

CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, SEPTEMBER 9th, 1920

NO. 37

My Purpose

AS a follower of Jesus Christ, and believing in the fellowship of worship and service for the accomplishment of the will of God, I have set before myself these purposes :

I will place the common good above my personal desires.

I will keep my body and my mind fit to do my work, to enjoy life at its best, and to give life and joy to others.

I will deal justly with all men. I will not use another person to his hurt, but will give to all with whom I meet the consideration I desire for myself.

I will let no barriers divide me from my fellow men; I will resist greed and oppression; and will take my part in the furtherance of justice and good will in all the earth.

I will seek by study and by prayer the laws of life and duty, forgiveness for my failures, and increasing mastery of myself.

For I put my trust in God, I seek the adventure of faith, and I believe in the unfailing power of love.

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Personal and General

The Archbishop of Nova Scotia and Mrs. Morrell arrived at Halifax from England last week.

The Rev. Dr. Bethune is leaving Guelph shortly for Toronto, where he will in future reside.

Rev. D. M. and Mrs. Rose have arrived in England from Kangra, and are with the former's parents at Oxford.

The cost of living in England, according to official reports, shows an increase of 155 per cent. since July, 1914.

Miss H. D. McCollum, of the Down Town Workers Association, Toronto, has gone to Vancouver for two months' rest.

An effort is being made to raise a sum of £50,000 to augment the stipends of the poorer clergy in the Scottish Church.

A bronze statue of the late King Edward VII. will be shortly erected in Waterloo Place, London, near the Athenæum Club.

Deputy-Commissioner Willoughby, I.C.S., was assassinated by a Moslem fanatic on August 27th, at Kheri, in the Province of Oudh, North India.

Under the will of the Honourable Mrs. Oldfield, of Rushmore, Torquay, the S.P.G. and the S.P.C.K. will each of them benefit to the extent of £1,000.

For the first time in the history of the British Empire a meeting of the Cabinet has been held on foreign soil. This took place in Lucerne, Switzerland, on August 29th.

Canon Quartermaine, of Renfrew, spent a few days in Toronto last week, coming thither in connection with Social Service matters in which he is actively interested.

Many of our readers have inquired for extra copies of the issue of September 2nd, containing the Lambeth Letters. They can be obtained at the office for five cents each.

Rev. C. H. Shortt, M.A., Warden of the Anglican Theological College of B.C., is acting as locum tenens at Vernon, B.C., following a holiday trip to Australia and New Zealand.

Miss Wilgress, of Lachine, who did such noble service in Hay River Mission for nine years, and afterwards worked in Algoma diocese, has been staying with relatives in Toronto.

The Rev. Canon J. W. Jones, Clerical Secretary of the Diocesan Synod of Ontario, returned to Kingston from England on August 26th, where he has spent the past two months.

Dr. Watkin Williams, the Bishop of Bangor, who is 75 years old, went by aeroplane a short time ago to

Brussels, and he is the first and only Bishop who has journeyed to the continent by air.

August 25th last was the 1595th anniversary of the dispersal of the 318 Bishops who attended the Church's first great Council, the Council of Nicea, which opened at that place on June 19th, 325, and closed on August 25th.

Word has come that Rev. A. L. Fleming received an enthusiastic welcome from the Eskimos at Lake Harbour. The church was crowded with his old friends, many of whom he had prepared for baptism during his years of hard and lonely service there.

The Bishop of Toronto asks that on September 5th and 12th all of his clergy throughout the diocese should specially pray for the safety of those Archbishops and Bishops who will be returning to their various homes from attendance at the Lambeth Conference.

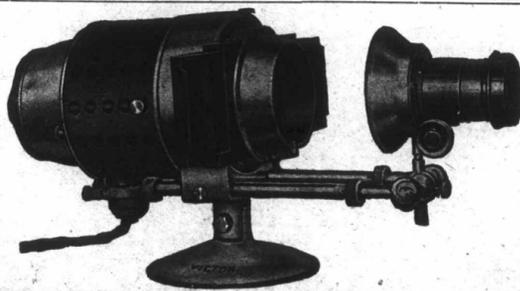
The Ven. Archdeacon Skeete, M.A., the Rector of St. Peter's, Barbados, B.W.I., and Mrs. Skeete, are paying their first visit to Canada and at the present time they are staying at the Westminster Hotel at 240 Jarvis St., Toronto. They propose to stay a month in Toronto.

An ancient cross, ascribed to Saxon times, of which the head was built into a wall while the base served as a cross, has been restored and placed in an extension of Chagford, Devon, churchyard. It formerly stood in the village square. The cross was dedicated by the Bishop of Exeter recently.

A University Missionary Campaign will be held by Cambridge men in most of the parishes in the Potteries District, and Newcastle-under-Lyme, from September 17th to 27th. Fifty Cambridge men interested in the various Missions of the Church are expected to speak at meetings for all sorts and kinds of people during those ten days.

Two memorials were dedicated in St. James's, Stratford, on August 29th, by Rev. Canon Cluff, the Rector. The first was a beautiful Holy Table erected in memory of the late Mr. and Mrs. J. Scarth, and the second was a handsome reredos installed some time ago, and which has been completed by some beautiful panneling which was likewise dedicated.

Miss Ruth Jenkins, daughter of Mr. and Mrs. F. M. S. Jenkins, has left Ottawa for Toronto, where she will be joined by other missionaries, and proceed to Vancouver, whence she will sail for Honan, China, to engage in missionary work under Bishop White. Miss Jenkins will work under the direction of the Dominion Board of the Woman's Auxiliary of the Church of England in Canada.



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FROM WEEK TO WEEK

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

"SPECTATOR" dislikes exceedingly to say one word that would tend to cause enmity or misunderstanding between one branch of the Church of God and another. Sometimes, however, trouble is averted or minimized by frankly facing an issue and having it out in a straightforward way. The information in possession of the writer indicates that the Roman Catholic Church is about to begin, or has already begun, a very widespread propaganda for converts from Protestantism, and for increased political power on this continent and throughout the world. There is no reproach in any such ambition in an institution that believes that it has a great gift and blessing to confer upon the world, provided the effort is carried on in integrity and in honour. If, however, a large part of the world is convinced that the assumed blessing is in fact a curse, those who are exposed to the propaganda referred to should not be left to fight out their battle of faith unaided. The pamphlet of Bishop Fallon may be mentioned as a sufficient evidence of what is aimed at in the theological field, and the pressure that is being organized throughout the world to thwart the authority of the British government in the fulfilment of its regularly constituted functions, reveals what is hoped for in the political arena. The organization of the laity of the Church in the form of the Knights of Columbus is specially significant at this time and the effect of that organization may soon be felt in general elections on this continent. "Spectator" has warned his readers more than once that the incoherent, unarticulated message of Protestantism, based, as it has been, largely on expediency, has not been satisfying to souls stirred with unusual emotions and spiritual reflections, intensified by the recent war. It is satisfactory to no one at any time. Through all struggle and change the Roman Church has stood steady and confident and under this outward calm it has promised peace within. The moment of destiny for that Church has come and it has well chosen the time for its great mission of conquest. If it possessed a truer vision of life and of God one could only wish it to go forward and prosper.

The basic virtue required of the faithful in the Church of Rome is obedience. That stands above all and over all. The reason for this is that the Church is God upon earth. To obey the Church is to obey God, absolutely. All power is given to the Church and God has no other means of speaking to His people save through and by the Church. What the Church says God says. When the Church speaks it is the voice of God and not of men. You are invited into the Church on the basis of this obedience. If your obedience is perfect your spiritual welfare in this world and in the world to come is assured. The responsibility is not yours, but that of the Church. To those who can receive this doctrine, it must be extremely comforting, and if it were carried out by the saints of God and the angels of heaven, none could resist it. Alas the history of the Roman Church has not been a story of saints and angels, exclusively, by any means. Only those who are blinded by the determination not to see, could ever be persuaded that the will of the Church is at all times the will of God—the God whom Christ revealed in His sacred person.

We need not hark back to pre-reformation days, or the days of the Spanish Inquisition, to gather our conception of the Divine Being whom we are called upon to worship by the Church that fully and faithfully expresses His will. We have only to think of the priests and prelates of that Church eagerly condoning crime in Ireland and administering the sacred emblems of our Lord to the criminals; unrebuked and unrestrained by the "Vicar of Christ" himself. Murder, black and devilish as ever stained the records of history appear to receive the blessing of the Church. Throughout the world the "faithful" are gathered in sympathy and in active support in a vast attempt to overthrow British authority within the realm. At the bedside of a supposedly dying man the priest is not pleading with him to relent of his self imposed starvation that they may settle their difficulties by constitutional methods, and by methods that commend themselves to reasonable humanity. It is a counsel of death he offers, that he may charge to the government what is in his own power to avert. The writer does not want to enlarge upon this subject, but he does desire to, focus the attention of the public on a movement that should not be allowed to proceed with our eyes closed. Those who are casting yearning glances at the Church of Rome ought to know what that obedience involves. They who are seeking the peace of God in their hearts ought to understand the God whom they are called upon to worship. Logic they may have in plenty, but logic is not life. Peace they may have but it is a peace that comes with the cessation of enquiry. It is a contract here, but who can assure us that it will be ratified hereafter?

Through the courtesy of the Bishop of Montreal, "Spectator" has received the full official report of the findings of the Lambeth Conference. It has not been possible to study it with sufficient care to discuss it at this time, but he hopes to have something to say about it later. A hurried reading indicates that the Bishops have really tried to express the mind of the Church on many questions that have hitherto been nebulous and uncertain. As the voice of the vast majority of Bishops of the whole Anglican Communion, these rulings are bound to carry weight. It will be well if every clergyman carries a copy of this report in his library for reference, when the questions considered are under discussion.

The new Prime Minister of Canada is delivering most excellent addresses to the people of this country. It will be a surprise to "Spectator" if they have not a very important effect in stimulating the sober thought of the Dominion and promoting an atmosphere of wholesome mental stability among citizens who have rather run to seed on wild and fantastic theories of government and social adjustment. The literary quality of these speeches is excellent. He speaks the language of the people without cant and without slang. He presents his argument in logical sequence. He traverses themes that have been canvassed abundantly by the newspapers, but he adds freshness and vigour to all that has been said before, and he further makes his own contribution in a most effective way. The result is that, familiar though you may be with the subject under consideration, he carries you along to the end. You are conscious that here is a deft and master mind at



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work, and you want to follow its operations to the close. It is no painful effort either, for the sparks from his intellectual strokes are just frequent enough to keep you in a happy state of expectancy. He gives no suggestion that he is an artificer of epigrams, and yet his utterances are sprinkled with choice phrases that may easily become current coin in the discussion of public questions. He is a philosopher as well as an orator, and it is that constant stirring of the subsoil on which our problems lie that will, in our judgment, commend his argument to the thoughtful leaders of men. He has chosen that course that "Spectator" regards as the most fruitful form of appeal. He makes himself understood to the common people and at the same time endeavours to persuade thinking men and women who may become powerful missionaries for him when once convinced. There is an apparent frankness in handling difficult situations that is extremely fetching. Hear him speak to an audience of farmers who are said to have formed a political party on the broken promise of a government of which he was a leading member. He says to them, in effect, it is true we made the promise. It is true we went back on that promise. But here are the circumstances that caused us to change our mind. In the light of these circumstances what else could we do? I ask you farmers, I ask you men returned from the front, I ask you citizens of Canada, did we do our duty? John Stuart Mill, in seeking election to the British Parliament, was challenged by a member of his audience to state if it was true that he had said, "Labour men are liars?" He promptly replied, "It is true," and paused. For a moment there was an ominous silence, and then came a tumultuous cheer from an audience of labour men. The cheer didn't mean that assent was given to the statement, but it did mean that these men had a warm admiration for a man who got himself into a mess and was not going to sneak out of it by a subterfuge. There are more people in Canada ready to cheer that type of man than many of our politicians think. Whether Mr. Meighen has a sound cause to plead is another matter, and "Spectator" does not feel that it is for him to express an opinion thereon in these columns. If, however, his policy for the country is what it should be, it certainly is in excellent hands. If it is not, then those who are the guardians of political wisdom and rectitude had better bestir themselves.

"Spectator."

A number of friends met at the Church of England Deaconess House, Toronto, on the evening of September 6th, to say goodbye to several young missionaries who started the next evening for their overseas fields of work. Rev. T. W. Murphy, the Chaplain of the House, conducted the devotions, and Dr. W. C. Taylor gave an address. Among the party who will leave Vancouver on the "Monteagle" on the 16th are Miss Ruth Jenkins, Miss Frances Hawkins, Miss Florence Hamilton and Miss Hilda Robinson. On the same boat are travelling Miss Robinson's sister, Mrs. Bryce, whose husband is returning to India as an Educational Missionary of the Presbyterian Church. Miss Hamilton returns to Matsumoto, where she has been doing good work for five years. Miss Hawkins goes to Tokio, and Miss Jenkins will go to Pekin under Bishop White. Miss Hilda Robinson is returning to Japan, but not as a W.A. worker. She worked five and a half years as a kindergarten teacher, her youth and personality being two great assets for work among children, in addition to being fully trained in that department. She will keep house for her father at Gifu.

Emmanuel Church Completed

The completion of Emmanuel Church, North Dartmouth, N.S., occupying an ideal location at the intersection of Windmill Road and Dawson Streets, marks another advance in religious activities in the town. The new church is of an attractive design, and is strikingly impressive for its size, from an architectural point of view. It was built by A. M. Stuart, general contractor and builder, Dartmouth. R. A. Johnson, architect, 149 Hollis Street, Halifax.

The erection of the church this year was a necessity because of the complete destruction of the former one by the explosion on December 6th, 1917. The amount received in compensation for the loss of the old church was not sufficient to cover the cost of the present one, but the congregation, though limited by reason of a restricted area which it serves, gladly undertook to shoulder a financial obligation in order that their work may not be lost to the community. Their efforts have so far been crowned with success, and there is no question but that they will be able to discharge their new obligation with creditable facility.

Emmanuel Church had its original services established in the Rope Walk Hall by the Rev. James B. Richardson, Rector of Christ Church, in 1871. This church was erected in 1912 during the ministry of Rev. S. J. Woodroffe in Christ Church. The lot it occupied was donated by the Consumers' Cordage Company. On February 14th, 1913, the chapel wardens and vestry decided to ask the vestry of Christ Church for the appointment of a clergyman to look after the spiritual welfare of their members in the North End.

The first service in Emmanuel Church was held on Tuesday, March 4th, 1913, when the Rector, Rev. S. J. Woodroffe, officiated. The first Sunday service was held on March 9th of that year, when the Rev. Canon Vernon, M.A., was the special preacher in the North End, and entered upon his duties on Sunday, February 4th, 1914. On October 8th Archbishop Worrell gave the name "Emmanuel" to the North End Mission Hall. Canon Vernon resigned in 1918 to enter upon a new field of endeavour as General Secretary of the Church of England Social Service Council in Canada, with headquarters in Toronto.

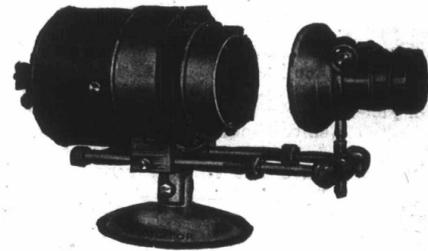
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Canadian Churchman

Thursday, September 9th, 1920

Lambeth and Christian Unity

THE following resolutions on Unity passed at the Lambeth Conference:—

The Conference recommends to the authorities of the Churches of the Anglican Communion that they should, in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavour, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ.

The Conference recognizes that the task of effecting union with other Christian Communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its Appeal and Resolutions.

The Conference approves the following statements as representing the counsel which it is prepared to give to the Bishops, Clergy and other members of our own Communion on various subjects which bear upon the problems of reunion.

(A) *In view of prospects, and projects of reunion—*

(i) A Bishop is justified in giving occasional authorization to ministers, not episcopally ordained, who, in his judgment, are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers:

(ii) The Bishops of the Anglican Communion will not question the action of any Bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptised but unconfirmed Communicants of the non-episcopal congregations concerned in the scheme:

(iii) The Conference gives its general approval to the suggestions contained in the report of the Sub-Committee on Reunion with Non-Episcopal Churches in reference to the status and work of ministers who may remain after union without episcopal ordination. (see pages 142 and 143)."

(B) *Believing, however, that certain lines of action might imperil both the attainment of its ideal and the unity of its own Communion, the Conference declares that—*

(i) It cannot approve of general schemes of intercommunion or exchange of pulpits:

(ii) In accordance with the principle of Church order set forth in Preface to the Ordinal attached to the Book of Common Prayer, it cannot approve the celebration in Anglican Churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church, or of Churches in communion therewith.

(C) *In view of doubts and varieties of practice which have caused difficulties in the past, the Conference declares that—*

(1) Nothing in these Resolutions is intended to indicate that the rule of Confirmation as

conditioning admission to the Holy Communion must necessarily apply to the case of baptized persons who seek Communion under conditions which in the Bishop's judgment justify their admission thereto.

(ii) In cases in which it is impossible for the Bishop's judgment to be obtained beforehand, the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table (unless he be excommunicate by name, or, in the canonical sense of the term, a cause of scandal to the faithful); and that, if a question may properly be raised as to the future admission of any such person to Holy Communion either because he has not been confirmed or for other reasons, the priest should refer the matter to the Bishop for counsel or direction.

The Conference recommends that, wherever it has not already been done, Councils representing all Christian Communions should be formed within such areas as may be deemed most convenient, as centres of united effort to promote the physical, moral, and social welfare of the

What the Canadian Churchman does for the Church

To The Editor, Canadian Churchman.

Sir,—In July I appealed to you for a lady teacher for our Indian School at York Factory and you were kind enough to put my appeal in the front column. In a few days I received a response from a deaconess in Toronto, and I secured her services for the School. She is Miss M. E. Baker, educated and trained for deaconess work in England, and already has had some experience in teaching in Indian Schools. I desire to thank you for the help you gave our Mission in publishing the appeal.

R. FARIES,
Archdeacon of York,
Keewatin.

people, and the extension of the rule of Christ among all nations and over every region of human life.

It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church and should make a fuller use of the capacities of its members for service.

The Conference urges on every branch of the Anglican Communion that it should prepare its members for taking their part in the universal fellowship of the re-united Church, by setting before them the loyalty which they owe to the universal Church, and the charity and understanding which are required of the members of so inclusive a society.

We desire to express our profound thankfulness for the important movements towards unity which, during the last twelve years, have taken place in many parts of the world, and for the earnest desire for reunion which has been manifested both in our own Communion and among the Churches now separated from us. In particular, the Conference has heard with sympathetic and hopeful interest of the preliminary meeting of the proposed World Conference on Faith and Order about to be held at Geneva, and earnestly prays that its deliberations may tend towards the reunion of the Christian Church.

The Quiet Hour

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

THE TWO CITIES.

JUST as in the Revelation we find the Holy Trinity and the Trinity of Hell, the chaste Woman and the Harlot, so we have also the two cities—one of the earth, earthly, and the other "coming down out of heaven from God, having the glory of God." The earthly city, the mystical Babylon, with all its worldly wealth, and pomp and grandeur, is doomed to utter destruction; the heavenly city, the new Jerusalem, abideth for ever, because it is "the City which hath the foundations, Whose builder and maker is God."

There is a noteworthy parallel in the prophecy of Isaiah, foretelling the doom of the literal Babylon. "Prepare ye slaughter for his children for the iniquity of their fathers; that they rise not up, and possess the earth, and fill the face of the world with cities." (Isaiah 14: 21). How strikingly does this set before us the utter failure of mere materialism! At its best it can only fill the face of the world with cities. Its glory is transitory and must for ever pass away.

On the other hand, we read in Isaiah 27: 6, "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit." This is one of the most glorious assurances of the result of Israel's coming conversion. St. Paul tells us that Israel's restoration shall be as "life from the dead" to the world. When the heart of Israel, so long estranged, shall at last turn back to our Jesus as its own Messiah, then indeed "shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit." The cities of materialism decay and vanish; the spiritual fruit of the people of God abideth for ever. How significantly, then, is the heavenly City called the New Jerusalem, the abode of the whole Israel of God! As St. Paul beautifully puts it—"Jerusalem which is above is free, which is the mother of us all."

What a debt we owe to the writer of the Epistle to the Hebrews! With St. Paul's great letter to the Galatians it constitutes the very Magna Charta of the Christian. These two noble Epistles breathe with the very freedom of the Spirit of God. Hebrews, chapter 11, is "the Westminster Abbey of the Bible," the Honour Roll of God's worthies of the Older Dispensation. In it Abraham, the Father of the faithful, is pictured as looking all across the centuries for "the city which hath the foundations." Abraham, Isaac and Jacob all "desire a better country, that is, a heavenly! wherefore God is not ashamed of them to be called their God; for He hath prepared for them a city."

The inspired writer of the Epistle to the Hebrews certainly did not regard Abraham and the Old Testament worthies as tribal savages, painfully evolving from bestial ancestors. Beginning from "righteous Abel," down to the least and last of those "of whom the world was not worthy," the writer tells us, "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." These Old Testament Saints constitute the great "cloud of witnesses," who cheer us on to run with patience the race that they have won, and we hope to share eternally with them "the city which hath the foundations, whose builder and maker is God."

The Lambeth Conference Resolutions on Social and Industrial Questions

(Supplied by the Council for Social Service of the Church of England in Canada)

THE Lambeth Conference of all the Archbishops and Bishops of the Anglican Communion throughout the world, which met at Lambeth from July 5th to August 7th last, gave careful consideration among the reports presented by its Committees to that on "The Church and Industrial Problems," and adopted the following important resolutions on "Social and Industrial Questions":—

We desire to emphasize our conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of Society. This conviction is at once exemplified and reinforced by what has happened in and since the war. Nor is this less true when that self-interest is equipped with every advantage of science and education. Our only hope lies in reverent allegiance to the Person of Christ, whose Law is the Law of Love, in acceptance of His principles, and reliance on His power.

An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords.

The Church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider," in political or class disputes where moral issues are not at stake; nevertheless, even in matters of economic and political controversy the Church is bound to give its positive and active corporate witness to the Christian principles of justice, brotherhood and the equal and infinite value of every personality.

In obedience to Christ's teaching as to covetousness and self-seeking, the Conference calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasize the duty which is laid upon all Christians of setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of upholding a high standard of honour and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life. In company with other citizens and organizations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education; protection of the workers against unemployment; and the provision of healthy homes.

The Church is bound to use its influence to remove inhuman or oppressive conditions of labour in all parts of the world, especially among the weaker races, and to give its full support to those clauses in the League of Nations Covenant which aim at raising by international agreement the status of industrial workers in all countries.

The Conference notes with deep interest the prohibition by the will of the people of the sale and manufacture of intoxicating drinks in the Republic of the United States of America, and of their sale in most of the Provinces of Canada,

and commends this action to the earnest and sympathetic attention of the Christian Church throughout the world. The Conference urges members of the Church in other countries:—

(1) To support such legislation as will lead to a speedy reduction in the use of intoxicants;

(2) To recognize the duty of combating the evil of intemperance by personal example and willing self-sacrifice.

If the Church is to witness without reproach for justice and brotherhood in the world, it must show itself serious and insistent in reforming abuses within its own organization, and in promoting brotherhood among its own members. Further, if Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people.

Lambeth Conference and Christian Science

THE following resolutions were formally adopted by the Conference of 1920:—

The Conference finds that while Christian Science fixes attention on the supremacy of spirit, yet in the teaching given there is a direct tendency (a) to pantheistic doctrine, and at the same time (b) to a false antithesis between spirit and matter, and (c) to the denial of the reality of sin, and (d) to the denial of the reality of disease and suffering. Such teaching, therefore, cannot be reconciled with the fundamental truths of the Christian Faith and the teaching of Scripture on atonement, penitence, forgiveness and fellowship in the sufferings of Christ.

The Conference reminds the Church that intimate communion with God has been the privilege and joy of the Saints in every age. This communion, realized in union with Christ through the Holy Spirit, influences the whole personality of man, physical and spiritual, enabling him to share his Lord's triumph over sin, disease and death.

We therefore urge upon the clergy of the Anglican Communion the duty of a more thorough study of the many-sided enterprise of prayer in order that they may become more efficient teachers and trainers of their people in this work, so that through the daily practice of prayer and meditation the corporate faith of the Church may be renewed, and the fruit of the Spirit may be more manifest in the daily lives of professing Christians, and the power of Christ to heal may be released.

We declare our thankfulness for the devoted labours of those engaged in scientific research and for the progress made in medicine, surgery, nursing, hygiene and sanitation. Believing that all these means of healing and preventing disease and removing suffering are gifts that come from God, we acknowledge our duty to use them faithfully for the welfare of mankind.

For the general guidance of the Church the Conference requests the Archbishop of Canterbury to appoint a Committee to consider and report as early as possible upon the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing, the findings of such a Committee to be reported forthwith to the authorities of the national, provincial and regional Churches of the Anglican Communion.

He who reigns within himself, and rules passions, desires and fears, is more than a king.—Milton.

The Bible Lesson

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

Sixteenth Sunday after Trinity, Sept. 19th, 1920.

Subject: The Israelites Crossing the Jordan, Joshua 3: 1-13 and 4: 11-14.

THERE are two great events which stand out in the early history of Israel. One was the passage through the Red Sea, and the other was the crossing of the Jordan. The former meant for them deliverance from slavery, while the latter brought them into the place of triumph and rest.

1. Israel Under Divine Leading.—Men have always needed aids to faith. God helped Israel to believe by manifesting His presence in some visible way. Thus the pillar of fire and cloud was an outward visible sign of God's very presence with them. Even more did they realize the Divine Presence when they beheld the Ark of the Covenant. Now they had come to a great crisis in their history. They were to cross the Jordan into the full possession of the land which had been promised to them. They might naturally have had some fears. Joshua was a tried warrior, but he was but newly appointed as their leader. The people of Canaan were numerous and strong and would fight for the land which Israel was about to enter. As the sacred Ark was carried down before them into Jordan they had the assurance that God was leading them into this land which He had promised them. To be sure that God is leading is the best assurance men can have. What wonders of faith and devotion have been wrought by those who have had such a conviction!

2. Joshua Honoured of God.—Joshua had before this been recognized by the people as their Divinely-appointed leader. He was now about to put into practical deeds those things that he was called to do. God promised to show before all Israel that the same authority and guidance were given to the new leader as had been given to the old. In this world of change it is well for us to remember that God is able to carry on His work. Our hearts sometimes fear when there is the shock of a great change. One leader may be removed, and we think his place can never be filled. Nor can it ever be filled in the same way. That is one beautiful fact about the individuality of service. Yet in some other way, perhaps more suited to the changing times, God's work is carried on. This ought to humble, and also cheer us. It should humble us to know that we are not so important that God's work can't be done without us. It should cheer us to understand that the purposes of God to which we have endeavoured to give the best of our powers will not be allowed to come to nought.

3. The Divine Presence and Human Effort.—With all the assurance that God was with them, Israel must not forget that they had their part to do in taking possession of the land. They were being led to see the fulfilment of an ancient promise, but they must also use their own best strength in the attainment of that promise.

There were the Priests and the Ark reminding them of God. Religion was to be part of their whole life. Yet there were also their trained armies which must engage in many a battle before God's promises could be all fulfilled. It is this sense of the Divine presence and of human co-operation with God which is needed in our life. God's promises are of the nature of a covenant in which God does His part and we must do ours. Here lies our privilege and our duty. God promises to be with us, and we are bound to work out in our lives that which is the Divine will.

We need not fear the outcome if this is the plan on which our lives are built.

Let every man study his prayers and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labour for all that we ask.—Jeremy Taylor.

Lesson

Montreal, P.Q.

Sept. 19th, 1920.

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"God who made boys for His delight"

JESMOND DENE

"BOY" rhymes with "joy." And yet . . . here are boys trying to catapult birds on the wing; enticing little gay squirrels into captivity; teasing the younger ones; tormenting the one conscientious objector in their group, so as to enjoy his rising anger;—brothers, everyone, to the young hero whose big sister was told to "go and see what Tom's doing and tell him to stop;" idling at street corners and "cheeking" passers by; plotting evil in alley ways; perhaps growing up into cruel, sly, dangerous manhood. How can "boy" rhyme with "joy?"

And yet it does. Here are boys minding baby very cleverly and tenderly; steadily working up and down the vegetable rows in the garden or tossing hay in the meadows; running home from school because Sister has no one to help her in getting supper ready for the family's return from work. Watch the earnest gravity he puts into every one of his self-imposed tasks. Note the ingenuity of the restless hands as he scoops a boat out of a piece of wood with his knife, or fits up a wireless on the roof, or knots some strange device out of a bit of string; watch the beautiful grace and tireless vigour of his play, and remember the hidden sanctuaries of sensitiveness and reverence and sentiment and unuttered idealism, which are shut away in the deeps of a boy's heart and barred forever to the careless touch. You remember "Stalky" and the Flag.

And indeed every quality which is going to waste in so large a proportion of our boys, threatening to turn them into tares of society, is meant to make good fruit and capable of bringing forth 30 and 60 and 100-fold.

"O, isn't it luck!" cried the boys of 1914, as they leaped to the colours. Jack Cornwell behind his gun represents a multitude. Charles Raven-shoe's little shoe-black typifies a host. In the autumn of 1914 the following letter was received by a Yorkshire recruiting committee, signed "a British lad,"—

"Will you kindly akcept our services, 4 smart boys. I am officer, we have got up a regiment. Nothing but death will stop us when doing something for our country. I am 11 on Friday. News has just reached us of the attack on the east coast. The other boys are about my age, we want to guard a bridge or something, one at each corner (names follow). Give me an answer soon, or I will run away to France to fight. I pity the poor German spy that we get hold of."

In a somewhat more formal vein, but breathing the same spirit, an older boy begging to be sent to the front, wrote to Sir Robert Borden, "I am the only one of my family left to do something for my country. You said 'Canadians must hold the line.' They cannot do it without men. I don't call myself a man, but I might help to hold the line. The line is more valuable than my life."

Here is the material, and yet these "fathers of men" are too often foiled at the outset. What can be said then of the man who has best shown us how to turn this splendid material to account: "the greatest educational genius of the age," he has been called; we know him as the Chief Scout, with his wonderful movement for helping the boys of the nations to fashion themselves into men, and for uniting them in a great brotherhood, thus helping "to give the spirit which is necessary to make the League of Nations a living force."

"The finest sight I ever saw," says a soldier of many travels and adventures in describing the Royal Rally of Boy Scouts at Windsor in 1911; and the great Jamboree held in London last month was evidently an overpowering experience of which the most middle-aged onlooker could scarcely speak calmly, with its thousands and thousands of merry-faced, bare-kneed boys, with its vivid colours and diverse pageantry, with its speaking demonstration of Scouting as "a real and very definite means of developing individual character."

The Scout Movement is only about 13 years old, but it has grown-up enough to be ready to win its spurs in the war, and to pass every test by a thousand services throughout the Empire, indeed throughout the world. Within a few days of the outbreak, for instance, an applicant for a pass in Brussels, found the Bureau in charge of Boy Scouts, and "with the utmost courtesy and a celerity unknown in my experience among older officials, was conducted to the right place," passing on the way a crowd of women and children come to draw their allowances; "these were marshalled in a queue and kept in perfect order by four youngsters under 13, whose skill in handling the situation was really amazing."

Australian Letters

By VIATOR AUSTRALIS

I

COMRADES OF THE ROAD.

Dear Mr. Editor:—

I have seen it at last! Like "stout Cortez," if I may quote Keats' little historical blunder, I have "stared at the Pacific!" But what a Pacific!—cold, and dark, and oily, as I crossed the bay, not far from midnight, on a ferry from Oakland to San Francisco. The waters might well have been those of another "Bay," not far from your office, Mr. Editor. "Such stuff our dreams are made of." A disappointment? Perhaps. But afterwards I was to watch it unfold its infinite spaces of blue, and see its "islands lift their fronded palms in air." You mustn't judge by beginnings, but ends. Life's greatest boons often make their first bow in the guise of most unwelcome tramps.

But this is to anticipate, and I must begin at the beginning. Of course you have read Dr. Law's sermon, "The Grand Adventure." Now, if I start out to go half way round the world alone, I always feel that, in a supremely mild kind of way, I am starting on "a grand adventure." The unknown always holds its terrors for me. I suppose it is an instinct inherited from prehistoric ancestors. Our Norse forefathers always recommended a man to make sure who or what lurked behind a door before he ventured through. One of my chief "phobias" has reference to my travelling companions. Shall I find myself cribbed and confined for weeks in some ship's cabin with, say, three Bolsheviks—uproarious, alcoholic and unwashed? I am aware, of course, that such a misgiving is idiotic, and I only make this personal confession to you, Mr. Editor, in the strictest confidence. In point of fact, I invariably find my companions one of the most pleasant and interesting gifts of the journey. My trip to Australia was no exception.

After bidding you farewell at the Union Station, Toronto, I found myself seated next to a young American business man of the college-graduate type. It did one good in these days of faction to hear him speak with unfeigned admiration of the Canadian commercial men with whom he had dealings, and to listen to his praise of the British Empire. And when we touched on deeper themes, it was with mingled feelings that one heard him tell with a sad and wistful regret of the atrophy of those higher senses which creeps upon those who are engaged too exclusively in the buying and selling of this world's goods. He had been to San Francisco, and he gave me advice which later I was to find of much use.

And this could be paralleled in every spot where Scouts are found, for in war service, in service during strikes and epidemics, no less than in the normal round of everyday, the Boy Scout is ever ready.

The genius of the movement lies, no doubt, partly in its volunteer character, and in "the combination of the outward appeal" of symbolism and ceremonial, expressed in military formulae, and in slouch hat, knotted scarf, shoulder-knots, badges, and so on,—with the inward challenge, as part of every-day life, to all the truest instincts,—truth, honour, trustiness, helpfulness, and all that we call chivalry. And with this goes the Scout's education in all sorts of delightful, while useful activities, so imparted that the process is itself a romance. Smartness, readiness and cheerful alertness are all part of the Scout ideal; the rule imposes loyalty, courtesy, friendliness, usefulness, thrift, purity and cheerfulness, so the Scout will be the prince of comrades and helpers. Certainly "boy" rhymes with "joy," if he is a Scout. Yet there is more in life than even service to our fellows, and the Scout

(Continued on page 594.)

After Chicago my companion was a young Armenian, born in Syria. He had come to America when a boy with his father. They had "made good" in a large eastern city in the dry-cleaning business, but did not like the cold of the Atlantic coast. The son was on his way to Los Angeles to prospect and pave the way for a removal to the more genial airs of California. He was reading "efficiency books" on the train, which told him how to develop a powerful personality. He talked of the vile ways of Turkish officialdom, knew several languages, could read the Greek Testament, and tried to persuade me that Armenian was one of the easiest and most delightful languages to learn. It had practically no declensions and inflections! I did not buy an Armenian grammar at the next bookstall, but I pass on the suggestion to students who desire a soft "option!"

I had to change cars at Needles. It seemed a rather needless nocturnal disturbance. (Don't murder me for that, Mr. Editor!) And so I made new friends—two Americans, a gentleman and lady, of German blood. Knowing that I was a stranger, they took charge of me; piloted me through my first difficulties in an unknown city, and never left me till they had placed me safely with the porter of the hotel, where I was to spend my two nights in San Francisco. By the way, did you remark their nationality, Mr. Editor?

And so kindness followed me all the way across the continent to the Golden Gate. I only recall distinctly one well-remembered defect in politeness. At a strange station I wished to post a letter home. I went to a window marked "Information," and asked where the mail box was. I was answered in a monosyllable which probably would have conveyed a great deal to one familiar with that station. I asked for more explicit directions, only to have Mr. "Information" thunder at me again that monosyllable in the rising inflection of oracular insolence. I am well aware that the public must often irritate these poor official questionees by idiotic questions; but I should like to suggest to any railway magnate, who may read these lines, that it might be worth while, for the sake of more efficient service to the public, to appoint to such positions only such men or women as have the patience and the ability to answer a traveller's simple question intelligibly, and with that friendly courtesy which makes the visitor feel at home.

"But you have only told us of people—not a thing of what you saw!" Yes, Mr. Editor, you are quite right. But this letter is already too long. I must reserve the sights of the journey for my next epistle.

A FOUNDATION BUILDER

A sermon preached at Cap a l'Aigle, at a memorial service to the late Canon Francis Allnatt, D.D., by Rev. Prof. G. ABBOT-SMITH, D.D.

"I am among you as he that serveth."—
ST. LUKE 22: 27.

FOR our meditation at this memorial service, I have chosen rather those words of our Lord which were as true of him whom we lovingly commemorate to-day, as they have ever been of any of the multitude of God's saints, who have shown by the example of their lives and by the work which they accomplished, the capacity of frail humanity to exhibit the attributes of God. While each human life is meant to set forth some "fresh ray of divinity," all who really knew our friend will agree as to the rare quality of his example, his influence, his charm of personality, the grace of his Christian character.

And of all the lessons which are set before us by his full and fruitful life, perhaps the most conspicuous is that of self-sacrificing service. For that life, at all times, gave expression to his Master's words, "I am among you as he that serveth."

Of Dr. Allnatt's fifty-six years' ministry, twenty-two were spent in parish work and thirty-four in the University. There are those here present who know more than I do, from personal observation, of his work as a parish priest. And those who knew him in this capacity bear witness to the devotion, the efficiency and the success with which he gave himself to this work in which he drew to himself so many of his life-long friends.

In dealing with the sick, the poor and the troubled in mind and conscience, he ministered to the needs of his people with a rare tact, sympathy and understanding, and was able to give out of the richness of his own experience that spiritual comfort wherewith he had himself been comforted of God.

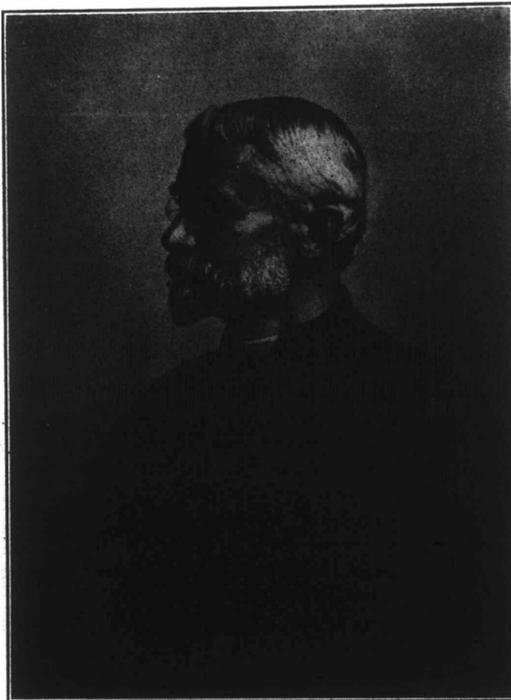
The first years of his ministry were spent in the rural parish of Drummondville (1864-1885). When, about 1874, he was offered an important city parish, he volunteered to go instead to the Labrador Coast, where he spent the next two years among its rigours and hardships, ministering to the simple fisherfolk of that inhospitable shore. And, after all this time, in a place which has a record of frequent changes and short incumbencies, his name is still remembered with affection and regard. And it is characteristic of his simple devotion to duty, that he always looked on those two years, with all they must have held of privation and lack of congenial intercourse to a man of culture, as among the happiest of his life.

The Bishop's high sense of his capacity as a parish priest appeared again, when he brought him to St. Matthew's, Quebec, as successor to Dr. Hamilton, when the latter was elected Bishop of Niagara. But here, after less than two years' service, there came to him as a clear call of duty, though at a material sacrifice of income, the opportunity to begin that work for which he will be most generally remembered in the Canadian Church—as a teacher and trainer at Bishop's College, especially of candidates for Holy Orders. In this connection it is not generally known that Dr. Allnatt more than once declined to consider the offer of the Principalship of the University, believing that his vocation lay rather in the work already to his hand in the Faculty of Divinity.

It was here, in the last thirty-four years of his life, for all but the first two years of that time as Harrold Professor and Dean of the Divinity School, that he did his greatest work for the Church by giving the impress of his

great gifts of mind and personality to more than a generation of the clergy who have come from Bishop's College. In the power and magnetism of his influence as a teacher, probably one man only now living in our Canadian Church—the present Bishop of Ottawa—could compare with Dr. Allnatt, whose influence Dr. Roper recognized by sending many of his candidates to Bishop's for their preparation.

Of Dr. Allnatt's influence at Lennoxville, I am permitted to quote some words from a letter—one of several hundred of the same sort recently



THE LATE CANON FRANCIS ALLNATT,
Professor Bishop's College, Lennoxville.

received—from one who had been a master in Bishop's College School:—

"There are so many of us who almost owe our souls to him. He had a very remarkable gift of teaching and a personality that simply gripped you and held you. Through all the years he has been Lennoxville to me, for he typified all that was best there."

Only his own pupils, and perhaps some few others who had the privilege of intimate intercourse with him, could fully appreciate his abili-



ST. PETER'S-ON-THE-ROCK, CAP A L'AIGLE, P.Q.,
Where Professor Allnatt ministered for many summers.

ties as a teacher. Two of the most brilliant Oxford and Cambridge scholars of recent years—Harold Hamilton and Charles Mitchell—owed their success in large measure to the foundation laid for their later scholarly work under his tuition. With his remarkable power of analysis, his deep and devout insight into spiritual mysteries and their bearing upon human life, his wide interests and large-minded sympathies, he was peculiarly fitted to mould the thought of those who were preparing to become themselves the Church's spiritual pastors and teachers.

As a scholar, he held, to those who really knew him in this respect, a position quite unique among the clergy of Canada. With a foundation of a wide and accurate acquaintance of classical Latin and Greek—begun in early years under the direction of his father, an accomplished linguist—he had developed through long and studious years a marvellously comprehensive grasp of theological and philosophical thought, and, with a singularly open and sympathetic mind, kept pace with the various phases of modern speculation and their bearing upon the eternal verities of the Christian Creed which he held with a faith that never wavered, and a clearness of vision that was never dimmed. Ever keen to discern and adapt all that was best in modern thought, those who had difficulties therefrom found in him always a ready and sympathetic listener and a wise and skilful guide. As a scribe instructed unto the kingdom of Heaven, he knew out to bring out of his treasures things new and old, and that too without parade of learning or of cleverness, but with sincerity, modesty and caution, both in thought and utterance, that could not fail to impress. His was the true scholar's rule: "Have more than thou showest; speak less than thou knowest," and so he maintained that fine reserve which is so much of a teacher's power.

In the full and strenuous life which Dr. Allnatt lived at the University, there was little opportunity for literary work. Throughout this time his class-work was more than is often assigned to two or even three professors. But outside this routine his time was always ungrudgingly given to his pupils for tuition, consultation and advice. The output of these years is therefore mainly to be sought in the "living epistles, known and read of all," those to whom men from Bishop's, bearing the impress of their revered preceptor's influence and teaching, have ministered in holy things for a generation past.

There is, however, just now in preparation a work of peculiar interest and value to which Dr. Allnatt had devoted the scant and precious leisure of many years, and to the final revision of which he had intended to give what time could be spared from his chaplaincy duties this summer. But God willed otherwise, calling him to higher service and it remains for other hands to do what can be done in the vicarious issue of this work in form for publication.

Apart from this, the chief literary output of Dr. Allnatt's busy and able pen is the fruit of some of his studies during the quiet years he spent as a country parson. "The Witness of St. Matthew," a devotional study of the First Gospel, which was reviewed in terms of high praise by many of the best English journals, both religious and secular, at the time of its publication.

All who knew and loved the writer should have and study, if they can, this little book, with its fine portrayal of the reality and the supreme significance of the Divine Love as manifested in the Perfect Man. Those who were here last summer will remember how, in one of his last sermons—a sermon on the love of God—Dr. Allnatt quoted the following lines:—

"What seek ye, 'mid the ebbing and the flowing
Of life's wild sea, where nothing is secure?
Ye seek, amid the coming and the going,
A love most sure."

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And all who knew him, know also how that love, as an abiding and all-pervading fact of spiritual experience, was witnessed, simply, faithfully, consistently and without ostentation, by him whose eternal gain seems for the present the irreparable loss of those who knew and loved him, yet, this side the veil, can see his face no more.

Here, at *St. Peters-on-the-rock*, "if you seek his monument, look about you." This little church, so suited in its rough simplicity to its need and its environment, and his large devoted congregation, representative of all who have worshipped here in the past: these are the fruits, as far as such can be seen, of his ministry in successive summers for the past thirty-five years.

At Cap à l'Aigle, the beloved padre will be remembered as long as there remain any of those who knew him. And we shall doubtless try, before we separate this autumn, to devise some worthy visible memorial of the faithful, fruitful work of him who went in and out among his people here, through all these years, like his Master, "as he that serveth."

As a characteristic trait, his friends will remember his fullness of gratitude, and the felicity of its expression, on the receipt of the smallest kindness or attention, as something which could only, for its recipient, invert the sense of benefit and add to the joy of giving pleasure to one who was so highly appreciative of an act of friendship.

Such indeed are some of the best bits in his characteristic letters, couched in choice, terse and vigorous English, full of felicitous phrasing, reminiscent of a time when letter writing was still an art.

There are some fragments of memories which could be supplied in much greater fullness by many who knew him as a father, a friend and a counsellor such as it rarely falls to the lot of anyone to possess:

Let us ask to-day that these sacred memories of one whose place can never be filled in the lives of those who were nearest to him may be means of grace to lead us in the steps of him who had learned from his Master to say, "I am among you as he that serveth"—an aspect of the life of our dear friend which has been touchingly presented in these lines, recently written of Dr. Allnatt by an undergraduate of eighteen:—

"We scarcely can believe that he is gone:
Gone, leaving us to face the empty years
Without his guiding hand and cheering voice
To spur our lagging hopes and check our fears;
To teach us still to give the best we have,
And, having given, count the gift too small,
And give again, in vain attempt to match
The gift of him who gave his God his all."

The preliminary meeting of the World Conference on Christian Faith and Order, which met in Geneva, Switzerland, on August 12th, ended August 28th. It represented eight churches and forty nations. A Continuation Committee was appointed of Anglicans, Armenians, Baptists, Congregationalists, Disciples of Christ, Eastern Orthodox, German Evangelicals, Lutherans, Methodists, Old Catholics, Presbyterians, Quakers, and Reformed. The meeting unanimously adopted the following resolution presented by the American delegates: "The Conference earnestly desires that those nations not yet within the League of Nations will soon become or be admitted members of it."

WOMEN'S WORK IN CANADA

Some First Impressions
MISS VIOLET TRENCH, LONDON, ENGLAND

THE first impression that I received from Canada was one of sheer expanse and vastness. Next, I think, the British heart is cheered by the splendid Empire feeling. This finds a culmination inside those great, solemn, grey walls of St. Paul's Church, Toronto, draped as they are with Union Jacks, when one hears again the prayer for our Sovereign Lord the King.

In the old country we have heard and read a great deal about Canada, but it is quite different when one comes and sees and feels. It is a new vision of life.

My work and interest have always lain with people rather than places. So now when a new vision comes it finds expression in familiar terms. Looking back across the 3,000 miles that I have travelled since I first set foot on Canadian soil I see, as it were, a picture expressed in the stages of human life. Of course no simile must be pressed to extremes.

In my picture the city of Quebec stands as the grandparents. The guardian port on that wonderful St. Lawrence, with the heights and

Miss Violet Trench, the writer of this article, is the sister of Principal Trench, of Emmanuel College, Saskatoon. She is well known in England for her activities in girls' and women's work and for her books and addresses on the subject. She expects to remain in Canada until next March.

plains, the old churches and narrow streets all teaming with history of those first fathers who came and gave their lives for the land of which they saw so small a part.

I wonder what Champlain thinks of Winnipeg to-day! And Montcalm and Wolfe. How their hearts must have beat in Heaven to see the battalions gathered from all over Canada march out in their splendid youth and strength, as the eldest son, to join the Mother Country and round the Union Jack, to stand side by side with the Tricolor in the Allied Armies?

Then Montreal I see as the elderly aunt, very strong and sturdy, providing great possibilities for religion and education. I was told Montreal is called the city of churches. I would add "and of schools and colleges." Like the best of aunts giving grand opportunities to the rising generation, at the same time like those same aunts inclined to turn her head away and keep her eyes shut to that which lies behind her handsome front, her open squares and fine streets. The slums, the Red Light districts, the friendless girl, the homeless boy, the high infant mortality.

Toronto seems to express the heyday of life. The young couple, the parents of to-day, with all their joys and their sorrows. As a visitor I saw a very happy, kindly side of Toronto. The beautifully arranged houses in the shaded avenues showed me the possibilities for hundreds of charming homes. But the view from the top of the highest building in the British Empire over the great wide stretching city left me with many questions in my heart.

"To whom much is given of him shall much be required."

Two nights and a day on the Great Lakes—great in the beauty of their shores as in the expanse of their waters—give your visitors time to collect their thoughts before they are carried away into the west! There to meet youth—adolescence with all its optimism, its vigour and its growing pains—expressed in that brilliant city of Winnipeg. Brilliant by night as by day, anxious that you shall know it is the best lighted city and has the widest streets. The lithe springy way people walked in the streets spoke of their courage and high spirits at the same time that there is the atmosphere of cocksureness and self-centredness so common to youth and with their certain degree of value. But a city like a boy or girl must fight to hold the balance true lest the defects of their qualities should spoil the fullness of their stature before they have had time to grow up to it.

Next I came to Saskatoon, which, with all the respect that this generation has taught us is due to the stage I would call "childhood."

Streets and buildings, institutions and business life developed so fast that they seem almost like infant prodigees on the one hand, while on the other hand they seem as unconscious of the experiences and standards bought by long years of living and working as all our little brothers and sisters. At the same time, having just come from the older cities, one sees many visions of what these young ones may become with their even wider opportunities and the benefit of past mistakes as well as past achievements. Childhood is the age of imagination and of imitation. A great responsibility lies upon all leaders in young cities. The East owes its debt to them, but the West itself holds grandparents of intellect and of spirit as well as of family just as surely as Quebec holds babies of all sorts.

I have yet to see the most fascinating of stages—infancy—life on the prairie—the stage in human life which for its duration shows the greatest growth. Only in the first year of his life does man increase his weight fourfold. But we know that during infancy the dangers to life are many and great. The mortality is high. I understand that the simile holds goods for the life of the race, of civilization and of religion on the prairie.

In each stage these three, which are really one, depend in a very special degree upon the women. And that brings me to what I think is the deepest impression that I have received. The boundless opportunity, the tremendous power and the well-nigh overwhelming responsibility that is the heritage of the women of Canada.

One of the reasons why I came over here was because I want to learn all that I can of how you are trying to cope with the problems of modern post-war life that are perplexing those who think in all continents.

So far time has only allowed me to hear, read and see a very little of the organizations for social life. Such as I have seen I admire.

First of all your plans for meeting new arrivals, which I had the pleasure of experiencing. I landed late on a Sunday night in Montreal, to be told every hotel was full, but a kindly customs officer introduced me to a lady with a purple band on her arm and she telephoned to one of the

Canadian Women's Hostels—Dorchester House—where a charming room and kind welcome were provided by Miss Scott Loutiff, who also told me something of the work done and the many parties of girls received at all hours of day and night. And I realized a little of what that piece of work that some Canadian women are doing means for the weal of the Empire.

Next day I was shown the Y.W.C.A. buildings lately enlarged and remodelled with up-to-date swimming pool, gymnasium, cafeteria, lecture and recreation rooms, making provision for the health of every side of the girls' being.

I was taken to a camp in the Laurentian Mountains, where relays of 120 girls are made happy, and, we believe, good, for their fortnight's holiday throughout the summer. It seemed just a little bit of heaven on earth, where the toils of the world are put aside and the children draw near to their Father.

Of each of these works one can but say their very success only proves the need for more and more, and still more, all over the country. And that means women workers of the right type as well as money.

I am just beginning to hear of some of the activities of the Daughters of the Empire, the Woman's Auxiliary, the Canadian Girls in Training, to mention but three organizations. I hope soon to know more of them, and of others. With a country so vast and a population so scattered, the task before organizations is Herculean and they deserve the support of every citizen in their splendid work. But we know organizations can never be more than the feet and hands in the body politic. The heart of a people and country's life is kept in the home and family alone. Never, I think, has this been more evident than here in Canada. What of the homes in the cities old and young; in the towns large and small; and scattered over the wide country? Here lies the great heritage that I see for the women and the girls of Canada.

We have a saying, "The Foundation Stone of the Empire is the Hearth Stone." Now we know in whose keeping the hearth stone is, and upon whom the burden of guardianship for this foundation stone falls.

Already I have seen many homes in Canada of which the whole world might well be proud. Homes made and kept by women who have learned to hunger and to love; women who have shared in steering womanhood out to take active part in spheres far beyond what their mothers ever dreamed of.

But what of the thoughtless, careless women, what of the heartless homes and childless families, the ceaseless round of restaurants, movies, dancing halls and the like? We are passing through difficult times all the world over. Home and family life are shaken, as never before in the history of civilization. But men and women alike have striven and endured so much that we know they can fight and that we must win the battle to secure the foundation of our national life, and within that life to establish the kingdom of God on earth.

To us as Christian people the home is not only a foundation but a sanctuary. The place on earth in which our Blessed Lord chose to come and to grow from child to man, and where He has promised that He makes His abode in the hearts of His children to-day.

This and nothing less is the heritage of the homes, of the men and women, of the boys and girls. And surely the prayer and the work of everyone, from east and west, old world and new, must be that all may be found worthy of their high calling.

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LETTERS TO THE EDITOR

THE BISHOP OF QU'APPELLE'S REPLY.

To The Editor, Canadian Churchman.

Sir,—The article penned by the Lord Bishop of Que'Appelle and printed in your issue of August 19th, under the heading, "The Insolence of Dr. Fallon," is indeed worth reading, but, unfortunately, will be read by only a small percentage of the Anglican Communion, and if at all, by but a few of other communions.

I, therefore, should like to suggest to the Bishop, that this article, with a few quotations from "Plain Reasons Against Joining the Church of Rome," be printed and circulated as freely as possible amongst the priests of the Roman Communion, the laity of the Roman Communion and the priests and laity of the Anglican Communion.

To make it possible for his Lordship to do this, it would be necessary for a subscription list to be opened, and if such list was opened in The Canadian Churchman, I am sure we would all come forward and help to defray the expenses incurred thereby.

May I also say to the subscribers of The Canadian Churchman and others who have not already read the article by his Lordship, not to neglect so doing and you will find you will be well repaid.

Rev. O. Glyn H. Lloyd.

parture from what is apparently a universal use. One is tempted to think it slipped through the Synod like the uncouth selections from the Revised Version and the slipshod English of the Preface in the Confirmation Office. Will some member of the Revision Committee tell us of the rank and file why such a change was made?

And while I am writing about the service for the Transfiguration, may I not also ask if the word "we" is not misplaced in the Collect? Surely the sentence should read, "Mercifully grant unto us such a vision of His divine majesty, that, being purified and strengthened by Thy grace, we may be transformed, etc." Even when so amended this Collect does not read very smoothly. But, unfortunately, that might be said, and a great deal more besides, about almost everything new which has been incorporated in the new Prayer Book.

Hamilton. C. B. Kenrick.

MORE BLACK SQUIRRELS.

To The Editor, Canadian Churchman.

Sir,—Perhaps George Dean would be interested in hearing that the other day I saw a boy trying to catch a black squirrel, who was having a lovely time playing hide and seek with him in St. Mary Street, near the Infants' Home. The squirrel thought it no end of a lark. If George will go out to High Park, he will find a colony of black squirrels, all so tame that they will eat out of his hand and scamper over him as if they were kittens.

Nemo.

Appealing for the development of the logical faculty in education, Very Rev. Dean Tucker, Rector of St. Paul's Cathedral, at the opening of the convention of the London Teachers' Association, on September 2nd, pointed out what the absence of education has brought about in Russia. The Russians, said Dean Tucker, were dominated by a harsh and cruel aristocracy, which, however, had intelligence. The people threw off their oppressors, but they substituted another form of class domination, equally cruel and selfish, and less intelligent. "If class government is wrong," said Dean Tucker, "then it is all wrong, whether exercised by the aristocrats, the capitalists, the farming class or the proletariat. Whatever class any class may be, it has no right to rule country."

TRANSFIGURATION DAY.

To The Editor, Canadian Churchman.

Sir,—I notice that in the last edition of the Canadian Prayer Book, the well known reference to the Transfiguration in 2 St. Peter 1, has been discarded as the Epistle, in favour of 1 St. John 3. I do not think the change is an improvement, and in taking the service of August 6th, I was greatly disappointed when I found that it had been made. 2 Peter 1:16, was the Epistle in the provisional Prayer Book, it is found in the American and Scottish books, and it is the passage appointed to be read on the Transfiguration in the Latin liturgy. The loss of it from our own book is the more to be regretted, because it contains the only explicit reference to the transfiguration outside the Synoptic Gospels and because of the connecting phrase "on the holy mount" in the Collect for the festival. It is to be presumed that the Revision Committee had some reason for sanctioning a de-

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A memorial tablet is shortly to be placed in St. Chad's Church, Earls-court, Toronto, to the memory of the men in that district who lost their lives during the war.

The boys of St. Peter's Church, Cobourg, have had their annual summer camps, the senior boys having camped for nine days at Stoney Lake, and the Boy Scouts for a week at McGlenon's Grove, near Lakeport. The Rector and Mr. John Dick were at both camps. The Girl Guides also had their camp at Rice Lake.

Mr. G. G. Stone, Student-in-Charge of the Mission of Cardiff and Monmouth, in the parish of Wilberforce, Ontario, makes an appeal through our columns for any books suitable for a Sunday School library in a small village. He further states that he will gladly pay the cost of postage of any parcels of books which may be forwarded to him.

Harvest Thanksgiving anniversary services were held at St. John's Church, Castlemore, in the parish of Woodbridge, Ont., August 29th. The Rector, Rev. R. B. Patterson, officiated, and the addresses were given by Rev. J. F. Tupper, of the business staff of the *Canadian Churchman*. The offerings were greater than on any previous anniversary. Part of the parish was canvassed during the week and nearly everyone called on subscribed for the *Canadian Churchman*. The Church will prosper when her people thus co-operate to make a success of her various activities.

With a view to perpetuating the heroic work of Dr. Wilfrid T. Grenfell's mission along the coast of Labrador, friends of Dr. Grenfell in Canada, the United States, Newfoundland, England, and elsewhere, are banding themselves together into a society, according to word reaching the Capital. The headquarters of the organization will be in New York. The objects of the association are said to be to ensure the continuance of Dr. Grenfell's mission, and to take steps, while Dr. Grenfell is still able to direct the

work, to guarantee that the work will go on after he has been compelled to give up its direction.

A very active Church worker was called away when Mrs. Fred. Cuttle, of St. James' Parish, Hamilton, died on August 26th. As the head of the Women's Guild, and in the Primary Department of the Sunday School, she had endeared herself to a multitude of mothers and children, and she took a keen interest in every phase of Church life, inspiring others by her cheerful goodwill. On Sunday she had made her Communion at the early service, and on Saturday in the same church, filled with friends, the burial service was held. The congregation itself, and each of its societies, sent flowers, and sincere sympathy is offered to her husband and to her mother, her brother, and her sister.

Right Rev. E. F. Robins, Bishop of Athabasca, reached Winnipeg on August 23rd, the first of the western prelates to return from the Lambeth Conference. In reference to the doings at the Conference the Bishop said: "The findings are now before the public, and will be issued throughout the Church, it remaining with each branch of the Church to deal with the results of the Conference as such branch of the Church may be led in its own wisdom under the grace of God. I do not hesitate to say," he added, "that I do rejoice with all my heart to think that so large and representative a body of men have been led to the conclusions which are now in the hands of the public." Bishop Robins, who is accompanied by Mrs. Robins, crossed by the "Melita."

DEATH

McINTOSH—At her residence, No. 20 Hazelton Avenue, Toronto, on Saturday, September 4th, Caroline Jane Grant, relict of A. B. McIntosh, formerly of Chatham, Ont., and sister of the late Sir James Grant, M.P., Ottawa. Interment Mount Pleasant Cemetery, Toronto.

BIRTH

NURSE—On August 29th, to the Rev. O. J. and Mrs. Nurse, All Saints' Church, Vancouver, B.C., a son, David Arthur.

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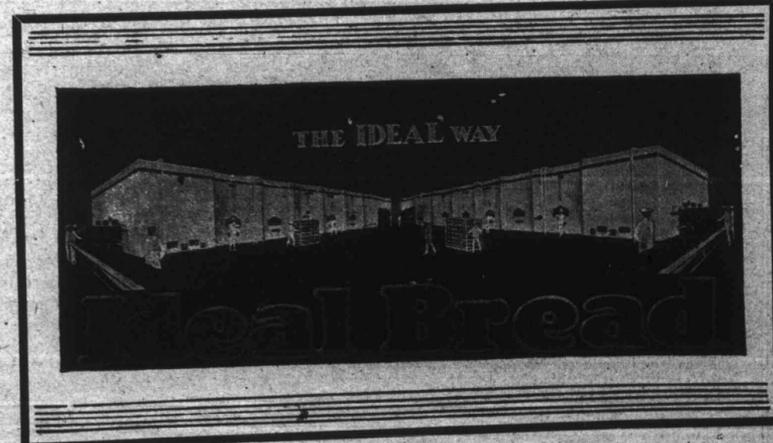
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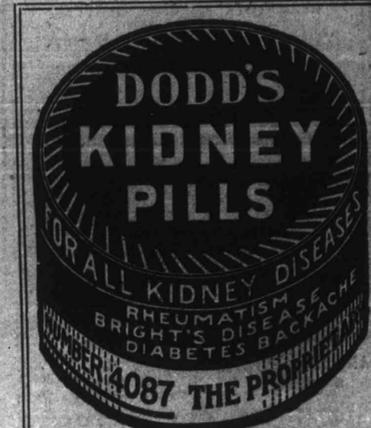
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The Brotherhood is advocated by the General Synod and the Forward Movement executive, and the reorganized Council is prepared to assist in the formation of Chapters throughout the Dominion.

Hand Book and full information may be obtained from Mr. Walter Burd, General Secretary, 83 Yonge St. Arcade, Toronto.

Parochial Visiting.—The slogan of the Principal of one of our western theological colleges was: "A house-going parson, makes a church-going people." And it is the general experience of Church workers that people do like to be visited. Often we hear the same complaint: "Yes, I belong to the Church of England, but nobody ever visits me," and so the person has either gone elsewhere or nowhere at all.

The chief causes of this non-visitation are lack of information and the inability of the clergy to cover the ground. A clergyman who has to attend the sick, bury the dead, perform baptisms and solemnize marriages, has not time to visit every possible Church family in his parish. Such work should not be left solely to the clergy, and every man who calls himself a Churchman should be prepared to do his share in bringing others to church. "A home-going congregation" would soon make the Church felt in a community. This is the purpose of the Church Attendance Campaign drawn up by the Brotherhood. It is primarily for Brotherhood Chapters, but utilizes every member of the congregation who is willing to help, and the result of such campaigns in the past has been a great uplift in the spirit of the community.

Whitby.—At the invitation of the Rector, the Rev. T. G. A. Wright, M.A., B.D., the General Secretary addressed an afternoon gathering of

twenty-seven men at All Saints' Church on Sunday, August 29th. The address was followed by a discussion on men's work, and the men expressed their desire for an organization which would assist them in corporate effort.

The secretary explained the various ways in which the Brotherhood Chapters had carried out their pledges of prayer and service, and the ideas appealed to the men, especially that of a Church Attendance Campaign. A further meeting is to be held to decide upon definite organization.

At night the secretary preached at St. John's Church, at the invitation of the Rev. J. H. Pogson, and afterwards had an informal talk with the men. This was followed on Monday night by a rally of all the men of the parish, and a committee was formed to report on the recommended form of organization.

Montreal.—The men of St. George's Church (Rector, the Ven. Archdeacon Paterson Smyth) are planning a revival of their Chapter, and Mr. D. Griffith, who is the organizer, is optimistic as to the result.

The head office recently had the pleasure of a visit from H. J. Webber, a Montreal Council member, and J. P. Wadsworth, late president of the Ottawa Local Assembly, who has now moved to Montreal, and they are calling a meeting of all Brotherhood men in Montreal for the purpose of extending the work this coming winter.

Work at the Sarcee Reserve, Calgary, Alberta

It is only given to the few to really know of the very wonderful work done on the Sarcee Reserve by the Ven. Archdeacon Tims and his daughter, Miss Winnifred Tims, who is the teacher at the Boarding School for the children of the Sarcee Indians. Wonderful, first, because the language of the Sarcee is so very difficult to understand, the Sarcee Indians having mostly a sign language with very few expressions which can be translated into actual words, and those few expressions are so deeply guttural as to be almost unintelligible. Yet, even with these drawbacks much good work has been accomplished in the Camp and also in the schoolroom. In the latter, as soon as a child enters as a pupil, the Government requires that they speak only English, which fact very materially helps the teacher in her work there. Illustrative of the good work done is the fact that in the Forward Movement the Sarcee Mission was the first in the diocese of Calgary to send in their returns, and they had exceeded their allotment of \$100, the total amount being \$257. Does not this speak for itself?

In addition to the work amongst the Indians on the Reserve, with its two Sunday services and Sunday School, the Archdeacon drives out into the surrounding districts and takes afternoon services at four different parish churches where they

are without clergy, ensuring each parish at least one service monthly. This he has done since the beginning of 1915, when it first began to be impossible to man these parishes, owing to the war.

Upon the coldest Sundays, the Archdeacon has never failed the congregation. Upon two occasions whilst driving home after the service, he has become unconscious from the extreme cold; it is not easy, driving a couple of horses over the prairie with the temperature thirty to forty below zero. How much quicker could these long drives be taken if the Archdeacon had a motor car—just a small Ford would be of untold value to him in his work—but alas! no one has seemed to think of presenting one to him for his work of 37 years' standing as a most earnest and zealous worker in this corner of the Master's vineyard. We who know the Archdeacon intimately know that his reserve keeps him from ever appealing for anything for himself, yet each of the missionaries working under his direction upon the other reserves in the Calgary diocese possesses a motor car.

The Archdeacon has given his life to the Christianizing of the Indians in Alberta, never sparing himself, but ever seeking to do greater things for his Heavenly Father, ever striving to win these pagan souls from darkness, to gain them for Christ's Eternal Kingdom.

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In Memoriam

The Late Judge Morgan.

The Bench lost a good jurist and the city generally a kindly-hearted man in the death at an early hour on August 31st of Judge Edward Morgan, which occurred at the residence, 368 Huron Street, Toronto. Judge Morgan was born on June 28th, 1838, in the Island of St. Vincent, British West Indies, where his father, the Rt. Rev. Edward Morgan, was Rector of the Anglican parish. It was from the latter that the son received all his early education. In 1855 the family moved to Barrie, Ontario, his father becoming Rector of that parish. Edward Morgan, then in his eighteenth year, secured a position on the Barrie Herald, but after a year in that employment he abandoned newspaper work for the law. There being no law schools in those days he was apprenticed, according to custom, to the law firm of Boulton and McCarthy, Toronto. By careful application he amassed an unusually large store of legal knowledge, and nearly sixty years ago he became a full-fledged barrister and solicitor. He began the practice of his profession in the town of Orangeville. After several years in Orangeville he moved to Newmarket, where he became a partner in the legal firm of Boulton and Morgan. Although Mr. Boulton removed from Newmarket some years later, Mr. Morgan continued in practice there until 1885, when he received an appointment as Junior County Judge under the late Judge McDougall. In 1913 he stepped down from the criminal bench and had since that time acted as assistant judge of the Surrogate Court. Judge Denton and Judge Morson both paid high tributes to their late colleague. Each of them referred to Judge Morgan's great kindness of character, his keen, analytical mind, and his outstanding judicial qualities. The funeral was held in the Church of St. Thomas on Thursday.

The Late Arthur P. Tippett.

There passed into the Church quiescent on Sunday night last, Mr. Arthur P. Tippett, at his residence, Strathcona Ave., Westmount, Que. In the business world of Montreal he was a well-known merchant, who always stood for the highest ideals, and by his death his associates will miss a cheerful, upright, and good comrade. Mr. Tippett was a member of the Church of the Advent, where he served most faithfully upon the Select Vestry and as representative of the parish in the Synod for many years. He took an ardent interest in Sunday School work, and for well-nigh fifteen years was the superintendent of St. Cyprian's Sunday School, Maisonneuve. As chairman of the Missionary Committee in his own church he not only was a most generous supporter of missions, but he probably did more to raise the standard of missionary giving in the Church of the Advent than any other member of the vestry. He had also the satisfaction of seeing his son, the Rev. Richard Tippett proceed as a missionary to China, where the climate did not allow of his remaining for a lengthy period. At the time of his death he was a lay reader of the diocese, a member of the Executive Committee, and hon. treasurer of the Provincial Synod of Canada. He has several times been elected by the diocese as one of its lay representa-

tives in the General Synod. His end came quite suddenly on Sunday evening from heart attack at the age of seventy years, leaving a wife, a son and two daughters to mourn his loss. On Tuesday a quiet service was held at the residence of the deceased by the Rector of the Church of the Advent prior to the removal of the body to Fredericton, N.B., where the interment took place.

CANON E. W. SIBBALD, B.A.

An Appreciation.
By Archdeacon Radcliffe, D.D.

WHEN men in conspicuous and leading positions leave this world for Paradise, many groups of onlookers know and realize what such a loss means; but there are many others, who, living in remote parts of this vast United States, come and go, and only those whom they have come in contact with know their worth and their loss to the Church and community. Some weeks ago my old friend Eleazor William Sibbald left us for "the Upper Country, where our King lives"—His life and works and personality I shall never forget. He came from Scotch and Welsh lineage and grew up in Canada. As a boy he attended the well-known Upper Canada College; he graduated in Arts from University College, Toronto, and in Divinity from Wycliffe College.

As years rolled by his ardent nature made him more and more a loyal and valuable Churchman. He was a good all-round man. He could preach with power, a power that attracted his hearers, especially men; he was a real pastor, from morning until evening. He was longing to speak to people, to reason with them, to point them to Christ and Christ's Church, and even during his vacations, in his fishing trips, or hunting or climbing mountains, his pals (and he always had some) knew God and Christ and the Church were never off his mind. The zeal of his ministry was never allowed to be lost by trials or troubles or conditions. He came to Colorado in the nineties, after earnest work in Canada in some important positions. Under the late Bishops, John F. Spalding and C. S. Olmsted, Mr. Sibbald was Rural Dean of Denver for 14 years, and Archdeacon in Western Colorado later on for four years. As a Church Builder he was a real success, both in Canada and Colorado. The new and expensive Church in the College town of Boulder, with its beautiful chime of bells, will always remain a splendid specimen of the work of this man of God. Canon Sibbald could not only build in this way but in others. His Boulder congregation consisted of large and influential groups from the University. This priest was also a poet. As he passed through the beautiful Colorado State, his thoughts seemed to catch on fire and now and again he would write them down. He made thousands of friends wherever he ministered. He loved companionship. He was no selfish recluse. He was most loyal to his Bishop and "the powers that be." He was not appreciated by lazy Church people, whether lay or clerical. But as his own children look back on his life they call him "blessed." He was buried from the Church in Boulder. Members of the University, Freemasons and Elks acting as pallbearers. His sons and daughter realize their friends as such because they were father's first. God rest his soul in Paradise and send us more and more of the same type of priest, is the prayer of one who has known of him since 1882, and known him personally since 1895.

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 **WHEN** answering an advertisement it is to your profit to say you saw it in *The Canadian Churchman*.

Diocese of Athabasca

The diocese of Athabasca, a purely missionary one, with no large towns, and a scattered population, with eight ordained men, administering to people over a distance of 200,000 square miles, in which territory there are no self-supporting parishes, has raised up to date the sum of \$1,236 for the Anglican Forward Movement.

A meeting of a few of the clergy of the Peace River and Grande Prairie districts took place at Griffin Creek on August 17th. Matters of mutual interest, including work of the Sunday School by post and the possibilities of using the lantern in the winter, were discussed. Next morning, before parting, Holy Communion was administered in the church.

The Rev. R. Little is contemplating building a small church at Bear Lake, which is about 22 miles from the town of Peace River.

A new assistant matron is badly needed by September at the Indian Mission at Whitefish Lake.

Miss Collins, after a few months' rest in the east, is returning to the Indian Mission at St. John's, Wabasca, as teacher.

There is no truth in the paragraph published some time ago (not authorized by the diocese) that the Rev. R. E. Randall was returning to his former mission at Fort Vermilion. Mr. Randall is still working in the diocese of Edmonton.

The diocesan secretary would be pleased to receive for mission work any spare duplicate Biblical lantern slides for use in the diocese, as we are too far north to use and return slides from the Lantern Department in the east.

The following notice referring to the work of the late Canon Smith was sent to the "English Church Record," and will interest all who knew this devoted worker. Canon Smith was in charge of the work in the Grande Prairie district for several years, and although he had lost his first wife and had a small family of young children to educate in England, he courageously offered to return to the diocese, but the Bishop, under the circumstances, thought that the Canon should not leave his family. The members of the diocese record their sympathy with Mrs. Smith and her bereaved family in England.

The writer of these notes endorses the remarks of the letters of a Prairie Parson re the new Prayer Book. If the book is to be used by the new settlers, a cheap addition with hymns attached should be issued as soon as possible. A Canadian adaptation of the well-known S.P.C.K. little prayer book, enlarged with a selection of Psalms, shortened Morning and Evening Prayer, and the offices of the Sacraments and the Burial Service might be issued.

Northern Bishops in pioneer dioceses at Athabasca, cannot be accused of living in luxury. A recent motor trip of a hundred miles, visiting some missions in the Peace River district, owing to the wet roads and steep hills, resulted in three ministers spending the night by a car which would not go up or down. No sleep could be had. Neither was more than a crust of bread, left over from lunch, procurable for 15 hours. Is this living in luxury? If the few priests in the diocese are to do effective work over a large area, without breaking down in health in a few years, several Ford motor cars are necessary. At present the Bishop has no funds to give the men these, and the men with a stipend which is barely enough to support their families cannot afford to buy cars and keep them up. Could not some of the funds of the Forward Movement be used for this work among new settlers?

"GOD WHO MADE BOYS FOR HIS DELIGHT."

(Continued from page 587.)

learns worship, too. "Every department of Scoutcraft teaches the kinship of God's creatures and the Fatherhood of God;" the Scout learns to reverence the mystery of life, its sacredness and inter-dependence, as he watches Nature at her work; and in his watches he sees, too, the Heavens declaring the glory of God and the whole world of Nature showing His handiwork; the sun rejoicing to run his course typifies to him the joyous energy which God means to be characteristic of all His children; and in the worship of all created things praising and magnifying the Lord, he is helped to offer the incense of his own "little human praise."

"Fear God. Honour the King," is the first law of the Scout, and "the reason why all religious bodies are represented in the Movement is just because it has a very clear religious policy." Every Scout is expected to belong to some religious group and to attend its services, and Scout Masters are not only permitted but encouraged to form troops on definite lines. Hence the opportunity of the parish in connection with the Scout Movement (and with its companion Movement of the Girl Guides), for if every boy ought to be a Scout, equally ought every parish to have its own troop, and that for the sake of its boys.

There is a deep harmony between the teaching of Nature and the religion of the Incarnation with its hallowing touch on all life; or rather, Nature herself is part of that Sacrament, part of the living garment of the Godhead, which has its perfect revelation in the Word-made-flesh.

In the Scout Movement there is a happy blending of at least some attributes of school-boy, soldier and saint; of the school-boy with his love of "the game" and its fellowship, leading on to the greater love that casts out fear; of St. George in his young bravery, riding out to slay the dragon,—dirt, cruelty, falsehood, lust, whatever his name,—of St. Francis in his grey gown and girdle, drawing to himself Brother Ass and little Sister Birds, in his tenderness to all God's creatures.

"God Who created me
Nimble and light of limb,
In three elements free
To run, to ride, to swim,—
Not when the sense is dim,
But now from the heart of joy,
I would remember Him.
Take the thanks of a boy."

"Boy" rhymes with "joy" indeed. And "Joy is the grace we say to God."

The importance of music as an adjunct of religious worship was strongly emphasized by Rev. Canon Plumtre, M.A., in an address at the service on September 1st, held in connection with the annual meeting of the Canadian Guild of Organists. Canon Plumtre supported with Biblical citations his statement that never had there been a time when music was not an integral part of worship. He pointed out that this phase of the Church service was especially important at the present time, when the Church was faced with a serious situation, as evidenced by the fact that statistics showed that not 15 per cent. of the rising generation in the Old Country were interested in any organized Church. The time had come when the Church must be at its very best to hold the people; the prayers must be related more to everyday problems and the music of the highest quality.

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One boy turned his head in surprise toward the captain's neatly-kept place.

"Oh, I don't mean that kind, lad, I don't mean land furrows," continued the captain, so soberly that the boys became breathless as he went on:—

"When I was a lad about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious, but wayward and wild. Well, my dear mother used to coax, pray and punish—my father was dead, making it all the harder for her—but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still, I liked the water, and I liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something beside those empty letters. And such beautiful letters as she always wrote me during those years of absence. At length I noticed how longing they grew—longing for the presence of the son who used to try her so, and it woke a corresponding longing in my own heart to go back to the dear waiting soul.

"So, when I could stand it no longer, I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped to blanch that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I have been trying to straighten out.

"But last night, when mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful and the expression as contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and I—never—shall—never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them, will abide, my lads, it will abide."—Ex.

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If the proposals of a Norwegian engineer are carried out, there will soon be a subterranean canal directly under the city of Jerusalem, carrying water from the Mediterranean to the Dead Sea, irrigating the wilderness of Judea, and providing copious electric power at the mouth of the Jordan. For the Dead Sea, that strange body of heavy saline water, is 1,292 ft. below the level of the Mediterranean, and not more than 50 miles away. An ample electrical supply, available for the modernizing of the Holy City and other communities that have made no progress since their names were recorded in the manuscripts of the Bible, is an interesting prospect.

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BOYS FOR HIS IT."

page 587.)

"Every depart- teaches the kin- atures and the the Scout learns tery of life, its er-dependence, as at her work; and at sees, too, the he glory of God of Nature show- the sun rejoicing pfies to him the h God means to all His children; p of all created l magnifying the o offer the incense uman praise." our the King," is e Scout, and "the igious bodies are Movement is just ery clear religious it is expected to be- ous group and to and Scout Masters ted but encouraged on definite lines. nity of the parish the Scout Move- s companion Move- uides), for if every a Scout, equally h to have its own or the sake of its

harmony between ature and the re- carnation with its all life; or rather, part of that Sacra- living garment of ch has its perfect Word-made-flesh. ovement there is a f at least some at- ol-boy, soldier and ol-boy with his love and its fellowship, e greater love that f St. George in his ding out to slay the elty, falsehood, lust, e,—of St. Francis in d girdle, drawing to Ass and little Sister erness to all God's

ted me light of limb, nts free de, to swim,— sense is dim, n the heart of joy, ber Him. nks of a boy."

th "joy" indeed. And ace we say to God."

e of music as an ad- ous worship was ized by Rev. Canon in an address at the mber 1st, held in con- e annual meeting of Guild of Organists, supported with Bid- statement that never a time when music gral part of worship, that this phase of rvice was especially e present time, when faced with a serious idenced by the fact showed that not 15 / rising generation in y were interested in hurch. The time had Church must be at its old the people; the be related more to ms and the music of lity.



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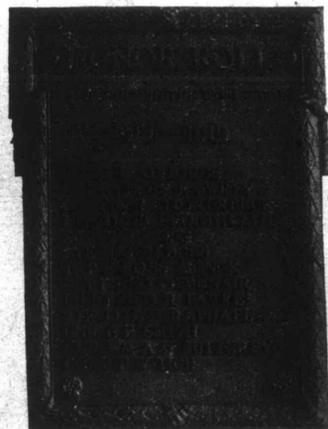
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For the Family

Birds of the Merry Forest

By LILLIAN LEVERIDGE

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CHAPTER XXI. (Continued.)

An Hour of Suspense.

All this time Jack Crow and the Bluebird had been nowhere in sight, but now Jack suddenly appeared, very quietly, on a bough close to his unfortunate comrade.

"Hello!" he called, rather as if doubtful of his welcome, "how are you getting along?"

"I don't think I want to talk to you, Jack Crow," Dimple answered a little crossly. "If you hadn't enticed me up there I wouldn't be in such a pickle now."

"I think you meant to come anyway, didn't you?" Jack asked meekly.

This was nothing but the truth, and Dimple was honest enough to own up to it. "Where's the Bluebird?" she asked.

"She was so badly scared that she flew right away," Jack explained. "I was frightened too, but I stayed where I could see you."

While Dimple and Jack had been talking there was a continuous rustle of wings in the trees around, and very soon the children were all surrounded by a regular company of their old bird friends. There were a number of new ones too, beautiful birds whose names were as yet unknown. Among them were a pair of Scarlet Tanagers, known to them also as Soldier Birds, whose brilliant red coats with black trimmings made it hard to look at anything else while they were around; also an Indigo Bird, blue as the sky, two little golden Canaries, a beautiful new bird with rose on its breast, and some of the large and interesting family of Warblers.

Every one came close up to Dimple in the tree, and didn't forget the faithful little watcher below either. Every one had a little song to sing or a word of cheer to give.

And so the time of anxious waiting passed much more quickly, and even pleasantly, than they had thought possible. Then along the pathway came, nearer and nearer, the thud of hurrying feet, and oh, joy! There was Daddy, and close behind him, Mr. West and Jimmie.

Daddy looked very pale, though drops of perspiration were standing out on his forehead. He was immensely relieved to find Dimple still alive—alive, indeed, but by no means safe!

"What's to be done?" panted Mr. West, when they had taken a swift survey of the situation. "Pretty ticklish business, isn't it?"

"Daddy," called Dimple eagerly, "please hurry and get me down. My sash is beginning to tear. I felt it a few minutes ago."

"All right, Sweetheart," Daddy called encouragingly, "Don't worry. We'll soon have you down."

But all the same, Daddy felt by no means as hopeful as he sounded. It was a ticklish business, for even a slight shaking of the bough might hurl the child down into the water; but how else was she to be reached?

There was no time to stop to consider. Daddy thought and spoke quickly. "You climb the tree Mr. West, and see what you can do. I expect she'll fall, and I'll be ready to catch her."

Immediately he pulled off his coat and swam out under the bough where Dimple hung, while Mr. West made what speed he could up the tree.

"You must be brave, Sweetheart," Daddy called up to Dimple from the water. "Mr. West is going to try to get you down, but if you fall, remember your father's arms are waiting to catch you, so don't be a bit afraid."

The suspense was terrible for everybody, but it was soon over. Before Mr. West had even touched the bough, the torn silk sash gave way, and Dimple felt falling, falling, falling.

Dimly she saw her father's face and outstretched arms below. Then came a sudden shock and a splash. She felt Daddy's arms clasped around her, and felt the cool water closing over both their heads, then she went to sleep.

It was only for a few minutes. The shock had stunned her, and Daddy had been drawn under for a few seconds, but that was all. When Dimple awoke, the joy of finding herself safe in his arms, on the solid earth once more, soon revived her.

Very few words were spoken. There would be time and breath for talking by and by. Daddy quickly removed Dimple's wet dress and wrapped her up in his coat. And then the little party set out for home. Daddy carried Dimple, Mr. West carried Boy Blue part of the way, and Jimmie carried the baskets and the two strings of fish.

"You came quicker than we thought you ever could," Dimple whispered by and by, "and if you had been five minutes later you wouldn't have found me."

(To be continued.)

ORIGIN OF "FRENCH LEAVE"

During the hearing of an action for alleged slander and false imprisonment, brought by an ex-private against his former commanding officer in the King's Bench Division, Justice McCordie explained the origin of "French leave."

It did not arise, he said, out of the former French wars, consequent upon the escape of French prisoners, but in the early part of the 19th century in the salons of France.

Certain guests, not aware of the higher acts of courtesy, were in the habit of leaving without saying good-bye to the host or hostess, and it became a practice. Unfortunately that practice was adopted in certain circles of English society about the same time, and, therefore, it was said that if a man left without saying good-bye to his host he took "French leave," following the practice in France.—London "Chronicle."

SETTLED!

A party at the Zoo stood puzzled before a bird.

"It's a heagle," said one.

"It's not; it's a howl," said another.

They appealed to a bystander.

"Both wrong," he said shortly, "it's a nawk!"

AN OLD PROVERB.

A Chinaman was much worried by a vicious-looking dog which barked at him in an angry manner. "Don't be afraid of him," said a friend. "You know the old proverb: 'A barking dog never bites.'"

"Yes," said the Chinaman, "you know proverb, I know proverb, but does dog know proverb?"