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CONTENTS

The Quiet Hour	Rev. Canon G. Osborne Troop, M.A.
Letters of a Prairie Parson	
The Bible Lesson	Rev. Canon Howard, M.A.
Report of Canon Gould	
When You Come to Think of It	Downeaster
"Fathers' Day"	Jesmond Dene
From Week to Week	Spectator

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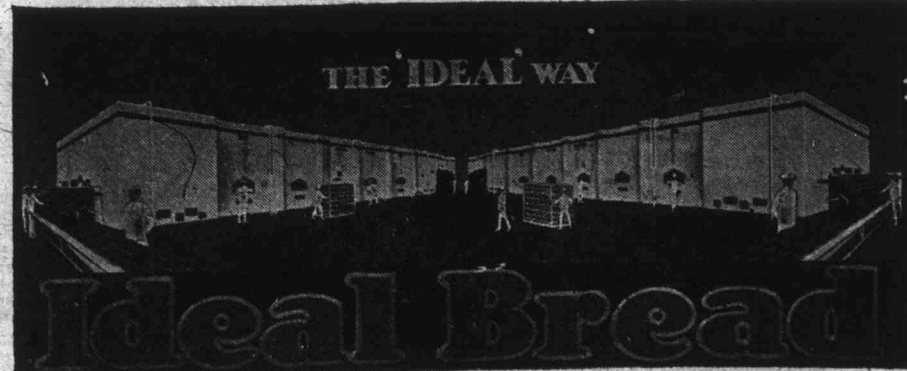
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Personal & General

The Bishop of Ottawa spent a few days in Toronto last week.

There passed away at Toronto on February 26th, Elizabeth, wife of Henry O'Brien, K.C.

The parish of Kirkton and Saintsbury, Ont., of which the Rev. C. O. Pherrill is Rector, with an objective of \$940, have subscribed \$1,254.

The parish of Erindale, Dixie and Lorne Park, Ont., with an objective of \$1,000, has contributed to the Forward Movement \$5,200, over five times the objective.

The Rev. E. W. Gardner, who for fourteen years was missionary at Battle Harbour, Newfoundland, will be connected with the circulation department of the "Canadian Churchman."

Mrs. C. W. Tebbs, wife of the Rector of St. Luke's Church, Burlington, has been presented with a life membership on the Dominion Board of the W. A.—a gift of the Junior Girls' and Womens' Auxiliaries.

Dr. Grenfell, C.M.G., the head of the Labrador Mission, was a fellow-passenger of Sir Robert Borden's on board the "Carmania," which arrived at Halifax from England last week en route to New York.

Rev. E. J. McKittrick, Rector of Calvary Church, Silverthorne, Toronto, was presented with a gold watch chain by his returned men in gratitude for his kindness to their wives and families in their absence.

Mr. Evelyn Macrae, who has done invaluable work as lay organizer of the A.F.M. in Toronto, has been appointed Dominion Commissioner to finish up the work. His duties will probably extend over two years.

The combined parish of St. George's, Clarksburg, and Holy Trinity, Collingwood Township, subscribed the sum of \$3,600 on a \$2,000 objective. Of this amount St. George's contributed \$3,000 and Holy Trinity, nearly \$600.

A native Chinese Bishop, the Right Rev. Dr. Sing, of Chekiang, was the preacher at the consecration of the Right Rev. G. F. Mosher, the new Bishop of the Philippines, which took place on February 25th, in St. John's Pro-Cathedral, Shanghai.

The central organization of the Anglicans in London, Ont., have decided to hold a thanksgiving service on March 14th, which will be observed by all the Anglican churches in gratitude to God for the success of the Forward Movement campaign.

Trinity parish, Cornwall, Ont., the old mother-parish of the Diocese of Ottawa, with an objective of \$3,870, has given \$11,096 to the Forward Movement, and of this amount there was no one subscription of more than \$200.

A portrait of Dr. William Hudson Ellis, one of the founders of the present Faculty of Applied Science and Engineering of the University of Toronto, and for some time Dean of the Faculty, was unveiled in Hart House lecture hall last week.

During a recent snowstorm, the famous tree named "El Butini" in the garden of Gethesmane, was blown down. According to tradition this tree would fall when the Turkish Empire had fallen. Twice it was bound round with iron braces to prevent it from falling.

Mr. James Monroe, C.B., ex-member of the Indian (Bengal) Civil Service, ex-commissioner of the London (Metropolitan) Police and founder

of the well-known medical mission at Rhanaghat, some 40 miles from Calcutta, died lately at Cheltenham, England, aged 81.

Mrs. J. C. Roper, wife of the Right Rev. J. C. Roper, D.D., Bishop of Ottawa, left Ottawa on February 29th for Toronto, en route to Vancouver and Victoria, B.C., where she will spend a few weeks with friends. Mrs. Roper will visit her son, Mr. John Roper, at the Naval College, Esquimalt.

About 150 ex-students of St. John's College, Winnipeg, gathered for dinner recently, the Archbishop Matheson presiding. Ways and means of providing buildings and equipment to meet enlarged attendance, particularly in connection with the boys' school were discussed. The council has approved a plan to provide additional classrooms, etc., at a cost of \$70,000 to \$100,000.

The Parochial Mission at St. Luke's Church, Toronto, will commence Saturday, March 6th, and will last for two weeks. Besides Sunday services, there will be week-day services each evening, as well as services for children. The Mission will be conducted throughout by Rev. W. H. Frere, head of the Community of the Resurrection, Mirfield, Gorke, Eng., assisted by Rev. H. King, M.C.C.R.

Canon H. C. Dixon's Sunday School, of Trinity Church, Toronto, gave in coppers, the past year, for missions, \$805.48, and for the support of the school, \$284.88. Removal from the parish has lost to this school valuable teachers, and the Rector is anxious to hear of consecrated capable young men or women who would be able to take up this important form of Christian work.

Mr. John F. Hall, of the Indian Civil Service, lately acting judge and collector of the District of Calicut, Malabar, and Mrs. Hall, with their daughter Molly, have taken passage on the "Minnedosa," sailing on May 14th, intending to spend some weeks of their vacation with Mrs. Hall's parents, the Rev. and Mrs. John Tate, of Thessalon, Ont. Mr. Hall was recently awarded the O.B.E.

St. Thomas' Church, Walkerton, Ont., has nearly doubled its objective of \$1,500 in the Forward Movement campaign. But St. Thomas' is also contributing to the cause, that which is of far greater value than money. Miss James, eldest daughter of F. B. James, county engineer, a talented lady of the congregation, the organist of the church, teacher in the Sunday School and captain of the Girl Guides, has offered herself for missionary work in the foreign field.

The death occurred recently of the Rev. Leighton Buckwell, M.A., Vicar of Newington, in England, Folkestone, Kent. The deceased was well known to a large number of Canadians who, while serving overseas had occasion to pass through Shorncliffe Camp. He was Vicar of Newington for 41 years and is survived by his wife and 13 children, 7 boys and 6 girls, three of the children residing in Canada, Edward of McLeod, Alberta; Henry of Calgary and Mrs. C. Heathcote Graham, of Ottawa.

After thirteen years of continual service in the Saskatchewan Church, the Rev. A. J. Child, with Mrs. Child, leave Arcola, Sask., for a six months' change and rest in England. It is interesting to note that during this period Mr. Child has never left the confines of the Province of Saskatchewan, and has had charge of the following Missions and parishes: Marwayne, Humboldt, Condie and Arcola. Mr. and Mrs. Child will sail on the S.S. "Minnedosa" from St. John, N.B., on March 19th for Liverpool.

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Canadian Churchman

Thursday, March 4th, 1920

Editorial

KILL-JOY is not the name to be applied to everyone who in a serious moment inquires where we are going. We are bound for somewhere and we are travelling at some speed. Where that somewhere is, and if it is worth going to when we get there, are questions nobody seems able to answer in a way to arrest general attention. There are just enough people who refuse to think. They say: "Well, we are on the move and that's the main thing."

Some things give you pause. In a western town which has gone dance crazy, children, ten to twelve years of age are allowed to attend public dances until two, and sometimes three o'clock. And this town is not off by itself but is near enough to be served from a city. An extreme case, you say. We devoutly hope so, but it is one to be paralleled in foolishness in other places.

In a Western city over two hundred girls under fourteen were convicted of smoking cigarettes. It doesn't make much difference whether they were following the example of George Sand or an Indian squaw. And whatever you may think of the picture of an ideal home with the wife or mother smoking her cigarette, there can be no two ways of regarding the cigarette habit of girls and boys.

The vagaries of woman's dress have always been supposed to furnish a topic for a jaded editorial pen, but to-day is not a question of fashion but down-right decency. And to touch the matter of extravagance is to open an endless chapter. We talk of the influence of men or women's standards, it would be as well not to forget that often a woman's desires for dress, house, display, etc., are the spur that does not let a man check his speed.

We look back now to the last few months before the war and marvel at the mad whirl of pleasure. Sophie Chotec (the Archduchess of Austria) was at London. Her dances, as for many others, were a prelude to the dance of death. We were repeating the story of Paris towards the close of the Second Empire. When once the tocsin of war had been sounded, the trappings of fashion fell and life as it had been lived was revealed in ugly nakedness. Never again would the world go back to such living criminal in its carelessness.

But what are we doing now. Half of us are in earnest and the other half are on a swifter whirl than ever. Is there such a great difference between the tango we left and the dances to-day? It is possible that our good resolutions during the war expressed remorse and not repentance? Surely they were not a bribe to God that if He gave us the victory we would be good children again.

Do you remember how in a new found social consciousness we use to deplore the miserable existence of the less-than-poor and the barbaric splendour of the rich? What have you to say to-day? Have ever you known extravagance to display its wastefulness more carelessly and do you find no poor to pity?

As then, so now, there is the ominous sound of discontent. *But it is no longer a sob. It is a curse.* Men are beginning to realize that it is man, not God, who has made the world of to-day and behold, it is far from very good.

Whither are we travelling? Unless it is along the path of the Son of Man it will be to inevitable ruin. Service must be the key-note of life. We have heard that so much, has it ceased to have meaning? For those who are looking for some prescribed programme, some external control, the word lacks power. But to those who

are prepared to accept it as the watchword of their living it reveals itself as a force of increasing potency as its demands are met. Life takes on its true satisfactions and significances. Our days and tasks are knit together by a golden chain.

This is just another way of saying that the spirit of Christ is the only saving element in the world. His spirit is not in all that the Church has done and His spirit is found in movements and men which the Church looks at only askance. There are tares as well as wheat in the Master's Field, that we all admit, and also some of the wheat has gone over the fence.

There are some men to-day who put in shallow fashion try to place contrast between the old Gospel and the new social consciousness. We are convinced that social consciousness is one of the manifestations of the spirit of Christ. Read your New Testament again and you will find its note is "saved to serve." The fruits of the Spirit include the social duties and virtues, in fact they emphasize them. The New Testament writers did not lose sight of the social because they saw the key to improvement taken in the individual will.

So to-day it is the duty of men and women who have caught a vision of better things to live and speak in their world.

Timidity means cowardice in the long run. If we want to save men and women from going to everlasting smash we must not hide our light under a bushel. Christians have the very thing the world is dying for the lack of. We must enter on a propaganda of confident assertion and purposeful living.

IT is all very well to say that there is no RETURNED SOLDIER class. We have found the opposite. Most noticeably among overseas men who have had their industrial or university training interrupted by their military service is there rightly the feeling that they have not had the squarest of deals. Those who have come back with such wounds or sickness as placed them on the charge of the Soldiers' Civil Re-establishment are altogether on their own when it comes to settling down.

The Bishop of Ontario, in the February number of our Social Service Bulletin makes a suggestion well worth attention. He says:—

"Our suggestion is that the Church in Canada should endeavour to inaugurate a Fund on the analogy of the King's Fund in England for the purpose of assisting in re-establishing themselves, those who under present conditions are not eligible for government aid, *the first charge thereon being assistance of those who are unable through lack of means to continue their industrial or college training.* It would not be in the nature of charity, for not only does the country owe a debt to these men, but would itself benefit by their re-establishment. Even if only the most urgent cases could be dealt with, a great deal would have been accomplished, and it would at least show that the country recognizes its obligation, and is endeavouring to carry it out as far as it can. This fund might be called the RE-ESTABLISHMENT AUXILIARY FUND, and could be administered by the Patriotic Fund Organization. We believe that if the Primate of the Church of England in Canada were to communicate with the heads of the other Churches in Canada, they would willingly adopt this proposal, so that an appeal might go forth from the Atlantic to the Pacific with all the force and influence of the Church behind it. It would at any rate be a practical proof of the Church's sympathy with those who are suffering from the sacrifice they made for the general good."

The Quiet Hour

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

LOVE NEVER FAILETH.

CHAPTER 13 of St. Paul's first letter to the Corinthians bears its own hall-mark of heavenly inspiration. It is a Divine revelation of the breadth and length and height and depth of the love of Christ that passeth knowledge. We do not need to be reminded that the "charity" of the Authorized Version is really "love." Charity is itself a noble English word, but it has been unhappily limited too often to gifts to the poor; whereas St. Paul tells us that we may give all our goods to feed the poor, and yet possibly have not that true charity, or love, which alone makes the sacrifice acceptable to God.

I saw it suggested by a British officer that if we would substitute "Christ" for charity, or love, in the famous chapter we should find it very illuminating. I propose that we should try this now for ourselves, with the slight addition of "the Spirit of Christ." It may help us to see what the love really is.

"If I speak with the tongues of men and of angels, but have not the Spirit of Christ, I am become as sounding brass or a tinkling cymbal. And if I have the gift of prophecy, and understand all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not the Spirit of Christ, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not the Spirit of Christ, it profiteth me nothing. The Spirit of Christ suffereth long, and is kind; the Spirit of Christ envieth not; the Spirit of Christ vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. The Spirit of Christ never faileth. . . ."

I am wondering, as I write, how it will strike you in the light of this variation. I share to the full your great reverence for the very words of Scripture, and I do not, for a moment, think that any man living can improve upon them. There is no better word to be found in English than "love" to express the meaning of the Greek word used by St. Paul. But to read in for the moment "the Spirit of Christ" helps us to see more clearly what a wonderful thing this love is. You know how St. Paul says in writing to the Romans, "If any man have not the Spirit of Christ, he is none of us." It is the Spirit of Christ, then, who is indispensable. His indwelling alone constitutes the genuine Christian. And the fruit of the Spirit is love. In this love there is a perfect Trinity in Unity. God is love. The love of Christ passeth knowledge. The fruit of the Spirit is love. We are meant to share this love to the full. In the beautiful words of St. John, "He that abideth in love, abideth in God, and God abideth in him." It is obvious, that if this love were universal, if the Spirit of Christ filled every human heart, all our distressing problems would be solved, all strife between man and man would cease, all need of any "League of Nations" would be over, neither should we learn war any more.

Woe be unto us if our only comment on these suggestions is that they are the idle dream of another-world visionary. Love is God offered to man in Christ Jesus by the Spirit. Love alone never faileth. How shall we escape if we neglect so great a salvation?

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REET EAST

Letters of a Prairie Parson

DEAR Arthur,—So you are finding too, that Euodia and Syntyche are still alive, and cannot be counted, even one by one and certainly not together, in your list of blessings. Petty strife is a curse in many parishes. Sometimes it is the parson who treads clumsily on delicate toes; sometimes it is the layman (its feminine "lay woman," it sounds awesome!) who spars with the parson, or with his fellow-laymen; sometimes—but I am not sure about that word "lay woman," so we will leave it at that.

But always petty strife is a curse in any parish. I have had no experience in older countries, so that I am very probably wrong in assuming that it is intensified in a country like ours, where so many nationalities are known together. We find it hard not to despise a little, even though they may be loyal, those who were not born under the British flag. Yet can a man be blamed for the place of his birth, any more than for having a name like Horatius Adolphus Algenon?

However, the "foreigner" is not the cause of petty strife. He is left usually to an un-Christian isolation. It is more often the American, Canadian and Englishman who love themselves so much that they can't love one another. Do you ever find it so? It is different, of course, in the city. There you are all so crowded that everyone suffers more or less from isolation.

Often the simplest thing in theory is the most difficult in practice. It sounds simple, does it not—"Little children, love one another." Yet do we parsons do it even? Is there not a good deal of jealousy, envy and all uncharitableness amongst us, in our thoughts of one another? Are we not apt to judge one another by standards of education or Churchmanship only, rather than by the supreme standard of Christ-like character?

And what about our attitude to all the people in our parishes? He "from whom no secrets are hid," does He find us impartial in our love and service? Does He not see us ready to follow the line of least resistance, and edge off from the people who are coldly indifferent or openly hostile? We cannot blame others for failing to approach a standard of love that we ourselves are not approaching.

I am convinced that this is the greatest stumbling block to the progress of the Christian Church—we do not practice what we believe. We believe that love is the essence of Christianity. We talk a lot about love, and read 1 Corinthians 13 with real feeling, but to-morrow we shall be sore with someone over a trivial difference of opinion. Open hostility may be an evidence that someone is practising very real religion, for Jesus met with it. But petty strife is an evidence of irreligious religion, religion without love. To-day we will pray, "Send Thy Holy Spirit and pour into our hearts that most excellent gift of love" and to-morrow we will write a powerfully sarcastic letter to the "Canadian Churchman." If you want a sad revelation of the shallowness of our religion, of the way in which we strain at the gnat and swallow the camel, and neglect judgment, mercy and faith—fyle the correspondence columns of Church papers.

When shall we learn to practise love? I wonder if you find it as hard a task as I do. It is hard to place ourselves in the position of those who differ from us and to think from their viewpoint. It is easy to make my opinion the standard of truth and to size up all others by it. Yet ought not love to reverse that, and assuming that possibly the other fellow is right, test one's own opinion by his.

We Christians are in no danger of killing Christianity with excessive humility. We can afford to be generous-hearted if we are sure of our ground. Truth needs no blustering arguments to bolster it up. It can be trusted to

stand on its own feet, and smile at storms. It is only when we are not sure of ourselves that we try to drown our fears in noisy petulance.

It was not for nothing, Arthur, that our Lord said, "Love your enemies, and Pray for them that persecute you." I, too, get tired of petty strife. It makes one feel resentful towards individuals. The only cure for that feeling (though I never apply it as regularly as I should) is to pray definitely by name for all whom it is hard to love, or who find it hard to love one another. Prayer leads to love. Love leads to prayer. It is like a spiral leading us upward. Love and Pray. It results in spiritual refreshing to one's self and clears the atmosphere.

Now I will go and visit a man whom I know is itching to argue with me!

Your sincere fellow-worker,
K. ANON.

Wide Open Doors

UNSETTLED political conditions in China, according to Dr. F. W. Bible, of the Foreign Survey Department, of the North American Inter-Church Movement, have fostered cultivation of the opium poppy, while a still graver danger is found in the import of morphine, cocaine and other refined forms of opium. Dr. Bible states that Japanese merchants are flooding the Chinese market with hypodermic syringes which are offered for sale in the principle cities without restriction. China's stringent laws regarding the import of narcotics, says Dr. Bible, are futile in the face of Japanese postal laws which permit the passage of any parcel post package from Japan without the inspection of the Chinese authorities. Packages marked as containing shoes, or other staple articles, may contain opium or other drugs, but under the existing regulations Chinese postal officials have no right to inspect them. The use of alcoholic drinks is spreading in China to such an extent that Chinese dining cars on the railroads are equipped with complete assortments of liquors.

One hundred and twenty Christian leaders, Chinese and foreigners, gathered in Shanghai, December 16 to 20, at the invitation of the China Continuation Committee, and launched the "Christ for China" Movement with the object of taking the message of the Gospel to the last village of the great republic within the next five years. The movement grew out of a conviction which has been spreading rapidly throughout the country that this is the time to start a Christian campaign for the salvation of China. In cities as widely separated as Peking and Canton spontaneous local movements have sprung up, generally calling themselves "The Christianity to Save China Movement."

British and Scandinavian missions were represented at Shanghai as well as American, but after a notable speech of the Chinese secretary of the missionary society of the Episcopal Church the conference decided the Forward Movement in China should be a Chinese movement. It will have a Chinese general secretary, Dr. Cheng Ching-yi, and more than half the directing committee will be Chinese.

Dr. Mary Stone, the "little Doctor of Kiu Kiang," gave a stirring address at the Conference of Christian Women at Washington recently. "Every door in every province of China is now open to Christianity. But, we want only the best in America to enter, and will welcome only those with highest Christian ideals."

Dr. Stone earnestly implored America to help China keep out the breweries, that were rapidly making for her open door.

Hurried results are worse than none. We must force nothing, but be partakers of the divine patience. . . . If there is one thing evident in the world's history, it is that God hasteth not. All haste implies weakness. Time is as cheap as space and matter.—George MacDonald.

The Bible Lesson

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

Fourth Sunday in Lent, March 14th, 1920.

Subject: The Raising of the Widow's Son at Nain, St. Luke 7: 11-17.

1. And it came to pass. How frequently in the Scriptures we find this statement: "It came to pass." Sometimes, in the Old Testament especially, it is the indication that what God had said by one of His prophets has been fulfilled. Again, it is used as we use the expression, "It happened." But it does not indicate that it was mere chance or accident. In God's providence there is no room for chance. The event at Nain, of which our lesson tells, was not left to any such uncertainty. It was the leading of Divine Providence which brought the Lord Jesus and this funeral procession into the way at the same time, so that they met near to the gate of the city. A belief in Divine Providence often requires an effort of faith, but it is a very blessed thing to have such a conviction regarding ones own life.

2. The only son. To the Jewish mind this widow's sorrow was of the darkest kind. To be bereft of all one's children was considered the greatest calamity and indicated the wrath of God. It was, therefore, a case that called for the utmost pity. In all our Lord's association with people there was the greatest sensitiveness to human sorrow. He was touched with the feeling of our infirmity. Here, then, Divine Providence and Divine Sympathy were combined.

3. Weep not. This command implied a promise. In the circumstances above noted, it would seem like mockery to tell this woman not to weep, unless there were some way by which her sorrow might be removed. Her desolation required the exercise of the utmost power. Jesus could say, "Weep not," or "Fear not," because He was able to take away the cause of fear or sorrow. The Divine Presence is the great consolation in every human need.

4. I say unto thee arise. There are many miracles ascribed to Jesus in the New Testament. They show His power over nature, disease, evil spirits and over death itself. There are three accounts of our Lord's power over death, of which this is one. There can be no mistake about it. We are definitely told that these things were done. Our Lord's own Resurrection from the dead showed in an unmistakable manner His power over death. Our belief in His Resurrection is really the crisis of faith for us. It determines very largely our whole attitude towards Him. If we believe that God raised Him from the dead we shall not find the other miracles of the New Testament difficult to accept. The widow's son at Nain was restored to earthly life by the same power of God, and in his restoration there was an indication of that power which is able to accomplish a far greater result—the Resurrection to Eternal Life.

5. The place of the Resurrection in Christian thought is fixed for us by two considerations: (1) It was the climax of our Lord's earthly work. When He spoke about His Death He also spoke of His Resurrection. The New Testament record bears witness to the definite and frequent teaching of our Lord upon this subject. (2) It was the central theme of the preaching of our Lord's Apostles. It was their great message and on it they based the other truths they had to teach. They did not thus preach because it was the latest event in connection with our Lord, but because it was fundamental.

Oh, if men bestowed as much labour in the rooting-out of vices and the planting of virtues as they do in the moving of questions, neither would so many evils be done nor so great scandal be given in the world.—Thomas à Kempis.

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Report of Canon Gould

The Organizing Secretary, Anglican Forward Movement, to the Executive Committee, Tuesday, February 24th, 1920.

It is with hearts filled with thanksgiving to God, coupled with gratitude to the whole membership of the Church, that we meet tonight as an Executive Committee, for the first time, succeeding the splendid success attained by the Anglican Forward Movement Financial Appeal.

It is not my purpose to describe, or comment upon, at any length the various steps which marked the year of organization and preparation. It must be sufficient:—

- I. To note certain outstanding facts.
- II. To mention the known results to date.
- III. To consider, as a matter of great importance the kind and degree of organization, which must be continued during the whole period allowed for deferred payments on subscriptions.

With regard to the first, two very simple principles lay at the root of our plan of organization. These were:—

- (1) The principle of direct responsibility, and
- (2) The principle of direct information, or education.

The Organizing Secretary's duties in connection with the application of the principle of direct responsibility lay, in the first stage, in visiting the different dioceses and placing before Diocesan Synods, or representative Church gatherings, the facts relating to the origin of the Movement, its objects, and the supreme call of the General Synod.

The Diocesan Synods, without exception, accepted responsibility through the adoption, for the most part, of the terms of a uniform resolution; followed by organization under the Bishop, as the Authoritative Head and Guide of the Diocese, supported by selected Diocesan Organizers. Under this authoritative leadership, acting through the Diocesan Deanery and Parish Committees, the principle of direct responsibility was passed on to, and placed upon, every unit of the Church.

The women of the Church accepted the application of the same principle through the decision of the Executive Committee of the Woman's Auxiliary:—

- (1) To use the machinery of the Auxiliary as a means for the organization of the whole womanhood of the Church, and
- (2) To appoint Mrs. Willoughby Cummings, D.C.L., as Central Organizing Secretary.

The result of all the foregoing was the development of a plan and force of organization, which exceeded, to an unusual degree, in scope, power, vitality and comprehensiveness anything ever before known in the Church of England in Canada.

The reason for this, I repeat, is found in the application of the first of the two governing principles of organization—the principle of direct responsibility. A principle, which, avoiding the error of attempting to impose anything from without the body, laid hold upon the vital element of life and authority within the body itself, and, under the immediate guidance of its constituted authorities, led the whole Church, by an assertion of its living instincts and energies, forward with united and unflinching front to the accomplishment of the whole task it had before it.

The second root principle noted, direct information, found expression and application through two channels:—

- (1) The special mailing list.
- (2) The members of the two thousand Committees of devout and active Church women.

The special mailing list contained at the end, the names and addresses of over seventy-six thousand Church families or detached and independent Church members—to each of these supplies of literature were mailed direct.

The members of the two thousand Women's Committees made a house-to-house distribution of supplementary supplies of literature to some

two hundred thousand Church families or detached members.

Of the many different pieces of literature prepared and circulated special mention should be made of the "Prayer Cycle." The demand for the Prayer Cycle was continuous and at one time appeared to be never-ending. The result was several reprints, and a total circulation of 115,000 copies. To the spirit of earnest intercession represented by this demand must be ascribed much of the success attending the Movement.

At this point, I should fail to recognize the facts of the case if I did not say a few words with regard to that defined and limited plan of supplementary organization, known as the United National Campaign. To the impression made upon public opinion and upon public conviction by the United National Campaign we must ascribe no mean share in the result which carried each of the co-operating Communions triumphantly over the top in its financial appeal. The United National Campaign Organization, however, it should be clearly stated was for temporary, defined and limited purposes. With the attainment of these defined and limited purposes the United National Campaign achieved its ends and (on the 29th of this month) comes formally and officially to an end.

We should also fail to appreciate the facts of the situation if we did not recognize and express our deep sense of obligation to the Public Press of Canada for the extraordinarily generous notice, space and support it gave to the United National Campaign as a whole, and to the separate interests of each of the co-operating Forward Movements.

	Allotments	Contributions (reported to February 27).
Montreal	\$ 275,000	\$ 275,000
Huron	325,000	328,000
Toronto	550,000	655,000
Niagara	225,000	266,000
Nova Scotia	175,000	150,000
Quebec	80,000	172,000
Fredericton	80,000	112,500
Ontario	80,000	140,000
Ottawa	120,000	220,350
Algoma	35,000	51,000
Rupert's Land	175,000	171,021
Qu'Appelle	90,000	45,000
Saskatchewan	80,000	42,298
Calgary	70,000	49,273
New Westminster	95,000	116,000
Columbia	31,000	25,000
Edmonton	25,000	2,000
Kootenay	25,000	30,000
Moosonee	25,000	38,256
Cariboo	10,000	3,518
Caledonia	10,000	1,988
Keewatin	10,000	1,305
Athabasca	10,000
Yukon	5,000
Mackenzie River	1,000	1,050
		\$2,896,559

A consideration of the kind and degree of organization required for the period allowed for deferred payments, and the collection of the same, brings before this Committee for decision matters of the first importance.

A primary consideration in this connection is that we must carry forward the Movement upon the same principles which have governed its organization in the past and which have produced such stimulating and remarkable results. The forces which make for the conservation, development and direction of the great spiritual powers, which the Movement has aroused and called into active energy, must be the responsibility of the Church's constituted authorities. Any scheme of organization which even appeared to intervene in those areas would fail of the purpose desired and, in reality, achieve more evil than good. In other words, nothing else can act as a substitute for, much less displace, those directive processes and authorities which are essential to the constitution of the Living Body of the Church.

Having said this, and carefully guarded the prerogatives indicated, there remains still a very important sphere in which the central organization can make a very important contribution. A contribution which, if it is not made, and made in a manner worthy to the needs of the situation, certain grave and serious losses must inevitably follow.

(Continued on page 157.)

When You Come to Think of It

By DOWNEASTER

THERE is (or was) a fine old Scottish proverb quoted more than once by Sir Walter Scott, "Meat and mass never hindered work." I suppose it is obsolete now, but I fancy it was occasionally used in Sir Walter's day. The meaning of the saying is that no one ever lost anything in the long run by taking care of his bodily health, and attending to his spiritual duties. This is a timely proverb for these days of overwork both in pleasure and "business," when men are abusing their bodies and starving their souls in the pursuit of what we miscall "wealth," which originally means, and was so used in common conversation "wellness," and is really only a variant of the word, health. But, like the word "business" it has also taken to itself a contracted meaning, though this has been corrected in the new Prayer Book. Speaking of the new Prayer Book, I wonder how far it has come into general use in Eastern Canada. It is now our official book. I imagine a very large number of clergymen are using it alternately with the old. The two books are so alike that this is quite easy. Gradually, however, the old book will become obsolete and go out of print. And this is at it should be. We Church people are a conservative folk and need to be let down lightly in the matter of change.

St. Paul closely identified the Christian Religion with the Jewish sacrificial system. This was quite natural in his case. The wonder is, not that he did this but the marvel, the miracle is, that he was able to rise above his national prejudices and prepossessions and realize the fact that Christianity is a world-wide religion, and frankly acknowledged that the survival of Judaism in any shape or form was impossible. Still it is well to remember that Christianity is not the consummation and fulfilment of Judaism only, but of all religious systems, and has affinities with all the great religions, worthy of the name, the world has ever known. In his address on Mars Hill, St. Paul cuts loose from any association with Judaism and appeals, born statesman and leader as he was, to the common spiritual aspirations of all mankind. Hasn't there been, and isn't there still, a tendency to associate Christianity too closely with Judaism? An intensely localized, exclusive, nationalized religion. Judaism builded better than it knew, and, such is the irony of the Divine purpose, expanded into a world-wide system. It preserved through the dark centuries before the coming of Christ the idea of a Righteous God who "hated robbery for burnt offerings," and demanded the consecration of the offerer rather than the offering, and therefore unconsciously prepared the way for spiritual worship and personal religion. Thus it was in some respects comparatively easy for the devout, broad-minded Jew to accept the Christian religion and especially when St. Paul, with characteristic adroitness and tact, laboured to create the close analogy between it and Judaism. Nevertheless, it is well to remember that Christianity has its deeper roots in the common spiritual consciousness and inspirations of the entire human race. As Canon Liddon was fond of saying, it is the "Consummation of all religions." There are Judaizing Christians today as there were in the early dawning days of the Faith.

Ever since I got this thought—and it came to me like an inspiration—I can see more and more its value: that a person is never so hedged up but there is some one thing he can do; some one way he can turn; some one person he can influence. He is never without any resource.—William Wye Smith.

 "Fathers' Day"
 JESMOND DENE

"WHEN'LL there be a Fathers' Day?" Someone had rather wistfully put the question at a Mothers' Day celebration for returned men last May. The approach of Mid-Lent reminds us of the real Mothers' Day in Mothering Sunday, when "whoever goes a mothering finds violets in the lane," and absent children turn their steps homeward bringing the simnel cake and other gifts.

It is a beautiful custom, yet that questioner had a very right idea. Too many people think or talk as if the child had only one parent—the mother. But in fact each of us have two parents; home means father as well as mother; but father is not always understood or appreciated, and if often misrepresented in popular thought, mother sometimes even lending unconscious aid.

Yet to one who looks on, the young father sometimes interests even more than the young mother, appealing as she is. On board ship you will see him acting nurse-maid, while mother is in the seclusion if her cabin, he will be promenading the decks, patient and careful, proud in his sole possession. In the street or street-car you will see him, and something very gentle and joyful comes into his face, as he shields his own child in his arms, his frank happiness and pride in the little creature making their own moving appeal. "You love that for which you think and provide," and many a young man receives his first lesson in reality when he holds his child in his arms, and baby begins the education of father, through its first appeal to that wonderful mystery of deep; protecting, encircling care which we call fatherhood.

Then think of the unselfishness with which father bears so much of the family burden. Every day, all day, in all weathers, in the teeth of the driving wind, under the blaze of the midsummer sun, he is at it; driving/delivery vans; policing the streets; following the plough; letting down his nets for a draught; in the early car on his way to work, his modest lunch projecting in its wrappings from his pocket; enjoying few comforts or pleasures of life apart from what his work is doing for "them."

This story goes through all ranks. Father toils at the bank or business, staying in town all summer, while mother and children are off in the country. Father gets few clothes; receives few presents. "He doesn't care, you know;" "he wouldn't know what to do with them if you gave him anything." No; he just works for mother and children; when he speculates, it is so often just to give them more to spend. He works silently, unselfishly; not receiving or expecting much consideration; and everyone takes it for granted. He probably "does" the furnace; he certainly carves at meals; perhaps he puts "a slice in the gravy," more likely he doesn't, for someone else is sure to have a fancy for just that kind of slice. He dreads people's nerves; hates a family-disturbance, and would do almost anything, short of crime, to avoid one. Perhaps his chief mistake is that so often he takes his family so little into his confidence. His idea is to spare them, and then, of course, everyone is so busy, either with good works or amusements. . . . No, of course fathers are not all like this, but this is the real kind.

During the war fathers, as well as mothers, gave up their sons; followed their doings proudly; silently bore their own lonely anxiety, and with all their toil felt they were doing nothing for the cause. A young officer recommended for the V.C. for the action in which he fell, left a letter for his father, typical surely of many: "You, I know, will bear the shock as bravely as you have always borne the strain of my being out here. . . . I am quite content to die for the cause for which I have given three years of my life, and I only hope I may meet death with as brave a front as I have seen others do! My one regret is that the opportunity has been

denied me to repay you to the best of my ability for the lavish kindness and devotedness which you have always shown me. I had hoped to do so in the struggle of life. Now it may be that I have done so in the struggle between life and death, England and Germany. Good-bye dearest of fathers."

"Your strength was mine since I first lisped your name, Dad,
 Your thoughts were my thoughts at lesson or game, Dad,
 In childhood's griefs it was ever the same, Dad,
 Your hand round mine, Dad o' Mine, your hand round mine. . . .
 So in the years to be when you grow older,
 Age puts his claims in and weakness grows bolder,
 We'll stand up and meet them, Dad, shoulder to shoulder;
 Your arm in mine, Dad o' Mine, your arm in mine."

But no, for "These were the children who died for our lands; they were dear in our sight. . . . Who will return us the children?"

"And as he went up he wept and said, Would God I had died for thee; my son! my son!"

This is the story of many fathers during the war, fathers who could not go, too. There were others—fathers who left home and went out to fight because "I don't want my children to go through all this after me:" so that—

"To our children there shall be no handing
 Of fates so vain, of passions so abhorred,
 But peace, the peace that passeth understanding,
 Not in our time, but in their time, O Lord."

Many fathers gave up all the lovely freshness of their children's springtime, and came home to find baby "quite a big boy"—if indeed, they came at all. "Mother, what is peace?" asked a little four-year old, who had never known his father. "Does peace mean that Daddy will come home?"

"'Twas through these men's valour the smoke to the sky never rose
 Up from the burning of Tegea, town of the dancing spaces,
 A free and flourishing burgh to bequeath to their children they chose,
 But themselves to fight and die in the open places."

This is another chapter of Father's story in the war.

Barrie who knows so many secrets of the heart, has revealed Father. Father has always repressed himself, cherishing a hidden and unguessed devotion to his son. Mother always assumed that she alone understood the boy; what can even fathers know of a mother's devotion? and so, loving monopolist, she unconsciously came between. But there was one moment of revelation just as the son went out to the front, when the fellowship, not realized in the life of everyday, discovered itself. . . . And then, when death unlocked its secrets, it was to his father that the boy from beyond chose to speak, the father whom he now knew had understood and loved him best, and really missed him most, the more because he could not find relief in words. This is so often the real truth about father. This is the image which a young officer uses in one of the most moving of war poems,—to the father of one of his men.

"So you were David's father, and he was your only son,
 And the new cut peats are rotting, and the work is left undone,
 Because of an old man weeping, just an old man in pain,
 For David, his son David, who will not come again. . . .

You were only his father, but I had fifty sons,
 When we went up in the evening, under the arch of the guns. . . .

O never will I forget you, my men that trusted me,
 More my sons than their fathers, for they could only see

The little helpless babies and the young men in their pride,
 They could not see you dying and hold you while you died. . . .

They were only your fathers, but I was your officer."

(Continued on page 157.)

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

THE government of a democratic country cannot move farther or faster than the mind and will of the people it represents. No matter how idealistic or how well informed is the governing body, it is really powerless to put its ideals and knowledge into effect, unless it can win the approval of the people in whose name it speaks. If it acted otherwise, it would cease to be representative, and further it would cease to exist. To those at a distance it may seem strange that the government of the United States, composed of men of unusual gifts, and filled with splendid ideals affecting both their own country and the nations of the world, should shrink from giving effect to those ideals in practice. The truth seems to be that while leaders see international responsibilities very clearly, the constituents on whom they rely for their authority do not so see those responsibilities, nor can they be persuaded to give their assent. It must be remembered that the citizens of the United States have been bred in the atmosphere of isolation for a century and a half. This training began when Europe was five or six weeks distant. The only means of transport and communication was the sailing ship. The unreasoned and unreasoned whims of monarchs, leading their kingdoms into bloody wars for no justifiable cause, were enlarged upon with vigour. The ambitions of meddlers in other nation's affairs was naturally denounced as the cause of unnecessary turmoil and tumult. The policy of staying at home, attending strictly to their own business, building up a great national fabric, refusing to let the trouble makers of Europe get any further foothold on this continent to be the battle ground of their far away jealousies and personal interests, was believed to be a noble virtue. It was never dreamed of as selfishness but rather as common sense. From one generation to another, these traditions have been handed on, and only within recent years has any one of prominence dared to suggest that this policy should be reversed. Is it really to be wondered at that the rank and file of Americans should hesitate to change their cherished political creed without misgiving? The international atmosphere of Europe and Asia at this very moment is so different from that which obtains on this continent, that it is hardly surprising that Americans should hesitate to plunge into an obligation that would make them a participant in every quarrel that arose among such divergent elements of humanity.

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It is, perhaps, well for Canadians and Britons everywhere to remember these things, when they feel irritated over the apparent unwillingness of Americans to take their fair share of the world's burdens in maintaining peace. It would seem to the writer that the leading statesmen of the United States are just now endeavouring to effect a compromise between their own ideals of duty and the ideals, or lack of ideals, that have so long and diligently been taught among their people. Like all compromises, it is satisfactory to no one. It is, however, somewhat in advance of the old, even if it falls short of the new sense of national obligation. To the ordinary observer and thinker, there seems, however, to be a peculiar incongruity in the demand for equal representation with the foremost member of the League of Nations at the very time that the United States is limiting its own responsibilities. Why it should demand six votes in the League Assembly at the moment when it announces its unwillingness to be bound by all the requirements of that body in which it demands such a large influence, is rather difficult to fathom. If the position were the reverse and the statesmen of America said, "since Britain shall have to bear the lion's share of the consequences, it is unbecoming that we should have an equal share in determining what those consequences shall be,"

(Continued on page 159.)

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WE lucky School great painted with words allowed a picture of th they will do (its pleasure a First of all easily see it i "inward eye, great sheet o dancing in tl green; shady there from t grown accusi looked quite rustle of t lapping of th the shore, all of nature wh wrought nerv wrinkles, and sparkle to tir Most of us day, and the in settling friends, for were necess wore "C. of and their na ters. In the a short serv (a room ov set apart fo poses), folk earnest addi Mr. R. W. A the prograr of the Scho co-operation Sunday b bration of munion at did all the and that m the Master in the fres! the early key and day. At eleven were joine camping n Prayer at gave a hel Gospel for In the e trees was Taylor exy gations of ing each dedicate o then joine a special upon the any longe the music forth spo formed a gathering traordinai tion and any out-d whole-sov when the and we v On Mc at nine o and Kan an arder descripti and arel

Summer School, Lake Couchiching

By MISS NINA HOLLAND, Toronto

The paper to which the first prize was awarded by the Committee, at the request of which it is published by *The Canadian Churchman*, so that many readers may be led to decide to attend one or other of our Summer Schools in 1920.

WE lucky people who went to the Summer School at Lake Couchiching heard a great deal about wonderful pictures painted with words; how can I, with the thousand words allowed for this paper, give the reader such a picture of those delightful days that next year they will do everything in their power to share its pleasure and profit.

First of all, the place. Any Canadian can easily see it in imagination with that "inward eye, which is the bliss of solitude." A great sheet of water, blue as the sky above it, dancing in the sunshine, in a setting of vivid green; shady woods with paths running here and there from tents and rustic houses which had grown accustomed to their surroundings and looked quite at home; the song of birds, the rustle of the leaves, the lapping of the little waves on the shore, all those harmonies of nature which soothe overwrought nerves, smoothe out wrinkles, and bring back a sparkle to tired eyes.

Most of us arrived on Saturday, and the day was spent in settling in, and making friends, for no introductions were necessary to those who wore "C. of E.S.S." badges and their names in large letters. In the evening we had a short service in the chapel (a room over the boathouse set apart for devotional purposes), followed by a very earnest address by the Dean, Mr. R. W. Allin, setting forth the programme and purpose of the School and asking for co-operation in its fulfilment.

Sunday began with a celebration of the Holy Communion at seven o'clock, as did all the following days, and that meeting together of the Master and His servants in the freshness and quiet of the early morning set the key and gave an atmosphere to the whole day.

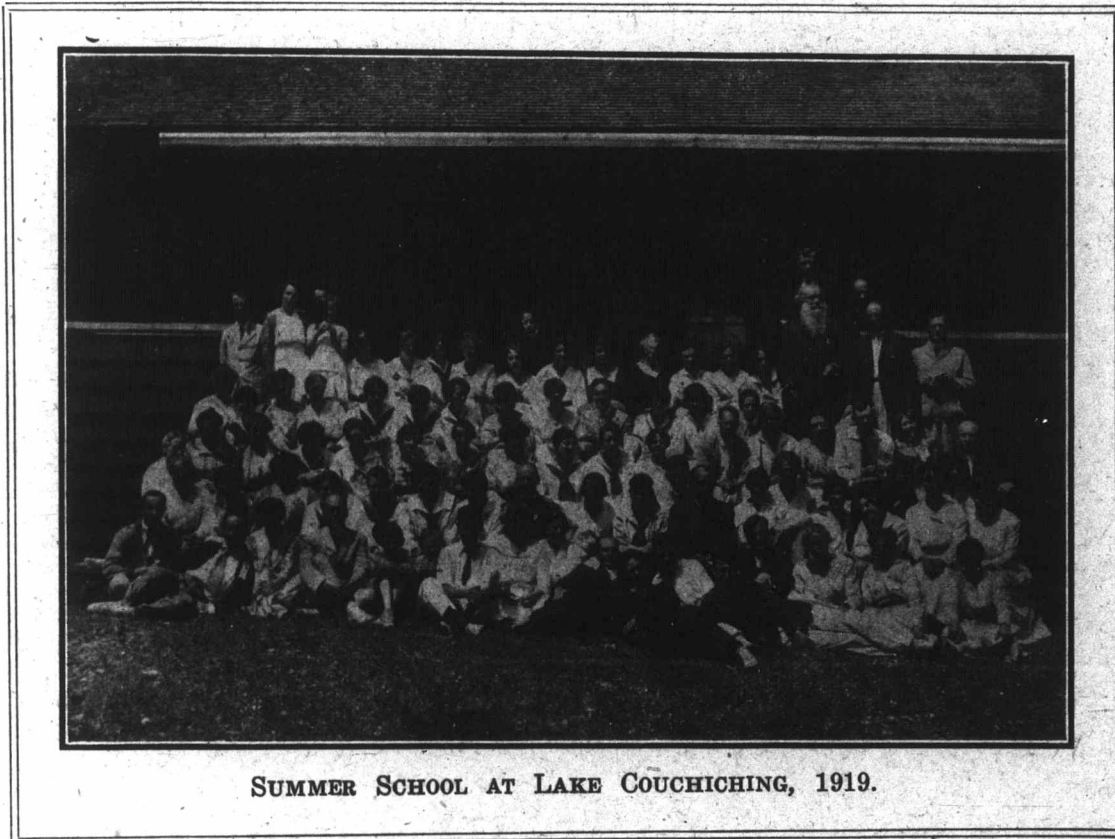
At eleven o'clock the chapel overflowed, as we were joined by many of the summer visitors camping near by, and we had our usual Morning Prayer at which the Rev. Mr. Boyd, of Orillia, gave a helpful sermon on the Good Shepherd, the Gospel for the day.

In the evening a shortened Evensong under the trees was followed by an address by the Rev. Dr. Taylor explaining the aim, opportunity, and obligations of the coming Forward Movement, urging each and all to enlist in the campaign and dedicate our utmost endeavor to its success. We then joined in singing hymns, each one choosing a special favourite, until twilight settling down upon the hymn books, it was impossible to read any longer. And here let me say a word about the music, both sacred and secular, which burst forth spontaneously through all the fun, and formed an important part in the more serious gatherings; amongst the men we had some extraordinarily good voices which served as foundation and support, and never before have I heard any out-door amateur singing so full and rich and whole-souled. So ended the pleasant Sunday, when the ice seemed to be completely broken and we were one big happy family.

On Monday morning work began in earnest at nine o'clock, with a lecture on India in general and Kangra in particular, by the Rev. Mr. Earp, an ardent missionary fresh from the field. His description of the country, its marvellous scenery and architecture, its varied peoples and curious

customs, its burden of suffering which only the Gospel of Christ could lift, and its great need which is our responsibility, made ten o'clock come all too quickly, and the inexorable bell turned the class out for a game of "tag" or its like, giving an outlet to bottled-up energy, and sending the young people back to work refreshed.

For the next hour the Rev. Professor Cosgrave lectured on the Gospel of St. Luke, and we listened almost breathlessly while he poured forth an astonishing wealth of knowledge, emphasized by dramatic gesture and lightened up by flashes of Irish wit, for which he is so well known. By the end of the week I am sure we felt that St. Luke had written by far the most fascinating and beautiful of all the Gospels, and



SUMMER SCHOOL AT LAKE COUCHICHING, 1919.

I hope that next year it will be our great privilege to hear him illuminate some other book of the Bible.

At eleven o'clock all interested in Sunday Schools were given help to improve their work and make it more interesting. At twelve there was a short and very devout Service of Intercession in the chapel conducted by Dr. Taylor, and the morning session ended with a lecture on Social Service by the Rev. Mr. Robinson, who most ably brought before us some of the burning questions of the day, and the most approved methods of answering them.

The afternoons were spent in recreation, and the young people had a wonderful time bathing, boating, playing tennis and games organized by the Captain of the Sports Committee, the Rev. Mr. Melville.

After tea we gathered at Sunset Rock, an exquisite spot, and each evening a different speaker addressed us on various subjects, all of them immensely interesting. This was followed by a devotional address by the Rev. Canon Broughall, who stirred our hearts to their very depths with the Vision of the Transfiguration and its compelling message, calling us to more definite self-consecration, and laying emphasis on the necessity of constant prayer as the mainspring of our life and work. The last hour in the evening is a very precious memory.

Throughout these delightful days Mr. and Mrs. Williams, as host and hostess, looked after their guests with ceaseless courtesy and kindness, giving themselves unsparingly to increase

our pleasure and well being. Radiant sunshine prevailed, adding greatly to our enjoyment.

As the darkness gathered on Thursday evening a huge bonfire was lighted, around which songs and hymns were sung; and our Summer School came to an end, except to live long in our memories, and I trust to bring forth fruits of usefulness and fresh endeavour, making us more worthy soldiers and servants of the Master.

Historical Note on King's College

IN the *Acadian Recorder*, an interesting note is given about the beginnings of King's College, Windsor, by "Occasional."

In October, 1783, when the Loyalists were departing from New York, for the remaining Colonies of Great Britain, in North America, five clergymen, one of whom was Charles Inglis, addressed a letter to Sir Guy Carleton, then in New York, dwelling upon the importance of the immediate establishment, in Nova Scotia, of a Seminary of Learning, "which, in conjunction with the Episcopate in Nova Scotia, recommended by Your Excellency, will diffuse Religion, Literature, Loyalty, and good morals there."

On January 27th, 1789, Bishop Inglis, writes to Richard Cumberland, the King's agent in Nova Scotia: "Our Academy goes on extremely well. At the next meeting of our Assembly, I shall endeavour to have the allowance of £400 a year for the Academy made permanent."

There were nearly ninety students enrolled, and these must all have come from Church of England families, for the rules were very hard and fast about subscribing to the Articles, and attendance only at Church of England services.

From that list came a Bishop, clergymen, Army and Navy officers, Chief Justices, Judges, and we think, at least, one Governor.

Surely sentiment and tradition are very strongly bound together in King's College. Can we say as much of the big universities, and can we claim for them that Religion and Loyalty, flourish?

N. E. T.

Report on Mental Defectives

MR. JUSTICE F. E. HODGINS, of Toronto, has prepared a careful and valuable report on the "Care and Control of the Mentally Defective in Ontario," at the request of the provincial parliament. This looks as if the new government is planning to do something along this line.

"There is already a great deal of well-informed and alert official talent, in sympathy with this work, but there is almost complete ignorance on the part of the public generally of the fact that feeble-mindedness in all its aspects is the greatest hindrance to progress and efficiency in the social, educational and industrial world.

"The problems of prostitution, illegitimacy, and venereal diseases are so closely related to that of feeble-mindedness that they cannot be discussed intelligently apart.

"The largest proportion of crime and of the cost of trying to counteract it, are due to mental defectives who have been allowed to continue at large."

Mr. Hodgins makes twenty recommendations, some of which can be applied to other provinces. Report supplied by the Council for Social Service of the Church of England in Canada.

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Correspondence

WIDOWS' AND ORPHANS' FUND.

Sir,—In the report of the meeting of the Synod of the Diocese of Ontario, published in the "Churchman" of date 19th February, there has been overlooked the action taken by the Synod in reference to the allowance to widows. For some time the annual grant to widows of the clergy has been three hundred dollars (\$300). At the recent meeting, I moved a resolution increasing it to \$500. The Rev. J. W. Jones moved an amendment that it be \$400, and his amendment prevailed. While I regret that my resolution failed, I am glad of the increase to \$400, and hope that ere long the \$500 will be reached. I notice that at the recent meeting of the Anglican Provincial Synod of British Columbia, the minimum benefit to widows was fixed at \$500 per annum.

Herbert S. McDonald,
Chancellor of Diocese of Ontario.

LOCAL DIOCESAN FUNDS.

Sir,—It is stated that 24% of the contributions of each diocese to the Forward Movement will be returned to the diocese. What objections are to be offered to this 24% being applied: (1) to the Diocesan Mission Fund for the immediate increase of the mission clergy stipends; or (2) to the pension fund for aged clergy, so that several aged and infirm clergy who are still on "active service," may retire at once; or (3) to the pension fund for the widows and orphans of the clergy, so that these beneficiaries may have their doles increased at once, instead of having to wait for years before a general beneficiary fund is established?

Clergyman's Son.

CO-ORDINATION OF WOMEN'S SOCIETIES.

Sir,—A new movement among the Church women of the United States, for the co-ordination of effort, by the formation of the National Council of the Church Service League has been started. "Its purpose shall be to federate existing women's societies of the Church for mutual understanding, and co-ordination of effort, and further, to give such publicity to work already undertaken, and to develop such new opportunities for work to be done, that it will attract the attention, enlist the sympathy and receive the response of every woman in the Church."

Seven societies are mentioned, three of which are also in the Canadian Church. The Woman's Auxiliary, the Daughters of the King and the Girls' Friendly Society. To these we could well add, "The Mothers' Union," an organization which at the present time is very much in need of new members and of greater interest among the women. Its constitution forms the basis for all Christian life and work, for it starts with the Home.

This letter is sent with the hope that the women who are interested in one or more of these Church societies will see a larger future for women's work by "co-ordinated and united" effort.

It is suggested that representatives be appointed from these several organizations, who will meet and discuss ways and means of combining forces, or that a meeting be called of all interested in one or more of these organizations. The W.A. being the largest organization would naturally take the lead in this matter. Do not many of us just do the kind of Church work which appeals to us, and turn our backs upon the other just as important branches of work?

Toronto. Lillian Hallam.

CHANGING PARISHES.

Sir,—Can any of your readers advise me (perhaps some Bishops can) as to what procedure a clergyman is expected to adopt when he desires a change of parish, involving removal from one diocese to another? Should he advertise in the "Churchman"? Should he write to the Bishop of his chosen diocese? Should he enlist the mediation of his present Bishop or diocesan authorities? Or should he "wait for an offer"? This has been such a real problem to me that I quite sincerely hope some one may reply and relieve my mind of an anxiety which has threatened to force me back into secular employment, in spite of ten years in "Orders," and which has actually induced me to reply to some advertisements "Male help wanted."

I have advertised in your columns, paid my dollar, got no results. I have applied to two or three Bishops. One never deigned a reply. Another replied in terms that meant, "Sorry, but no married men are wanted here." A third replied, after many days, offering me a parish with 33% less salary. And yet the Bishops are of one mind and one voice in proclaiming the need of clergy in each diocese! And yet the Church of England in Canada allows and even encourages her clergy to marry and to be fruitful and multiply and replenish the land!

I am reduced to "wirepullers." In the English "Guardian" there is published each week a "List of parishes now vacant or shortly to be vacant." No doubt others besides myself would welcome a similar list in the "Churchman," if the Bishops would not mind supplying the necessary names and particulars.

"Perplexed."

KING'S COLLEGE

Sir,—It is a pity that Professor Michell holds the views in regard to King's College, Windsor, and Bishop's College, Lennoxville, which he expressed in your issue of last week. "The day of the large university," means the day of treating men in the mass rather than as individuals, or as comparatively small groups. The latter, notwithstanding the excellencies of the Scottish, Irish and French universities and also of the newer universities in England, has been the ideal of England. Nobody will deny that it has been productive of the very best results.

If Professor Michell had refrained from pressing his suggestion that the most ancient of all academic institutions in the English-speaking Dominion overseas, should give up its Arts' department and should confine itself to the teaching of theology, he might have found more sympathy for his proposal as to the removal of the College from Windsor to Halifax. Yet as Halifax appears destined to become a great port, the authorities of the College might well hesitate to countenance a departure from the historic site, which the College has occupied for a hundred and thirty-two years. Quietness is one of the elements in the success of Oxford, Cambridge and Queen's University, Kingston, with which Professor Michell was till recently connected. Doubtless it counted for much also in the making of the distinguished men who claim King's as their alma mater.

Viewing the question from the economic standpoint, as Professor Michell has apparently done, he might have gone a step further and have suggested an amalgamation of the theological department with the Presbyterian theological College, Pine Hill. For that we are not ready, nor, it seems to me, ought we to be willing to give up, without some very sure prospect of great compensating advantages, the independence of an ancient seat of learning, which, notwithstanding some mistakes in the policy of the past, has served the community exceedingly well. No such advantages have been indicated.

Whether the subscribers to the fund recently raised for the extension of the College, not to speak of earlier subscribers, would be willing to have their money go to the support of an emasculated institution in another city, which they might regard as less suited to the purposes of the College, remains to be seen.

Sentiment does count for something, in spite of what cavillers say. Therefore, members of the Church of England in the Dominion ought not to stand idly by and see the College founded by the first British-American (indeed, the first Colonial) Bishop plucked up by the roots on merely utilitarian considerations. Rather ought we to rally to the help of the Bishops of the Maritime Provinces and of the President in order to make it possible to remain on the old site and to give the College a life larger and fuller than it has ever had before. The results of the Forward Movement show that we have the wealth necessary and that we are ready to part with it in a good cause, under proper leadership and business-like organization. Surely a Church that can raise \$3,000,000 in three weeks can raise one-third more in order to perpetuate the designs and the work of one whom it ought always to hold in the highest esteem as its first Bishop.

The Bishops of the American Church have recently commended the "small Church Colleges" under their care to the liberality and the patronage of their people. This they have done because they are convinced that in these Colleges character can be better trained than in the large universities, being built upon the foundation of sound Church teaching.

The Roman Catholics in the Province of Quebec are giving liberally for the purpose of re-erecting on a more comprehensive foundation the University of Montreal, which was lately destroyed by fire. The total mentioned in this morning's paper as having been already subscribed, is \$2,600,000 or more, including, it is true a subvention from both the city of Montreal and the Province. Surely for the sake of history, sentiment, not to say honour, and the real good of the Church and of future generations of men and women we should be no less generous than the Roman Catholics and no less earnest than the Bishops of the Protestant Episcopal Church of the United States. We are building not for this year only, or for this century, but, we hope, for several yet to come.

A. H. Young.

Trinity College,
Toronto, Feb. 24th, 1920.

"CATHOLIC AND PROTESTANT."

Sir,—I was once talking to a French Roman Catholic. Like a bird with two wings we were using both languages. He came to the conclusion that I was a "Catholic Protestant." I was satisfied. I do not worry myself about who were first called "Protestants." The word means a *testis pro*. (a witness for). And I think those Jews (instructed from God Almighty Himself) Jeremiah 10:11, were Protestants, even if not so called.

In the Anglican Church we are "Catholic." We have (1) the Catholic ministry; (2) the Catholic faith; (3) the Catholic sacraments. These make a three-fold cord, which cannot be broken. And we are "Protestant." We protest against the errors, superstitions and false claims of the Roman Church. If we repudiate the name "Protestant," how can we maintain our claim to a share in the value of land, etc., left to support the "Protestant" religion? A Roman Catholic judge once administered to me, as a witness, the oath: "Vous direz la vérité, toute la vérité, et rien que la vérité." I thought this good advice for an individual, and for a Church.

Rev. James B. Debbase, B.D.
Portneuf Village, P.Q.

OVERWORKED MISSIONARIES.

Sir,—The editorial concerning the sad death of Mr. Girling and the letter signed "Observer" on the same subject, built up such evidence as to the inconsiderate treatment of missionaries on furlough, that I should feel it wrong to withhold what I can give from personal experience on the other side. Of Mr. Girling's case, I know nothing, except the deeply regretted fact of his death. I feel that many people might form a hasty conclusion that all missionaries on furlough were treated with lack of consideration. This was not so in our case, at least.

During the time that we worked under the M.S.C.C. all our medical bills submitted were readily paid, and when my husband, while on furlough, had to undergo an operation for appendicitis (ordered by the examining physician of the M.S.C.C.), his deputation work, already arranged, was cancelled, and all his necessary expenses in hospital were paid. While he convalesced, he took only the work that the doctor considered him fit for. This again meant that the M.S.C.C. office had to cancel a programme already planned.

I have had evidence myself of the rigid examination of the Medical Board for return to one's field, in the fact that although apparently I

was in reasonably good health, I was refused to allow me to return to my field for physical reasons. Other missionaries bear this testimony: conditions of life in itself a strain, change, and the often of the impositions eager to have dress them, and missionary eager is impossible for entirely against!

Clarksburg, O.

THE IMMINENT SECOND

Sir,—It has no little light in the imminent our Lord to the suffering to His cause by we are told in under the type the fifth seal in paradise—St 9, 10, 11:—

"And when fifth seal, I saw souls of them the Word of (money which cried with a loud voice, O Lord Thou not yet blood on the earth? And unto every or said unto them yet for a little low-servants that should I should be fulfilled!

We read given to the for their cry of God. The account opening of not a word: Christ or wicked, but what are Now, how things?

After I saw that records who will follow when He judge the v Surely this this second and near a

There was since man when, as it nations felt only bodie islands of terror seiz God's ener the mount hide their seized the cause of

To my of all pre and pass should co if not th Lord as I lead the and be s ye think especially with the to the saints re of the fi fore. St in 1 Th

Re

March 4, 1920.

"THE JESUS OF HISTORY."

Sir.—In a letter I wrote, published in the "Churchman" sometime since, I placed on record my objection to Mr. Langford's recommendation of Prof. Glover's little book, entitled "The Jesus of History." Mr. Langford in reply seems to miss the point I tried, very crudely, to make. His original letter, I understand, was published in a Jewish newspaper, and in that letter he recommended the Jewish people to read Dr. Glover's book in order to understand the kind of man "The Jesus of History" was. I object to Dr. Glover's presentation of the life of Jesus Christ for the same reasons that moved the Church to set forth the ancient symbol commonly called the Nicene Creed.

L. Earp.

Clarksburg, Ont.

THE IMMINENCE OF OUR LORD'S SECOND COMING.

Sir.—It has occurred to me that no little light is thrown on the fact of the imminent, speedy coming of our Lord to avenge His people for the suffering they have endured in His cause by a comparison of what we are told in St. John's Revelation under the type of the seven seals. In the fifth seal we are told of an event in paradise—St. John's Revelation 6: 9, 10, 11:—

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

We read of a temporary respite given to the wicked from punishment for their crimes against the saints of God. Then immediately follows the account of what attended the opening of the sixth seal. There is not a word said about the coming of Christ or the punishment of the wicked, but terrifying accounts of what are happening on the earth. Now, how may we connect these two things?

After much reflection and prayer, I saw that this terrible account only records what we are elsewhere told will follow at the coming of our Lord, when He comes the second time to judge the world as He has promised. Surely this must lead us to infer that this second advent is now imminent and near at hand.

There was the greatest earthquake since man has been on the earth, when, as it is said, "The cities of the nations fell." The signs in the heavenly bodies and the mountains and islands of the earth. And a terrible terror seizes on the wicked who are God's enemies on earth, who call on the mountains to fall upon them and hide them from the fear that has seized them in His terrible anger, because of their sins and wickedness.

To my mind, Sir, this cutting out of all preliminaries and introductions, and passing to the main subject, should convince us of the imminence, if not the immediate coming of our Lord as He has promised, and should lead the faithful everywhere to watch and be sober, for in such a time as ye think not the Son of Man cometh, especially when read in connection with the temporary respite promised to the murderers of the martyred saints referred to under the opening of the fifth seal as recorded just before. St. Paul, too, has this in mind in 1 Thess. 9: 13 to the end.

John Maclean Ballard, Rector Emeritus of St. Anne's, Toronto.

Childhood the Strategic Period for Character Building

CANON E. I. REXFORD, LL.D., Montreal.

THE home, the family, is the unit of all organized human life. A community is made up of families—a congregation is made up of families—the family is our social unit—all social organizations are aggregates of families.

The welfare of a congregation or a community, therefore, depends upon the welfare of the families composing it. It is impossible to improve the general social conditions of a community except through the improvement of family life. The character of the families, the homes, determines the character of the congregation, the neighbourhood, the community. In promoting the social welfare of a community it is the primary duty of the Church to cultivate in all possible ways a clean, healthy family life. Our King said, in the early days of his reign, "The foundations of national glory are set in the homes of the people. They will remain unshaken while the family life of our race and nation is strong, simple, and pure."

The elementary ideas of religion, worship, moral habits and service are derived from family life. In the family, as a social unit, the child gets his first experience of social life, its laws, its duties. The family life must, therefore, be normal in its functions if it is to prove a satisfactory training-ground for the development of child-life.

For the nurture and development of healthy family life the Church provides a rich programme, at once simple and effective. Among these prescribed spiritual activities the following deserve special mention:—

Prayer—private and in the family group.

Daily Scripture reading. The religious observance of Sunday. Service rendered to others.

In any home where these elements of family activity are honoured, an atmosphere will be created which is favourable to the moral and religious development of the child. The child is entitled to a suitable home in which to realize his development.

In considering the life experience of a child, we recognize a great divisional point at about thirteen years, separating childhood from the youth or adolescent period which follows. During this childhood period the home is the greatest factor in the development of character. During the earlier childhood period the child is almost entirely dependent upon the activities of the home life. His ideas of God, his attitude to God, his ideas of right and wrong, and his attitude to his superiors and to his fellows are almost entirely determined by the character of his home life. In the early years of childhood the instinct of imitation is one of the most outstanding characteristics of the child's life. It manifests itself in the make-believe plays of which children are so fond. The girl's doll and the boy's hobby-horse—the playing grocer—church—policeman—are all interesting gratifications of the instinct of imitation. In the moral and religious sphere this instinct of imitation assumes special importance. The child is capable of religious feeling long before he is capable of religious thought, and his religious feeling is gratified by imi-

tating the religious activities of father and mother or the older members of the family. The beginnings of the prayer attitude—the reverence for God's name, God's Word, God's Day—are to be found in the child's imitation of adult attitudes around him in the home. If that home-life does not manifest the normal religious activities, the child is placed under a serious handicap in the development of his religious life. Moreover, the young child's ideas of right and wrong are based almost entirely upon his experiences in the family life. To him the right is the thing permitted—wrong is the thing forbidden. Any lack of uniformity here confuses the child. In a well-ordered home a child's moral ideas are gradually built up into a strong and effective system by his experiences in the home-life.

In later childhood we have the habit-forming age—the age in which the child readily develops forms of activity which become regular features of his normal life. These developments may be desirable or undesirable—good or bad habits—and the home-life determines in large measure the results of this habit-forming period.

This is, therefore, the period in which the development of religious habits should receive special attention. The habits of truthfulness and obedience, of daily prayer and Bible-reading, of Sunday observance and public worship should be carefully cultivated during this period, when a child most readily turns an action, which he is encouraged to repeat, into a habit. This habit-forming age should, therefore, be eagerly seized upon by parents and others interested in the child's religious development as a God-given opportunity to inculcate those religious habits which are a tower of strength to the child in passing through the stress and strain of the period of adolescence which follows.

In all this development of character the home takes the leading part. So long as information giving—instruction—was regarded as the chief factor in religious education, it could be relegated to the Sunday School in large measure. But now that the Sunday School has made worship and service essential elements of its programme of religious education, the child is largely dependent upon the home life for the development and expression of these active attitudes and habits of Christian living and Christian worship. Any child who is dependent upon the Sunday School for the development of the principles of worship and service is placed at a great disadvantage in the development of his devotional life. It is in the home-life that he must find opportunities for the practice of prayer and Scripture reading and Christian service if he is to make real spiritual progress by the formation of religious habits.

From these considerations we gather two necessary conclusions: First, that childhood is the habit-forming age, the age of character-building; and secondly, that in the formation of religious habits the home must assume the chief responsibility.

prodigals returning to a careless father. The best forward movement we can have in our Church would be for every one of us to preach by our

word and our lives Jesus Christ and Him crucified to Jew and Gentile alike.

Arthur E. Bruce.

h 4, 1920. in the sister giving liber- e-erecting an oundation the , which also y fire. The is morning's already sub- more, includ- ion from both and the Pro- ke of history, onour, and the and of future id women we rous than the o less earnest he Protestant the United ing not for this ntury, but, we to come. A. H. Young, , 1920.

ROTESTANT. ing to a French ke a bird with sing both lang- the conclusion the Protestant. lic Protestant. not worry my- rst called "Pro- means a testis. And I think i from God Al- remiah 10: 11, ven if not so Church we are (1) the Catho- Catholic faith; aments. These d, which cannot re "Protestant." ie errors, super- ns of the Roman diate the name an we maintain in the value of pport the "Pro- Roman Catholic red to me, as a "Vous direz la é, et rien que la this good advice l for a Church. Debbase, B.D. P.Q.

MISSIONARIES. l concerning the Girling and the ver" on the same ch evidence as to treatment of mis- gh, that I should, hhold what I can experience on the Girling's case, I pt the deeply re- death. I feel that form a hasty con- sionaries on fur- with lack of cur- ras not so in our that we worked l all our medical e readily paid, and while on furlough, operation for ap- by the examining (S.C.C.), his depu- dy arranged, was his necessary ex- were paid. While took only the work sidered him fit for- that the M.S.C.C. l a programme al- lence myself of the of the Medical to one's field, in ough apparently I

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All Over the Dominion

A series of sermons are being preached in the Church of St. James the Apostle, Montreal, during Lent by the Rector, Canon Stratford, on "Religion, its Fundamentals and Efficiency."

The annual vestry meeting of the Church of Ascension, Arden, Man., was held on February 18th. Rev. J. E. Doyle, after a six months' holiday in Ireland, was warmly welcomed back.

Canon Fitzgerald, Rector of St. James', Kingston, gave a very interesting address on "Irish Life and Character" in the Convocation Hall of Trinity College, Toronto, on February 28th.

Mr. J. H. Jones the late veteran organist and choirmaster of Trinity Church, St. Thomas, was absent from his accustomed place on February 22nd, for the first time for 43 years, he having resigned the position after a continuous service of nearly half a century.

The Churches in the Diocese of Huron have contributed \$2,100 to funds for the relief of Armenia and for the relief of starving children in the war-devastated regions of Europe. Bishop Williams has sent to the Archbishop of Canterbury, cheques for \$700 and \$1,400 respectively for these two funds.

The annual meeting of the W.A. of St. James' Church, Hamilton, on February 26th, was well attended, the chief feature being the presentation of a life membership to Mrs. Kirk, the president, who has been a most devoted member for years past. The reports for the year were satisfactory, the treasurer showing \$485.48 receipts.

A window in memory of fifty-seven members of the congregation who fell in the war was unveiled in the Church of the Ascension, Montreal, recently. The memorial was unveiled by Lieut.-Col. Clark-Kennedy and dedicated by the Bishop of Montreal. Capt. the Rev. W. H. Moorhead preached the sermon in the absence of the Rector, the Rev. Canon L. J. L. Flanagan, who was ill.

At the Church of the Ascension, Stonewall, Manitoba, February 15th, a memorial window, erected by the members of Graystone Lodge, No. 224, Sons of England, in memory of their comrades Sergt.-Maj. A. Cross, Pte. W. Rackley and Pte. Harry Reading, who fell in battle, was unveiled by the Rev. F. W. Goodeve, a former Rector of the parish. Two fine addresses were given by Mr. Goodeve.

During the Forward Movement canvass of the parish of Fordwich, Gorrie and Wroxeter, Ont., the sum of \$2,026.50 has been raised, and all sent in but \$50. But for the "Flu" being so bad, and Rev. P. G. Powell, Mrs. Powell and children being down with it, the canvass might have been closed. Hoping still to add more to the present amount, when conditions allow the resuming of the canvass.

Dr. Cody announced in St. Paul's Church, Bloor Street, Toronto, on February 29th, that the contribution of the congregation to the Forward Movement amounted to \$78,649, the number of contributors being 994. He also announced that the subsidence of the influenza epidemic had removed the necessity for maintaining a soup kitchen for the supplying of soup, gruel, custards, jellies, etc., to stricken families. During the epidemic 708 quarts of various eatables were distributed.

On the evening of the meeting of West Simcoe Deanery an A.F.M. meeting was held in Trinity Church, Barrie, with vigorous addresses by

Archdeacon Davidson, organizer, and Rev. Mr. Bracken, Toronto. Prayers were said by Rev. A. R. Beverley and H. A. Ben-Oliel. Great enthusiasm was manifested, and it was resolved unanimously to bring up the Barrie contribution to \$5,500. Many informal addresses were made by members of the congregations and opinions expressed. A canvass will also be made for a new organ. The sum of \$1,100 was subscribed on the spot towards Barrie's share of the Forward Movement.

ANNUAL MEETING OF UPPER CANADA BIBLE SOCIETY, TORONTO.

Dr. N. W. Hoyles, K.C., president of the Upper Canada Bible Society, announced at the annual meeting on February 23rd that in the hundred years of its work the Society had collected nearly \$3,000,000, and had distributed three and a half million copies of the Scriptures. The past year brought \$64,667 into the Society.

The Rev. R. H. A. Haslam, for fifteen years missionary in the Punjab, said that only when India had been given the Word of God would she be fit for self-government.

Dr. Robert Johnston, who also spoke, said that statesmen had confessed their inability to solve the problems of the world. Education and commerce had failed, because the need of the world is spiritual, and the greatest privilege for any man is to give to the world the Bible, which alone can meet the world's need.

SUCCESSION DUTIES IN ONTARIO.

The Government of Ontario through its Attorney-General, Hon. W. E. Raney, has intimated its intention of revising the Succession Duty Act at the next Session of the Legislature with a view to increasing the provincial revenue from this source. We would, therefore, call the attention of our readers to the offer made by the Toronto General Trusts Corporation in an advertisement appearing on another column, to send to readers of the "Canadian Churchman" a copy of a pamphlet issued recently by them on Succession Duty, the same being mailed free, on request.

TECUMSETH, ONT.

The house on the Glebe farm and the adjoining building (which was the old Church of St. John's, built in 1837, and lately used as an implement-house and garage) were completely destroyed by fire on Friday, February 6th. This is a serious loss to the parish, which consists now of only forty-three families, and it means a good struggle to replace them. This event greatly handicapped the parish in the work of the Forward Movement, occurring as it did just before the "drive." However, the parish "went over the top" to the tune of \$92, being assessed at \$1,000.

Preferments and Appointments

McBarrow, Major the Rev. Gore, to be Rector of St. Augustine's Parish, Lethbridge. (Diocese of Calgary.)
Cluff, Rev. T. W., Rector of St. James', Stratford, to be Canon of St. Paul's Cathedral, London, Ont.
Fotheringham, Rev. J. B., Rector of Grace Church, Brantford, to be Canon of St. Paul's Cathedral, London, Ont. (Diocese of Huron.)

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**SUNDAY SCHOOL ASSOCIATION
OF THE DEANERY OF
TORONTO.**

Remember the date of the next meeting of the Association, Monday, March 15th, from 5.30 to 8.30 p.m., at St. Barnabas' Parish Hall, Danforth Avenue. Details of programme will be given in our next issue.

**CHURCH OF THE REDEEMER,
TORONTO.**

Under the leadership of Mr. Otto James, A.R.C.O., the choir of the Church of the Redeemer will sing Part One of Gounod's "Redemption" on Sunday evening, March 14th. Those who heard the work given by this choir last Lent will doubtless want to hear it again; and it has a spiritual and devotional message to all, and is most appropriate to the Mid-Lent season.

TRINITY CHURCH, PORT CREDIT.

Total receipts from all sources for the year 1919 amounted to the most gratifying total of \$4,137.29, the general finances of the parish proving to be in such excellent condition that the Rector's stipend was increased 25 per cent. Arrangements are being immediately entered into with a view to having the interior of the church decorated for Easter. The men of the congregation have voluntarily offered a half day's pay to defray the cost. Forward Movement returns show satisfactory result of over 50 per cent. increase on objective of \$1,000; \$1,515 having been already subscribed. The Rector is holding a series of cottage services in different parts of the parish on Wednesday evenings during Lent.

ST. GEORGE'S CHURCH, HALIFAX

Since its reopening and rededication January 12, 1919, this historic church has taken on new life. During the period of reconstruction, the forces of the parish were much disorganized, yet the main body of the people rallied and the usual collections were kept up. The Rector's and wardens' report for the last year showed a very satisfactory state. The open collections increased \$600 over the estimated receipts. The congregations were large and the work of the choir of a high order. The amount apportioned to this parish in the A.F.M. was \$4,760, but, under the leadership of the Rector, the Rev. H. W. Cunningham, together with a fine band of canvassers, nearly \$600 over the amount was collected. Those who are acquainted with old Halifax will be pleased to know that the "Little Dutch Church" has been put in a good condition. The explosion did some damage, but the stone walls had been destroyed by vandals and the cemetery stones, and the place generally had become very much uncared for. The parish has spent much on the property in the past in preserving it as a relic of "ancient times"—it was erected 1756—and determined to, once again, repair the breaches. The Nova Scotia Historical Society has given some assistance, but we still need some \$350 to cover the expense bill.

The Archbishop of Nova Scotia dedicated on Sunday evening, February 8th a brass communion rail given by parishioners and friends to commemorate those who lost their lives in, or as a result of the explosion. A brass plate near by records the names of 25 persons. We hope to unveil on Easter Day our "Victory" window as a memorial of the heroes of the war from this parish. The

Rector will deliver a course of lectures on Sunday evenings on the general subject, "Our Mother Church." On Sunday mornings he will speak particularly to men, as that service is attended by large numbers of men. There will be special preachers on Wednesday evenings.

**The Churchwoman
ANNUAL MEETING OF REGINA
W.A.**

At the opening service of the eighteenth annual meeting of the W.A., Canon Davidson preached an able sermon to the members present, and the Lord Bishop was the celebrant at the Holy Communion. One hundred and twenty-one delegates responded to the roll-call, and 95 out of 144 branches reported. Mrs. Western gave the address of welcome, which was replied to by Mrs. Smith, of Swift Current. Amount raised by the 95 branches was \$29,560.40. There are 893 subscribers to the "Leaflet," an increase of 68 during the year. The Juniors reported 15 branches, with 314 members, amount raised \$239. There are 412 Babies in the W.A., who raised \$178.71, which amount was divided between the Diocesan Font Fund, the Door of Hope, China, and the Japanese Kindergarten. The thankoffering was \$418.15.

The Rev. Mr. Adcock, of Grace Church, gave a practical and forceful sermon on the responsibility of mothers, many of whose daughters are following in the paths of bad habits and careless conduct. He spoke also of the social reforms needed, and rated soundly the cliques and divisions between labour and capital. The president's address was full of vital suggestions touching on problems related to the W.A. Mrs. Peverett was re-elected president, Mrs. Stanford first vice-president. At the meeting for the Girls' branches, four tableaux were put on, representing huts of the Eskimo, China, Japan and Kangra. The next annual meeting will be held at Medicine Hat.

Church in the Motherland

Archdeacon Gresford-Jones, M.A., has been appointed Dean of Salisbury, in succession to the Very Rev. W. Page-Roberts, resigned.

Canon Arthur Ross, Rector of Holywood, County Down, was recently elected Bishop of Tuam, Killala and Achoury, in succession to the Most Rev. Dr. Plunkett, now Bishop of Meath.

Canon Beresford James Kidd, D.D., Vicar of St. Paul's, Oxford, has been appointed Warden of Keble College, Oxford, in succession to the Rev. Dr. Lock, who has become the Lady Margaret Professor of Divinity at Oxford University.

The Rev. D. R. Norman who has been for the past 22 years Master of St. John's Hospital, Stafford, and previously to that Rector of Stafford from 1875 to 1898 is now entering upon the 65th year of his ministry. At 91 years of age he is the veteran of the Diocese of Lichfield and he is still in active work.

Archbishop Perowne was consecrated first Bishop of Bradford, Yorks, in York Minster on Candlemas Day. The Archbishop of York officiated, assisted by eleven Bishops. The preacher was the Rev. C. C. B. Bardsley, Honorary Secretary of the C.M.S.

On the eve of leaving Plymouth to assume his duties as the first Bishop of Bradford, Yorks, Archdeacon Perowne was presented by the con-

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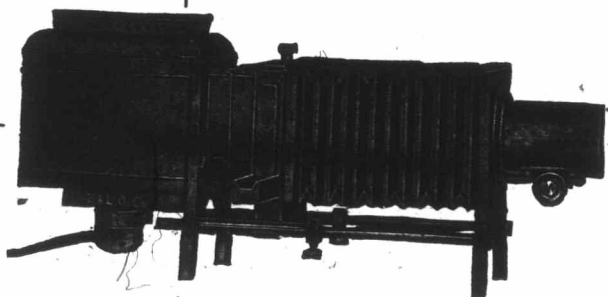
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Does Advertising Pay?

AN interesting answer to this question is found in a letter from a publisher of a book of prayers. He spent \$56.00 advertising his book of prayers in a list of religious publications, running a one-inch advertisement only two times. The orders came in a large quantity, and before the advertising had spent itself he was able to report that while orders were still coming in, he had already sold over 1,700 books of prayers.

This fact shows that the Church paper is closely read by some very good people, who have great confidence in its advertising columns, as well as in its reading columns.

gregation of St. Andrew's, Plymouth, with a canteen of plate, an illuminated address, a roll-top desk and a cheque for £130. Mrs. Perowne was presented with a pendant of diamonds and sapphires.

A very large congregation was privileged to hear Dr. Jowett, the famous Presbyterian divine, preach at Durham Cathedral, on Sunday morning, February 15th. He came at the invitation of Dean Welldon. A slight interruption occurred from some one in the nave, which was soon stopped, and Dr. Jowett continued his message.

The Church in the U.S.A.

The Rev. Elliot White, Rector of St. Mark's, Philadelphia, has been appointed Dean of St. Paul's Cathedral, Fond du Lac, Wis.

WHY THEY STAY AWAY FROM CHURCH.

A minister tabulated the excuses assigned by persons for not attending church. Here is a partial list:—

1. Too deaf to hear the sermon. (He goes to political meetings.)
2. Too lame to walk up the steps. (She climbs two flights of stairs to her lodge.)
3. Cannot get the family up to breakfast; too late to dress.
4. Clothing too shabby. (He goes to the theatre.)
5. Cannot get into the way of going—have stayed away so long.
6. Always have company on Sunday.
7. Windows are open; cannot stand the draft.
8. Air too close; cannot breathe; windows closed.
9. Children too young to leave; no servant.
10. Has to see the doctor every Sunday.
11. Don't like the choir.
12. The minister does not call.
13. The minister's family is stuck up.
14. Can't get home in time to get a warm dinner.
15. No one in the congregation notices her.
16. Always sees a man there who cheated him.
17. Minister corrected son; can't forgive it.
18. Minister did not come when sick.
19. Don't like the preacher's delivery.
20. Lost husband; does not think it just.
21. Church all the time begging; wants all a person's got.
22. Minister preached right at me.
23. Sees so many hypocrites.
24. The Church is only for the rich; poor people have no show.
25. Can live just as good a Christian at home.
26. Too tired; work late on Saturday night.
27. Always have a headache on Sunday.
28. Have to go to the office to open the mail.
29. The weather has been so rainy. (Weather never finer.)
30. Couldn't go until she got a new hat.
31. Can read better sermons at home.
32. Minister passed me on the street and never spoke.
33. Hurry the service too much.
34. The sermons are too long.
35. The congregation is so stiff and cold.
36. Such a long way to church.
37. Can't go while Mrs. So and So is there; I had words with her.
- 38-39-40. . . Ad infinitum.

Canon Erskine Clarke, the Vicar of St. Luke's, Battersea, London, one of the best-known clergymen in South London, died on February 3rd at the age of 92 years.

A.Y.P.A. NEWS

WHAT THE ACTIVE BRANCHES ARE DOING.

St. Matthew's, Toronto, enjoyed the first of a series of very interesting lectures at a recent meeting. The subject, "Mining and Lumbering Camps in the Kootenay District," was well treated by the Rev. N. B. Larmonth.

St. Edmund's, Toronto, are now the winners of two debates, having beaten St. Mary's a few days ago. The subject, "Resolved, that Germany Should be Allowed to Trade with the Allies," was well debated by both Branches, St. Edmund's taking the negative and St. Mary's the affirmative.

St. Michael and All Angels are providing a most interesting series of lantern services in their Parish House throughout Lent. The slides are wonderfully coloured reproductions of famous paintings and well portray the subjects of the sermons. "The Men Who Crucified Christ," The Rev. Canon Brain, M.A., the Rector, conducts the services.

We welcome the report of a new Branch, which promises to be a great success. Our new Branch is at Christ Church, Scarborough. The interest of the Rector and members is most pleasing. A series of discussions amongst the members will take place, each member taking a character from the Bible.

St. Barnabas', Danforth Avenue, entertained the members of St. Matthew's and St. Clement's on February 17th. A well-received number presented was a play, "The Bell," given by the St. Barnabas Players. An excellent orchestra, composed of five A.Y.P.A. members, greatly added to the enjoyment of a splendid evening.

St. Barnabas', Halton, have reorganized their Branch, and have now about sixty members on their roll. We look forward with interest for further news from Halton.

The A.Y.P.A. of the Church of the Resurrection entertained the members from St. John's, Norway, with a valentine party. Everyone enjoyed a most delightful evening.

The attention of all Branches is particularly directed to the following: A "Branch Aid Committee" has been organized by the Toronto Local Council with the object of assisting all Branches in their difficulties. Branches are asked to co-operate with this committee, who will suggest speakers, subjects and entertainers for various evenings, and to give every assistance to Branches. Communications addressed to Mr. Frank Thomas, 145 Essex Avenue, Toronto, will bring immediate response from this capable committee.

We are able to record more news of the activities of our Branches, but the writer regrets that reports are coming in very slowly. Branch secretaries are busy people, and the appointment of a publicity secretary would, perhaps, be welcome. Whenever you have something special, see that a report gets into the daily papers, and don't forget to send a weekly report to the A.Y.P.A. editor of the "Canadian Churchman," Continental Life Building, Toronto.

WHAT A TRAVELLER SAW.

Travelling as I have been this year, to and fro over Bible lands—from Egypt to Damascus and Tarsus and Iconium and Thessalonica and Athens and Corinth and Rome and Patmos—I have had a new sense of the geographical character of the Bible. It was written by real men to real people who lived upon real earth, at spots which anyone may visit. Somebody has called the Holy Land "the fifth Gospel," so perfectly does it corroborate the written text.

"FATI"

(Continued)

It was a fat baby is rest its hands. The

"Hold Th In grief and Lord, let me Hold Th

If e'er I Of Thy good I cannot find Hold Th

"Like as a children," for i Father of our "every father is named."

NOTABLE T VALUE

The Govern Willington), gathering at Madras, said: several occas error of Bomb appreciation o that the Miss this country fo tional advance During the sh the Madras Pr portunities of and I believe

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This contin Central Orga lated to:—

1. The tabu the Dominion sending out c contributions (of payments (Keeping in co necessary supy Organization i ferred paymen up of all cas particular the areas, parish have not as financial objec be absent from
2. The devis effect of some activity which tinue the effe of literature.

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"FATHERS' DAY."

(Continued from page 150.)

It was a father who wrote: "When a baby is restless and fretful, hold its hands. That steadies it."

"Hold Thou my hands,

In grief and joy, in hope and fear, Lord, let me feel that Thou art near, Hold Thou my hands!

If e'er by doubts

Of Thy good Fatherhood oppressed I cannot find in Thee my rest, Hold Thou my hands!"

"Like as a father pitieth his own children," for it is from the God and Father of our Lord Jesus Christ that "every fatherhood in heaven and earth is named."

any other part of India, both the Government and the people owe much to the Missions. I have realized the enormous influence that they have obtained, the influence for good throughout the many parts of this Presidency, and the devoted work which they have done for long years, and which has had the greatest effects for good in this Presidency."



LORD'S PRAYER ON A SHILLING.

It is recorded that Thackeray was one of the neatest of writers, and boasted that he could write the Lord's Prayer on a shilling.

Keats wrote like a clerk, and Gray, Tom Moore, Leigh Hunt and Sir Walter Scott all used running hands which were legible without any marked characteristics. The same may be said of the writings of Anthony Trollope and Professor Tyn-dall, none, perhaps, of these writers being much given to subtlety of expression.

Carlyle, on the other hand, is said to have produced the most untidy and awful scribble that ever puzzled a compositor, and Victor Hugo, Browning, and Tennyson were nearly as bad.

Then there is the memory of Napoleon, who wrote a hand that he could not read himself, and Macready, the actor, whose order for the theatre was once taken for a prescription for a cough mixture.—"Tit-Bits," London.

NOTABLE TESTIMONY TO THE VALUE OF MISSIONS.

The Governor of Madras (Lord Willington), speaking at a recent gathering at the Christian College, Madras, said: "I had the honour on several occasions, while I was Governor of Bombay, to express my kind appreciation of the wonderful work that the Missionaries have done in this country for the moral and educational advancement of young India. During the short time I have been in the Madras Presidency I have had opportunities of visiting various parts, and I believe that here, more than in

REPORT OF CANON GOULD

(Continued from page 149.)

This continued contribution of the Central Organization should be related to:—

1. The tabulation of the results of the Dominion-wide canvass. The sending out of acknowledgments of contributions or payments made, and of payments due, to all subscribers. Keeping in contact with, and where necessary supplementing the Diocesan Organization for the collection of deferred payments, and the following up of all cases of non-payment, in particular the organization of all areas, parishes or missions which have not as yet taken part in the financial objective. Not one should be absent from the final result.

2. The devising and carrying into effect of some form of educational activity which will follow up and continue the effects of the distribution of literature.

These ends can best, in my estimation, be attained by:—

First, the appointment of some qualified and responsible man, who shall be the Central Executive Officer in charge of the Dominion-wide aspects of the Movement, during the very important period covered by the time allowed for deferred payments on contributions. The appointment of such a man is the first condition laid down by the Auditors of the M. S.C.C., who have been consulted, by order of this Executive Committee, with regard to the kind of organization needed. The man described is, of course, distinct from the skilled accountant needed for the necessary bookkeeping, banking accounts, etc. It would be his duty in the main, to keep in close touch with the Movement in all its phases, to visit and report to Synods, and other representative Church gatherings, concerning the progress made in the collection of the deferred payments. To visit also, and report to, the leading congregations throughout the Dominion. In short, to be, and act as the responsible Executive Officer of the Movement in those of its many phases which extend beyond Diocesan limits and authority, being as wide, in their character, as the Movement itself.

Second. Some method is required, in my opinion, which will continue and develop as far as possible the extensive educational processes set in motion through the Special Mailing List and the House-to-house distribution of literature. By the latter method literature has been regularly distributed to thousands upon thousands of Church families who before were not reached or touched by the Church in any definite or effective manner. If these many thousands of families should now be lost contact with, the spirit of the Movement would itself be stultified and the Church suffer a very great and enduring loss.

What method then should the Central Organization establish and carry through for this purpose as supplementary and additional to the method, or methods, which each diocesan authority may deem it wise to set in motion? In my view, this Central activity should take the form of a quarterly bulletin, or paper, of the general form of the issue "Around the World with the A.F.M." and that this bulletin or paper should give information concerning the results of the financial campaign, the collection of deferred payments, the spiritual and other lessons of the Movement, and also some interesting Church news and instruction of a general, diocesan, and missionary character. Further, I believe, that this quarterly paper should be issued in sufficient numbers (1) to permit a copy to be mailed to each subscriber to the fund, and (2) to provide the supplies needed for a house-to-house distribution by the members of the Women's Committees, who should be requested to continue their organization in being for this purpose.

In this way we shall do something effective towards avoiding any impression that, having secured our people's monetary contributions, we have ceased to be directly interested in them, and particularly that we have lost our interest in those of them who for one reason or another failed to make a monetary contribution. We shall do something also to

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Tuesday March 9th Wednesday March 10th Thursday March 11th

According to the constitution of the Ontario Branch of the Dominion Alliance, the plan of representation to the Annual Convention is as follows:

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wards avoiding certain other impres-
sions or reactions, which might follow
a sudden and complete cessation of
the central educational activities.

In bringing to an end, therefore,
with this report, my duties as
Organizing Secretary of the Anglican
Forward Movement, I respectfully
urge upon this Committee that the
two following recommendations be
approved and action taken upon them
at this meeting of the Committee:—

First—That a qualified man be ap-
pointed forthwith to hold the office
and discharge such duties as are out-
lined above, or such other duties of a
similar character as this Committee
may decide.

Second—That a quarterly illustrat-
ed bulletin, or paper, be issued and
circulated for the general purposes
and by the general methods described.

The credit for the splendid results
of the Movement to date, rests, where
it ought to rest, with the regularly
constituted leadership, the Bishops
and their Diocesan Organizers, with
the clergy and the whole member-
ship of the Church.

My own contribution to those re-
sults consisted mainly in the fact
that, having been called by this
Committee to take up the duties of
Organizing Secretary, I was given
sufficient insight into the problem to
recognize the two simple, but funda-
mental, principles—direct responsi-
bility and direct information already
mentioned, and was able to assist in
the work of setting them in motion
in relation to the larger units—the
Dioceses—of the Church's constituted
Organization. Once set in motion in
the form of Diocesan Organization,
under the immediate direction of the
Bishops, their Diocesan Organizers
and the clergy, the principles develop-
ed in their application, with great
speed and power.

We should, however, be remiss in
our duty if we did not make particu-
lar and grateful mention of the
work of Mrs. Willoughby Cummings
as Organizer for the women's part
in the Movement, and to the splendid
work of the members of the two
thousand Women's Committees.

To make the statement that at
least fifteen thousand men and
eighteen thousand women took part
in the preparation for, or the conduct
of, the financial canvass, is to place
the estimate at the lowest probable
figures.

The plan of central organization,
approved by the General Synod in-
cluded:—

(1) "The release of one of the
Bishops from Diocesan duties who
shall devote the whole of his time to
this effort," and (2) The appoint-
ment of "a first class paid Organiz-
ing Secretary for this special work."

By the beginning of the year 1919
it had become clear that the first of
these could not be released and that
the second could not be found. It
was at that junction that it fell to
my lot and privilege to receive this
Committee's invitation to take up
the work; as an addition, of neces-
sity, to the continued discharge of
my existing duties as General Secre-
tary of the M.S.C.C. To that invita-
tion I responded on two or three con-
ditions, the most important being that
the Rev. W. E. Taylor, Ph.D., should
be appointed Publicity Secretary.

The total organization expenses,
including those of all the Dioceses,
will amount, of course, to a very
considerable sum. It is well to point
out, however, and this is my chief
reason for detailing these facts, that
not one dollar of expense has been
incurred for the Movement in the
way of salaries for its three Central
Executive Secretaries—the Organiz-
ing Secretary and the Publicity
Secretary, and the Organizing Secre-
tary for women. The services of the
first have been loaned by the M.S.C.
C., those of the second, by the Angli-
can Laymen's Movement, and those
of the third by the M.S.C.C.

This state of affairs, nevertheless,
while the best possible at the time

and for the time, cannot, as far as
the General Secretary M.S.C.C. is
concerned, be expected to be con-
tinued over the two year period al-
lowed for the collection of deferred
payments. I estimate that since ac-
cepting the office of Organizing
Secretary I have devoted two-thirds
of my time to the Forward Move-
ment, and compressed the work of the
M.S.C.C. into the remaining one-
third. The interests of the M.S.C.C.,
however, are very large, and are
growing rapidly in their importance,
intricacy and variety. The members
of this Committee will, therefore, I
feel sure agree with me when I give
it as my conviction:—

(1) That the time has now arrived
when I should be released wholly
from my duties as Organizing Secre-
tary of the Movement, continuing my
connection with it simply as an mem-
ber of this Executive Committee, and

(2) That the time has now come
when, as stated above, this Executive
Committee should appoint such
Executive Officer as it may see fit,
who shall have central charge of the
Movement during the period of the
collection of deferred payments, and
that, further, the stipend of such
Executive Officer should be paid by
the Movement.

In conclusion we recall the preg-
nant words, issued about one year
ago, by His Grace, the Primate: "The
Movement is rooted in a spiritual
impulse." We remember, also, the
equally pregnant words spoken re-
cently in Convocation Hall by Bishop
Brent "The Kingdom of God is built
with men." Of the actual demonstra-
tion of these principles, in the prac-
tical working of the Movement, it
would be easy to cite from the cor-
respondence many examples. I select
two only:—

The first from a letter written by
a Diocesan Organizer: "It has been
delightful to hear laymen report that
God has been working amongst them
in a very manifest and marvellous
way, filling hearts with thankfulness
and a generous spirit."

The second from a letter, report-
ing incidents of the canvassers from
a Bishop, whose See City is one of
the great centres of the Dominion:
"He told of their calling on a work-
ing woman, working in a laundry, not
that they expected anything but lest
she would be offended should she be
passed by. She went off and brought
back ten one dollar bills. She had put
aside one dollar a week for ten weeks
preparing for the call. One of our
superannuated clergy gave \$75, his
two daughters \$75. This morning I
was talking with one of our workers,
he said the calling at the houses was
a grand thing, everybody was kind
and it had awakened a wonderful
interest."

Similar reports could be quoted
from all parts of the country. We
thank God for these and for all the
other and abundant evidences of the
presence of His Holy Spirit in our
midst. Under the assured continu-
ing guidance of that self-same Spirit
we may indeed be filled with a good
courage, advancing with undimmed
vision and conquering confidence to-
wards all the tasks and problems of
the future, howsoever great, varied
and complicated such tasks and prob-
lems may be.

S. GOULD,
Organizing Secretary.

N.B.

The Committee took action upon
the recommendations of the above re-
port by:—

1. Appointing Mr. Evelyn Macrae
to the post of "Commissioner" for
the Movement, during the important
period of the collection of deferred
payments on subscriptions.

2. Instructing the Executive Sub-
Committee to issue, in the early sum-
mer, an eight-page bulletin and to
mail a copy of the same to all sub-
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S.G.

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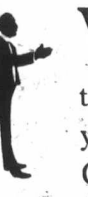


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FROM WEEK TO WEEK.

(Continued from page 150.)

their position would be unassailable. It doesn't strike the Canadian mind as particularly helpful to clamour for the privilege of telling other nations what to do, while they sit back and

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look on. It ties the hands of the willing nations and causes no terror to the evil doer. The American statesmen, however, who are advocating this course may be preparing the way for a more honourable career. They probably realize that it is vital to be a partner in the League of Nations, and in order to find a place there, they must find it under conditions that will receive support from those from whom their authority comes. These people have too successfully absorbed the doctrine of "no entanglements," so diligently taught for a century, to be turned about in a few months. A wider experience and more sound instruction may lead them to realize that if there is strength enough on the side of peace, it may be secured to the world without bloodshed. While uncertainty prevails, there is no security. The nation that is willing to lose its life for the truth's sake and the world's sake, will surely find it.

Mr. Grant, Minister of Education, has very wisely rejected the private offer of a wealthy foundation to name and finance a commission, to outline an educational policy for the province of Ontario. If the work that was proposed to be done was really necessary, and wisely conceived, it is difficult to see why it should be commended by an offer of release from all financial responsibility to the provincial government. The government can command all the financial resources that it desires, even to the yielding up of a fair share of the resources of the Foundation referred to. Why should the citizens of the province be placed under special obligation to private individuals, when all necessary work should be carried out by responsible representatives elected by the people? A wealthy province is not a suitable object of private charity. The reform proposed, if wise and just, would have been just as appealing had no financial gift been offered as an argument in its favor. The further condition of privately naming the commission of investigation as a presumed equivalent for the monetary consideration, carries with it no justification whatever. No matter how wisely that commission is chosen, it springs from the wrong source in a country of responsible government, and would, if accepted, establish a precedent for the exercise of the power of wealth in many directions. One does not fear that wealth is suffering from any undue suppression of influence in this country at the present time. It is quite evident that the offer in question came out of a good heart, and it is equally manifest that its rejection issued from a wise head.

"SPECTATOR."

Boys and Girls

FRED'S BIG SISTER.

By Julia F. Deane.

"I DON'T go much on sisters," Rodney Black was heard to remark, "but I could stand a dozen like Fred's; she's O.K. Lucky dog, that Fred Wilkins."

"Same here," Tim Welsh added. "She's better posted on fish bait and baseball than Fred is himself, and as to cookies—oh, my!"

Fred Wilkin's house was the most popular resort for the boys of the neighbourhood, but Fred said, good-naturedly, "I'm not chalking up any credit to myself for it; it's all Sue." There never was a girl like her for making mouth-watering tarts and turnovers, doughnuts and cookies, and she knew enough of a boy's appetite to make them by the gross and the bushel, instead of paltry dozens and pints. As to skill in band-

aging and caring for torn and bruised fingers and toes, even the doctors, so the boys said, had to take a back seat for Sister Sue. Yet, after all, her crowning talent was the wonderful way she had of patching and darning a ragged tear in coat or trousers, so that even one's own mother couldn't discover it.

"Say, she's going to have a birthday next Wednesday," confided one of the boys to the others. "Let's get her a present. She's always loading us up with good things, and doing things for us generally."

The group of boys readily agreed, and it was decided to ask Fred to learn from Sister Sue what she most desired as a gift. Fred agreed, and promised to report promptly. But two days passed, and Fred kept away from the other boys or gave unsatisfactory answers when approached. Finally, the boys cornered him.

"Well, you see," he said, shamefacedly, "Sue isn't like other girls, always wanting things. If it was Bess, now, she'd tell a dozen things she'd like in one breath."

"Well, it isn't Bess, it's Sue," cried Will Davis. "What does Sue want?"

Fred took a long breath. "Well, you see," he began again, "she couldn't know I was quizzing her for anybody but myself, and she said, 'Pshaw! I ain't going to tell you,'" he broke off, impatiently. "It isn't any of your business, anyway."

The boys grew indignant. "Well," said a voice. "I guess it is our business. If you think it is going to cost too much, we're not a stingy lot. We're ready to do it up fine. Out with it, Fred!"

Fred straightened up at that, with a "do-or-die" expression on his face. "Maybe you'll wish I hadn't. It is something that'll cost like fun, but I said I'd report, and I'm a man of my word, so here goes. She just said, 'Frederick Jackson Wilkins, if you want to give me a birthday present that I'd like better than anything else, you take a sheet of blank writing paper and write on it an iron-bound promise that you'll stop smoking cigarettes, and sign it.' And that's all I could get out of her."

Fred said afterward, when he told Sue about it, "You could have sliced the silence that fell over the bunch of boys with my jackknife." Every boy of them had known that Fred's sister Sue had no use for cigarettes, and they had always been careful to keep them out of her sight. It was Fred who finally spoke again:—

"Well, I didn't suppose you'd like it a bit better than I did, but you made me tell."

"Say, are you going to give Sue what she asked for?" spoke up a boy, slyly.

Fred's face flushed, but his voice had a manly ring, and he promptly answered: "You just better believe I am. She's too good a sister to disappoint."

"That's what I say," blurted out Tom Folk. It would please her mightily to have all us boys do the same thing, too. Let's do it. All in favour, say Aye."

"Aye, aye," was the firm but quiet response from every boy.

"There's one of the boys wants to see you, Sue, out in the yard," said Fred Wilkins to his sister on the morning of her birthday. "He won't come in."

Sue smilingly accommodated herself to a boy's whim and hurried out into the yard, where she found Rodney Black. He handed her an envelope, bulky and broad, "From us boys, just to start off your birthday cheerful," he told her.

Fred lingered around when Sue opened the envelope and read the promises written in many boyish hands to stop smoking, and heard a fervent, girlish, "Bless their hearts! How did they know how much I wanted them to do this very thing?"

She wouldn't have been a girl if she hadn't been wonderfully pleased at

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the mammoth box of bonbons that came later, labelled in boyish hands, "Bought with the money we didn't spend on cigs." But she always insisted that, delicious as it was, it wasn't to be mentioned in the same breath with the presents that came in the envelope.—Union Signal.



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Beside the Camp Fire
Notes on Scoutcraft
Commissioner Rev. Geo. W. Tebbs

THE following most interesting account of the progress the Boy Scout Movement is making in India forms part of Rev. Perry Park's last report from India:—

The Key to To-morrow is the boy of to-day. The India of the next twenty years will be great in measure as the boys of to-day are won for high ideals of character, true citizenship and service.

In last year's report, I stated that for several reasons it seemed unwise to inaugurate the Boy Scout Movement here in Delhi at that time. About the first of the year, however, the time seemed ripe for commencing that work. The Chief Commissioner of Delhi Province was interested and agreed that Government should give us a monthly grant which would enable us to pay the salary of a full-time man for that work. He said he wanted the Young Men's Christian Association to make the Scout Movement here part of their regular programme. Accordingly, the Scouts have been in reality a Boys' Department of the Association.

We now have five troops organized among the boys of the Mission, Government, Arya Samaj (Reformed Hindu), Orthodox Hindu and Mohammedan schools. The total membership is in the neighbourhood of 100, and includes Indian Christians, Hindus, Aryas, Mohammedans, Parsees and Sikhs. Of the Scoutmasters, one is Christian, one Arya, one Orthodox Hindu and two Mohammedan. The boys have shown a great keenness in passing the different tests and on the whole have absorbed the principles of Scouting.

The big event up-to-date has been the mela or religious fair held a week or so ago. Several thousand Hindus gathered at the river here to worship the spirit of Jumna, the River-God. The Scouts, forty strong, turned out to assist.

Usually the crowd at a Hindu mela is undisciplined and disorderly, people flock all over the road without thinking of order or convenience. The point of attraction is the river, and it is generally the scene of the greatest disorder and danger, often people are drowned owing to the eagerness of the crowd to get at their religious bath. On this occasion, our Scouts assisted the police in keeping order. They separated the men from the women and protected the latter; they prevented stampedes on several occasions by forming up with their staves touching and holding the crowd back. A life-saving brigade was stationed at the river to prevent accidents; some Scouts stood by to assist women to descend the slippery steps to the river. At least one frightened child was restored to his parents and one man asked a Scout to find his lost wife. The Scout unable to do so passed on the information to the police. One of the Scouts found a woman lying unconscious on the wet road, called other Scouts to help him make a stretcher from Scouts staves and shirts, and carried her to the hospital where she was soon put to rights.

This demonstration had a great effect upon the public. Prominent Hindus asked the identity of the boys who helped so well. Many smiled to see little codgers directing the traffic, but while they smiled they respected the lads who could so completely win the confidence of the crowd. Hindus wondered to see the usually narrow Mohammedans assisting at a Hindu festival, but they were told that it is a Scout's duty to "help others at all

times." This spirit of service has appealed to all.

When the Scouts were first formed here the Indian principal of the Mission School asked for prayers at a missionary prayer meeting for the boys who had taken the Scout oath, remarking that it was practically a Christian vow. It has meant that almost to some of the boys. Two or three boys whom I knew last year were selfish and dirty in their play, are now courteous, gentlemanly and willing to serve. A Mohammedan boy, who became our first King's Scout, has asked for baptism and is undergoing instruction now with the Mission School. These outstanding cases illustrate the fact that Scouting is changing the Indian boy by putting into his life ideals he did not possess before. The Scout is learning that self-respect which knows how to respect others; by his salute and military bearing he wins respect; by his efficiency and willingness to serve he holds it.

The crux of the problem of work with boys in India, as everywhere, is the leader. Good leaders of boys are hard to find, and frankly we have not been as successful with the leaders as with the boys. This is partly due to the fact that it has been necessary from the start to draw the Scoutmasters from the teachers of the schools from which the troops were formed. This has limited our scope. Although we have had one or two failures we are still working with the Scoutmasters and there are signs of success. We are going to experiment with four college students and are about to train them as Scoutmasters. If they make good, that will relieve the situation considerably.

SHOTT AND NOTT.

The story of these gentlemen and their duel—a famous one formerly—is revived, and the tale is thus repeated:—

A duel was lately fought in Texas by Alexander Shott and John S. Nott. Nott was shot, and Shott was not. In this case it is better to be Shott than Nott. There was a rumor that Nott was not shot, but Shott avows that he was not, which proves either that the shot Shott shot at Nott was not shot, or that Nott was shot notwithstanding.

It may be made to appear on trial that the shot Shott shot shot Nott, or, as accidents with firearms are frequent, it may be possible that the shot Shott shot shot Shott himself, when the whole affair would resolve itself into its original element, and Shott would be shot and Nott would not.

We think, however, that the shot Shott shot shot, not Shott, but Nott. Anyhow, it is hard to tell who was shot.

CORRECTED.

Mr. Hughes, the Australian Premier, tells the following amusing story concerning the days when he was a school-teacher in London:

"I once wrote on a blackboard these words: 'The toast was drank in silence,' and then asked my class, 'Can anyone tell me what the mistake in this sentence is?'"

"The pupils pondered. Then a little girl held up her hand, and at a nod from me went to the board and wrote the following correction: 'The toast was ate in silence.'"

He (admiring vase of flowers)—Are they not beautiful? Do you know they remind me of you.
She—But they are artificial.
He—Ah, yes, but you'd never know it.—Boston "Transcript."



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