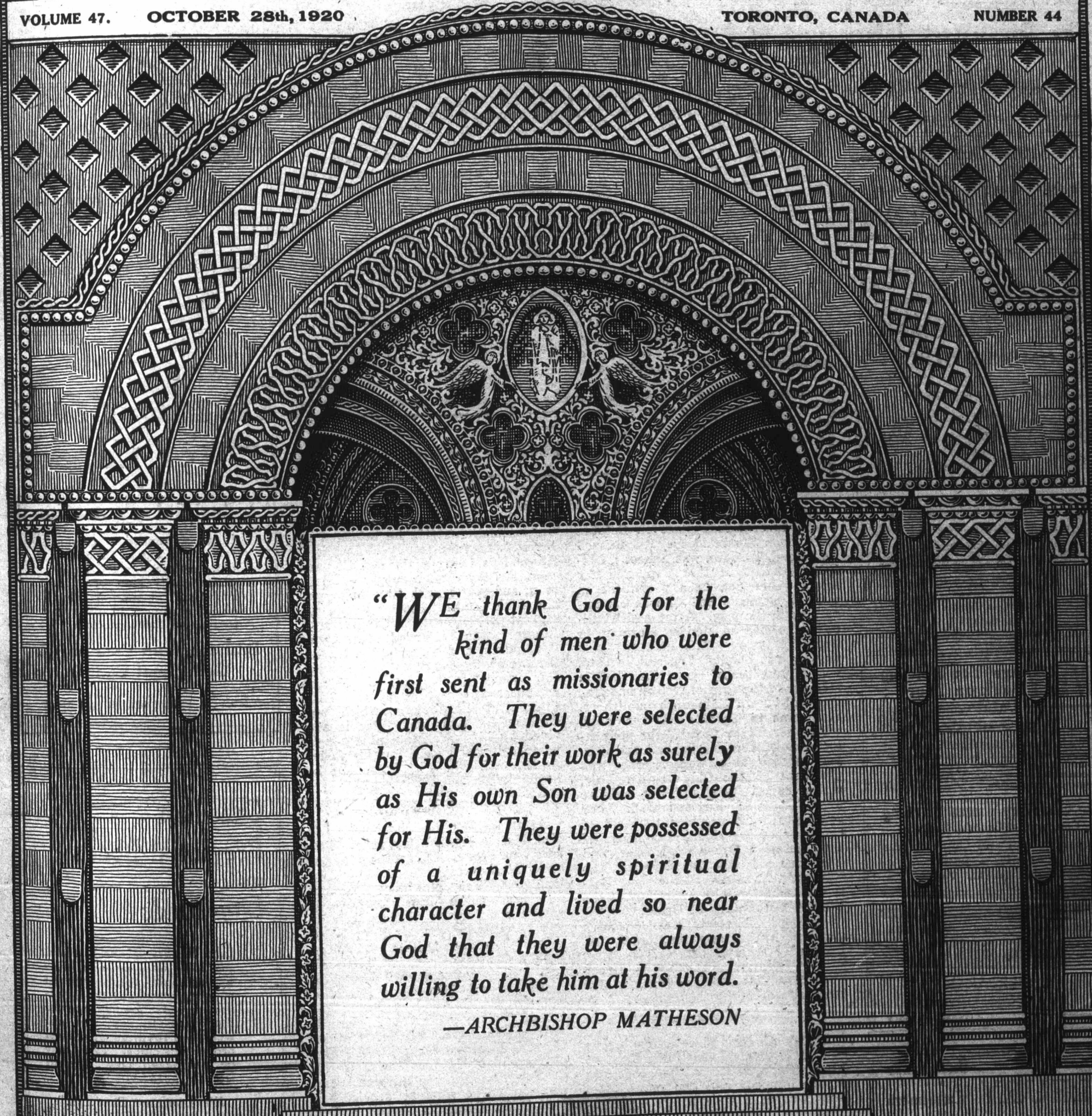


Canadian Churchman

VOLUME 47. OCTOBER 28th, 1920

TORONTO, CANADA

NUMBER 44



"WE thank God for the kind of men who were first sent as missionaries to Canada. They were selected by God for their work as surely as His own Son was selected for His. They were possessed of a uniquely spiritual character and lived so near God that they were always willing to take him at his word.

—ARCHBISHOP MATHESON

A NATIONAL CHURCH OF ENGLAND WEEKLY

er-21, 1920.

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Personal and General

The Bishop of Quebec, Dr. Lennox Williams, when in England lately, received the honorary degree of Doctor of Divinity from his old University, Oxford.

The following "Grace" is said at dinner daily in Lambeth Palace by the Archbishop's Domestic Chaplain:—"God bless our Church, our King, and this our home, and give us peace in Christ. Amen."

The Duplex Envelope system which aims at increasing the Church's permanent income in the British Isles by £10,000,000 annually, is spreading rapidly throughout the United Kingdom, and it is already raising £60,000 a year in the parishes using it.

The Dean of Niagara, Dr. Owen, on October 16th, dedicated the honour roll and tablet which was unveiled on that day, and which has been erected to the memory of 1,620 men of Hamilton and the County of Wentworth, who fell in the great war.

Twenty-four definite offers for service in the Foreign Mission Field is one of the direct outcomes of the Missionary Campaign lately held in the Potteries District, England, by some fifty undergraduates of Cambridge University.

"The Insolence of Bishop Fallon," a letter written to the *Canadian Churchman* by the Bishop of Qu'Appelle has been reprinted as a

pamphlet and may be had at the Canadian Churchman office on application. Send stamps to cover postage, and state number desired.

Miss Beatrice Francis, the secretary of Bishop Strachan School, Toronto, expects to sail shortly for Europe. She will visit her brother, Dr. W. Francis, who is a physician of the League of Red Cross in Geneva, Switzerland, and Editor of the journal published by the League in four languages. Miss Francis may be absent about a year.

The Archbishop of Canterbury, opening the Church Congress at Southend, Essex, indicated that the Church authorities would issue a formal invitation for a conference on reunion. He stated that this would be no mere following of an impulse of goodwill, but a definite and corporate act, authoritatively arranged and conducted. The Archbishop added a warning against impatience in such matters.

The Bishop of Mackenzie River, Dr. Lucas, and Mrs. Lucas, were amongst those missionaries taken leave of at a great farewell gathering of C.M.S. missionaries lately held in London. The Bishop gave one of the addresses. Although the Bishop and his wife have been missionaries of the C.M.S. for 29 and 27 years respectively, yet this was the first time that the Bishop had been present at a dismissal meeting.

In Memoriam

The late Mrs. J. Herbert Mason, whose funeral took place on October 19th from the residence, 295 Russell Hill Road, Toronto, was almost a life-long resident of that city, and for many years had been prominent in various women's and Church organizations in the city. After a short illness, she died on Monday morning, in her 75th year. The deceased who was born in London, England, in 1845, was a daughter of David Campbell, a member of the firm of Nelson and Co., the well-known Edinburgh publishers. She came to Toronto while a child, where her father founded the publishing firm of David Campbell and Son. An indefatigable worker, she was president of the Old English Fair, which raised funds for the building of the Sons of England Hall. For some years she occupied the post of convener of the House Committee of the Victorian Order of Nurses, and was one of the founders of the Woman's Auxiliary of the 3rd Battalion. She was also a member of the Woman's Auxiliary of Grace Church-on-the-Hill. The late Mrs. Mason is survived by an only son, Lieut.-Col. Douglas Mason, D.S.O., O.B.E. Rev. James Broughall, Rector of Grace Church, officiated at the funeral. Interment was at the Necropolis.

The death took place a few weeks ago of William Henry Best, Esq., of River Glade, N.B., at the great age of one hundred and two years. Mr. Best was of a very happy temperament and abounding vitality, and enjoyed the company of his friends until the very last. He was a true Canadian, his grandfather, Lieut. Richard Best, being born in Halifax shortly after the arrival of the first

English settlers in Canada in 1749. On his mother's side he belonged to the N.B. Loyalist family of Beldings. As well as being a staunch Churchman, Mr. Best was a deeply religious man, and spent much time in prayer and Bible reading, having memorized a great portion of the Scriptures. His funeral was attended by many Orangemen, and the Rev. Mr. Mason, the Rector, took charge of the service. For many years Mr. Best was treasurer and warden of the little Church of St. Peter's, which was built on his own land. He is survived by his wife, now ninety-eight years old, and by his daughter, Mrs. Addie, with whom he had made his home for some time.

After a long and honoured life, Mrs. Martha Irwin Perry, relict of the late Wm. Perry, of Lloydstown, passed away at the residence of her son-in-law, Dr. Wm. McKinley, Toronto, in her eighty-first year. She was a daughter of Nathaniel Irwin, one of the pioneers of King Township. The deceased leaves an unbroken family of eight children, six sons and two daughters: Mrs. Wm. McKinley and Miss Ettie Perry, of Toronto; Archdeacon N. I. Perry, Rector of Welland; Rev. R. J., Innisfil; Rev. T. H., Rector of St. Mathias' Church, Halifax, N.S.; S. A., Vancouver; Wm. N., Lloydstown; and R. L., Toronto. She had thirteen grandchildren. The funeral service was read in St. Clement's Church, and the interment made in Mount Pleasant Cemetery on October 13th, Rev. John Bushell and Rev. Dr. Hallam officiating.

Mrs. Perry is survived by thirteen grandchildren.

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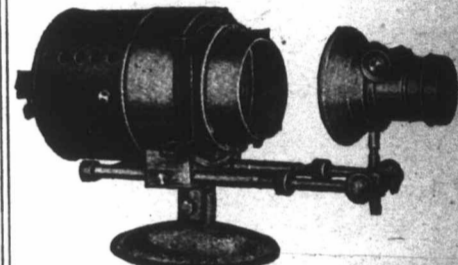
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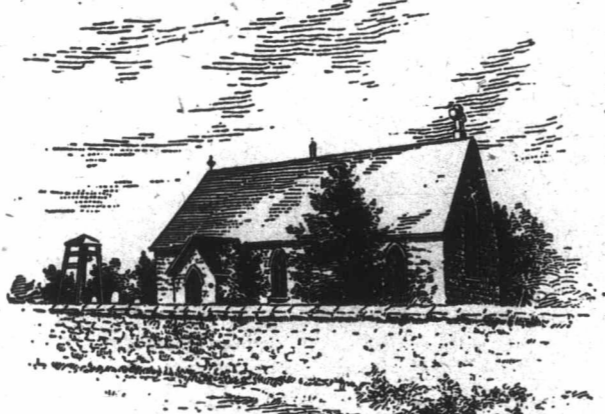
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The Pilgrimage to the Historic Churches at Red River
(From our Special Correspondent.)

IT is almost impossible to express in words adequate the feelings of the 400 or more Bishops, clergy and laity that commemorated the arrival of Rev. John West in what is now Winnipeg on October 14, 1920, by a visit to the five historic churches of the Red River Valley. As one Bishop expressed it, "It was the most

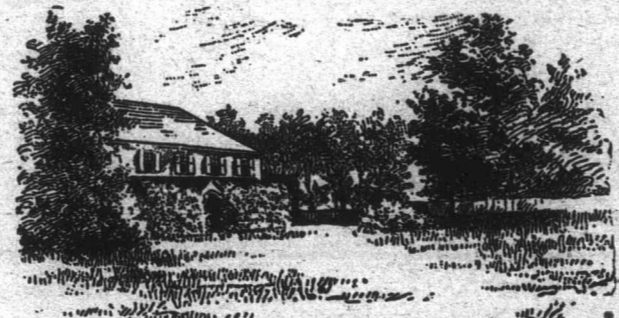
thankfulness throughout the whole Province of Rupert's Land, as the birthplace of Anglicanism throughout this great west. And to-day, as we walk about these sacred precincts, we must remember that we are treading where those saints of God have trod—John West, David Jones, William Cochran, John Smethurst, Bishop Anderson, and, greatest of all, Robert Machray. While we thank God for their lives and their work, let us seek to walk worthily of them and beware how we build and what we build upon the foundations which they laid."



OLD ST. JOHN'S CATHEDRAL, WINNIPEG.

inspiring day of my life." To walk quietly about those hallowed "God's Acres," and stand with uncovered head beside the tomb of those pioneer veteran clergy, that had builded more greatly than they had ever dreamed, or to bow the knee in reverence in those ancient churches that had echoed to the voices of those faithful messengers of God, was more than a mere privilege. As the Primate expressed it in his first words at the grave of Archbishop Machray, "The message which comes to us, reverberating through the years that are past, is this, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'" It was a call to memory, to thanksgiving, to reverence and reconsecration.

The first halt was made at St. Paul's Church, commonly known as Middle Church, in contrast to St. John's, the Upper Church, and St. Andrew's, the Lower Church. The first church on this site was erected in 1824 under the supervision of Rev. D. T. Jones, successor of Rev. John West, and Rev. William Cochran.

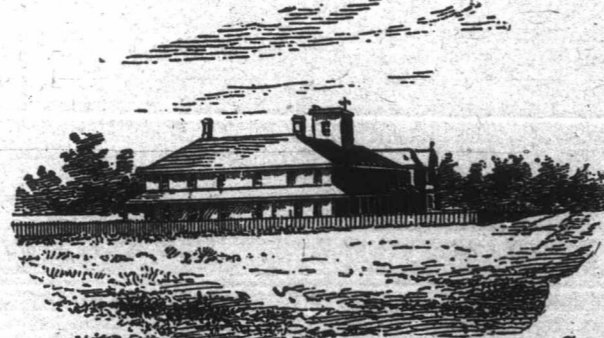


BISHOP ANDERSON'S BISHOP'S COURT, WINNIPEG, 1851.

The delegates assembled at the pro-Cathedral, and led by the students of St. John's College School and the College followed the Archbishop to the site of the first church in St. John's Cemetery, a spot now marked by the grave of the first Archbishop of the province and Primate of All Canada, Robert Machray. Here His Grace conducted a brief memorial service and laid a wreath on the grave of his great predecessor. Here, in the course of an address upon "The Beginnings of Church Work in the Red

The early name of this district was "Image Plain." The historical address at this place was given by the Rev. R. C. Johnstone, LL.D., a former incumbent.

Eight miles further down the river the pilgrims reached St. Andrew's. The trip was a glorious one, following the banks of the stream for several miles. St. Andrew's, built in 1849, a large limestone structure standing within its original low broad fence of stone, is the oldest church structure in the West. Upon the grave of Archdeacon Cochran, its architect and first minister, the Primate laid a memorial wreath. To a congregation that packed the church, the Rt. Rev. J. G. Anderson, Bishop of Moosonee, long associated with the church, gave a brief historical retrospect. The parishioners of the church afterwards entertained the visitors to lunch.



ST. JOHN'S COLLEGE SCHOOL, FORMERLY ST. GROSS', WINNIPEG, 1851.

River Settlement at St. John's," His Grace said:—"I wish that we were in the old building in the midst of God's Acre over the way. The name St. John's—'Old St. John's, as we term it'—should be a name not merely fragrant with blessed memories but also replete with a sense of profound

A few miles further Lower Fort Garry, still standing complete, was passed, and all speed was made to St. Peter's on the old Indian reserve of that name. In scows, flat-boats and smaller craft the visitors crossed the river to the church and listened with interest, if not with understanding, to the Cree choir of the church, and the Cree address given by Bishop Anderson. South of the main door of the church is the



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grave of Peguis, the famous Indian chief, and on the north is that of Archdeacon Cowley. Here another wreath was deposited. Though most of the Indians have been removed to another new reserve, there is still a congregation of the natives. The first church in this parish was built in 1836.

Recrossing the river, a short visit was made to Dynever Hospital, now under the direct care of the W.A. of the Diocese of Rupert's Land, and then all haste was made to the last of the old churches, St. Clement's, just south of the town of Selkirk. The church here was erected in 1851,

when the Rev. Henry Cochran was appointed to its incumbency. Archdeacon Thomas, a former Rector, gave a brief address here. The interesting bell which once hung at St. John's, and which for more than 5,000 Sundays has called men and women to worship, and still is used for that purpose, greeted the pilgrims on this occasion. Concerning it Rev. John West wrote, "It is a most gratifying sight to see the colonists in groups direct their steps on the Sabbath morning toward the mission house at the ringing of the bell, which is now elevated in a spire that is attached to the building."

FROM WEEK TO WEEK

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

"SPECTATOR" was somewhat shocked not long since by an old friend intimating that he had changed his attitude on theological and ecclesiastical matters, and from modernity he had slipped back into the atmosphere of antiquity. Sometimes they at a distance can observe these sort of things better than the writer himself. He has not, however, been conscious of any essential change within. In his discussion of the vital matters of our faith he has not attempted to dogmatize but to preserve an attitude of mind himself, and if possible to assist in creating an atmosphere for others, wherein truth may be our mutual quest and final attainment. He has tried to live under the influence of those wonderful and pregnant words of the Master: "When the spirit of truth is come he shall guide you into all the truth." One may not presume, perhaps, to think that the day will come in this life when the fulness of truth will be revealed, but so long as one abides in that spirit he himself is of the truth even though his judgments may be in error. There are probably few who have greater difficulty in receiving the judgments of others without searching tests than the writer. He is always restless until a statement satisfies his mind as well as his heart, and yet he is aware that the intellect is not the whole man, and little can be accomplished unless the heart, the emotions and the imagination respond to the findings of reason and judgment. If he is dissatisfied with faulty reasoning in the presentation of the old faith as it was, he cannot accept the same fundamental type of error in the presentation of the new faith as it is, or is to be; his mind doesn't dwell in the past or present only, but in the future as well. He takes no pleasure in discovering a maximum of life for to-day, that cometh up like a flower and is cut down, dried up and withered to-morrow. The things of the eternal ought to have permanence. It was in that spirit the Master spoke. From the days of Adam we find human nature the same thing in essence as it is to-day. The things that tempted them tempt still, the things that called forth the best have yet their appeal. Our difficulty at the present moment is not, how to state the truth that it may be understood of men of this generation, nor how to garnish it so that it may be acceptable to them, but what is the truth, the rock-bottom foundation upon which our spiritual edifice is built? Where can we plant our feet, certain that we are not resting on sand that will, through the vibrations of discussion, slip from under us?

In order to answer this question and to avoid awkward complications we are asked to simplify our creed to the minimum requirement of our

spiritual needs. We are asked to believe in God and abide in fellowship with Christ. That is a sufficient postulate. But this gives rise to the question, Who is Christ? What right has he to demand my allegiance and to command my loyalty? He may have attained a little more wisdom than other men, but does that give him the right to command me to do this or that without the acquiescence of my judgment and reason? Must he not take his place with every other wise man that has ever lived and submit to the tests and criticisms of such mind and heart that is halted by his words? Besides, unlike the other wise men, has he not made this fatal mistake that he claimed equality with God, forgave sins, offered to relieve the weary and heavy laden who came to him, performed many wonderful works, and took pains to create an impression on one generation that another generation finds difficulty in deleting. That was a bad, a very bad beginning for one who hoped to conquer the hearts and wills of men, and to set up a spiritual kingdom upon earth. Some may not be able to see these things, others may close their eyes and refuse to see them, but until we establish the authority of Christ, not as a fakir, but as the way, the truth and the life worthy of the God for whom he speaks, and expressing his divine will, the world will give little heed to him or his commands. Suppose we deny that Christ ever made any of these claims for himself, and attribute them all to inaccurate or overzealous reporters, what then? Well, it is to these very reporters that we have to look for the other statements concerning him in which we are ready to believe. If they are unreliable in one respect we can have little confidence in them at all. The highest authority is, therefore, individual judgment and experience. The yearning of humanity to-day as ever is to rest its faith upon an ultimate authority higher than humanity itself. Whether, therefore, we blindly accept the old faith, or deftly revise it, hoping to meet present needs, the old question still stands in reference to Christ. "By what authority doest Thou these things, and who gave Thee this authority?" Our uncertainty on this fundamental point is leading men in two absolutely different directions. Some choose the road of negations and abandon all belief. Others choose the Church that offers to take all responsibility, and thus relieves the faithful of the necessity to worry about these troublesome matters. Christ once asked His disciples, Whom do men say that I am? When He received the answer He asked the more important question, "But whom say ye that I am?" That, after all said and done, is the vital question to-day.

"Spectator."

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Canadian Churchman

Thursday, October 28th, 1920

Editorial

In Italy the Church of Rome cannot annul a marriage that is legally performed as a civil contract. In New Zealand the Church of Rome cannot declare a legal marriage null and void without committing a penal offence. In Quebec the Church of Rome can and does declare any "mixed" marriage null and void which has not been solemnized by one of her own priests. Furthermore, the Superior Court of Montreal has declared some such to be null and void on ecclesiastical grounds. How long is the Church of England going to stand for this usurpation of authority? There is surely enough of the spirit of our fathers in us to fight to the last ditch against any such infringement of citizen's rights. If the Church of Rome is the real ruler of Quebec, the sooner we realize it the better.

The COUNCIL OF A SOCIAL SERVICE meeting recently in Winnipeg unanimously passed the following resolutions:

"The Council for Social Service of the Church of England in Canada desires to endorse the recent pronouncement of the Bishop of Montreal on the mixed marriage question in the Province of Quebec, and to protest emphatically and solemnly against, and to condemn, the annulment by the Superior Court of that Province of such marriages, such annulments not only being illegal and contrary to the rights of the Canadian people but also a menace to the moral life of the nation."

Recently DR. DAVIDSON, the Chancellor of the diocese of Montreal, addressed the Presbyterian Synod of Montreal. Dr. Davidson explained clearly the conditions which exist to-day, mentioning specific instances

where, through an ecclesiastical impediment, marriages had been annulled *ab initio*, thereby reducing the children of such marriages to the status of illegitimates, and stigmatizing the woman as an adulteress in the eyes of the Church.

A law permitting the annulment of marriages *ab initio* he considered to be worse than the divorce laws of any country, for these laws did not do away with the original marriage contract, though it annulled it for the future. The children were not wronged or branded for life as illegitimates.

While believing that the Church had the right to make marriage regulations and issue decrees to be obeyed by its members, Dr. Davidson urged strongly that the Presbyterian Church of Canada should support the principle that the punishment meted out to the parties disobeying these decrees should be strictly ecclesiastical, and that no contravention of the civil law should be allowed by a religious community.

The sacredness of the home, he asserted, was being violated, and the people of the Dominion could be sure of no safety as long as such marriage annulments were allowed.

The Presbyterian Synod passed the following resolution:—

"That this Synod do overture the next general assembly of the Protestant Churches

in the Dominion in endeavouring to procure the passage of such messages as may be necessary to guarantee that the Crown shall be duly represented in all suits taken for the annulment of marriage and making it the duty of such representative of the Crown to enter an appeal from any judgment rendered contrary to jurisprudence in such matters of the highest courts of the land."

We are convinced that the present state of affairs can be remedied only by clear acknowledgement of the illegality of such annulments. It will not do to let the matter drop if the Roman Catholics keep quiet for a season. We begin to appreciate the force of that motto: *Eternal vigilance is the price of freedom.*

"One lesson taught by the Anglican Forward Movement is that while the Church has in its ranks men of the highest ability and devotion there has yet to be devised a proper system whereby their energies can be co-ordinated as between the different dioceses, and some method in which the standardization of the Church's financial system can be accomplished under the direction and control of a central executive body such as the Primate surrounded by a body of able men of experience and knowledge of the conditions of the Church at large."—This is part of the resolution passed by the ANGLICAN LAYMEN'S MISSIONARY MOVEMENT National Executive at their wind-up meeting last month. They deemed it wise to go out of business as a separate and unofficial body, because such a work ought to be done on a wider basis in each of the dioceses together with some form of official suggestion and supervision from a central body who could survey the work from a national Church standpoint.

The resolution urges that the Primate together with an executive body elected by the General Synod should be responsible for supervising the keeping alive of the interest and inspiration aroused by the A.F.M. It strongly recommends the adoption of a BUDGET SYSTEM of finance in each diocese initiated and controlled by each Bishop and his Executive with the co-operation of some unofficial body of laymen similar to A.L.M.M. Such an executive link is now entirely lacking.

"The General Synod by the appointment of the Executive Council to act for it between the sessions of the Synod has recognized the need of such an executive body," continues the resolution, "but that step is still somewhat ineffective owing, in the first place, to lack of money for the appointment of an official charged with the carrying out of the directions of the executive council, and also because no such helpful supervision can be given by as large a body as the executive council, which only meets yearly and at great expense."

The L.M.M. has certainly expressed a need of the Church to-day. We feel it, for example, in the case of the Quebec marriage question. It ought to be possible for the whole Church to speak through one body and with the force of the whole Church. Such a development would have to be carefully restricted because the genius of the Church of England, for good or ill, is diocesan and the unit of Church government is the diocese. Diocesan rights are things which definitely emerged in the discussions in Winnipeg recently. It is quite conceivable that on occasions Bishops and dioceses would be tenacious of their rights. This objection might be only theoretical—we hope so indeed—but it must nevertheless be met.

The Quiet Hour

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

THE CREATION ITSELF SHALL BE DELIVERED.

ALL the famous passage of St. Paul in the Eighth Chapter of the Epistle to the Romans from verse 18 to verse 26 has to do with the Creation. Although in the Old Version you will find the word "creature" used three times and "Creation" only once, yet in the Greek it is "Creation" all through. Last week we saw that the earnest expectation of the Creation is consciously or unconsciously waiting for the unveiling of THE SONS OF GOD. St. Paul then proceeds—For the Creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the Creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." When we seriously consider what is involved in "the bondage of corruption," what an unspeakable deliverance it is to be freed from it! "For we know that the whole Creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, that is, THE REDEMPTION OF OUR BODY."

To persuade ourselves that sin and death have no existence, except in what is called "mortal mind," is a hollow mockery. The world is full of sin and pain and death and mourning. Broken hearts are found in all nations and in all classes. No single living thing is exempt. On a glorious morning in Jamaica, when all nature seemed rejoicing, I stood on a verandah gazing with intense interest and admiration upon a beautiful chameleon, with its wondrous changing colours flashing in the sunlight. Suddenly there was a rushing sound, and in an instant a cat had seized the gorgeous creature, and all its glory was in ruins. A dark shadow seemed to fall, involving not only nature but one's own heart. It was a parable of human life, with its swift and so often wholly unexpected tragedies. Surely "in the midst of life we are in death": Yes, but, thank God, it is equally true, and infinitely comforting, that in the midst of death we are in THE EMBRACE OF LIFE ETERNAL.

How grandly the inspired and inspiring voice of St. Paul rings out—"I reckon that the sufferings of this present season are not worthy to be compared with the glory that shall be revealed in us." Sum up all the tragedy of Creation's story, and if it is not worth mentioning in comparison with the coming glory, what must that glory be! What a promise it is that the entire Creation shall be freed from the bitter bondage of corruption, and rejoice in the glorious liberty of the children of God! The Creation, dragged down by man's fall, shall be lifted up with man by the victory of the Cross and the glory of the Resurrection. "Behold, I make all things new."

We should note carefully that "the redemption of our body" is the ultimate goal, and of course comes at the Resurrection. Then God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall have passed away. When the Lord Jesus comes His waiting and watching friends shall be the first to experience the redemption of the body.

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The Social Viewpoint

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

"If thy right eye causeth thee to stumble, pluck it out and cast it from thee."

"It is impossible but that occasion of stumbling should come, but woe unto him through whom they come. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." Stern words, indeed, from the gentle Teacher of Nazareth. It is well that we should remember that the Master knew righteous anger, that He could and did vigorously denounce evil, and that there is a "wrath of the Lamb." The social teaching of Jesus has a stern, a restrictive, a prohibitory side, as well as one that is gentle and constructive.

The logic of the teaching about the offending right eye that is to be plucked out is irrefutable. Men do not hesitate to resort to surgery in extreme physical ills. Why not also to escape the more deadly moral ills? Things harmless, and, indeed, delightful in themselves, if they become occasions of stumbling, are to be cast out.

The restrictive aspects of the teachings of Christ are as applicable to the community as to the individual. Causes of stumbling must be removed, and surely there is a woe remaining for any city or for any nation which in its selfishness or its blindness allows them to remain.

The teaching of the Master about occasions of stumbling finds its modern counterpart in the dictum that "a fence at the top of the precipice is better than an ambulance at the bottom," a principle which is to-day being given an ever-widening application.

In earlier days the Christian Social worker bent all his energies to restoring the drunkard to sobriety, to a somewhat inadequate effort to feed and clothe the drunkard's wife and children, and to a conscientious attempt to limit the times and places which offered opportunities for the consumption of strong drink. To-day we have pretty generally reached the conclusion that the use of alcoholic drinks, even if harmless and enjoyable in many cases, is such a fruitful source of stumbling to so many of our brethren that the attitude of the Christianized community to the Drink Traffic must be, "Pluck it out and cast it from thee."

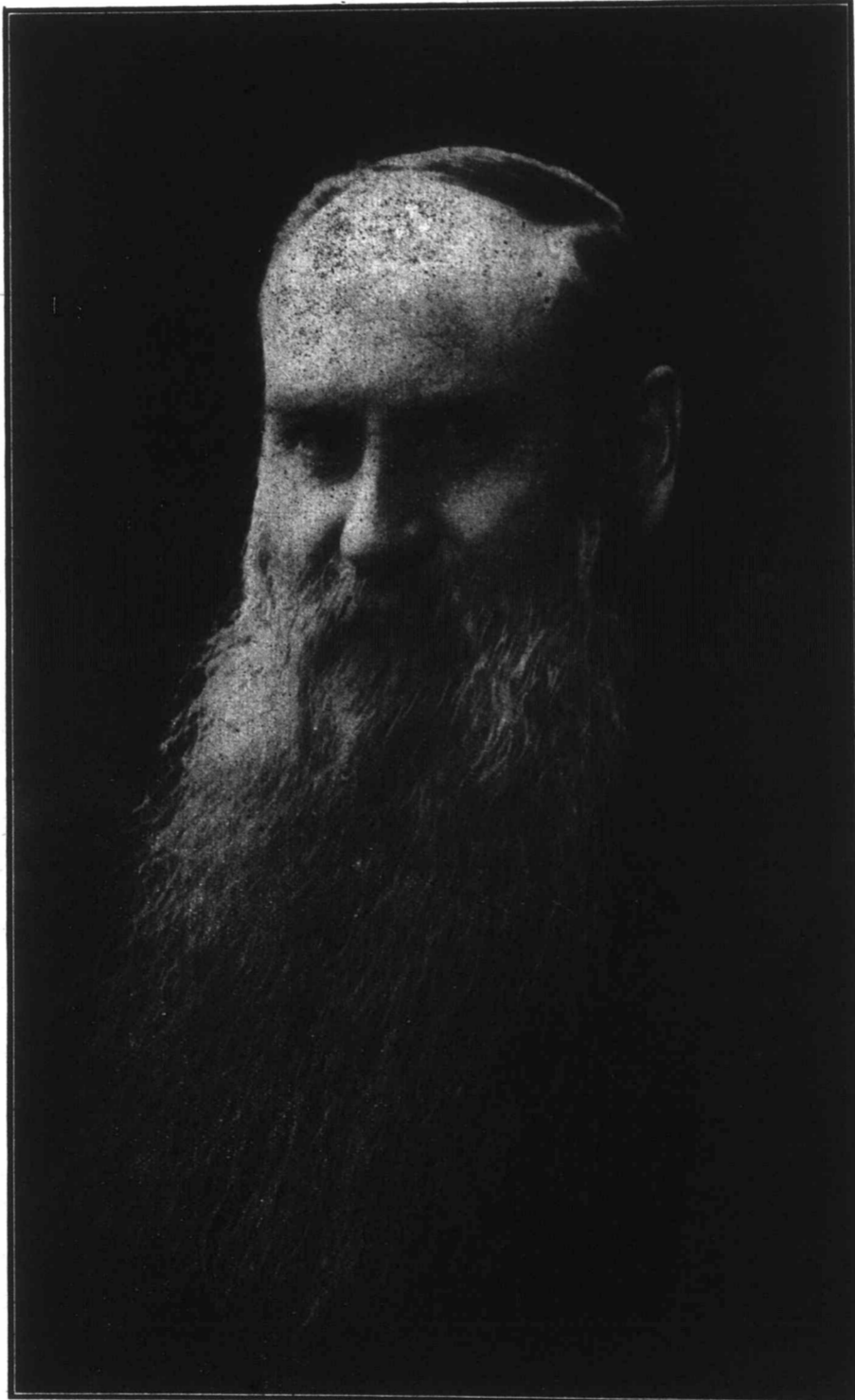
But it is urged such an attitude is an unwarrantable interference with "personal liberty," a taking away, indeed, of "that freedom wherewith Christ hath made us free." Real, perfect freedom exists in the service of Christ and the service of others for Christ's sake, "Whose service is perfect freedom"—"Cui servire est regnare," as the ancient Collect puts it.

All through the ages "restrictive legislation" has marked the emergence of mankind from barbarism to civilization. The prohibitions of the Decalogue were doubtless often regarded as a most unwarranted interference with the liberty of the individual to slaughter his neighbour or to seize his neighbour's wife. The successful process of abolishing duelling was, no doubt, bitterly resented as an unwarranted interference with the liberty of the individual, just as some backward nations may in future years resent the prohibition of war by the League of Nations as an unwarranted intrusion on national rights.

Every piece of restrictive legislation curtails the license of the individual in the interest of the real freedom of the group. Healthy community

life is only possible when there is well-enforced legislation restricting individual freedom in many directions. Quarantine directions are very irksome to the individual, but very beneficial to the community. The well-ordered city imposes upon its citizens many a "thou shalt not" with reference to things which in themselves may be perfectly harmless and morally unobjectionable. To disobey willfully such restrictions when made by lawful authority becomes morally wrong.

Christian men and women may conceivably be convinced that some of our temperance legislation is undesirable and ineffective. They have a right to seek to amend or abrogate it if they are so convinced, but they have no right to disobey it or to aid and abet others to disobey it while it remains on the statute book. They should not take the law into their own hands.



MOST REV. S. P. MATHESON, D.D.,
Third Bishop of Rupert's Land, Second Metropolitan of Rupert's
Land and Fourth Primate of All Canada.

The State, in the interest of its weaker members, has a right to abolish "the liquor traffic," root and branch. It has, however, a duty to see that when the bar disappears something better takes its place. Hence the move for community centres.

Church people may, and doubtless will, continue to differ as to the desirability or the effectiveness of the prohibition of the liquor traffic. There can, however, be no difference of opinion as to its being a Christ-like thing to practice self-denial, even in lawful things, for the sake of our brethren for whom Christ died. May not this principle be extended from the individual to the community? May not the community pass a self-denying ordinance applicable to all in order to safeguard the weak? "It is impossible but that occasions of stumbling should come; but woe unto him through whom they come."

The Bible Lesson

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

Twenty-third Sunday after Trinity, Nov. 7, 1920.

Subject: A Strong Man with a Weak Will,
Judges 16: 4-21.

1. **Nazarites.**—In both the Old Testament and the New there are examples of men who were called Nazarites. They were persons who were under a vow. Generally, they were those who were dedicated from their birth by parents to live the life of a Nazarite. Under this vow they lived with hair uncut, and were pledged not to partake of intoxicating drink. They were men set apart, consecrated to God for whatever service God might have for them. In the Old Testament we have mention of such Nazarites as Samuel, Rechab and his sons, the sons of the prophets mentioned by Amos, and, perhaps, Daniel and his Hebrew companions. In the New Testament John the Baptist is the outstanding example.

2. **Samson was a Nazarite.**—The vows above mentioned were, therefore, upon him. His life was not always worthy of the high calling to which he had been dedicated, but it must be remembered that he judged Israel for twenty years, and showed in that time many noble and admirable qualities. He is not comparable with great men like Joshua or Samuel, but to rule in the chaotic age in which he lived was no mean accomplishment. He understood that he had a Divine call, and that he was sealed by God for special service. From time to time the Divine Spirit moved him. The pity of it is that he did not yield himself entirely to such guidance.

3. **Samson Weak of Will.**—How often we hear it said concerning someone that he has one great fault which spoils all his life. Samson's was a life of that kind. God had called him to great service. During twenty years he had administered judgment and justice in Israel and had kept off Israel's foes. Yet he fell into deadly sin. A heathen woman, evidently of great beauty, drew him into her toils, and finally became his ruin. Our lesson tells how he seemed to struggle against her treacherous wiles, but after a time he told her the secret of his strength and she betrayed him. As she tried to induce him to tell her the secret of his strength he met her temptation in jocular and somewhat silly manner, but in the end she made a fool of him.

His yielding of that secret was regarded as a breaking of his consecration vow, and God forsook him, although at first he did not know that God had withdrawn from him. So silently does God come to us or depart from us that we only know of His presence by that which He enables us to do or be.

Temperance is needful in every life. Temperance means self-control. Temperance is one of the fruits of the Spirit mentioned by St. Paul in Gal. 5: 22-23. It has to do with our whole life, and is not to be restricted to one kind of departure from a well-ordered life.

We should seek from God strength to make our wills strong to do His will. Samson should not be judged by our Christian standards. He lived in a far different and less enlightened age than ours, yet his character has much in it that may be a warning to ourselves. Weakness of will and lack of self-control were his great faults, which led him into glaring sins, so that God departed from him. His subsequent history shows repentance, prayer and restoration.

Rupert's Land Centenary

(From our Special Correspondent.)

MANY months of prayer and preparation for the celebration of the one hundredth anniversary of the arrival of the first missionary of our Church in Western Canada found a splendid culmination in the "feast" of the Centenary, October 10th to 17th. Retrospection, introspection and prospect were keynotes in the events of those wonderful days.

The Centenary proper began on the Tuesday evening with a series of devotional addresses by the Rev. Cyril C. B. Bardsley, Honorary Secretary of the Church Missionary Society. The general theme of the addresses was the Knowledge of God: the need of it, the way of it, the cost of it, and the result of it. There was an increasing attendance at each session, so inspiring and helpful was Mr. Bardsley's addresses. They were concluded on the Wednesday afternoon.

Thanksgiving Service.

Holy Trinity Church was crowded to its doors, and many were unable to gain admittance on the Wednesday evening, when the first great thanksgiving service in connection with the Centenary was held. Over one hundred clergy, beside the Bishops, were in their robes, and overflowed into the body of the church. The service was read by Rev. W. J. Southam, Rector, and Rural Dean McElheran. Bishop Reeve read the lesson. His Grace, the Primate, was the special preacher, and took for his text Deut. 8:2, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." He first briefly sketched the formation and development of the Archbishop's Western Canada Fund, noting that in the ten years of its existence it had contributed \$900,000 to the work of the Church in the great West. Seventy churches, besides parsonages and sites, had been built or purchased, and services maintained in these parishes through most critical years of development. As a final gift the fund had left an endowment to carry on the work thus begun. The Archbishop, in the course of his address, expressed the regret which all felt for the absence of the two English Bishops, the Bishop of Oxford and the Bishop of Worcester, who had intended to come and to present the final offering of the Archbishop's Western Canada Fund. The cheque for this gift (which amounted to £37,095) was in consequence presented by the Archbishop himself with the offering.

Turning to the anniversary, he was in a reminiscent mood, and made feeling mention of many of the great figures that so nobly spent and were spent in the building of the Church throughout the century, not least among whom was that great and honoured man, the late Archbishop Machray.

A most inspiring climax to a notable sermon was the united singing of the *Te Deum*.

On the Thursday took place the pilgrimage to the five historic churches on the Red River, which is described in another column. This occupied the whole day.

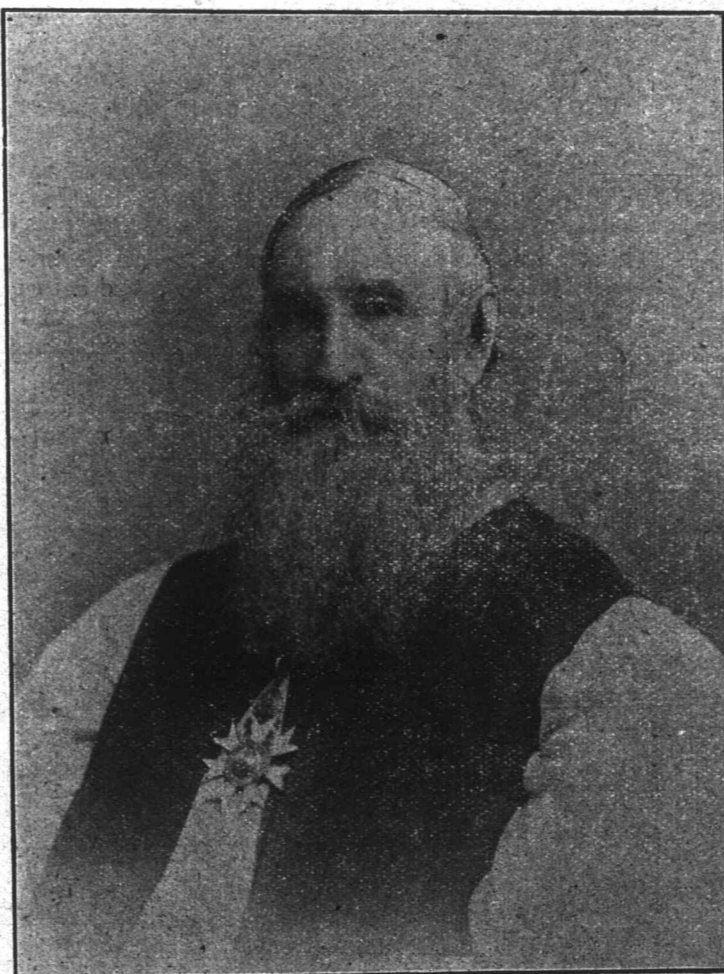
An Evening of Greetings.

As a fitting close to a perfect day, the delegates who had participated in the pilgrimage were entertained at a banquet in the schoolroom of St. Matthew's Church by the united W.A.'s of the city. Later in the evening many Winnipeggers joined the gathering and listened to the addresses.

Archbishop Matheson, who presided, conveyed to the visiting ministers and laymen the gratitude of the members of the Church in Rupert's Land for their presence at the Centenary celebration.

W. H. Lightener, representing the Protestant Episcopal Church in the United States; Archbishop Thornloe, of Algoma, representing the General Synod; Mr. S. H. Gladstone, chairman of the Colonial and Continental Church Society, London, England; J. A. Machray, of Winnipeg, and Dean Tucker, of London, Ont., also addressed the gathering.

"Canada, England and the United States of America," said Mr. Lightener, "constitute the great Anglo-Saxon nationality of this world, which will carry law and order, justice and mercy to all peoples. If we can lay aside our narrowness and prejudices, the day is not far distant



MOST REV. ROBERT MACHRAY, D.D.,
Second Bishop of Rupert's Land, First Metropolitan of
Rupert's Land, and First Primate of All Canada. Pre-
late of the Order of St. Michael and St. George.

when all the Protestant Churches will form one great body."

That the great body of laymen which has stood behind the labours of the Anglican clergy throughout their arduous days of labour in the western field is largely responsible for the success attained was the opinion voiced by Mr. Gladstone. He further urged that greater work be carried on among the lonely settlements on the western prairies.

Replying to Mr. Gladstone's address, Chancellor Machray, who is a nephew of Archbishop Machray, asked that Mr. Gladstone convey to the laymen of England the sincere gratitude of the laymen of Canada for the invaluable assistance received from them in the past in the building up of the Church in Rupert's Land.

A eulogy on the work of the British Empire in carrying the best elements of civilization into savage and heathen lands formed the keynote of Dean Tucker's masterly oration. Britain, he said, had been a great agent in the furtherance of God's Kingdom.

On the following day at Holy Communion at All Saints' Church, Broadway, an address was given by the Rev. Dr. Westgate on the Holy Spirit and Missions.

Two sessions of Friday were devoted to his-

torical reviews of the century. That in the morning was, in the first place, given up to the story of the work of the English societies of the province, and was held, as was that in the afternoon, in Holy Trinity Parish Hall. The Bishop of Saskatchewan presided, and the Rev. C. C. B. Bardsley, who had been invested with the honorary degree of Doctor of Divinity of St. John's College, read an historical paper, which had been prepared by one whom he spoke of as the grand old man of the C.M.S., Dr. Eugene Stock.

After his paper, Dr. Bardsley created an unexpected thrill by quietly and unostentatiously asking Mr. S. H. Gladstone (who besides his connection with the Colonial and Continental Church Society is the Treasurer of the Church Missionary Society) to hand to the Archbishop a cheque for £25,000, being the final contribution of the C.M.S. towards the Indian work in Canada. Taken by surprise, the audience sprang to its feet and stood in mute but deep appreciation of this splendid gift.

The meeting was afterwards addressed by Mr. Asham and the Rev. M. Sanderson, the former an Indian lay reader and the latter an Indian clergyman. They were followed by the Archbishop of Algoma, who read a paper by Bishop King, the Secretary of the S.P.G., on the work of that society in Western Canada. The morning was now far advanced, but the Rev. Dr. Mullins, Secretary of the Colonial and Continental Church Society, was called upon and gave an address on the work of that society in the province. A few minutes only were left for the Rev. Canon Gould, Secretary of the M.S.C.C., who closed the meeting with a few pregnant sentences.

The chairman in the afternoon was the Bishop of Keewatin, and the first paper was that on the work of the W.A. in Rupert's land by Mrs. Code, vice-president of the W.A. in the diocese. The history and present status of Church work amongst the native races was the subject of a most interesting series of addresses by Archdeacon Mackay, Archdeacon Tims, the Rev. Dr. Peck and the Bishop of Yukon. When Dr. Peck's name was announced, instead of the usual applause, the whole of the audience stood to greet him. The final paper was one on the hygienic conditions amongst the Indians, and was read by the Rev. E. Ahenakew, himself a Cree Indian, trained at Emmanuel College, Saskatoon, and now doing excellent work in the Diocese of Saskatchewan.

The same evening a pageant of Church history was displayed in the Convention Hall of the Board of Trade Building, Main Street, a very large, low-roofed building, with a seating capacity estimated at 3,000. This great hall was filled with an enthusiastic audience, which deeply appreciated the beautiful series of tableaux representing scenes in the history of England. Twelve scenes were thus depicted, each of which was undertaken by a separate congregation in the city. The General Convener of the Pageant Committee was Mrs. R. B. McElheran. The words declaimed by the ladies, who represented the Spirit of History and the Spirit of Memory, were composed by Miss Eva L. Jones, the designer of the pageant. The music was under the direction of Dean Coombes. The first of the scenes depicted was the slave market in Rome, when Gregory saw the Saxon slaves, and called them "Angels, not Angles." The final scene was that of the arrival of the Rev. John West at Fort Garry, a very realistic picture, in which, as in the others, every detail had been thought out. By great good fortune a gentleman who presented quite a close resemblance to portraits of John West was found to take the part in the scene. The pageant was repeated twice on the following day to large audiences.

A missionary loan exhibition, organized by the W.A., was also on view throughout the week at the Art Gallery in the same building. On Saturday a largely-attended reception was held at Government House by the Lieutenant-Governor and Lady Aikins.

On Sunday there were Thanksgiving Services in all the churches, both morning and evening, with sermons by the visiting Bishops and the overseas delegates. The number of Bishops in the city

(Continued on page 710.)

Australian Letters

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

VI.—SYDNEY.

Dear Mr. Editor:—

I think it was soon after ten o'clock in the morning when our ship, having slowly steamed the four miles or so from the Heads, drew in to Circular Quay. There friends and relatives awaited the voyagers, and before long we were speeding in a taxi through the streets of Sydney. It is a strange sensation to find yourself at last in a distant city, of which you have heard from childhood, and where you have often longed to be. It was strange, indeed, to be in Sydney, and yet it was not strange at all—at least to this Anglo-Canadian. What was it—this old, familiar atmosphere? Why did one feel at once at home? Yes; I am getting at the secret! That crowd is an Old Country crowd. Those people might just have come out of London. Even the streets have something reminiscent of the Empire's metropolis—with a little dash of Toronto here and there. The railway stations look English, the trains look English, the "trams," with their tickets, are English; and, lastly, we have said "good-bye" to dollars. You must think in pounds and shillings and pence!

And what a magnificent city it is! Look at that splendid post-office building, imposing in architecture, stretching a whole block; and then think, if you have any heart to, of something you left on the north side of Adelaide Street. Mark that great town hall, with its huge auditorium and glorious organ, and ask yourself what sort of music is ever heard in a city hall nearer home. Note those cathedrals, Anglican and Roman, the one of which outshines St. James' and the other St. Michael's. Look at that majestic building called Queen Victoria Markets. Stroll into those glorious Botanical Gardens,

which, starting so near the business centre of the city, slope down past trees and flowers of all the zones to the laughing waters of the harbour. Walk back through that imposing business centre and up to the Central Railway Station, with its graceful campanile, where the huge suburban traffic is handled with consummate skill, and I think you will agree with me that Sydney is "some city." Oh, yes, Mr. Editor; don't get angry! I am quite aware that Toronto beats Sydney in some points—in its General Hospital, its Parliament Buildings and its residential boulevards. In these points Toronto easily leads. But please remember that just now I am "boosting" Sydney, and kindly don't interrupt me again.

And the size of the place? The inhabitants number about a million, while the city, with its suburbs, stretches almost twenty miles from east to west and almost thirty from north to south. Your telephone may ring, inviting you to dinner. To get there you may have to take a train, and then a tram, and then a steamer, and then a train again!

And what are the houses like? They are mainly bungalows, with roofs of terra cotta, while roses bloom in the gardens in mid-winter. Of course, there is no need of central heating, and Australians, who love fresh air, often have their rooms connected directly with the outside through a little grating high up in the wall. But a Canadian, spoilt by steam-heat, finds it a trifle cold, and often needs a good grate fire before he can feel at ease.

And the people? The Prince of Wales is reported to have said, "A Sydney welcome is something to live for." As always, he was right. A kinder and more hospitable folk it would be impossible to find anywhere. They are always doing the little extra kindness—going "the second mile." And they are so delightfully human! One has met "business men" who are so much "business" that there is not much "man" left; or "society women," who have dropped their femininity and are all "society." But if you want men and women unspoilt, go to Australia. And what can we say more?

Yours as ever,

VIATOR AUSTRALIS.

Convocation at Wycliffe College MISSIONARY NIGHT

"AVERAGE Christianity will never save the world and an average ministry of the Church will never change the world," declared Dr. Cyril Bardsley, the Honorary Secretary of the C.M.S., at the Convocation held in Wycliffe College last Thursday evening. "This is a new age, and the men of to-day must interpret the message of the Gospel in the words of to-day," he continued. He believed intensely in the practicability of the Gospel. Any other attitude was infidelity. As well as salvation and life for the individual, the message of the Gospel is salvation and life for the social order. Good News, Better Times—this is the Evangel for the individual and society. He told of the advice given by a group of labour leaders to clergymen: *Be sincere, be spiritual.*

A Challenge to Eastern Canada.

"Ninety per cent. of the clergy in your western dioceses are from the old countries," said Dr. J. D. Mullins, the Secretary of C.C.C.S., London, England. "Why is it that people in England seem to be more interested in the Church work in the West than the people in Eastern Canada are?" he asked. The Church in the first centuries made the mistake of neglecting the people in the country, so that the name, village-dweller, "paganus" came to mean heathen, pagan. The Church to-day must not repeat the mistake. In Canada and Australia the Church must stretch every nerve to meet her task.

"Money! money! I am tired of the emphasis on money. What is needed is personal service," declared Dr. Mullins. That alone would solve the problems in Canada and the Empire.

Bishop Hamilton and Rev. J. Cooper Robinson Honoured.

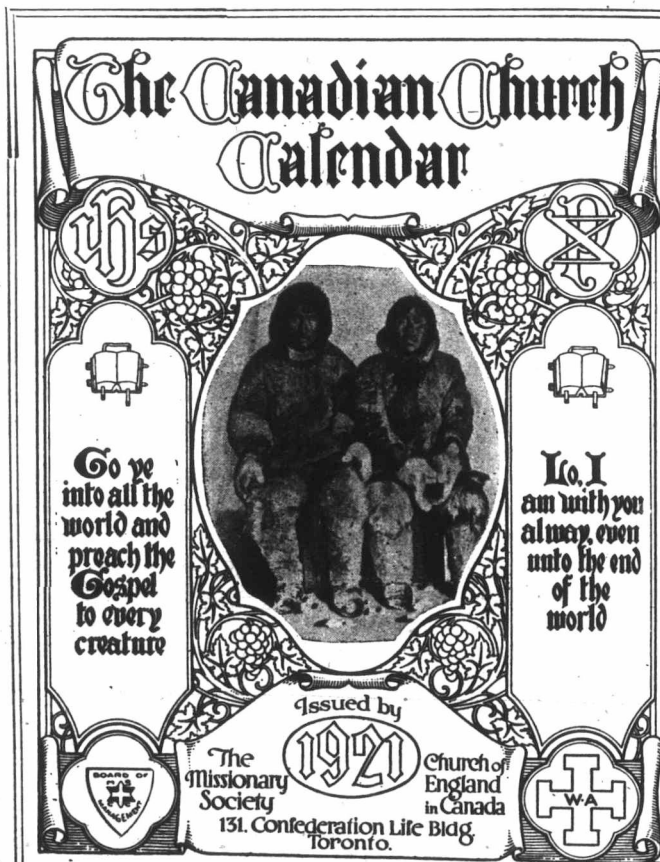
Hon. and Rev. Canon Cody presented Right Rev. Heber J. Hamilton, Bishop in Mid-Japan, for the degree of D.D. *in absentia*. He referred to the excellent work done and the influential position won by Bishop Hamilton in Japan. He praised his zeal and the whole-hearted devotion with which he had given himself to the Master's service.

Dr. Dyson Hague presented Rev. J. Cooper Robinson of Japan, *in absentia* for the same degree. He is the Senior Missionary of the Canadian Church. Dr. Hague reminded his hearers that Mr. Robinson pushed out into Japan as a pioneer after the old Domestic and Foreign Missionary Society had declined to send him. He was supported at first by the contributions of his fellow-collegians. Now the work had grown so that the one had become nearly a hundred. He paid a warm tribute to his work and spirit.

The Principal presided in the unavoidable absence of the President, Dr. N. W. Hoyles, and conferred the degrees. He reported sixteen freshmen in the college who were from all parts of Canada, and spoke of the summer mission work of the students. Canon James read the lesson and opening prayers. The college diploma was granted to Rev. J. H. Atkinson, of Erin, Ont., and the certificate of L.Th. to Rev. J. D. Paterson, assistant at the Church of St. Mary the Virgin, Toronto.

WHY MEN DON'T GO TO CHURCH.

"The services were long, but there was no reference, no prayer of any sort or kind, which enabled the congregation to lay before God their anxieties over the many national and international problems which were then filling the minds of all thoughtful people. . . . As I came away from the services I understood why the visitors never entered the church; if they had given their reasons frankly they would have said, 'The services are dull; they are out of touch with our lives and our interests.'"—The Bishop of Southwark.



A Calendar for 1921

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Clothes

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CHATS WITH WOMEN

Clothes and Working Girls.

Of course you have been reading the recent discussions in the papers about the unsuitable clothes which girls wear who work in shops, offices, etc. Now we know two things, first that they have a perfect right, if their employer so wills, to wear whatsoever kind of clothes they wish. We also know that no girl who earns under twenty-five dollars a week can afford the kind of clothes that are displayed in the shop windows to catch their eye, the kind which these girls are accused of wearing. While some of these girls keep themselves immaculate, a good many of them are very "tously" in spite of their sheer finery. They have not time to doll themselves up from hair to shoes. At whose door are we to lay the blame for this (what seems to many) false idea of attractiveness about waved hair, rouged face, sheer waists, clocked stockings, and tight, high-heeled shoes?

In more than one case at least the employer is *absolutely* to blame. I had heard of a young girl who was looking for an office position, and I knew well her capabilities. When talking with the head of a large company I found that he was looking for an office girl. I immediately said that I could recommend a young girl who was coming to that town to live.

Now what do you think was his first question? "Is she young and pretty?" Does she wear nice clothes? Well, I was truly "flabbergasted." It was the first time I had ever associated these qualifications with efficient work in an office. When I told the truth about her, that she was young but of plain features, dressed very modestly, because she was not the kind of a girl who tried to be attractive *through* her clothes or face, but in my eyes *was* attractive by her well-bred bearing and by interest in her work, "there was nothing doing in that quarter." Now that manager was a prominent Church leader, one interested in Social Welfare and in many other good works, and yet (just like many other managers I have heard of since) he wants in his own office one of these up-to-date young ladies, the mod frills, and waves, and powder, and bare skin showing, the better for his office, evidently.

Have not magazines been full of stories which raise the office girl from the position of a paid worker to an intimate necessary friend of her employer, in some instances even imagining that she is really his "affinity," and that she has quite replaced his wife in his affections. The movies, too, are showing up the same subject, and always these girls are shown with most expensive clothing, and hair done in a way which would require nearly an hour's attention each morning. The girls must keep their positions, come what may, and let us be just and not lay the blame at their doors, for the superficial ideas which they have as to their real position in their employer's office, but let us blame the men all around us, who have forced the girls into this way of dressing in order to attract the heads of departments, and to tickle their fancy. "Stunning," not "efficient" must be their watchword. Young women who know have said that these statements are true. The showy girl is taken nearly every time in preference to the one of plain garb or features. So let us please start scolding these employers rather than the girls who are struggling to look their finest, and it is a struggle for many. Washing, ironing, embroidering waists and

stockings, cooking, etc., everything done in one room, spending money and energy on the outside rather than getting three "square meals" a day, and eight hours rest at night—all this for what? Because they fear being displaced by some one who perhaps can go one better. We know of one woman, a nurse, most efficient, and good enough looking, who got a "transformation" because her hair was turning gray. Whom did she fear? Why, the Doctors, of course. They would not recommend one who was "going off" a little.

Pew versus Pillow.

What did you think of the letter in last week's *Churchman* by "Layman"? It brought to my mind a story in *The World Tomorrow*, called "The Pew and the Pillow." "Attend a large well-appointed church anywhere, and you will find about thirty-seven people listening to the sermon. It is a matter of taste about attending church. Some enjoy the Sunday morning nap in a pew, and some prefer the pillow.

"Men who stop away from Church for no other reason than that they are too lazy to get up on Sunday morning will tell you that the trouble is with the preacher. Real men," they say, go into business. "They are wrong. Preachers are not as well paid as plumbers, but as a class they measure high. Over the country as a whole, there are more clergymen in forward-driving groups than men of any other craft. The difficulty is not the lack of quality in the men of the pulpit.

"The simple truth is that the preachers themselves do not believe what they are supposed to preach. Lack of interest in doctrinal evangelism is evident in the converse and conduct of the average minister. He does not disbelieve the Church's creed. He still thinks he believes it, but his central, working mind has lost interest in it. He is interested in great human causes, but here is his crime: he will go on Sunday to church and declaim paragraph after paragraph as though he were in a trance. The best men in the church are not giving to the Church the best that is in them.

"Ministers and people go through the service as though they were only half awakened. The congregation does not expect the minister to say anything interesting. The minister does not expect the congregation to be interested. Our people want life, and want it more abundantly. We have the movie, the dance-hall, the theatre. Such as they are, they respond to a crying need in the average human soul and body. This is not a matter of good or bad, right or wrong, ought or ought not. *The average boy or girl of twenty gets nothing real at Church.* The time there is measured by the clock. In the dance-hall, life is full and vivid, every minute is measured in experiences. For the middle-aged, the theatre is similarly real and satisfying. For the poorer classes in general the movie is a heaven of romance."

This writer contends that a preacher has a chance to outbid all these if he has a real interest in his people, and a real message for them. "A real message will always get across. It never takes long, either, to state truths that are definite and real to the speaker." Have our clergy a real interest in their flock? A young girl was asked once why there were so few boys and girls in church. "Oh," she said, "the minister just has the young people." It was all because he opposed their dancing. What is offered in its place? "No

THE LETTERS OF A LAYMAN

I HAVE a few words to say on the subject of Church music. I venture the assertion that, taking it all round, the Church of England pays less attention to its music than any other Church, and that only in too many cases the music that is sung is about as bad as it can be. I am quite aware that too much importance may be placed on music, and in some churches the worship is subordinate to the musical portion of the service, I was just going to say programme. But although that is true, yet our Anglican music is very poor, ought not to be, and should be improved. After having delivered myself of this alarming and scandalous diatribe, I suppose most of my readers will leave me in disgust; but for the sake of the hardy few who care to continue, I will make a few remarks on the subject in question.

Speaking strictly for myself alone, I am convinced that there is really only one form of Church music worthy of the name, the Gregorian Plain Chant. That is Church music pure and simple, and when well sung is an exquisite piece of art. I remember very well a lady going to hear Vespers at Westminster Cathedral, in London, and exclaiming with tears in her eyes, "It was the music of Heaven; the angels must sing like that." But to render such music adequately requires a choir perfectly trained, and unless that can be obtained it is certainly unwise to attempt it. Well sung, it is the loveliest music on earth; badly sung, as it too often is, it is a melancholy caterwauling. The recent gallant attempt of one Toronto church to introduce the Plain Song, an attempt I may say that signally failed, showed the difficulties lying in its path. The failure was regrettable but absolutely inevitable.

And so, putting that aside, what of our Anglican music? We have a great collection of really very beautiful and dignified chants and hymn tunes which we may very easily use. Do we use them? We do not in only too many cases. We sing music written in the worst possible taste, unworthy and unsuitable for religious purposes. Let me illustrate my meaning by one horrid example. Not that I mean to single out this tune for special condemnation, but it is like only too many others. There is a hymn in our book, unhappily a prime favourite with many, which is thoroughly bad. Its number is 445, and I leave any reader who has struggled so far with me to look it up for himself. Apart from the poetry, which is poor, and let me remark in passing that the author was a Unitarian, the tune in our book is sheerly dreadful. It is a mawkish, sugary, "pretty" tune that offends every rule of good taste. This hymn is like too many others, and is a splendid example of the stuff our

choirs "render" so movingly during the collection. I have often listened and wondered which comic opera or musical comedy the anthem has been filched from; occasionally I have been able to identify it.

Candidly, I believe our organists and choir leaders are to blame. They seem to think that poor music is the only music within their scope and to the taste of their congregations. To which I retort, Stuff and nonsense! Don't rate your congregations so low. Our Churchpeople put up with bad music, and often think they like it because they can't get anything else. I don't ask our choirmasters to set their choirs to struggle with Palestrina, or even Merbecke; the battle would be too dreadful to contemplate. But I do ask them not to underrate their congregations or their choirs. People like good music because it is the most beautiful, and they dislike bad music because it is not beautiful. Very often they do not know what good music is, because they do not have any opportunity to hear it. Of course I know very well that we of British stock are not innately musical like the Hungarian or the Pole; our genius lies in other paths. But I do most vehemently assert that our taste is not so dreadful as some people seem to think.

We have, as I said before, a great number of very beautiful and quite easy Anglican chants and hymns, which are good music and only wait our discovery. Why don't we use them? I don't know; I suppose it is just ignorance: which explains but does not excuse. I could name a dozen exquisite anthems that I have never heard in any church in Canada, and I shudder to think of some of the stuff that has assaulted my ears. Why don't we have a competent committee to collect anthems for us? Why don't we take means to place these before our people? But I suppose it is no use asking: Why don't we do such a lot of quite obvious and easy and useful and helpful things for our Church?

And now one more fling before I stop. Why do our organists play such wretched stuff for voluntaries? Personally I dislike leaving Church to waltz time; generally the aisles are too crowded for comfortable jiggling. Otherwise I suppose our exits would be more lively but less dignified than they are now.

"Layman."

DEANERY OF WEST MIDDLESEX.

The autumn meeting of the deanery of West Middlesex was held in Holy Trinity Church, Lucan, on October 12th and 13th. The session opened on the 12th with Divine service, Rev. Arthur Shore, Rural Dean, preaching the sermon. On the 13th there was a celebration of Holy Communion, followed by meditation conducted by Rev. Prof. Anderson, of Huron College. The business meeting of the Deanery Chapter was then held. After luncheon Mrs. Anderson spoke on "Missionary Work," and Rev. R. S. Mason, of Toronto, gave an interesting address. Later in the afternoon the Deanery Sunday School Association was organized, the subject being introduced by Rev. W. Lowe, inspector of Deanery Sunday Schools, and Rev. H. R. Diehl led in the discussion which followed. In the evening Rev. Prof. Anderson spoke on "The Advent Mission," and Rev. R. S. Mason gave an address on A.Y.P.A. work. All the sessions were well attended. The Ladies' Guild of the church served luncheon and dinner to the delegates.

camouflage of interest will be of real use."

Does it seem sometimes as if preachers presented truths as if they were mythical or false, tossing their subject around as if they were not sure where it was to land?

Do your boys or girls ever say to you, "There is nothing for me in Church. The service is only for the older ones; they don't sing any hymns I know, and I don't understand what the Rector is talking about."

The Pew versus the Pillow" may say a few radical things, but it has plenty of practical advice for parsons.

JEANNE ACADIENNE.

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Provincial Synod of Rupert's Land

(From our Special Correspondent.)

IT was very fitting that the meeting of the Provincial Synod, which normally should have been held in 1919, was postponed to 1920, coinciding with the Centenary celebration, and suggesting the wonderful contrast between the humble beginnings and the present state of the work. The presence of representatives of ten large dioceses, with over four hundred clergy, was a striking testimony to God's blessing upon the work of the pioneer clergy of the great West.

Visiting clergy, mainly from the missionary dioceses, occupied the pulpits of the Winnipeg churches on Sunday, October 10th. The opening service was held in St. John's pro-Cathedral, the preacher being the Bishop of Edmonton. Taking as his text Isa. 26: 4, "Trust ye in the Lord forever," the Bishop vividly pictured the unrest and uncertainty prevailing in the world. People to-day are asking if our world has changed. Many and varied are the answers to this question, and the one thing needful is the one thing lacking, and that is "Trust ye in the Lord forever."

Monday morning the Synod met in Trinity Parish House, His Grace presiding. After prayers, His Grace read his metropolitan charge, in part, as follows:—

Charge of the Archbishop.

"It is good for us to be here at this great epoch in our history as a Church in this Ecclesiastical Province. I do not think there is any exaggeration in making the assertion, that rarely, if ever, in the history of the Church anywhere or at any time, has a century witnessed a record of greater expansion in development and organization than that which the one hundred years of our story in Western Canada reveals.

"In October, 1820, the work began with one man first in a tent and later in a small cabin on the banks of the Red River, near this spot. To-day as the outgrowth of that small beginning, we see ten fully organized dioceses, each with its own Bishop, many hundreds of churches and congregations and 400 clergymen scattered over the length and breadth of this vast country. When I look at the picture on the walls of my library of the humble little log building, which John West used two years after his arrival as a vicarage, a school house and a place for holding Divine services—a picture with this note under it: 'View of the English minister's house on the Red River, drawn from nature in the summer of 1822,' when I take my eyes off that, and let my mind's eye take in all that the Church of England has now in the manifold ramifications of its work, from the dioceses of Moosonee and Keewatin on the one side across the prairies of Manitoba, Saskatchewan and Alberta and north through the dioceses of Athabasca, McKenzie River and Yukon to the Arctic Sea, there is only one exclamation that can come from our astonished minds and grateful hearts, which is this: 'What hath God wrought!'"

His Grace then took up the consideration of the business matters to come before the Synod. He discussed in detail the duties of the General Synod and the Provincial Synod, and strongly voiced the sentiment that while some thought that a General Synod could accomplish all that is required without the existence of Provincial Synods, in an area as en-

ormous as that comprised in the Ecclesiastical Province of Rupert's Land, a Provincial Synod is not only an advantage, but in many respects a necessity for the proper transaction of the affairs of the Church.

He also dealt with the readjustment of the boundaries of Ecclesiastical Provinces as recommended by the diocese of Moosonee and the Provincial Synod of Ontario, and explained the progress made in the revision of the Book of Common Prayer.

Regarding the findings of the Lambeth Conference, the Archbishop felt that they call for full reflection and considered thought before action is taken on them, and recommended that copies of the findings be bound with the journals of this session.

Old Age Pensions.

Dealing with the beneficiary funds the Primate stated that as a result of the Forward Movement the situation in this respect has been greatly improved. It was essential, however, that all clergymen should participate in the benefits. He predicted that the Forward Movement had only made a beginning, and that at no distant date ample old age and pension allowances for clergymen would be available.

Shortage of Clergymen.

The Archbishop pointed out that the situation in the western dioceses was most serious. The war had virtually deprived all of the theological colleges of their students, but since the war these institutions had not filled up again as it had been predicted. To correct this situation he urged that a systematic campaign should be conducted in every diocese.

After dealing with the effects of the Forward Movement he dealt with the past century's work of the Church Missionary Society. It was the first to plant the ensign of the Cross west of the Red River, he asserted, and after 100 years of effective work it was closing its financial connection with the Canadian West. The Archbishops' Western Canada Fund created ten years ago, had, he said, resulted in over 900,000 being raised for the purpose of helping to establish the Church in the West. Of this amount, he said, £37,095 remained to be distributed.

Higher salaries for Bishops was another matter brought before the consideration of the meeting, and His Grace closed his address with personal references to Bishop Grisdale, who recently suffered the loss of his wife, and to the Bishop of Keewatin, who is leaving the district.

On its conclusion, the House of Bishops retired into separate sessions, and the Lower House proceeded to organization. Dean Coombes was re-elected Prolocutor. The other officers chosen were:—Deputy prolocutor, Archdeacon Dobie; clerical secretary, Canon McElheran; lay secretary, E. J. Fream; committee on credentials, Canon McKim, Archdeacon Dewdney, E. D. Martin and D. H. McDonald.

Assistant Bishops.

Very much of the time of the Synod was taken up in the consideration of the subject of assistant Bishops. The matter was precipitated by the request of the Bishop of Qu'Appelle for an assistant on the ground of the extension of the work in his diocese, and his own infirmity. The original

(Continued on page 710.)

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All Over the Dominion

Dr. Richardson, the Archdeacon of London, was the preacher at the harvest thanksgiving services at St. John's, Desboro', Ont., on October 17th.

Harvest Thanksgiving services were held at St. James', Stratford, on October 10th. Rev. A. B. Farney, Rector of Simcoe, preached both morning and evening.

Rev. A. Simpson, B.A., the Rector of Sunderland, preached at the Thanksgiving services in Sunderland. The church was "packed" in the evening. Total collections were \$170.

At St. Cuthbert's Leaside, Toronto, Harvest Thanksgiving services were held on October 17th. The Rev. W. H. A. Sparks, Rector of St. Olave's, Swansea, Toronto, preached in the morning, and Rev. W. H. Thomas, Curate of St. Mary Magdalene, Toronto, in the evening.

Harvest Thanksgiving services were held on October 17th at St. Paul's Church, Runnymede, Toronto, following the precious Sunday. Rev. Prof. McIntyre, of Wycliffe College, Toronto, preached in the morning, while Rev. Principal O'Meara, of Wycliffe College, Toronto, took the evening service.

On October 17th special Harvest Thanksgiving services were held in St. Chad's, Toronto. Canon Paterson, the Rector of Christ Church, Deer Park, Toronto, and Canon Plumtre, the Rector of St. James' Cathedral, Toronto, were the preachers at the morning and evening services respectively.

A very successful meeting of the Rural Deanery of Lunenburg, the 131st in number, took place recently in the parish of New Dublin, N.S. A welcome visitor at the meeting was the Rev. Canon Marriott, M.A., of the Cathedral of Bermuda. At the celebration of the Holy Communion Canon Marriott acted as Epistoller.

The proceeds of the social which was held at Tennyson, parish of Port Elmsley, were given to different objects. It is worthy of record that the sum of thirty dollars was used by the newly organized branch of the W.A. to buy material to help to clothe an Indian girl living in one of the missions of the Church in the West.

Harvest Thanksgiving services were held in the Church of the Messiah, Toronto, on October 17th. There were large congregations at both services. The church was tastefully decorated for the occasion, and the special music, appropriate for the day, was well rendered by the choir, under the leadership of Mr. Stapells, the organist and choirmaster.

Harvest Thanksgiving services were held in the parish of Port Elmsley on Sunday, October 10th. Sixty-seven dollars was the amount of the Thanksgiving offering presented at St. James' Church, and this amount has since been increased by several dollars. The Rev. J. L. Homer preached from the text, "Now therefore our God, we thank Thee and praise Thy glorious name." 1 Chron. 29: 13.

The autumn meeting of the Deanery Chapter and Sunday School convention of Bruce was held in Holy Trinity Church, Chesley, Thursday,

BIRTH. BLAgrave—At Toronto on Thursday, Oct. 21st, to the Rev. Dr. and Mrs. Blagrove, a Son.

October 21st. Rev. Rural Dean Perdue had as usual provided an interesting programme, and such instructive topics as "The work of the Laity in Parish" and "Children's Service and place of music in Sunday Schools" were discussed.

The deanery of Peel, Ont., held their annual choir festival at Christ Church, Brampton, on 14th October. Mr. J. Edmund Jones, B.A., rehearsed the assembled choirs, and the Rev. Canon Woodcock, of Oakville, preached an able sermon on "Worship." The clergy met in the morning and discussed practical topics under the presidency of Rural Dean Thompson, of Erimdale. The Rev. R. A. Allen and the local congregation assisted much in making the day successful.

The annual meeting and election of officers in connection with St. Nicholas' Men's Club, Birchcliffe, Toronto, was held lately in the basement hall of the church, Birchcliffe, when the following were elected:—Rev. W. J. Taylor, honorary president; A. H. Toppin, president; H. E. Redman, honorary vice-president; H. P. Blackey, J. Harris and J. G. Jones, vice-presidents; Harry Brown, secretary-treasurer; executive committee, Messrs. Murray, Bradbury and Carter. The winter's programme was outlined and discussed, and it was decided to hold a banquet at an early date. There was a large attendance.

Brotherhood CHURCH ATTENDANCE CAMPAIGN.

General pleasure is expressed in all quarters at the launching of the Church Attendance Campaign as a continuation of the Forward Movement.

Following an enthusiastic gathering at St. Paul's Church, Toronto, on the 6th inst., where the campaign was formally announced, a meeting was held on the 21st in the Church of the Redeemer schoolhouse of representatives from the different parishes to report progress of organization.

Plans have been made already in nearly half the Toronto parishes for the Campaign, according to reports received, and many more parishes are expected to be in line before the first of November.

At St. Mark's (Parkdale), both the men and women of the congregation are taking part. As a preliminary, the Ladies' Guild provided refreshments at a social tea for the congregation, over 300 being present, all of whom were informed of the approaching campaign. The children of the parish are also to be invited to attend church. Thirty-six canvassers are taking part.

St. Cuthbert's in the North-east promise to do as well in this campaign as in the F.M.F. campaign, when they collected over one hundred per cent. of their allotment in cash. All their Forward Movement canvassers are again on the job.

St. Leonard's have their lists ready and are starting in early to canvass. Over twenty-five canvassers are going out at the Church of the Epiphany on nearly six hundred and fifty names. As every fall this parish has made an "every member" canvass on behalf of the finances of the church, the canvassers welcome an opportunity to call where finances will not be broached.

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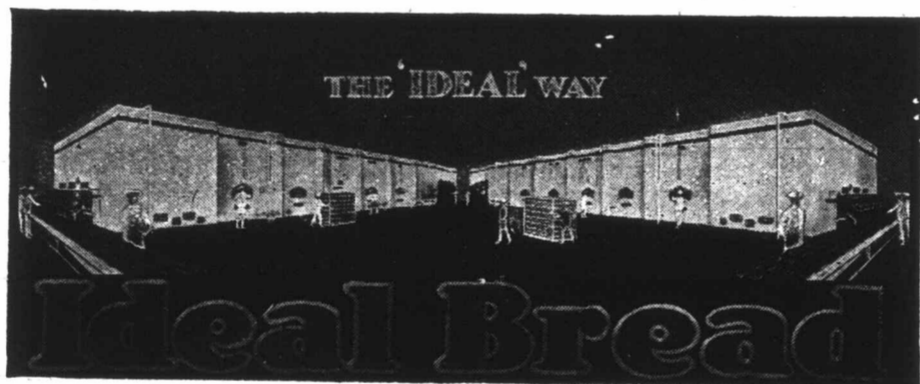
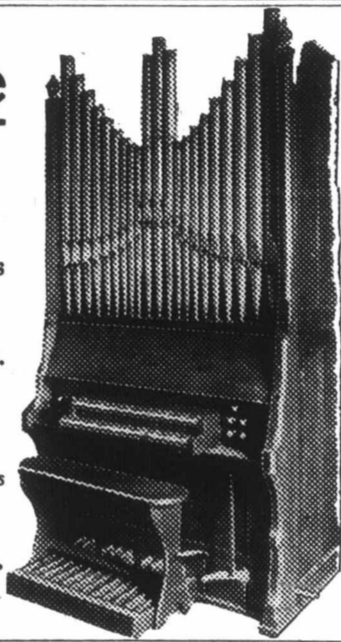
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LETTERS TO THE EDITOR

LAYMAN'S COMPLAINT.

"OTHER MEN'S SERMONS."

To the Editor, Canadian Churchman.

Sir,—As one utterly unskilled in "pulpit oratory" and acutely conscious of his defects as a simple preacher of the Word of God, I wish to take issue with "Layman" whose letter appeared in your issue of the 14th inst.; not because I am "shocked" by his ideas, which are old enemies without even a new face, but because his conception of what sermons and preaching are, or should be, is the fallacious one which is held, unfortunately, by the vast majority of laymen to-day.

Let us consider his point of view. (1) Sermons may be placed in two categories—a sermon is either a "treat" or a "bore." Evidently, then, the sermon is a discourse the purpose of which is to entertain. Instruction may be valuable or helpful but hardly a treat—it would rather tend to be boring to one expecting to be entertained.

(2) Preacher and pulpit orator are apparently convertible terms. The pulpit orator with "voice under perfect control, gestures always right, stimulating thought and the flash of humour" will provide a treat while the preacher without these advantages will probably prove a bore.

"Layman's" conception of the priest in his preaching capacity is that he should be an entertainer; the Church's idea is that he should be a prophet—i.e., one who authoritatively proclaims the will of God to man. The sermon in Divine Service is, or should be, a public declaration of God's will as revealed by Christ to His Church and expressed for the most part in the New Testament. "Take thou authority to preach the Word of God" is the priest's prophetic commission. This declaration will from time to time include instruction in the Christian faith and practice, the application of Christian principles to the facts of ordinary life, exhortation, warning and encouragement. Nowhere in Holy Scripture is there a suggestion that eloquence is essential to the ministry or that the teaching of the Apostles was entertaining or a treat, while it is to be noted that unkind people in his day remarked upon the "contemptible speech" of St. Paul. Evidently he was not a pulpit orator.

Whether a sermon is good depends not upon whether it is delivered in an attractive way nor whether it appeals to the majority, but whether or no it conveys a message from God. If it does not do this, it may "do credit to all the pulpit orators of this or any other day" but it is not a good sermon.

"Layman" remarks that "it is an awfully difficult thing to preach a good sermon." It is not; any priest can do so, but it is an exceedingly difficult matter to preach a good sermon in a way which will appeal to the casual Churchgoer and make him forget the book and pipe he might have been enjoying at home. Personally, I have never heard a sermon in which there was no declaration of God's will and no lesson nor reminder to take away for one's soul's benefit, although the delivery and expression were not always above criticism.

While it is obviously the duty of every clergyman to deliver his message in the most intelligible and most attractive form of which he is capable (and it must be acknowledged that some, perhaps many, fail in this respect), the fault lies as much, if not more, in the critical and non-receptive attitude of mind of the ordin-

ary man in the pew. To find fault is human, and to repress the impulse and to listen attentively, seeking earnestly for the message of God to his own soul, is not found in every individual and few take the trouble to try to acquire the ability to do so. The will to be entertained and the will to listen and learn the purposes of God are two entirely different things. The man who is fond of sermons when they are pulpit orations and finds the simple message of the Gospel a bore will hardly find an evening's entertainment in attending the services of the Church, and perhaps one can hardly express sorrow that such is the case.

At the same time one must not ignore the truth which lies between the lines of "Layman's" letter: that there are men who are seekers after God who are not receiving from sermons what they should receive. The message is often so disguised that it requires more than the ordinary attention to separate the wheat from the chaff. It is frequently said of a preacher: "I don't know what in the world he was driving at." That is unnecessary. Any priest with proper preparation can easily have a definite message to give and leave no uncertainty in the minds of his hearers as to what the message is. This requires no exceptional gifts: only a working knowledge of the faith and practice of the Church, a devotional study of the Bible and hard work in putting into simple and intelligible language the instruction he intends to give.

Again there is complaint that sermons are cold and dull. A man's delivery is necessarily conditioned by his temperament: every clergyman is not emotional; moreover, emotional preaching is sometimes not healthy for a congregation.

But there is a spiritual force which lies in the preaching of a man who has himself found God and not only tells His message but shows that he has made that message his own; in his profound conviction of the blessedness of the Christian life and communion with God and in his fervent desire that all may know it, which despite bad elocution and faulty diction will find a response in the heart of every earnest seeker after God. No priest is faithful to his calling, nor can he be a true pastor to his flock, who has no real convictions, no strong love of souls and no spiritual experience which will enable him to translate for his people the facts of the faith into terms which they can grasp.

As is usually the case, the fault of the present condition of affairs is not to be laid wholly at the door of either clergy or laity. *Peccavimus ambo.*

Cecil Whalley.

St. Peter's Rectory, Brockville.

Recent Appointments

Bushe, Rev. F. W., Curate of the Parish Church, Leeds, to be Incumbent of Shoal Lake, Man. (Diocese of Rupert's Land.)

Russell, Rev. Edward E., Curate of St. Peter's, Sherbrooke, to be Rector of Stanstead and Beebe Plains, Quebec.

Jones, Rev. Albert, Incumbent of Inverness, to be in charge of the work in the Magdalen Islands. (Diocese of Quebec.)

Love, Rev. A. T., M.A., Incumbent of Marbleton and Bishop's Crossing, to be Rector of Cowansville and Sweetsburg. (Diocese of Montreal.)

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The Hickson Mission Of Healing

Report of Committee to Rural Deanery of Toronto.

There was a total number of 1,402 persons who received the laying-on of hands during the Mission. Of these, as far as the records go, were: Anglicans, 709; Presbyterians, 123; Methodists, 142; Baptists, 43; Roman Catholics, 9; 58 others belonging to various religious bodies, such as the Salvation Army, Jews, Christian Scientists, New Thought, Pentecostal Mission and Unitarians.

At the beginning of October a letter and form of enquiry regarding bodily benefits received through the Mission were sent to all who presented cards of admission at St. James' Cathedral. The results of that enquiry are as follows:

A.—1,017 letters were sent to residents of Toronto, and 214 to persons resident elsewhere, a total of 1,231. Up to the time of the compiling of this report, 685 replies had been received, and 27 undelivered letters were returned.

B.—The following table of results is based entirely on the answers received to the letter of enquiry, and is simply a summary of the patient's own testimony. The Committee has had no means of testing the accuracy either of the diagnosis or of the statement of results in any case.

C.—Cases of cure which have not been reported officially are known to members of the Committee, but such cases are not included in the Committee's report.

D.—In considering the significance of this report, it should be borne in mind that there was practically no spiritual preparation for the Mission; that many people came for healing hardly knowing what to expect because they had had little or no instruction, and that in the Church itself there was no large body of confident faith in the Mission. In the light of these facts, the outpouring of spiritual blessing and the lessening of the burden of physical affliction which have been experienced are truly remarkable.

Cures Reported.

Cures of the following diseases are reported:—Nervous prostration, 2; "nerves," 3; neuritis, 4; tic-douloureux, 1; St. Vitas' dance, 1; mental deficiency, 1; internal weakness, 1; kidney trouble, 1; gastritis, 2; appendicitis, 1; peritonitis, 1; bladder trouble, 1; stones in urita, 1; high blood pressure, 2; heart trouble, 1; hardening of arteries, 1; hemorrhage, 1; asthma, 1; abscess on lung, 1; rupture, 1; rheumatism, 7; cancer, 1; cyst, 1; goitre, 2; growth on face, 1; convulsions, 2; epilepsy, 1; lameness, 3; pains in back, 3; pains in head and chronic headache, 3; Pott's disease, 1; fluid on knee, 1; throat trouble, 1; total, 55 cures.

There were 55 cures, 152 cases of very great improvement, 184 cases of noticeable improvement, and 804 cases of no improvement.

Fifty-six per cent. of those replying, testify to the fact that they received some definite bodily blessing through the Mission.

Outlining what course the Church of England in Canada will take in pursuance of the Lambeth Conference reunion appeal, a statement will be issued shortly by the House of Bishops, it was announced at Winnipeg on October 22nd. The declaration will be drawn up by a committee and issued to all the denominations.

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."

DEACONESS AND MISSIONARY TRAINING HOUSE.

Most training schools stop their activities for the summer months, but not so with the Deaconess House, Toronto. The staff stuck to their post, and did more work in certain departments than during the winter months.

Two nurses stayed on duty for MEDICAL WORK, and often had to call in outside helpers. They made 1,077 visits and attended seventy-nine maternity cases. This is a very important side of the training here, and is under the charge of MISS MADELINE MACRAE.

The SOCIAL SERVICE Department during the summer carries on picnics for the women and children of the Mothers' Meetings, for the children of the Sewing and Gymnasium classes, and for the Senior girls who attend Bible Classes and gymnasium at this House. 572 women, children and girls were taken for outings. The main work of this department centred on the FRESH AIR work. To the camp at Fort Granby, the workers took 84 women and children, and to Moorelands, they sent 18 women and 71 children. This work is made possible by contributions from interested friends, who responded to Miss Connell's appeal in the paper, by the Daily Star Fund, and is helped out by small amounts paid by the women and girls. MISS H. EMEY is the devoted leader of this work.

Another member of the staff who has served the Deaconess House long and well is MISS SPRACKETT. Her official position is House stenographer, but she can do anything from teaching physical culture and making up accounts, to making lamp shades and preserving fruits. She "kept things going" in a splendid manner during the Principal's five weeks' absence in the west, and seems just as full of energy and enthusiasm as if she had been care-free from June to October.

MISS CONNELL, the beloved Principal did take a short vacation, but when she returned, found that the Fresh Air Camp was going to close two weeks earlier than was expected, on account of the one who was to take charge being laid up. Miss Connell shouldered the responsibility, and baked and washed dishes for two weeks, "just to finish off her holiday."

One must not forget another important side to the summer work here—the hospitality afforded to passers-through. Missionaries to and from China, Japan, etc., all like to go to the Deaconess House, and the wonder grows as we hear of the numbers who are welcomed there as to what would happen to these people if there were no Deaconess House!

A very easy way of getting in touch with the Deaconess House is to become an associate. Any Churchwoman in Canada who sends one dollar to the treasurer of the associates will become a member, and will get reports of this work going on under the leadership of MRS. W. D. REEVE.

A very interesting letter has come from Miss E. J. Naftel, of Dawson, Yukon, dated September 24th. "After a delightful visit to Victoria, where the ladies of the W.A. gave me many nice furnishings for the new St. Paul's Home, I went on to the Carcross School, where I took up my former position with the girls, and was sorry to leave them again after two months. I arrived in Dawson September 7th, and stayed with

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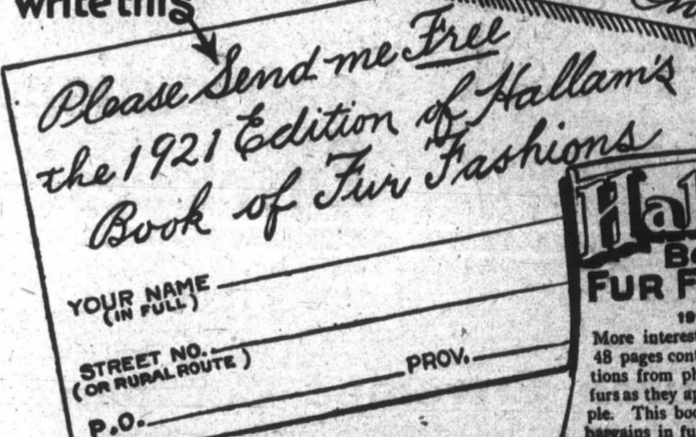
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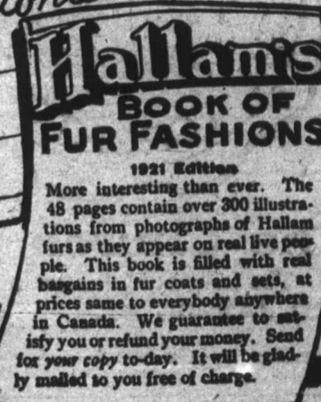
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Bishop and Mrs. Stringer until a week ago, when I took my abode here. Three children are with me, and two more are expected shortly. This is a very comfortable house and well situated, St. Paul's Church and Rectory on one side, the Commissioner's house and grounds on the other, and the mighty Yukon flowing past our lawn with lovely hills on the opposite side. I shall miss Bishop and Mrs.

Stringer greatly. They left yesterday for Winnipeg, and expect to be away all winter." Many friends, with their prayers and interest, are following Miss Naftel in her work as Matron for the half-breed children who come to Dawson to attend the public school. This is a good work, and an excellent choice was made when Miss Naftel was asked to look after these children.

October 28, 1920.

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To find fault with the impulse... seeking message of God to be found in every take the trouble ability to do so. attained and the earn the purposes entirely different ho is fond of serene pulpit orations e message of the hardly find an ment in attending Church, and per- y express sorrow e.

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Appointments

W., Curate of the Leeds, to be Incumbent, Man. (Diocese of)

Edward E., Curate of Brooklee, to be Rector of Beebe Plains, Que-

Albert, Incumbent of in charge of the work of Islands. (Diocese of)

T., M.A., Incumbent of Bishop's Crossing, of Cowansville and Diocese of Montreal.)

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QUEBEC NOTES.

The Rev. Edward C. Russell, for some time Curate of St. Peter's Church, Sherbrooke, has been appointed Rector of Stanstead and Beebe Plains, in succession to the late Canon Hepburn.

Rev. Rural Dean Love, M.A., for several years Incumbent of Marbleton and Bishop's Crossing, recently resigned his charge to accept the Rectorship of Cowansville and Sweetsburg, in the diocese of Montreal.

The Rev. Albert Jones, for two years in charge of Inverness, has volunteered for the work in the Magdalen Islands, to which position he has been appointed by the Bishop of the diocese.

On Sunday, October 3rd, the Bishop of Quebec officially opened and dedicated the new church at Chaudiere, in the parish of Levis and New Liverpool.

The annual meeting of the Quebec Diocesan Sunday School Institute has been called for Friday, November 5th, in the St. Matthew's Parish Hall, Quebec. A Sunday School Conference for the diocese will be held on the same day, when Dr. Bedford-Jones, Principal of Bishop's College, Lennoxville, will be one of the chief speakers.

**PROVINCIAL SYNOD OF
RUPERT'S LAND.**

(Continued from page 706.)

resolutions were the subject of many amendments and conferences between the two houses, three distinct but inter-related questions being involved. The present Canon held no provision for such an appointment, save for age or infirmity, but increased work in the dioceses must be provided for. All agreed on this, but the second question of the right of succession of such assistant to the See proved a stumblingblock, the Upper House insisting on the right, and the Lower House as resolutely opposing it. Eventually the Bishops waived their objections, but remained firm on their insistence upon an adequate provision for the salary of the assistant.

The Synod refused to consider at the present time the separation of dioceses in the civil Province of Ontario from the Ecclesiastical Province of Rupert's Land.

A resolution by the Rev. W. J. Southam pledging the support of the Church in the Referendum campaign was discussed at length, and received the approval of the Synod only after strenuous opposition.

**Delegation From the Presbyterians
and Others.**

Delegations from the Presbyterian and Methodist Churches, and from the Bible Society, and bringing congratulations upon the Centenary, were received. The delegates' expressions of a favourable attitude towards closer relations were warmly reciprocated by those who spoke for the Synod.

The reception of the Presbyterian deputation had special interest, since the leader, Dr. Baird, mentioned with gratitude that the Church of England had for forty years supplied the ministrations for Presbyterians as well as for Anglicans. He spoke of the Rev. John West as a wise and large-hearted man, who, partly by the force of his character and partly by his judicious adaptation of services, had been able to meet the requirements of both sections of the community, a policy of conciliation which was continued by his successors. In his reply to the speeches of Dr. Baird, Dr. Duval and others, the Archbishop of Rupert's Land spoke

with emotion of his Presbyterian father and his Presbyterian brothers and sisters. He himself had been given over by his father as an infant to his mother's Anglican relatives, and thus had been brought up in the Church of England.

On the suggestion of Canon Heaney, a committee was appointed to gather historical data in connection with the Church in the West, and the Metropolitan was asked to secure a custodian for the same.

The Synod took steps to co-operate with the General Synod in the matter of the obtaining of candidates for the ministry. The necessity of a "native" ministry was emphasized by many speakers, and especially by Dr. Mullins, of the C. & C. S.

Resolutions recognizing the magnificent aid received from the great English Societies, and returning heartfelt thanks for the same were enthusiastically adopted.

On the report of the Committee of the Superannuation fund, provision was made for a much extended membership, pending the definite action of the General Synod Committee on the matter.

Diocesan boundaries received considerable attention, the matter being finally disposed of by requesting action from the standing committee on the subject.

The industrial resolution, moved by C. Carruthers, of Edmonton, and seconded by W. J. Melrose, declared "that the Synod recognize that if there is to be industrial peace both the employer and the employee must have the outlook and motive which our Christian faith supplies, and which is summed up in Christ's statement, 'I come not to be ministered unto but to minister.'

"(b) That private gain must be subordinated to the public good.

"(c) That workers must have an adequate share in the control of the conditions under which they work." It received unanimous endorsement.

RUPERT'S LAND CENTENARY.

(Continued from page 705.)

had by this time risen to nineteen. In the afternoon two notable gatherings took place simultaneously, one a service for Sunday School children in St. Matthew's Church, the other a public service in the Convention Hall of the Board of Trade, where a brilliant address was given by the Rev. Dr. Cody. There could hardly have been less than 2,000 persons present, including many representative clergy and laymen. Dr. Cody spoke on the functions and characteristics of the Church which must minister to this age. First and primarily she must be a spiritual Church, spiritual in message and impact. She must be a worshipping Church, for true worship is as sorely needed as it is well-nigh forgotten to-day. She must be a teaching Church, a philanthropic Church, a moral-reforming Church and a missionary and evangelizing Church. In order that she may fulfill these functions the Church must be seized with a consciousness of the problems. She must be democratic and united. An adventurous spirit must possess her and in the victorious spirit she will have confidence to face her tasks.

At the evening service in St. Matthew's Church, when the Rev. Dr. Cody preached, the lesson was read by Mr. S. H. Gladstone. Rev. Dr. Bardsley went out of the city to address the Indians at St. Peter's by means of an interpreter.

The good weather favoured the celebrations right to the close, and the whole effect of the week must have been to leave a deep and inspiring impression upon all those who had the privilege of attending.

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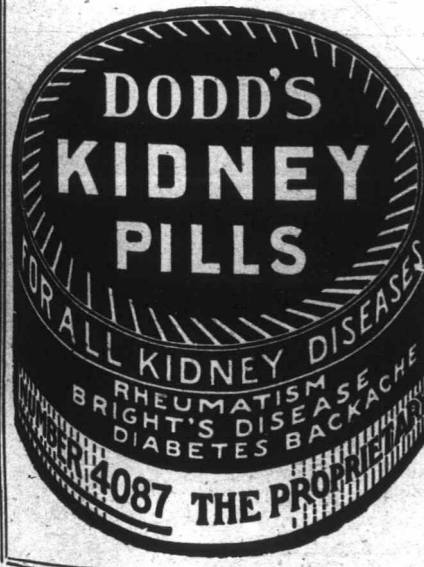


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Boys and Girls

Birds of the Merry Forest

BY LILLIAN LEVERIDGE

(Copyright applied for)

CHAPTER XXIV. (Continued.)

The World of Books.

Dimple was ready enough to help, for she always took a pride in learning to do little things around the house. She set out the dishes, while Boy Blue slipped into his rainy-day outfit and gathered a fragrant bouquet of roses and sweet alyssum for the table.

The simple repast was soon ready. Meals at the Red Cottage were never elaborate or extravagant, but always nourishing and dainty. To-day the potato puffs, salad and rhubarb pie, with whipped cream, seemed like a holiday feast.

After dinner Daddy went to his workshop again, Mother to the sewing machine and the children to their books. Having discussed their reading with Mother, they went out to the workshop, where a surprise awaited them.

Daddy was just putting the finishing touches to the dearest little bookcase, which he said was to be their very own. It contained two sections, one for each of them, and after being stained and varnished would be ready to occupy its own little niche in the library.

"Your books won't near fill it yet," he said, "but no doubt your library will grow up with you—especially if you make such good progress in reading as you have done to-day."

The children could scarcely contain their delight. "Life seems full of lovely surprises, Daddy," said Boy Blue. "To-day seems just bubbling over with them."

Daddy laughed. "Don't waste the overflow," he advised. "If you keep always on the lookout you can generally find someone to share your happiness with."

"I tell you what, Daddy," said Boy Blue, thoughtfully, "I wish Jimmie could join our reading circle in the evening. I don't believe anyone ever reads to him, and I know he would just love it."

"Good idea," said Daddy. "If it weren't so wet you might run over and invite him, but you would be drenched going through the woods."

"I have an idea," said Dimple. "Just wait."

It had stopped raining for a few minutes, and without a word of explanation she dashed across the yard and into the house.

In a short time she returned with a small, sealed envelope addressed to Jimmie, and with a string through one corner.

"See!" she cried, breathlessly. "I've written a note to Jimmie, asking him to come. There's two of his pigeons here, and you can catch one easy, Boy Blue, they are so tame. Tie this on to its foot, and it will be sure to fly home, and maybe Jimmie will get the note. Just try it."

The boy was delighted with the idea, and acted at once on the suggestion. It was easy enough, for the birds had no fear of him.

"Now, fly straight home," he said, as he let the pigeon go, "and be sure to give this letter to Jimmie as soon as he comes home from school."

The two white pigeons flew over the meadow and the woods and were soon out of sight. "I do wonder if he'll come," said Boy Blue.

Sure enough, a little before eight o'clock, the time set, Jimmie arrived,

proud and happy. He wore a water-proof coat and long rubber boots, but the rain was over and the sun shining radiantly on the wet, glistening world.

"Oh! I'm so glad you came," called Boy Blue, and Dimple echoed the welcome.

"You may be jolly sure I wouldn't decline an invitation like that," he returned, "not if I had to swim."

In the cosy library, with windows wide open to the fresh, flower-laden air, the little circle gathered on this first evening, though afterwards the veranda was their usual meeting-place.

Mr. and Mrs. Marlowe, whose voices were pleasant and expressive, took turns in reading. There was some quality in that sweet, simple story, so beautifully told, that held them all spellbound. The beginning contained nothing about the bird; it was all about a boy, who lived where Warblers were unheard of. But they all felt that the boy on the rim of the city and the bird in the heart of the wild would some day meet, drawn by the magnet of the undefined love and longing in the boy's heart.

There were not many chapters, and Jimmie came every evening until the book was finished. As the story progressed there was much that Dimple and Boy Blue could not fully grasp as yet, but they enjoyed the story, and its beauty left on their young minds an impression that time could never quite efface. Besides this, it strengthened their ambition to read understandingly and unlock for themselves the golden treasure stores of literature.

A few weeks later Jimmie was delighted to find on his Composition paper at the examination the question, "Tell, briefly, the story of some book you have read." Jimmie told the story of "The Kentucky Warbler" so beautifully that he won full marks on the paper, and the examiners never forgot his name.

CHAPTER XXV.

"Follow the Gleam."

IT was a still, sultry night in July. The household in the Red Cottage had long ago retired to rest, but Boy Blue could not sleep. After tossing restlessly in his bed for what seemed to him half the night he got up and went to the window.

"Oh! How lovely!" he whispered. "Not much wonder I couldn't sleep when all out-doors is calling to me!"

It seemed, indeed, true. It was a perfect jewel of a summer's night. The full moon laughed down out of a clear blue sky, and sprinkled ethereal silver showers over the glistening, dewy world; the stars winked in a friendly manner; the air was heavy with an intoxicating blend of new-mown hay, roses and other flower perfumes.

In the old garden, Shadow, the Whip-poor-will, was singing with all his might, while a cricket tuned up his little violin, and a Killdeer circled and called above the Merry Forest. It might have been fancy—the boy couldn't be quite certain—but he thought he heard the Canterbury bells ringing a fairy chime. Hither and thither a score of fireflies, their tiny lanterns alight, were searching for some lost, illusive magic of the night.

"Surely that one is beckoning to me," thought the boy, suddenly. "Perhaps they are playing a game of 'Follow the Leader.' How nice it would be to go and join them!"



Instantly there floated into his mind a line of a poem he had heard Daddy reading to Mother:—

"After it, follow it,
Follow the Gleam."

Though he had felt the beauty of the poem, he had not quite understood it at the time, but now it seemed quite clear. It must have been fireflies the poet meant. Yes, truly, he would follow the Gleam, no matter where it might lead.

(To be Continued.)



Could Not Sleep

Mr. Earnest Clark, Police Officer, 338 King St., Kingston, Ont., writes:

"For three years I suffered from nervousness and sleeplessness. I believe my condition was brought about by overwork. I had frequent headaches, neuralgic pains and twitching of nerves and muscles. I had indigestion, was short of breath and easily tired. I commenced a treatment of Dr. Chase's Nerve Food, and seven boxes of this medicine cured me of all my symptoms. I am now feeling one hundred per cent. better than I was, and have to thank Dr. Chase's Nerve Food for the good health I am now enjoying."

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Beside the Camp Fire

NOTES ON SCOUTCRAFT

By Rev. GEORGE W. TEBBS

The Scout and the Church.

IN the training of the boy, Scouting has had many predecessors. Many of the schemes have been most commendable, but they have usually confined themselves to one side of the boy's nature, either wholly spiritual or entirely physical. In appealing to the physical, mental, moral and spiritual side (that is every part of the boy), Scouting has made a step in advance, and blazed the way for the newest of the movements, the Canadian Standard Efficiency Tests. The weakness in the application, however, has been the lack of the right men for Leadership, and herein is a magnificent opportunity for the Brotherhood of St. Andrew to do good work. Men are wanted who will devote all their spare time to this one thing, but they must be men of the right type or failure and perhaps disaster will follow. The fostering of a boy's religious spirit is both difficult and delicate, and this element of our work in Scouting is often crowded out in the desire to load the boys' uniforms with the little circular badges of proficiency in other things no matter how invaluable many of the tests may seem to be.

There is no badge for "Religion" to be put on the sleeve of the uniform, and it is not desirable to "tag" a boy as being religious. But it is the duty of the leaders of Church Troops to see that this side is not neglected. The Scout is bound by "The Scout Law" to carry out the teaching of the Parable of the Good Samaritan in the daily good turn; of the Parable of the Ten Virgins in his preparedness at all times; to love nature as the Master did, and to follow the example of our Lord in purity of life, in gentleness, kindness and patience. A Scout is taught that he is a brother, created, preserved and redeemed by the same Heavenly Father and Saviour, and must so treat his brother Scouts. He wants no praise for what he does. It is simply his duty to do good turns, without "tips" or rewards. He must be courteous because he has a great dignity to live up to as a son of the King of Kings. In his obedience to orders he must follow the Lord Jesus Who was obedient unto death, and in the little sacrifices he makes he must "whistle and smile," doing the unpleasant things with cheerfulness.

It is, therefore, the duty of the Church to see that the Scouts of Church Troops have this presented to them. The boy needs the Church and the Church needs the boy. No good will come of a mere benevolent toleration of a troop of Scouts attached to a Church. The Troop must receive stimulation and direction. Church Parades are showy, but are not as a rule in the best interests of the boy, and only touch the fringe of the matter.

Perhaps these few suggestions may aid leaders who have Scouting at heart that there lies within our movement a practical solution of the anxious problems—the Boy and the Church. We may return to this later.

A "Kiltie" Story.

A Scottish soldier on entering the Underground Railway at Paddington found himself in the centre of a group of Scouts returning from the great Jamboree at Olympia. There was no vacant seat. But a tiny Wolf Cub got up and said, "Take my seat, Miss." The Highlander blushed, smiled and then replied, in kindly tones, "Thank ye, me lad, but A'm no a Girl Guide yet."

Frank C. Irwin Now At Head of Boy Scouts.

W. K. George, provincial commissioner of the Boy Scouts' Association, has sent out a circular letter advising officers and friends of the movement in Ontario that Frank C. Irwin, M.A., has been appointed to take charge of the headquarters office, and also of the organization work in the province.

Mr. Irwin is a London boy, who received his education in that city, Peterboro, and Moose Jaw. He is a graduate of the University of Saskatchewan (B.A.); of Columbia University (M.A.), and of the New York School for Social Work. For the past ten years he has been actively identified with Boy Scout work, starting as a member of the first Moose Jaw troop. In 1911 he was a member of the Canadian Boy Scout contingent to the coronation of King George, and two years later became scoutmaster of his troop. In 1915 he became the first employed secretary of the Saskatchewan provincial council of the Boy Scouts' Association, which he resigned a year later to accept a fellowship in the New York School for Social Work. In 1917 he went overseas, serving in England and India. He later became the first secretary of the Boy Scouts of Mysore, the largest and most influential Boy Scout organization in India. He has just returned from France, where he has been associated with the American committee for devastated France and other work.

Scouts Pay Last Tribute to Beloved Comrade.

The funeral of Harold Ure, a member of the 35th Toronto Troop of Boy Scouts, took place from St. John's Church, Norway, the Rector, the Rev. W. L. Baynes-Reed, officiating. Young Ure was one of the most popular scouts in the Beaches district, and his comrades turned out in large numbers to follow as far as they could the "last trail." A beautiful floral emblem in the form of the scouts' secret sign, "Gone Home," given by his scoutmaster, E. O'Callahan, and his brother scouts of the 35th Troop, was one of the incidents which emphasized the feelings of the boys in the death of one of their family of scouts. Troop Leader Tattersall sounded the "Last Post" over the grave at the conclusion of the burial service. In addition to the 35th Troop representatives from the 51st and 27th Troops were present, as well as the entire Wolf-Cub pack connected with the 35th, and of which young Ure was assistant cubmaster. The interment took place in St. John's Cemetery.

"EPIDEMIC" DEFINED.

The schoolmaster asked his class if any of them could tell him what an epidemic was.

No answer.
"Well, I will tell you. An epidemic is anything that spreads. Now, what is an epidemic?"

"Jam, sir!" shouted the class, in chorus.

THE WRONG TRAIN.

"Why didn't you put my luggage in as I asked you?" angrily demanded a passenger of a porter as his train was moving off. "I did," shouted back the porter; "yer luggage has more sense than yerself. You're in a wrong train."