climbing Perch. This fish has been known to travel eighteen miles inland over the sands when their water-holes dried up. It is a native of Egypt. This collection is well worthy of a visit from our citizens.

Our Aquarian Department at the Walker House, "The House of Plenty," is reached from York Street entrance or through our Main Lobby.

Gold Fish, Plants and Aquarium supplies of all kinds for sale.

Don't forget to bring the kiddies to

THE WALKER HOUSE
"THE HOUSE OF PLENTY."
TORONTO

Just a few steps from the Union Station

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

THOSE STUDYING ECONOMY SHOULD APPLY TO
E. C. WHITNEY
WORDSLEY, STAFFS., ENGLAND
For CASSOCKS, SURPLICES and CLERICAL CLOTHING

DODD'S KIDNEY PILLS
FOR ALL KIDNEY DISEASES
RHEUMATISM BRIGHT'S DISEASE DIABETES BACKACHE
NUMBER 4087 THE PRO

**Substitutes Abound
Watch for the Genuine**



The Tea with a "QUALITY REPUTATION"

"SALADA"

Used in Millions of Tea-Pots Daily.

**IMPERIAL TRUSTS COMPANY
OF CANADA**



15 Richmond Street West, Toronto

4% PAID ON DEPOSITS

ACCOUNTS OF INDIVIDUALS AND
CORPORATIONS INVITED

Office Open, 10 a.m. to 4 p.m.
Saturdays 10 " 1 "

Foreign Drafts and Exchange

ESTABLISHED 1887



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

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

**THE
KING EDWARD HOTEL**

(Under direction of The United Hotels Co. of America)

**TORONTO'S SOCIAL
AND
BUSINESS CENTRE**

An Absolutely Fireproof Hotel

A new addition of 500 rooms will be completed in 1921,
which will make a total of 1,000 Rooms and 1,000 Baths.

Rates \$2.50 per day and up. European Plan.

GEO. H. O'NEIL,
Gen. Manager

L. S. MULDOON and V. G. CARDY,
Assistant Managers

Subscribe for The Canadian Churchman

**The Brotherhood Goes
Forward in Ottawa**
By RALPH K. SAMPSON

"Arise to Your Day of Opportunity."

THESE words of Rev. E. F. Salmon, of the Cathedral staff, when conducting a short meditation at the Corporate Communion service, were the keynote of the St. Andrew's Day Rally this year. Forty-one clergy, men and younger men, gathered at 7.30 a.m. in St. George's Chapel for their annual Corporate Communion to rededicate and reconsecrate themselves afresh to their work of extending Christ's Kingdom.

Ottawa, more fortunate than most places, was able to maintain its organization during the war; in fact, increased the number of active Chapters and workers. One of the latest opportunities of service offering is the request coming from Rev. R. H. Steacy, Rector of All Saints' Church, Westboro, to assist in the services that it is hoped may be carried on during the winter at Britannia. It is hoped also that a Sunday School may soon be started in another isolated section of that large parish. Some of the work carried on for years has been the conducting of a service every Sunday at the Protestant Home for

**Anglican Forward
Movement**

Continuation Campaign—Diocese of
Toronto

ARCHDEACON J. C. DAVIDSON,
Diocesan Commissioner,
588 Bathurst St., Toronto

ANGLICAN FORWARD MOVE-
MENT IN TORONTO.

Emily and Omeme.—This old rural parish has been the scene of the final effort of the Diocesan Campaign this year. In view of local conditions the Commissioner held few services except on Sundays, and entered on a house-to-house visitation under the guidance of the Rector, Rev. E. R. James, an enthusiast in pastoral work, with a course of instruction, devotion and discussion of the Forward Movement.

People often fail to appreciate the planning-time, exposure and persistent effort necessary to country visiting. The evident results of skilful, systematic work in this important department are cheering compensations. Our country clergy are privileged in being allowed to make something very much more valuable and enduring than social calls, and to say something much deeper than platitudes. Families gathered together enjoy



ST. MATTHEW'S CHAPTER, OTTAWA.

the Aged by the men of St. Matthew's Parish, visiting the hotels and hospitals, as well as the continued round of parochial activities.

The annual meeting this year proved an old-time Rally, indeed, as it was hoped it would be, and prospects for increased activity are bright. St. Matthew's Senior Chapter has fourteen hard-working members, and is sponsor for both an Intermediate and a Junior Chapter, the directors of which report at each Senior Chapter meeting the condition of their respective Chapters. Ascension Chapter has just reorganized, with six members on the roll. This is in a growing parish, where much real, definite Church work has to be done. The Rector, Rev. Robt. Jefferson, believes in using the laity wherever possible. Mr. F. H. Gisborne, K.C., Chancellor of the diocese and an enthusiastic Brotherhood man, is a member of this parish. All Saints' Intermediates are going strong under the directorship of Mr. Alder Bliss. St. Alban's and St. George's also have Chapters, and several other parishes are looking forward to organization.

With a full realization of their shortcomings, the members in Ottawa are nevertheless encouraged to press onwards, like St. Paul of old, "to the mark of their high calling in Christ Jesus," praying and working for the Master.

through their spiritual leader contact with the spiritual and outside world as well as with the wider church.

On the 16th the Fellowship Supper was held in the basement of Christ Church for the three congregations. Delegations were present from Lindsay, Peterborough and Bethany. The Rev. Canon Marsh reminded us of the remarkable advance in Mission work in recent years. The Rector said that it was his proudest experience to be surrounded by his warm-hearted people at such an inspiring meeting. Rev. Mr. Weir referred to the growing unity of the Church. Dr. Cameron, Warden of St. John's, Peterborough, said that there was after all a connection between the spirit and the purse. Miss Gwendoline James aroused admiration and interest by her simply worded appeal for increased interest in the religious education of both younger and older persons. The speech of the evening was that by Mr. F. D. Kerr, of Peterborough, who said that the robust elements of the Church of England were most valuable contributions to the character and fibre of the nation.

What else does anxiety about the future bring thee but sorrow upon sorrow?—Thomas A Kempis.

Churchwoman

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

CAN CHURCHWOMEN GIVE SOME SUGGESTIONS?

At a recent meeting of the London Diocesan Conference the Bishop of London presided, and said "that the first problem they had to face in the diocese was the poverty. To remove the grinding poverty of the working clergy was their first duty. He had two nights previously visited a curate's sick wife. There was no furniture in the bedroom except the bed, and one chair in the sitting room. He had not seen worse in the whole of his nine years in Bethnal Green." In the same paper there were advertised nine pitiful appeals for help from clergy in England and Wales, and not all were curates.

The same problem is facing the Church in Canada. Some clergy are trying to live on less than seventy dollars a month. What is a luxury for people in good circumstances is an absolute necessity for country parsons—keeping up a horse and buggy, or an automobile. That by itself requires a good salary. If they hope to have anything from the Widows' and Orphans' Fund for their family they must pay in. Then there is insurance. Every honest man wants to make provision, however small, for his family. Every parson who wants to be "alive" at all in outlook and sermons must get a book sometimes, or magazines. Unless a parson wants to be criticized for appearing among his people not properly dressed, he must buy clothes for himself, a suit at twenty-five or thirty dollars, at the least; he must have shoes, stockings, underwear, etc., all out of that cheque, which is so small he scarcely sees it, and which does not come every month. There is his family. He is criticized if they do not mix in with the people, and they are criticized if they are shabby. Then that grocery bill. Will it ever be paid? The man who has brought the wood or coal will wait a while for his money, but not long. The horse must not starve, so he helplessly sees disappearing down Prince's throat his wife's and children's shoes, stockings, underwear, caps, mitts, ulsters, and that too without a qualm of conscience or a touch of indigestion with the innocent old horse.

The parson longs for a rug to wrap up his legs from the piercing winds

in winter, but it must not be thought of, to say nothing of a pair of high overshoes to keep the snow from his underclothes, as he tramps out a path for Prince to follow in, so that they will reach the church by three o'clock, and not keep the three or four people waiting who have turned out.

His wife looks at the beds. Not enough clothes to keep her dear ones warm. But she has not seen as much money for a long time as would buy a pair of blankets or even a comforter. The little rugs beside the beds are worn threadbare. But where will she turn to replace them?

The Bishop is coming, and she looks in despair at her linen. All her wedding linen wearing out, not even towels or sheets to fix up the room for their guest. She knows one good, sympathetic woman, who does not belong to their Church. She will go to her in her trouble. Sheets and towels are lent for the occasion, and that embarrassment is escaped.

All her good stock of wedding clothes has at last given out. Suits and caps have been made, and the children have been kept neat, but now the end of them has come, and no money to buy in a new stock! Ah the pathos, the tragedy of it all, and the travesty! These are no fairy tales, they are cold facts about practically every diocese in Canada.

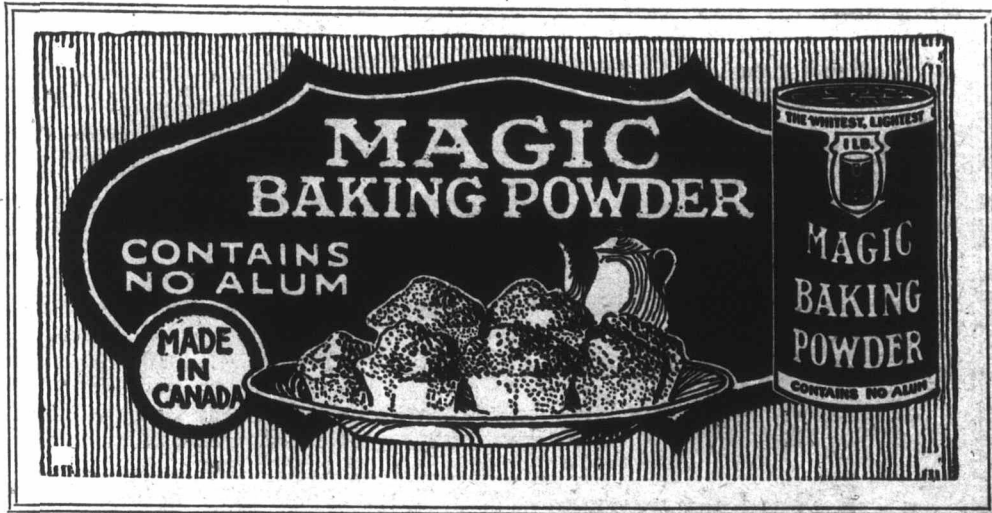
No matter who else steps out, the working clergy must go on with their work, or the Church would no longer exist. Is it not a shame that the joy of their service must be taken away by that bugbear which constantly comes between them and their people—their stipend? A central committee with consecrated hearts and heads might well bear that burden, investigating and keeping in touch with the exact financial position of each parish. None can say that this is done, for if it were, there would not be such heart-breaking letters coming from the country clergy. The Church has a gilded exterior, with over two millions to its credit. What about the shabby inside where the country parsons are huddled together?

Perhaps the women could work out some practical system for permanent relief for the clergy from this distressing burden.

Tell Me A Story I Never Heard Before.

By Mary Stewart. Fleming H. Revell. (288 pp.; \$1.50 net.)

Twelve fairy stories about real things are here told by Miss Stewart. She weaves such fantastic beauty around old legends that the listener is entranced. In a foreword the



author speaks of the secret of story telling. "Without the spirit of youth and wonder in our very souls we cannot, absolutely cannot, by any art bring the atmosphere of imagination into our story. You must feel and believe in what you are telling." "Granny's Garden" of tulips turns out to be a nursery for fairy babies. "In a Rose Garden" we hear the most wonderful tale from a white rose of

the Loyal Knight of England. There is "Queen Marguerita" who is only consoled for the absence of her little son by a gift of daisies, for they remind her of her little Prince, when lo! a cry of "mother, mother," is heard, and in the daisies' place was her little son, and so Queen Daisy she became. Shadow pictures are given of every tale. This will be an ideal book for winter-time tales.

Household and Domestic Appliances

To the methodical housewife, there is no place so interesting as a Hardware Store carrying a complete line of everything required for the Kitchen, to promote economy and labor saving.

Aluminum and Granite Cooking Utensils, "Pyrex" Fireproof Ware, Sweepers, Brushes, Brooms and Polishes.

A visit to our newly-arranged Showrooms will convince you that for quality and price we are second to none.

Everything in Appliances for the Home.

Established 1847 RICE LEWIS & SON Limited Phone Main 4040
19-29 VICTORIA STREET - TORONTO

Make your light food nourishing

Put a spoonful of Bovril into your soups, stews and pies. It will give them a delicious new savouriness, and you will be able to get all the nourishment you require without making a heavy meal.

BOVRIL

1-820

A Suitable Xmas Gift for an absent member of your family or a friend

Speaks for Itself

"WE would draw attention to the excellence and great usefulness of the 'Canadian Churchman,' which through the unselfish devotion of a small group of Churchmen to the interests of the Church, and the special qualifications and earnest work of the editor and his collaborators, has attained an unrivalled position among the religious newspapers of our Church on this continent."—Report of Committee on the Bishop's Charge, Toronto.

CANADIAN CHURCHMAN,
Toronto, Ontario.

I have pinned \$2.00 to this coupon. Please send me the CANADIAN CHURCHMAN for one year (52 times).

Name
Address

(FORM OF GREETING CARD SENT TO EACH RECIPIENT)

.....
..... has requested us to send you THE CANADIAN CHURCHMAN for one year with the greetings of the season. The first number of our publication goes forward to you in this mail.
THE PUBLISHERS

Found in Our Mail

"I have been a constant reader of your excellent paper for 48 years and look forward most eagerly to receiving it each week.

"It deserves the loyal support of all Churchmen and should be in every Church home so that our people may awake to their responsibilities as Churchmen through a knowledge of all the Church stands for."

—Robert Gregory,
Staff Inspector,
City Hall,
Toronto

in Forward Movement
Campaign—Diocese of Toronto
J. C. DAVIDSON,
Commissioner
1st St., Toronto

FORWARD MOVE- IN TORONTO.

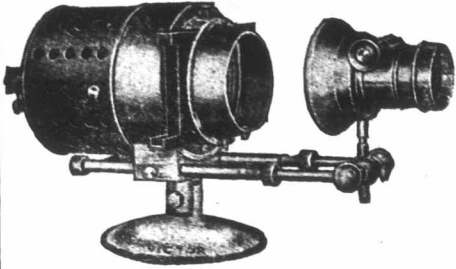
Omeme.—This old has been the scene of the Diocesan Campaign in view of local commissioner held few t on Sundays, and use-to-house visitation dance of the Rector, nes, an enthusiast in with a course of in-tion and discussion of lovement. fail to appreciate the exposure and persistent y to country visiting. results of skilful, sy- in this important de- hearing compensations. clergy are privileged in o make something very aluable and enduring ls, and to say some- eeper than platitudes. ired together enjoy

spiritual leader contact itual and outside world h the wider church. the Fellowship Supper the basement of Christ he three congregations. vere present from Lind- ough and Bethany. The arsh reminded us of the dvance in Mission work s. The Rector said that oundest experience to be y his warm-hearted peo- inspiring meeting. Rev. rferred to the growing Church. Dr. Cameron, t. John's, Peterborough, re was after all a con- ceen the spirit and the is Gwendoline-James iration and interest by worded appeal for in- est in the religious edu- h younger and older per- eech of the evening was F. D. Kerr, of Peter- said that the robust the Church of England valuable contributions to and fibre of the nation.

does anxiety about the thee but sorrow upon omas A Kempis.

Argument No. 4.

USE THE LANTERN



For Entertainments

CHRISTMAS TREATS

are most enjoyed when the lantern has a share in the programme. Illustrated stories and comic slides are just the thing.

A.Y.P.A. PROGRAMMES

are very attractive if you arrange for an occasional lantern evening, travel talks, illustrated stories of Charles Dickens, etc.

PARISH SOCIALS

The lantern will draw the people out, and entertain and amuse. A half-hour in England, Ireland and Scotland will please all.

MISSIONARY GATHERINGS

Do not try to tell them about the missionary work of the Church. Let them see it, if you want results.

It costs less to light a Lantern than to light a Hall
We have the lanterns and the slides. Let us tell you how to get them.

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

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

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

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

STORY WRITING
for
\$ PROFIT \$

Story Writing is a wonderful profession—wonderful because of its fascination and because of the financial returns it makes possible.

If you have the slightest literary inclination you should investigate our course.

LET US MAKE YOU A SUCCESSFUL WRITER

Our graduates are contributors to leading Canadian and American publications and many are earning handsome incomes from their pens. Write to-day for full particulars on our course.

Fill in name and address, cut out and mail this ad. NOW.

Name.....
Address.....

THE SHAW CORRESPONDENCE SCHOOL (Dept. C.C.)
393 YONGE ST., TORONTO, CANADA

TORONTO DIOCESAN BUDGET FOR 1921.

The total Budget of the Diocese of Toronto for the coming year is as follows:—

For work under the Synod of the diocese:	
29%	Diocesan Mission Fund. \$30,450
10%	Diocesan Beneficiary Funds 10,500
	\$ 40,950
For work under the General Synod:	
55%	M.S.C.C. General Fund and Jews. \$57,750
3½%	General Board of Religious Education . 3,675
2½%	Council for Social Service 2,625
	64,050
100%	Grand total. \$105,000

The above items do not, of course, include income for any of these purposes derived from invested funds, or from the clergy in the case of the Beneficiary Funds. It does not include also the Budget of the Woman's Auxiliary, whose funds do not come under the control of the Synod. The above represents merely the amount that is asked from the various parishes and Missions under the allotments of the diocese. It will be seen that of the total, 39 per cent. is for work under the Synod of the diocese and 61 per cent. for work under the Boards of the General Synod.

For the administration of the diocese, which is not included in the above, an additional sum of \$14,000 is levied on the parishes and Missions. This is the amount required after deducting from the total administration expenses the income received from the charge levied upon all invested funds for their administration.

There were reported by the clergy of the diocese last year nearly 30,000 families, so that the charge for administration purposes levied upon the members of the Church is less than fifty cents per family per annum.

Although the total paid last year by the diocese on its allotments and for administration purposes was approximately \$95,000, yet the total reported by the parishes and Missions as having been contributed to extra-parochial purposes of all kinds, including Woman's Auxiliary and administration expenses, was nearly \$166,000.

Part of the income in future for the purposes of the Beneficiary Funds will consist of the interest on the \$75,000 received in April last from the Forward Movement under the heading of Diocesan Local Needs. During the present year approximately \$2,500 will have been received in interest from this source by the end of the present month. This sum has, however, been distributed already among the beneficiaries on the Superannuation and Widows' and Orphans' lists.

It may be of interest to readers of the "Canadian Churchman" to know that not only has a considerable sum of money been distributed by the Bishop among clergy of the diocese who are in need of special assistance, but also that at least two Toronto city congregations are sending Christmas cheques to some twelve or thirteen clergy in Missions and weaker parishes. The policy followed in this matter in this diocese is to endeavour to secure the payment of adequate stipends by the people themselves and in the meantime to give necessary assistance in all deserving cases made known to the Bishop. It is believed that in this way only can one avoid the risk of pauperizing the people while giving the clergy the help they need.

R. W. ALLIN.

THE ANGLICAN L.M.M.

The Anglican Laymen's Missionary Movement had a unique beginning and a unique ending. Its beginning was due to the impetuous and challenging eloquence of J. Campbell White, a Presbyterian missionary from India, whose clear comprehension of the needs of the missionary world was joined to an equally luminous vision of what could be accomplished by united and strenuous effort. Its ending is not a cessation of work but a merger into the larger and more systematic work of carrying on the Anglican Forward Movement. But its history may afford some encouragement to those who are striving to accomplish some object and yet fear that they will fail because they are so few or so small in influence.

The movement began quietly in a group, not numerous but representative of different shades of thought in the Church. Very soon it was found that volunteer work necessarily lacked what is known as "follow up" methods and a study of the situation resulted in the appointment of a "full time" secretary, as the expression is, with an executive behind him. The devoted labours of Mr. R. W. Allin, now Finance Commissioner for the Diocese of Toronto, and D. M. Rose, now the Rev. D. M. Rose, Kangra, India, were thus secured for the Church.

Such movements as this tend to crystallize the impressions gained through co-operative study and experience, and a desirable goal emerges on which definite attention must be fixed. So here was realized the important truth that the parish and its organization are, in the long run, the basis upon which every effort must depend and together form the unit in Church endeavour whose soundness and health are fundamental and indispensable.

Hence the insistence in the last few years upon the duplex envelope, the every member canvass, and the finance committee in each parish, and as a fitting coping stone, a Finance Commissioner as the co-ordinating element in each diocese.

When the movement felt itself strong enough to wait for, and, in the end, secure as Secretary the singularly gifted Dr. W. E. Taylor, for the work it had planned, it was able last year to perform a service of immense value to the Anglican Forward Movement by the transfer to that organization of his services as Educational Secretary.

That in itself would justify the existence and work of the Anglican Laymen's Movement, which thankfully acknowledges the indebtedness of each of its members for the spiritual benefit derived by them from their experience as humble workers in a corner of the vineyard.

It may be of interest to know that the whole expense was borne by a few individuals, who year by year guaranteed and paid it. Not more than ten or fifteen carried it on during its earlier years. The number was somewhat increased later on by contributions from members of the Dioceses of Niagara, Montreal and Algoma. When its work ceased, to begin again by individual work in the interest of the Forward Movement, it was found that its funds had been so blessed that it had a surplus in hand amounting to 75 per cent. of its yearly income. This percentage was returned to each of the subscribers, a unique incident in the annals of Church endeavour.

For the conduct of life habits are more important than maxims, because a habit is a maxim verified. To take a new set of maxims for one's guide is no more than to change the title of a book; but to change one's habits is to change one's life. Life is only a tissue of habits.—Amiel.

The Acid Test

reveals the fineness of gold, so the acid test of time has revealed the inherent tonic-virtues of

Scott's Emulsion

For coughs, bronchitis, loss of weight, thin blood or malnutrition, **Scott's Emulsion is the logical tonic.**



Scott & Bowne, Toronto, Ont. 20-50

J. WIPPELL & CO. Limited

Lounge Suits of reliable quality

Made entirely to measure.

Black from 6½ guineas.

Grey from 7½ guineas.

Patterns on application

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

Established over 30 years Phone N. 381
COLIN E. BURGESS
(HOPKINS-BURGESS)
UNDERTAKER
529 Yonge Street
Private Chapel Private Mortuary

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

A. W. MILES

Undertaker

396 COLLEGE STREET

Motor Hearse and Limousine to any Cemetery or direct to Mausoleum. Cost does not exceed horse-driven vehicle.
College 1752

YOU

BE THE JUDGE

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

The Evidence

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

The
Standard Fuel Co.
of Toronto, Limited

Tel. M. 4103

Acid Test
The fineness of the acid test of revealed the tonic-virtues of
Emulsion
Coughs, bronchitis, loss of weight, blood or malnutrition, **Scott's Emulsion** is the ideal tonic.

PELL & CO.
Limited
Large Suits
Available quality
Specially to measure,
from 6½ guineas,
from 7½ guineas.
on application
100 CANNON ST.
LONDON
ENGLAND.

E. BURGESS
(INS-BURGESS)
BERTAKER
Yonge Street
Private Mortuary

Carpet Cleaning Co.
BAY STREET

. MILES
Undertaker
COLLEGE STREET
and Limousine to any
direct to Mausoleum. Cost
house-driven vehicle.
College 1752

YOU
THE JUDGE
E of good judg-
-shrewd buyers-
our oldest and best

Evidence
in the case care-
-ighted show that
satisfactory coal,
over it just when

The
ard Fuel Co.
Toronto, Limited
Tel. M. 4103

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

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

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

KELLY
VENTRILOQUIST, SINGER, FUN-MAKER
TALKING DOLLS, FUNNY SONGS AND STORIES
Send for Circular. Percentage or otherwise.
596 Crawford Street
Telephone Kenwood 371 TORONTO

Glenn Mavor
651 SPADINA AVENUE
TORONTO
**RESIDENTIAL AND DAY
SCHOOL FOR GIRLS**
Principal - MISS J. J. STUART
(Successor to Miss Veale)
Classical Tripos, Cambridge University, England.
Large, well-ventilated house, pleasantly
situated. Highly qualified staff of
Canadian and European teachers. The
curriculum shows close touch with modern
thought and education. Preparation
for matriculation examinations. Special
attention given to individual needs.
Outdoor Games
School Re-Opens January 10
New Prospectus
from Miss STUART.

**IMPROVED
ORGAN-BLOWING
AT LESS COST**
We handle and instal the
**Spencer Steel
"ORGOBLO"**
(Electrically Operated)
300 in use in Western Ontario
alone. 22 in this city.
Long list of Anglican churches us-
ing this equipment sent on request.

LEONARD DOWNEY
London Ontario

Bidwell N. Davis & Grass
Barristers and Solicitors
605 Continental Life Building,
TORONTO
B. N. DAVIS R. E. GRASS

**UNION BANK
OF CANADA**
400 Branches Total Assets Exceed
in Canada \$174,000,000
D. M. NEEVE, Manager
MAIN BRANCH - TORONTO

BIRDS OF THE MERRY FOREST
By LILIAN LEVERIDGE
(COPYRIGHT APPLIED FOR)

CHAPTER XXVIII. (Continued.)
Letters From Home.

"Boy Blue was so lonesome and restless yesterday that I went out with him for a walk in the Tamarack Swamp. It is lovely there. We gathered a nice bouquet of flowers, and then sat down at the foot of the Twin Cedars and watched the birds for nearly an hour. I was so interested that I quite forgot how tired I was, and Boy Blue brightened up wonderfully. He told me a good deal I didn't know about the birds. There were a great many all around us. They seem to be fond of the swamp, but stay mostly near the edge for, as Daddy says, not very many birds choose the solitude of the deep woods. Most of them like human society—at a safe distance of course.

"I was particularly interested in the Flickers. Of course I have seen hundreds of them before, down in the grass hunting for ants and things or drumming on dead trees in search of the insects hidden there.

"But I had never been so close to one of them before, and I was surprised to find how beautiful it was. It had looked to me before like a dull brown bird with a white patch on its back; but when one of them perched on a bush just a yard or two away from us, I found out that it is quite a handsome bird.

"Boy Blue was quite excited, for he had never seen one so close before. He said you hadn't either, so I'll tell you what the Flicker is like when you meet him at his own garden gate.

"His coat is brownish, barred with black, and the wings and tail are yellow on the under side. When he flies in the sun this yellow takes on quite a golden hue, and it must be for that reason he is sometimes called the Golden-winged Woodpecker. High-hole, High-holder, and Yellow-hammer are some more of his names. I wonder why one bird should have so many. He has black stripes on the sides of his throat and a black crescent on his breast. This black must have been given to show off by contrast the pretty pinkish fawn color of his throat. There is a red band on the back of his neck which shows beautifully against the brown.

"Nature is a wonderful painter, and people who never see the birds at close range miss a great deal of beautiful colouring and artistic pattern. I have missed a lot myself, but you know mothers have so many things to see to that they have to depend a good deal on other people's eyes.

"Mr. Flicker, after taking a good look at us and letting us take a good look at him, flew down off the bush and began pecking in the grass. We soon found that he was at an ant hill, and was making a very hearty meal off the inhabitants of the little ant city.

"Wouldn't it be dreadful to be an ant and have a great big bird ever so much bigger than you, come and gobble you up without so much as giving you time to say good-bye? I tell you, Dimple, when I stop to think of it it seems to me that you and I with all our troubles have a great deal still to be thankful for. You have a broken arm, and I have lost my little girl for a while, but it might be worse for both of us—if we were ants!

"After a little while our friend flew away to a dead tree not far away. He lit and clung just in front of a hole near the top, and what do

you think we saw?—Some little heads peeping out, asking for something to eat.

"Daddy bird seemed to be feeding them, though we hadn't seen him carry anything away. Your Daddy says the Flickers swallow the food first and are able to get it back in something the same way a cow gets her cud to chew. That is an easier way of feeding their young, and saves them a good many trips. Soon after, we saw the mother bird come to a little bank near by and pick some strawberries, which she fed to the children in the same way.

"Daddy has been helping Mr. West to get in his hay to-day, for it looks like rain, and Boy Blue went with him. I hear their voices at the gate now, so I must hurry and get tea ready. They are sure to be hungry.

"Good-bye, my darling. Try to be as happy as you can.

"Your loving Mother."

"What a nice letter!" the nurse said when she had finished reading it. "I should like to know your mother."

"O! You'd just love her," Dimple replied eagerly, "and Daddy and Boy Blue too. Read Daddy's letter next, please."

Dimple, however, had to wait a whole hour for that other letter, for the nurse was suddenly called away, and in her haste laid the precious folded sheets on a table just out of the little patient's reach.

She was not impatient and the hour passed quickly; for her Mother's letter seemed to have opened a magic gate through which she passed, in thought, to the old familiar region of caressing sunshine and spicy breezes, of smiling flower faces and cool green leaves where the friendly feathered folk made their homes. There, with Mother and Boy Blue under the Twin Cedars, pain and loneliness were laughed away; the roar of the street traffic became the music of wind in the pines, and the honk of motor cars softened to the piping of homing birds.

(To be continued.)

PUZZLE CORNER.

1. Riddles.

1. Why would a sixth sense be undesirable?
2. Why is a pig a paradox?
3. Why is the sun like a well-made loaf?

2. Word Diamond.

The head of a pin; an old English beverage; a board; the conclusion of a thing; the eighth consonant.

3. Beheaded Word.

Complete, I am increasing; behead me, and I am an aquatic pastime; behead again, and I am due; behead a third time, and I am part of a bird; behead again and transpose, and I am a beverage; behead a fifth time, and I am a preposition.
Answers next week.

Answers for Last Week's Puzzles.

1. Growing.
2. BANK.
AREA.
NEAT.
KATE.
3. The image of one's face in a looking-glass.
4. Look around you all ways and see that nothing vexes or crosses your eyes.
C. A. B. H.



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

Will be pleased to have a call from you
Berkinshaw & Collier
Merchant Tailors
316 Yonge Street, Toronto

TELEPHONE MAIN 7404
We are equipped to produce
Printing Matter
THAT WILL ATTRACT
ATTENTION ANYWHERE
Our prices are inducing, and should attract the shrewd business man—Try us
**The Monetary Times Printing
Co. of Canada, Limited**
62 CHURCH ST., TORONTO
CORNER OF COURT ST.

An evil example is a spiritual poison: it is the proclamation of a sacrilegious faith. Sin would be only an evil for him who commits it were it not a crime towards the weak brethren whom it corrupts.—Amiel.



**And His Family
Medicines**

MOST people first knew Dr. Chase through his Receipt Book. Its reliability and usefulness made him friends everywhere.

When he put his Nerve Food, Kidney-Liver Pills and other medicines on the market they received a hearty welcome, and their exceptional merit has kept them high in the public esteem.

Take Dr. Chase's Kidney-Liver Pills for example. There is no treatment to be compared to them as a means of regulating the liver, kidneys and bowels and curing constipation, biliousness, kidney disease and indigestion.

One pill a dose, 25c a box at all dealers, or Edmansson, Bates & Co., Ltd., Toronto.

**Dr. Chase's
Kidney-Liver Pills**

EDUCATIONAL

**CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE**
179 Gerrard Street East - Toronto

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

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

St. Agnes School BELLEVILLE, ONTARIO.
A Church School for Girls

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


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

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

ST. MARGARET'S COLLEGE
TORONTO A RESIDENTIAL AND DAY SCHOOL FOR GIRLS CANADA

FULL ACADEMIC COURSE. PREPARATORY, UNIVERSITY, MATRICULATION AND FIRST YEAR WORK. FULL COMMERCIAL COURSE. MUSIC-ART—VOCATIONAL HOUSEHOLD SCIENCE—PHYSICAL EDUCATION—GAMES—SWIMMING

MRS. GEORGE DICKSON, President. MISS FLORENCE H. M. NEELANDS, B.A., Principal
School Reopens January 5th. Prospectus on application.

 **Toronto Bible College**

Interdenominational—Biblical—Missionary
Twenty-seventh Session. Spring term begins Jan. 4, 1921.
Three years' course in English Bible, Systematic and Biblical Theology, Church History, Pastoral Theology, Missions, with New Testament Greek, Psychology, Medical Studies, Sunday School and Young People's Work.
Apply for Calendar to Herbert L. Troyer, Registrar, 110 College St., Toronto.

WYCLIFFE COLLEGE
TORONTO

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

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

HAVERGAL COLLEGE

Main School 354 Jarvis St. Honor Matriculation Art Music Junior School Kindergarten	Coverley House 372 Jarvis St. Domestic Science and Travel Course	The Hill School 51 St. Clair Ave. West Boarding and Day School Large Grounds Games Kindergarten	Junior School 188 St. George St. Preparatory and Kindergarten for Boys and Girls
--	---	--	---

MISS KNOX, Principal, TORONTO.
Term opens for Resident Pupils, Monday, Jan. 10th, and for Day Pupils, Tuesday, Jan. 11th.

Milnes Coal
Quality and Service of The Very Best
HEAD OFFICE - 86 KING STREET EAST
TELEPHONE MAIN 5596

Beside the Camp Fire
NOTES ON SCOUTCRAFT
By Rev. GEORGE W. TEBBS, Burlington

AGAIN I am glad to have the privilege of sending a Christmas greeting and best wishes for 1921 to every Scout. During the past year I have been fortunate in having had many and varied opportunities of noting the progress of the Movement throughout the Dominion and the more I see and hear the more convinced I am of its immense value to Canada and the Empire, as well as to all Scouts.

One of my most pleasing duties is to approve from time to time the recommendations of the Medal Board, and it is a very real satisfaction to myself as I know it is to my Colleagues on the General Council to find how many cases there are in which courage and promptitude, resourcefulness and devotion—in fact all that Scouting means and stands for—have been shown.

If we all steadily adhere to the true principles and ideals of scouting we shall have the satisfaction of knowing that we are contributing still further to the success and efficiency of a movement which is already firmly established in our national life.

DEVONSHIRE,
Chief Scout.

BOY SCOUT RULES HAVE BEEN CHANGED.
Troop Committee to Become the Fundamental Factor.

By making the troop committee a fundamental factor in the Boy Scout programme, constituting the permanent connection between the troop and the religious, educational and social forces of the community, and at the same time guaranteeing to the community personal leadership and responsibility for the movement, the executive committee of the Provincial Council of the Boy Scouts' Association has made a very important change in its organization policy. The Scoutmaster is, and will remain, the key man of the troop, but it is the province of the troop committee to secure for this officer and his assistants the most favorable conditions for the troop operation in the best interests of the Scout Movement and the members of the troop.

The committee further decided that local associations for the conduct of Boy Scout work in small communities should no longer be formed except in cases where there are now or are likely to be two or more troops. This step was taken because the local association administering a single troop has proven to be impracticable, and hereafter the duties assigned to local associations will, in towns having but one troop, be performed by troop committees from three to five persons.

The finance committee through its chairman, Mr. J. W. Mitchell, recommended that a provincial wide campaign for funds be made on January 5th, 6th, and 7th, 1921.

JUMPED INTO SEA TO SAVE A GIRL.
English Scout Saved Child in Rough Sea in Mid-Ocean.

A special despatch to the "Star" from Quebec says: "When the liner 'Minnedosa' was in mid-Atlantic between Liverpool and Quebec, a nine-year-old girl, who, with other children, was climbing on the railings on the port side, fell overboard.

"A Scout, named Ronald Webb, formerly of Castleton Road, Walthamstow, Eng., immediately jumped, fully clothed, from the deck in the cold and rough water between forty and fifty feet below. He swam for the drowning child and held her up until, as they were almost sinking, they were rescued by one of the ship's boats.

"They were brought aboard terribly exhausted, but both recovered from the effects of the immersion, and the following day Webb was presented by the captain, on behalf of the passengers, with \$100.

"Webb was Patrol Leader of the 8th Walthamstow Scouts."

Scout officer (examining for Badges): "Supposing a bomb were to drop straight on a magazine you were guarding, what would be the first thing you would do?"

Scout Jones: "Go up with the report, sir."

GREAT BIRD-DOG.

"I had a bird-dog once," the old sportsman observed, "that was really noteworthy. He never failed on a point. One day I had him out for exercise in the park, when suddenly he pointed, rigid as a stone. I was puzzled. There was no possibility of game. The grass was close-clipped. The dog had his nose straight on a man seated on a bench. I thought the man might have a live bird in his pocket. But, no; the man was in his shirtsleeves. Then I had an idea. 'Pardon me, sir,' I said, 'but would you mind telling me your name?' 'No; I don't mind,' he replied. 'It's Partridge.'"—New York Evening Post.

THE MAIN TROUBLE.

Tramp—Yes, lady, my folks when they died left me a lot of money.
Kind Old Lady—Well, if they did, why do you go around begging?
Tramp—The trouble is, lady, they didn't tell me where they left it, and consequently I never found it.

A DONKEY PROBLEM.

"Here's a problem for you, William. A donkey was tied to a rope 16 feet long. Eighteen feet away there was a bundle of hay, and the donkey wanted to get to the hay. How did he manage it?"

"Oh, I've heard that before! You want me to say I give up, and you'd say, So did the other donkey."

"Not at all."

"Then how did he do it?"

"Just walked up to the hay and ate it."

"But you said he was tied to a 16-foot rope."

"So he was. But you see, the rope wasn't tied to anything."