

# CANADIAN CHRURMAN

A National Church of England Weekly

VOL. 47

TORONTO, OCTOBER 21st, 1920

NO. 43

**G**OD is a living God, a present God, an almighty God,  
a loving God and, therefore, a God interested in  
His children and responsive to their deepest needs and  
highest aspirations.

**I**T is an indication of loss of perspective or of the  
failure to estimate relative values rightly, and it is  
a sure sign of growing dependence upon human wisdom  
and energy when men neglect prayer. The ground of  
our chief solicitude should be not the forces of evil which  
oppose us but rather the weakness of our own lives.  
Whatever we do to widen, deepen, and lend reality to  
prayer will be striking at the heart of our gravest  
problems and will be unveiling the hiding of our power."

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## Personal and General

Bishop Welldon is leaving England shortly to pay a visit to Uganda.

Canon Edwin Daniel is convalescing at his home after an operation on his knee at Grace Hospital, Toronto.

September 24th was the 294th anniversary of the death of Bishop Lancelot Andrews, who lies buried in Southwark Cathedral.

The following paragraph has a pathos all its own: "Among the gifts to a Wiltshire clergyman recently on his leaving his parish was, at his own request, an overcoat."

It is possible that new ecclesiastical Provinces may be formed for Central Africa and China as one of the results issuing out of the recent Lambeth Conference.

A wireless from Cape Race, Newfoundland, has been received by Mrs. Fleming, Toronto, stating that Rev. A. L. Fleming would be home from his visit to Baffin Land Missions by October 27th.

Bishop De Pencier lately officiated at the dedication of a German field gun, which was presented to the city of Vancouver during the Exhibition in September. The gun will be permanently mounted in the Exhibition grounds.

Next year's Eisteddfod will be held at Carnarvon and Mr. Lloyd George hopes to preside thereat. The Prime Minister of Great Britain has invited Marshal Foch to be present at the Eisteddfod. A close friendship has grown up between the two great men.

A Londonderry man has been fined two pounds for knocking a workmate down, jumping on his chest, breaking his left arm, injuring his nose, and biting a piece out of each ear. The theory of the police is that the fellow must have lost his temper.

The Rev. E. A. Welch, D.C.L., Rector of Southchurch, Essex, has been appointed Examining Chaplain to the Bishop of Chelmsford. Dr. Welch was for 15 years resident in Toronto, 5 years as Provost of Trinity College, and the last 10 years Rector of St. James' Cathedral in that city.

Rev. Canon Muckleston, formerly of Montreal, who has been spending the past year with his son, Dr. Harold Muckleston, in California, has returned to Canada and is at present visiting his sisters, the Misses Muckleston, in Kingston. Canon Muckleston intends going to Ottawa for the winter.

The Free Churches of Scotland have issued a statement on the appeal of the Reunion of Christendom, issued by the Bishops at Lambeth, in which an earnest desire is expressed for reunion and they further desire a conference with representatives of the Anglican Church on the matter.

Word has been received that Bishop Knox, of Manchester, England, is resigning his See. He has carried the work of a heavy diocese for many years, and has always given himself unsparingly to the leadership or support of the wide cause of Christianity in all its applications. He is a brother of Miss E. M. Knox, the Principal of Havergal College, Toronto.

The assessment office at Hamilton on September 23rd gave out the following figures of the religious census: Anglicans, 31,159; Presbyterians, 22,923; Methodists, 20,992; Roman Catholics, 18,341; Baptists, 5,744; Congregationalists, 981; Hebrew, 2,765; Lutheran, 862; Gospel Tabernacle, 1,945; Scientists, 284; Disciples of Christ, 61; miscellaneous, 7,685.

It is proposed to erect a memorial to Edith Cavell in Brussels by the completion of Christ Church in that city and by placing a memorial tab-

let therein dedicating the work to her memory. Christ Church was the only English church in Belgium which remained open during the war. The completion of the church is intended to include, if possible, the erection of a parish hall.

It is understood that at the strong and unanimous request of the officials representing St. John's congregation the Bishop has refused to accept the resignation of Archdeacon Davidson, who will continue as Rector of Peterborough with a retiring allowance from the rectory, owing to his long years of strenuous service. The incoming Vicar will, however, have full charge of this important parish.

The Right Rev. John Allen Fitzgerald Gregg, D.D., Bishop of Ossory and Ferns, has been elected by the Irish House of Bishops Archbishop of Dublin and Primate of Ireland. He was appointed to the See of Ossory in 1915. He was born in 1873 and he is therefore at the present time 47 years of age. He will be succeeded in the See of Ossory by Canon J. Godfrey F. Day, the eldest son of the present Bishop of Clogher.

Harvest Thanksgiving services were held in St. Stephen's Church on Sunday, September 21st, and were attended by large congregations, quite a number from St. Clair, Mich., being present. At the morning service Mrs. Dymond sang a solo by Neidlinger. In the evening the choir sang an anthem by Simpler. The Thanksgiving offering was a most generous one, and exceeded that of last year. The Rector, Rev. E. G. Raymond, preached.

Rev. T. F. Nind has resigned the Parish of Bobcaygeon and has gone to Markham, thereby securing increased school advantages for his children. Mr. Nind has done most valuable and faithful service in Bobcaygeon and Dunsford, and is beloved by the parishioners, who deeply regret his loss. He leaves a thoroughly-organized and well-worked parish.

At the close of the services on September 26th in St. John's Church, Lakefield, the wardens invited Rev. Frank Vipond, of Toronto, to continue his work at the Lakefield parish, in view of the resignation of Dr. Walter Archbold. The Bishop of Toronto was asked to appoint Mr. Vipond Rector, succeeding Dr. Archbold. Rev. F. Vipond was instituted by the Bishop of Toronto on October 1st, and on the same day he left Toronto to take up his new sphere of work at St. John's, Lakefield.

St. Bartholomew's Church, Coldbrook, N.B., held their annual Thanksgiving Service last evening. The church was beautifully decorated for the occasion, and the large congregation present joined heartily in the singing. A thanksgiving offering was taken, amounting to \$67.27, which speaks well for the generosity of this small community. At the close of the service, George Buckley, a member of the vestry, made a presentation on behalf of the congregation to W. E. Fuller, who has been acting as assistant to Rev. R. Taylor McKim in the parish during the summer months. The gift took the form of a purse amounting to \$65. Mr. Fuller, in replying to the kind words which had been said, thanked the congregation for their kindness to him while he had been in the city. Mr. Fuller is returning to Wycliffe College, Toronto, to continue his studies. He has been very successful in his work, and the gift was an expression of good wishes for his future.

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### Jewish Missionary Conference

THE Third Inter-Diocesan Jewish Missionary Conference will be held at St. Stephen's Church and Parish House, Toronto, from Tuesday to Thursday, October 26th to 28th, 1920.

The eyes of mankind are, as never before, focussed on the Jews; the British Empire has a unique responsibility regarding them, but the greatest responsibility of all, for the earthly brethren of Jesus rests on us, His disciples. Join us in seeking, at this conference, to find out how God would have us, as individuals, parishes and a united Church, to fulfil our obligations.

Chairman of the conference, the Bishop of Toronto. The leaders include the Bishop of Ottawa, five Hebrew Christian clergy from the United States and Canada, and prominent clergy and lady missionaries from Montreal, Ottawa, Hamilton and Toronto. Delegates are expected from various parts of Canada.

The mornings and early afternoons are to be devoted chiefly to the reading and discussion of papers dealing with various important aspects of the work. Devotional addresses and intercession occupy a prominent place in the programme; and it is hoped, that all will approach the conference in a spirit of expectancy and dependence on God, seeking for His guidance, courage and love for this work. A new and interesting feature following them will be the exhibits at The Nathanael Institute, 91 Bellevue Ave., open in the late afternoons: (1) Curios illustrating Jewish religious and national customs; (2) literature; (3) children's work. Everything possible has been done to fill the evening programmes with interest and instruction, so that those who cannot be present for the day sessions may yet reap great blessing from the conference.

Each evening tea (25c.) will be served at 6 o'clock. This will be followed by two large study groups, which, it is hoped, all present will attend, studying: (1) Kirkpatrick's "Through the Jews to God," led by Rev. F. H. Brewin, of Ottawa; (2) Lukyn Williams' "Christian Evidences for Jewish People," Vol. 2, led by Rev. Canon R. S. W. Howard, of Montreal. The missionary meeting, with which each evening closes, will be varied and, we trust, intensely interesting and inspiring. The programmes, giving further details, will be widely distributed. Extra copies can be obtained from the address given below.

Out-of-town delegates will be provided with hospitality during the conference, and will be the guests of the conference for lunch and tea each day. Please apply for hospitality without delay to the address given below, stating clearly name, address, and the time and station at which you expect to arrive in Toronto, and whether you wish to be met.

Will you help by: (1) Praying daily for God's abundant blessing? (2) Attending the whole conference, or at least the three evening sessions? (3) Assuming your responsibility as a Christian for this Jewish work? (Your enthusiasm will help others.) (4) Seeing that delegates are appointed to represent your branch of the W.A., B.S.A., A.Y.P.A., or other Church organizations?

"Without Me ye can do nothing."

"I can do all things through Christ which strengtheneth me."

For hospitality, programmes, or further information, please apply to: Rev. D. B. Langford, 90 Oxford St., Toronto. Phone, College 3586.

### Anglican Forward Movement Continuation Campaign

Archdeacon J. C. Davidson, Commissioner, Diocese of Toronto.

THE Diocesan Committee supervising this important work met at the Synod office, the members being the Bishop of Toronto, in the chair, Rev. Canon Seager, Canon Skey, H. A. Bracken, G. S. Despard, C. P. Muirhead, and Messrs. J. Y. Ormsby, L. A. Hamilton, J. A. Hetherington, R. W. Allin and Wm. Downie. Rev. Canon Seager was appointed vice-chairman and Rev. Mr. Despard, Secretary. The Bishop announced the appointment of Archdeacon Davidson, Rector of Peterborough, as Diocesan Commissioner, his whole time to be given to advancing the Spiritual and Educational sides of the movement in the different parishes of the Diocese. Archdeacon Davidson was then requested to outline his conceptions of the work and the plans proposed for carrying it out. This statement formed the basis of a thorough discussion on the lines of policy and the means to be adopted.

It was determined that the Commissioner, while carrying out the policy determined on, should have a reasonably free hand and find out by experience what methods were most effective to meet the local situation and needs of the different parishes. The Committee would await a report after the initial stages of the work had been completed.

The Campaign was opened in Bowmanville on Sunday, October 3. The congregation in the morning was small, but the church was filled in the evening, the services being adapted to the occasion. After-meetings were held both morning and evening, with free discussion by parishioners, more than half of the large congregation remaining in the evening. On Tuesday an informal and well-attended service was held, when different practical features in the Campaign were dealt with. The Forward Movement Litany and special prayers were earnestly offered.

On Thursday the Commissioner visited the High and Public Schools. On Friday a splendid Congregational Supper was held. Large delegations were present from Oshawa, Newcastle and Cartwright. The supper was followed by a short bright service in the Church, with informal addresses by the different clergy and several of the local and visiting laity. A fine spirit of comradeship was developed and the whole evening was inspiring and stimulating. The Campaign is still in progress and is awakening increasing interest.

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### BAKER'S DISCOVERY OF ROMAN MOSAICS.

Montpellier, France, has yielded some valuable relics of the past. A short time ago a baker, while rebuilding an oven, discovered a tombstone dated 1417, which belonged to a certain De Fournier, described on the stone as the keeper of the Portal de la Bouquerie. This gate is one of the 10 mentioned in the city annals, and it is, therefore, of added interest to learn that its guardianship in those far-off times was a post of special honour.

The same baker has now added another discovery to his last, and one of even greater antiquity, for he has come across some old Roman cellar walls, which are covered with the original mosaic, and a tiled passage of the same period. The mosaic is quite unlike any found at Nimes, and consists of a black background, with white circles, the interiors of which have alternate quarters of black and white.

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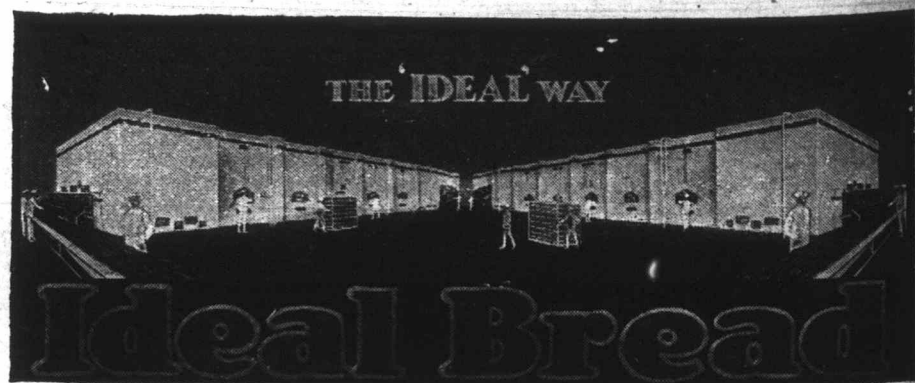
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# Canadian Churchman

Thursday, October 21st, 1920

## Editorial

When a newspaper caters to the sensational by its news, its style, its language and headlines, it is called a yellow sheet. When a preacher attempts to cater to the sensational he ought to be called a yellow preacher. There are sadly too many who name the Sacred Name, who strive to attract hearers and to produce an effect on them by what ought to be called illegitimate means. Of course there are some who say the end justifies the means. We entirely disagree. An appetite grows by what it feeds on. The man who has been attracted by the unusual handling of religious subjects is likely to find religion a bore when it is not unusually handled.

A yellow sheet features special bits of lurid news and keeps down ordinary events. So some preachers search their Bibles for odd and obscure texts, and the amount they put into them is a marvel to their congregations. For some time we have felt that the average Churchman knows little enough of the main roads of doctrine and social history without going off into the bypaths which start him wondering how the preacher ever found them, and leaves them wondering how he ever got out. We want more straightforward preaching on straightforward themes. Thinking men prefer to listen to an earnest presentation of a noble theme rather than having their ears tickled by some fancy. Why cannot our clergy realize that the great subjects of Repentance, Redemption, Regeneration do good to hearers and preachers alike.

Altogether objectionable do we find the free and easy language which some preachers adopt. It is a good thing to express a sense of intimacy in a common task and to break down the barrier which the platform or pulpit is likely to create. But there are other ways of doing it than by the use of slang and sporting expressions. We realize that the New Testament itself is written in the language of the people, not of the scholar—in the language of the street, not of the library. But there is all the difference in the world between it and the crude attempts at familiarity which some speakers employ.

Selling a claim, writing a risk, and putting up a proposition are the way some preachers express their work. It is as though their task was to deceive their hearers—gain an unwilling consent because a straightforward appeal would not be listened to. The astonishing slang, the oratorical contortions, the gymnastic stunts and windmill effects of some men who assay to speak in the name of Christ is at the farthest pole away from that Christ who trod the ways of Galilee and spoke with men of the things of the Father.

There is little danger of Anglican preachers being wholly given to that sort of thing, but there is a danger of their being tainted with it. A carelessness of language or an intentional adaptation of army slang, for example, soon takes a man away from the seriousness of work and the earnestness of appeal. He is apt to think too much about turning out some pat expression.

We abhor the methods of the salesman in the pulpit who seeks to commend his wares by a glib tongue.

No sermon is complete without the note of appeal. It ought to inform the mind and kindle the emotions, but if it does not galvanize the will, then it fails to clinch the message. The old-fashioned method of always having an appeal to those who had never found Christ and dedicated their lives to Him as their Master, and of urging renewed consecration for those who had, was a good point and ought never to be lost sight of. A sermon is incomplete without it. It is foolish to cast a net and never gather it in.

But what is the good of an appeal, if no provision is made for an answer. The very regularity of our orderly service is a difficulty.

How many men to-day preach expecting conversions? Scarcely any. No vision is made except the periodical preparation classes for confirmation. Yet surely it should be only right for a clergyman to have it known that he could be found in the vestry immediately after the service by anyone seeking him. Then his heart is warm with his message and instinct with Christ. It should be one of the best times for a word with an earnest seeker after the things of God. Instead of that he is plunged into the atmosphere of the counting-house by the wardens checking the collection. Too often our clergy convey the impression that Church attendance is the main point of the Christian profession, and some unfortunately seem to imply that Church attendance is a compliment to them. The trouble is that most of our clergy do not expect definite results of dedication and renewed vows from their preaching, and they take no means to gather what they do not expect.

Another great opportunity missed by the most of our clergy is the entire neglect of any service of preparation for the Holy Communion.

Some have used Maundy Thursday or Easter Eve as preparation for the Easter Communion, and these helps have been greatly appreciated. Of course the ideal Christian should always be prepared to receive the Holy Communion. And some may say that the first part of the Communion Office is sufficient preparation. But in preparation services, say once a month, we have at hand a definite opportunity to press and urge a definite act of rededication for those whose service has grown lax or whose love has grown cold, as well as an increased appreciation of and appetite for communion with our blessed Lord and Saviour.

The very difficulties of our age demand the utmost earnestness and zeal on the part of Christ's ambassadors. Nothing less will give them consciences clear from blood-guiltiness.

During the war DR. JOHN R. HOWITT, a son of Canon Howitt, of Hamilton, served in Egypt on the Medical Staff, and he stayed there for over a year after the Armistice was signed. We are fortunate in being able to present to our readers his sizing up of present affairs. The statement of causes of discontent which appears in this issue is to be completed next week.

## The Quiet Hour

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

WHAT IS THE CREATION WAITING FOR?

SURELY this is a great question, and the Holy Spirit alone can give the answer. All the wisdom of all the philosophers in the world can never solve this problem; but the answer is revealed from heaven to St. Paul. He tells us in the eighth chapter of his letter to the Romans that "the earnest expectation of the Creation is waiting for the unveiling of the sons of God." This is a startling answer to our question. Had he pictured the Creation waiting in eager expectancy for the unveiling of the Son of God, we should have readily understood him. But it is the SONS of God, whom the Creation is longing to see. It is obvious, therefore, that they are at present hidden from sight. No human eye can now discern the Sons of God. They are, as it were, covered with a veil, until the time appointed of the Father for their revelation.

Who, then, are these Sons of God? St. John tells us in the first chapter of his Gospel, that they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." St. Paul describes them as following the Spirit. "As many as are led by the Spirit of God, these are Sons of God." To put it in another way, these sons of God constitute the HOLY Catholic Church, the One flock of the One Shepherd.

Surely this is an important fact to remember. We are all interested in the Lambeth appeal for Christian reunion. But if all Christendom were embraced in One Church, that Church would not be the longed-for unveiling of the Sons of God unless every member truly lived a life dedicated to God. It was for ultimate revelation that our Blessed Lord and Master prayed on the very eve of Gethsemane and Calvary. He pleaded with His Father that we might all be one, even as He and the Father are One—not merely ecclesiastically One, but One in the perfect unity of the Holy Spirit.

In His holy sight all genuine Christians were, are, and ever shall be one. They are one with each other, because they are one with Him. Organization can only approach this unity. It is born from above. The Lord's eye has always seen His One Flock; and the hour is coming when He will unveil that Flock before the whole world, that the world may believe that He is indeed the Christ.

St. Paul tells the Colossians that the true children of God are "hidden with Christ in God;" and he adds that, "When Christ Who is our life shall appear, then shall we also appear with Him in glory." The earnest expectation of the Creation, then, is waiting for the Return of the Son of God, accompanied by the "many sons," who through Him have been brought unto glory. We shall not see the Sons of God until we see the Son of God. When He comes they shall come with Him, and we shall see the One Flock, the Holy Church. "Behold, what manner of love the Father hath bestowed upon us that we should be called children of God, and such we are. Beloved, now are we children of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

## The Bible Lesson

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

Twenty-second Sunday after Trinity,  
October 31st, 1920.

Subject: The Call of Gideon, Judges 6:11-24.

1. **The Lord's Choice.**—The time for action, as well as the man who is to be the agent of the Divine purpose, is chosen by the Lord Himself. For seven years Israel had suffered under the harrassing attacks of the Midianites until their repentance was complete. The Lord's time had now come that Israel should be delivered. The man also was being prepared by whom deliverance for Israel was to be wrought. We see something in this chapter of the working of Gideon's mind. He felt the irksomeness of the situation of Israel. He was almost in despair, and was ready for desperate measures if he could have any encouragement to hope that they might succeed. Man's extremity became God's opportunity. God chose the time and God chose the man for the fulfilment of His purpose. It ought to stimulate our flagging faith to think of this fact, so often demonstrated in the history of the Church, that God does not forget, but that in every crisis He is ready to find the remedy and the agent to apply it. "My times are in Thy hands. My God, I wish them there."

2. **God Came to Gideon.**—A messenger was sent from God to call Gideon to be the deliverer of his people. We are told nothing about the appearance of this messenger. Gideon, at first, seems to have thought that some man of superior character was talking with him. He respectfully addresses him as "My lord," but expresses some doubt about the statement, "The Lord is with thee." We are next told that "the Lord looked upon him and said, Go in this thy might . . . have not I sent thee?" There was something in that look and in the voice of authority which made Gideon realize that under the appearance of a man, or an angel, God Himself was speaking to him. This was one of the Theophanies recorded in the Old Testament. It was the appearance of God under the form of a man. Observe that the word angel is used to indicate a messenger who is sent of God. The Bible sometimes uses the term concerning a man, and frequently as describing those holy, created beings who are ever in the presence of God. In every case the idea of a messenger is involved. In this narrative God is represented as appearing in the form of His angel. It was a Divine Theophany.

3. **Gideon's Call.**—The time was ripe for action. God appeared to Gideon and made known His Will. That constituted Gideon's call. It is indicated in the words of Gideon that he had been thinking of the evil plight of his people, and that he felt that their situation was desperate. He knew that someone should come forward to deliver Israel, but he did not think that he was able to do so great a work. The Divine Messenger, however, directed him to undertake it.

There are several important points in Gideon's character to be noted. (1) His serious thoughts about the needs of his people. (2) His humility. (3) His carefulness to make sure that it was God's call which came to him. (4) His reverent worship (vs. 24) before he took up his work. (5) The prompt energy with which he began his task.

4. **The Call of God is very important for every one of us.** We are all called to serve in some way. We are not called by the appearance of an angel, but we are called by opportunity, by the fact of our status as Christians. We are called by our Baptism, and pledged to serve under Christ's banner. In this Christian sense we are the elect or the called of God. Moreover, it is to be remembered that an angel is God's messenger. Perhaps your clergyman or Sunday School superintendent shows you some useful duty you can do. Don't lightly refuse. Perhaps he is God's angel bringing you a message.

## Christians and Jews

THERE is no subject that seems to excite less interest and to evoke a quicker sense of irritation in the minds of many Canadian Churchmen than the subject of the Jews. The man on the street openly sneers. The Church member often secretly scorns. It is really strange to think of the extraordinary indifference with regard to Jewish missions that obsesses the average Churchman to-day and the extraordinary bank of prejudice against Jewish evangelization that has to be broken down. "Where has it come from? Why is it? How can it be explained?"

If we think of it, after all, we owe all our blessings to this extraordinary people. Every writer of the Bible was a Jew; every missionary of the Apostolic Church was a Jew; our blessed Lord and Saviour, Jesus Christ, the Incarnate Son of God, Who is over all, God-blessed forever, was Son of David and of the tribe of Judah. Nothing could be more explicit than His last words, "Beginning at Jerusalem" (Luke 24:47). Nothing could be clearer than St. Paul's affirmation of the power of the Gospel of Christ as the power of God unto salvation—to the Jew first (Rom. 1:16). Churchmen of the world sing every Sunday morning in the Benedictus about God's salvation and redemption for Israel, and in the evening in the Nunc Dimittis about Christ as the glory of God's people Israel.

And yet, in spite of that, the fanatical hatred of Englishmen to the Jew seems to linger from the days described by Sir Walter Scott in "Ivanhoe" and by Shakespeare in "The Merchant of Venice," and is sadly reflected in the mind of the average Britisher or American to-day in his thought of the Jew as an over-reaching Jacob or

### Money-grabbing Shylocks?

Alas! Also it is echoed in the attitude of many a so-called Christian and many an honest Churchman with regard to Hebrew Missions and the winning of the Jew to Christ.

But, thank God, our Church, corporately and officially, has taken a nobler stand. The Church has officially recognized our obligation to the Jews, and, in several of our leading cities, notably Montreal, Ottawa and Toronto, a splendid work is being carried on, earnestly, practically, and on the most telling lines. All Churchmen, therefore, will be greatly interested in the Third Inter-Diocesan Jewish Missionary Conference that is to take place in Toronto this month, October 26th to 28th, in St. Stephen's Church and Parish Hall, corner of College Street and Bellevue Avenue. Delegates will come from many parts of Canada. Some of the Bishops of our Church will be present. Services of intercession will be a leading feature. The great problem of Jewish evangelization will be discussed from every viewpoint. Practical aspects of the work will be suggestively considered. New methods of advance and extension will be brought forward. The call of the hour through the Zionist and Palestinian Movements be emphasized, and Britain's war pledge to the Jews. And, above all, the study of the Bible and the inspiration of the Word of God will, doubtless, combine to make the Conference one of the most enjoyable and stimulating that the city of Toronto has had for many a year.

### Personal Prejudice.

Now, what can Churchmen do personally, not only to make this convention a success, but to forward the whole question of Jewish evangelization? Surely, in the first place, one can overcome by the grace of God one's own personal prejudice, and try and counteract the state of indifference, which is, after all, in each one of us, simply lack of faith in God and His promises and Christ and His Gospel. Granted that every Jew is, by birth and breeding, hostile to Christianity, that many of their leaders antagonize and misrepresent Christians, that the conversion of a Jew seems to be an impossibility, we have, after all, to follow our marching orders, and, in the Name of Christ, do what He commanded us to do in His Name and for His sake.

(Continued on page 694.)

## From Week to Week

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

THE passing of Dean Evans, of Montreal, removes an outstanding personality from the Anglican Church in Canada. His end was such as he or any active man might have desired. He had passed the age of three score years and ten. He had been singularly free from sickness or incapacity throughout his eventful career; he had celebrated a year or so ago the fiftieth anniversary of his ordination; he had carried out some daring and by many supposed to be disastrous undertakings with complete success; had carried on in the evening of his life a ministry of growing affection for his people that was abundantly reciprocated; and then at the close of his sermon in the ordinary discharge of his duty as a parish priest, he feels the shadows falling. He retires to the sanctuary of his home, while affection and skill are poured out without restraint, but his remaining hours were few. In the twilight of early autumn he passes as the tide goes out at its appointed time.

Lewis Evans was a man of varied gifts and, of course, some limitations. He possessed more than ordinary ability, but was never ranked as a great preacher. His promotion came, not from his power to sway multitudes by persuasive utterance, but rather from his gift of organization, his knowledge of men, his unbending courage in the face of difficulty and his capacity to bring things to pass. Above all, perhaps, his power lay in his broad sympathies, his inherent geniality, his good fellowship, his practical wisdom and his uniform courtesy. He had a singular power to attach friends to himself, friends in all the varying fortunes of life to whom he was ever loyal and who were touchingly loyal to him. It was largely through friendships formed in the Old St. Stephen's days that he was able to carry out the building, equipping and organizing of the new St. Stephen's, under most adverse circumstances, making it one of the notable churches of a metropolitan city. Men whom he had befriended, took into his confidence, entertained in his home in the days of their early struggles, afterwards grew prosperous and influential, but never forsook him. No one ever knew the late Dean who hadn't partaken of the hospitality of his home and entered into the comradeship between him and the men and young men of his parish. He retained the boyish and buoyant spirit of youth into his later life and his companionship was eagerly sought by those once admitted to his inner friendship. His failure to receive election to the Bishopric of Montreal was probably a great disappointment to him, but he carried on without any apparent resentment to those who opposed his selection. The writer was one who had his share in causing that disappointment, but he was never conscious of any change of attitude of a personal nature. He must have realized that those who felt it their duty to withhold their support on such a vital issue did so with no light heart or any personal animosity. The late Dean Evans will be missed in many ways in the activities of the diocese to which he gave so long of his strength and wisdom, and in the Church at large in the influence he exerted in her chief assemblies.

It is not given to many clergy to spend fifty years in the active ministry, forty of which are devoted to the service of one parish. The Ven. Archdeacon Longhurst, of Granby, in the diocese of Montreal, has just celebrated the jubilee of his ordination amid abounding tokens of affection from his people. He is one of the many Englishmen who have graced the ministry of the Canadian Church, and his work, though not of the showy variety, has been solid and varied. Like so many men from England he possesses a wider culture than is found in Canada, except on rare occasions. If English men and women who have

(Continued on page 694.)

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# The Nationalistic Uprising in Egypt of 1919

Affairs in Egypt—The Last Rebellion—Some Details of Native Trickery and Government Mistakes Not Generally Known—The Egyptian Labor Corps Conscription a Great Irritation.

DR. JOHN R. HOWITT,  
Hamilton, Ont.

TO many, possibly, the Egyptian rebellion in March, 1919, came as a surprise. It is well known that under British rule Egypt has attained to a degree of prosperity unsurpassed since the days of the Pharaohs. Why, then, it may well be asked, should the children of the Nile wish to separate themselves from that beneficent hand to which they owe so much of their present wellbeing? Before we can answer that question, however, it is necessary to first bear in mind the position which Great Britain held in Egypt during the war and at the time of the revolt.

It is nearly forty years since Great Britain first entered Egypt. She did so against her will, and at the time Mr. Gladstone promised England, and he promised Egypt and the world generally that the occupation would be of short duration. He assured them that the British had certain definite aims to accomplish, and that when these were fulfilled England would retire and leave the country to work out its own destiny. The three main tasks which Mr. Gladstone recognized as demanding British intervention, to quote from an address by an official of the General Staff, were as follows:—

#### The Aims of Great Britain.

"1. To support the Khedivial Government, which was shaken by internal ineptitude and by rebellion, headed by the national army.

"2. To restore to solvency a country naturally rich, but reduced to bankruptcy by the folly and extravagance of its rulers.

"3. To raise up from among the Egyptians themselves a class able to undertake unaided and to carry out successfully the government of their own country."

Nearly forty years have passed and Great Britain has failed to achieve her task.

The first of these objects was easily secured by the defeat at Alexandria and at Tel-el-Kebir of the rebellious Egyptian forces, and by the subsequent maintenance in Egypt of a small British Army of Occupation.

The second was necessarily slower of accomplishment, but the success achieved has been very great. Agriculture has been developed, new industries have been created, and now, not only is Egypt solvent, but for her size she is, as nature intended her to be, one of the wealthiest countries in the world.

But in her third object England has failed. A prominent Egyptian Pasha, speaking to an Englishman, said: "Of course, you have done an enormous amount of material good in Egypt; but what have you done for us intellectually and morally? Nothing!"

That criticism was severe, perhaps unjust, for England has tried, but the fact remains, as the Pasha stated, and, as everyone who knows Egypt is aware (and the happenings there during the months of the revolt were object-lessons enough), she has not succeeded in raising up a class of responsible men fit to govern their own country.

#### Some Mistakes.

But the British have been hampered in their work by circumstances over which they had no control, and even where not so hampered, they have made mistakes. For many years they had to meet the opposition of the French, both of the French Government, and still more of the French residents in Egypt, who resented seeing the British where, if they had chosen, they might have been themselves, and whose attitude reacted upon the natives in a manner most unfavourable to the Government. This opposition was brought to an end by the Entente, established in 1904, and since then the path has been smoother, but

the facts of that opposition were more lasting than their cause, and could be seen at work in the troubles of 1919.

Then there were the Capitulations—originally privileges granted by the Turkish Government to foreign subjects within the Ottoman Empire for their protection, and privileges which in Turkey were highly necessary. They have in Egypt perpetuated a system whereby the foreign resident is virtually exempt from the common law of the country in which he lives. The foreign criminal is tried before a special court of his own, wherein only too often the claims of nationality take precedence over those of justice; and laws affecting foreigners cannot be made or altered without the unanimous consent of more than a dozen different Governments. Both the administration of justice and legal reform have been held up by a system which, necessary in Turkey, can have no *raison d'être* in a country where impartial justice can be assured. The British position in Egypt was too undefined for them to give that assurance, and, therefore, the Capitulations have remained in force, a stumblingblock in the road of Egyptian progress.

These things could not be helped. But there were other things for which the British must accept responsibility. They have sent out to Egypt men like *Cromer and Kitchener, Wingate, Milner*, and many others of whom they may justly be proud; but that high level has not been maintained throughout the Civil Service; or rather, just because of their ill-defined position in Egypt, there never was a regular Civil Service there.

#### Actual State of Affairs

When, therefore, the great European war broke out in 1914 the British were still in Egypt with a small Army of Occupation and an Egyptian army, not very large, consisting of native troops under British officers. But Egypt was still nominally a Turkish province under British suzerainty. The Sultan of Turkey, by an agreement with England, received annually £9,000,000 tribute from the Egyptian Government, and for this small consideration allowed the British an unrestricted hand. Egypt was governed at that time by the Khedive, or Viceroy, Abbas Hilme Pasha, aided by the Prime Minister and council of ministers. But over the Khedive was the British High Commissioner, and over, or associated with, each minister of the Cabinet was a British advisor, in whose hands the ultimate power and veto rested. There was also a native elected Legislative Assembly, but its powers were little more than advisory, and on the outbreak of the war this assembly was dismissed under martial law.

Similarly, in each province there was a native governor, but he had ever at his elbow a British Inspector, without whose consent practically nothing could be done. The system, briefly, was that the Government was nominally by the Egyptian people, but actually, as far as possible, the entire power remained in British hands.

When, on November 23rd, 1914, war was declared between Turkey and England, the position in Egypt was a curious one. Egypt was a province of the Turkish Empire. British officers in the Egyptian army were nominally under allegiance to the Sultan of Turkey, as were likewise the native personnel of the army, and had the Senussi uprising been successful our position in India and the East would scarcely have been tenable.

#### Radical Changes.

Under these circumstances, therefore, radical changes had to be carried out. The Khedive had gone to Constantinople before Turkey declared

war. He was invited by the British Government to return to Egypt, but this he refused to do, presumably under the impression that Germany and her allies would win the war. Without waiting further, England then declared Egypt to be a *British Protectorate*, and appointed Prince Hussein Kamel, the uncle of the ex-Khedive, to be Sultan of Egypt. Martial law was at once established throughout the length and breadth of the land. Such, then, were the conditions in Egypt during the war and at the time of the revolt.

The causes which led up to the serious uprising in March of 1919 were numerous. Let us consider, first of all, those general causes which, more or less directly, contributed to pave the way for the outbreak.

#### Causes of Unrest.

First among these is that strange, nationalistic movement which is seen everywhere to-day, and especially in the East. Countries and peoples who for centuries have been under foreign dominion have within recent years manifested a desire for independence: India, Armenia, Albania, Ireland, the provinces of the old Russian Empire, Poland, Hungary. And in our own Empire, among the self-governing dominions, the movement towards nationalism is superseding the old Imperialistic ideals. Even Malta, but a speck in the Mediterranean, has been given Home Rule, though only a century ago WELLINGTON scoffingly remarked that one might as well grant a constitution to a battleship as to Malta. If Malta has Home Rule, why not Egypt? If Albania be given her independence, why should not Egypt also be independent? To our Egyptian friends, burning with the gospel of Wilson's fourteen points and the great doctrine of self-determination these arguments were unanswerable.

And the second general cause of unrest that might be mentioned is that the Eastern psychology is radically and essentially different from our own. To us, the love of peace and order and the respect for the established Government are, or were, inherent traits in our national character; but to the Eastern mind the slow and laborious climb up the ladder does not appeal. For him the path to glory lies in intrigue or corruption, the swift and rapid rise to fortune by favouritism or revolt, as opportunity presents itself. What, therefore, we should regard as the blessing of British rule, to the Egyptian might well seem only as the iron hand of despotism.

#### Discontented Office-seekers.

The next general cause to which we might refer was the influence of that small but important body of semi-educated, semi-European young men, the *effendi*, or gentlemen class, students of the Government and secular schools of Egypt. For them the only hope in life was to obtain a Government position, and, as the number of these positions was limited, there was necessarily an ever-increasing number of the discontented left over who were only too eager to expend their surplus energy in condemning the Government from which they had failed to secure a plum. To these especially the attitude of many British officials and residents abroad in regarding all native races as essentially inferior to our own must ever have been as gall and wormwood.

And finally, the Moslem religion, the keynote of which is Intolerance and Fanaticism, was an important factor in stirring up the people to revolt. The students and staff of Al Azhar, the great Moslem University of Cairo, bitterly resented the fact of a Mohammedan people subject to a Christian Government.

(To Be Continued)

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## Australian Letters

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

V.

### THE FIRST SIGHT OF THE GREAT SOUTH LAND.

Dear Mr. Editor:—

It was a grey morning, seven days after leaving Samoa, when we got our first sight, over the waters to the west, of the low coastline of the Great South Land. Our eyes beheld what many an early circumnavigator of the globe would have given much to behold. Man after man they had missed it, or, seeing some fragment of shore, had failed to comprehend its vast significance. Great was the day for Britain when Captain Cook sailed into Botany Bay and opened a virgin continent to the English-speaking race.

This was our first sight of Australia, but we had been in touch with it before. I wonder, Mr. Editor, if you have ever seen a wireless message being dispatched? I had wished to notify my hostess of my arrival on the morrow, and had duly interviewed the wireless operator on the "Sonoma." I asked him if I might watch him send the message off. Sitting at a table in his small room, with phone-like receivers strapped to his ears, he placed one hand over a sort of typewriting machine. With the other hand he pulled down switches connected with some giant electrical apparatus till the machinery throbbed with power. Then he drew out a stop here, adjusted a handle there, connected a switch somewhere else, till at length his fingers moved on the "typewriter" and he turned to me and said, "They have your message in Sydney." But why all this adjusting of stops? I believe he was "tuning up." He had to get the right wave length for the message to be heard over the sea in Australia. I wonder, Mr. Editor, whether in the deeper things some of us take as much trouble to be "in tune." The same law holds in the prayer life as in wireless. The Master expounded it when he said, "If ye abide in Me, ye shall ask what ye will, and it shall be done unto you."

The evening before our arrival a discussion arose as to how far out at sea the great light of the Sydney South Head lighthouse was visible. Someone suggested seventy miles, and a calculation was begun as to how high the lighthouse would have to be, and how high the deck of the ship, to make this possible. At last the captain was appealed to. "Yes," he said, "I have seen it seventy miles out at sea; but not the direct light—its reflection in the clouds." And it occurred to me that that is the way in which we see the first beacon lights of that Other Land to which we are all travelling—no direct vision, strange intuitions and anticipations, as there play upon our spirits some broken gleams of the powers of the world to come.

I have spoken of the coastline north of Sydney as "low." But that term is relative. Hills two or three hundred feet high come down to the shore, and break in places into weird and fantastic forms. Here and there a rift occurs through which the sea runs back into the land. At length we descry one such opening away to the south of us. On either side of it houses cover the hill sides, one great building standing out conspicuously. Yes, those are Sydney Heads, guarding the entrance to Port Jackson, one of the famous harbours of the world. The houses are those of Sydney's seaside suburb, Manly, and the great building is a Roman Catholic School. We are in sight of our goal at last—26 days and nearly 10,000 miles from Toronto.

The pilot has stepped aboard from his launch, the "Captain Cook," and soon we are passing in through the ocean gateway. To the right rises the North Head, a sheer mass of mighty rock, to the left slopes up more gradually, crowned with its famous lighthouse, the less imposing South Head.

At last the fear of being immured for weeks in the quarantine sheds is lifted. The passengers have fled past the doctor without incident. The child with the rash has been examined and pro-

nounced an "antiseptic baby." The Immigration Inspectors have stamped the passports, and we are free to admire the view. Have you ever noticed, Mr. Editor, that the weather which greets travellers is always "most unusual"? A man journeys with furs to cold Canada and finds it "a hundred" in the shade. He goes with raincoat and umbrella to watery England, and basks for weeks in glorious sunshine. He goes to sunny New South Wales, and steams up Sydney Harbour in fog and mist and rain! Such was our first welcome from the weather-man of the South. The harbour scarcely had a fair deal. But afterwards, as I saw it 'neath skies of cloudless blue, or under a streaked grey canopy of quiet eve, or with its myriad eyes of twinkling lights winking over the waters, I learnt to love it with the fondness of haunting memories.

The best way to describe Sydney Harbour to Canadians is to say that it is like a Muskoka Lake, but the water is salt, and the colour of the trees that fringe the shores is the dark green of the Eucalyptus. Roughly the ocean runs in through the Heads in a main channel, the coast line on each side being indented by a succession of bays. Most of the hill sides are now built over by the spreading suburbs of the great city. But another branch of the inland waters, known as Middle Harbour, is almost virgin yet. There you may find your way, in an hour or so, from the thronging multitudes; and in the midst of Nature's peace watch the red sun sink over the gum trees, till the wonderful emerald of the Australian evening sky deepens into sapphire, and high over all the Southern Cross lights its fires.


VIATOR AUSTRALIS.

### TO DAWSON BY AEROPLANE.

The rapid march, or, to be more exact, the flight of events, is indicated by a letter received this week from Bishop Stringer, of Yukon Diocese, brought down from Dawson City by aeroplane. The Bishop writes:—

"Their arrival marks an epoch in the history of this land. They have proven that it is as easy to fly in the land of the midnight sun as in any placē else."

**The Canadian Church Calendar**



Go ye into all the world and preach the Gospel to every creature

I am with you always even unto the end of the world

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Toronto.

## A Calendar for 1921

Devoted to the Interests of  
Canadian Church Work

"AN IDEAL GIFT"

## Around the World

By the Educational Secretary M.S.C.C.

### Further Famine Reports from China.

In making an appeal through the London "Times," Bishop White, on the eve of his departure from the Lambeth Conference, refers to cables just received from the Peking "Times" correspondent and Reuter, giving information regarding the disastrous famine conditions now prevailing in the Province of Honan and adjacent districts, said to be the worst experienced in the last forty years. Among these a cable was received from a committee of foreigners and Chinese in Kaifeng, the capital of Honan, which has been organized to administer relief:—

"The crops have failed; great distress prevails; the famine is very severe. Relief urgently needed; assistance required immediately."

The Chinese Consul at Ottawa has given to the M.S.C.C., when interviewed on the subject, the following cable which he had received from the Chinese Government:—

"There is a big famine in the five Provinces—Chihli, Chantung, Honan, Shansi—all of North China, caused by drought. Over 100,000 localities affected. Millions of people destitute and dying of famine. This is the worst famine for forty years. Relief fund urgently needed. Americans and Europeans in China devising means for relief work. Your co-operation is earnestly requested."

WAI-CHIAO-PU (Foreign Office).

### Singer Sewing Machine Classes.

The Singer Sewing Machine Company maintains schools in many Chinese cities where women may go every day for two months to learn the sewing trade. A Canadian Methodist Missionary tells of one such school where Evangelistic services are held once a week, the directress being a Christian. Nearly forty women of the middle class attend this sewing school.

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1921

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# All Over the Dominion

Rev. T. J. O'Connor Fenton has taken temporary charge of St. John's Church, Peterborough.

The Mission of Hastings is being worked at present by Rev. Mr. Courage, who comes to this diocese from Newfoundland.

"Christianity for the Age of Doubt," was the title of an address Rev. W. S. Dunlop, curate of St. Paul's, Halifax, gave to the parish organization called 'Loyal Workers.'

The Executive Committee of the diocese of Ontario has been notified of a legacy of \$6,500 from the estate of the late Mr. B. S. O. Loughlin, of Yarker.

St. Paul's Church, Halifax, has added to its large number of memorials by the gift of a handsome bronze tablet, which has been given in memory of Frederick N. Clarke, late organist of the church.

When Rev. J. H. Colclough, B.A., B.D., left Dutton parish to go to Creemore, Ont., the congregation at West Lorne gave to Mrs. Colclough and himself parting gifts and a farewell. The Women's Guild gave him a substantial cheque in addition.

At a recent parishioners' meeting the Rev. Gordon C. Brown, B.A., at present Curate of St. John's Church, Lunenburg, N.S., was unanimously elected Rector of St. John's Church, Cornwallis, N.S., in place of the Rev. S. J. Woodrooffe, resigned.

Large congregations attended the annual Harvest Thanksgiving Service on October 3rd, in All Saints' Church, Gladstone. The church was beautifully decorated by the ladies of the parish. Rev. J. E. Doyle preached.

The offertory at the Harvest Thanksgiving services at St. Matthew's, Gilbert Plains, Man., on October 3rd, amounted to \$1,091.80, which is the record collection in the history of the parish. A number of Boy Scouts were present at the morning service.

A fine new rectory is being erected in Bethany through the enterprise of the incumbent, Rev. A. T. Weir, and the people of Manvers parish. In the face of the prevalent high prices this has been a difficult enterprise, testifying to the earnestness and enthusiasm of pastor and people.

After two years as Educational Secretary and Organizer of the Forward Movement for the Diocese of Niagara, Archdeacon Perry goes back to parish work as Rector of Welland, in the centre of his Archdeaconry. The town is a busy railway centre with a large foreign population. The parish lists show about 700 families.

A Harvest Thanksgiving service, the first of its kind to be held, took place in St. Timothy's Sunday School, Guelph, on October 3rd. The schoolroom was beautifully decorated with fruits, flowers, etc. The service was conducted by Mr. E. Thomas, the superintendent. It is expected that this service will become an annual affair.

Bishop Reeve recently ordained Mr. C. R. Carrie, M.A., and Mr. D. G. Atkinson at Christ Church Cathedral, Hamilton, Ont. Mr. Carrie studied at the Universities of Toronto and Oxford. He has been in Y.M.C.A. work both overseas and in Canada. Mr. Atkinson is a graduate of Wycliffe College, who has been for two years in summer work at Erin, Ont.

Rev. Dr. Archbold has felt compelled to resign the Parish of Lakefield, where he has done good work, owing to ill-health, and has accepted a parish on the sea in the sunny south. The parish is fortunate in having secured as his successor Rev. F. Vipond, who served as Chaplain throughout the war in both England and France.

The King's colour of the 24th Battalion Victoria Rifles of Canada, was deposited for safe keeping in the Church of St. James the Apostle, Montreal, on the afternoon of October 10th. The 24th being a rifle battalion only carries one colour, which will be hung in the chancel with the old colour of the Victoria Rifles and the war colours of the 14th Battalion of the Royal Montreal Regiment, for which one company was raised by Victoria Rifles at the formation of the unit.

At a large meeting held in the parish hall of Holy Trinity Church, Welland, on October 8th, an address and a purse well filled with gold were presented to the retiring Rector, the Rev. James Thompson, M.A. who, after 13 years' faithful service, is retiring from active work. The Hon. R. Harcourt acted as chairman, and addresses complimentary to the retiring Rector were delivered by the Rev. W. Cunningham (Presbyterian minister) and other prominent citizens of Welland.

### EAST YORK DEANERY.

The autumn meeting of this Deanery was held at Cannington, Tuesday, October 12th. At 9.30 a.m. Holy Communion was celebrated by the Rector, Rev. J. H. Kidd, assisted by T. G. A. Wright, of Whitby, after which the Chapter met for business, Rural Dean Durnford presiding. Mr. R. W. Allin (Diocesan Financial Agent) and Capt. Rev. E. A. Appleyard, of Woodstock, were also present and shared in the discussions. The Chapter approved of cutting off Sunderland, Cannington and Beaverton for the purpose of forming a new deanery with Lindsay as centre. Rev. T. O. Curliss invited the Chapter to meet in Uxbridge in November and his invitation was accepted.

In the afternoon, Rev. T. G. A. Wright gave an address on "Prayer Book Study." Mr. R. W. Allin discussed two subjects, namely, Diocesan finances, and Sunday School Lesson Papers. Captain Appleyard described the organization and working of the A.Y.P.A. All three speakers were heartily thanked and their subjects were well discussed. In the evening Divine Service was conducted by the Rural Dean, assisted by Revs. T. O. Curliss, T. G. A. Wright and the Rector, and the sermon was preached by Capt. Appleyard. It was a stirring appeal to all present to stand steady in these times of unrest and gloom, and to carry on the Church's work assured of Divine help and ultimate victory. The ladies of the congregation served luncheon and supper in the Sunday Schoolroom, and were heartily thanked for their hospitality. A cordial welcome to the town was given by Mr. Robinson, the Editor. Mr. Bell, the Church Warden, described the steady progress of the parish under the zealous labors of Rev. J. H. Kidd, the present Rector. Rural Dean Durnford is to be congratulated on the buoyant spirit of the meetings held, and on the steady resolve of the Chapter members to aim at the highest efficiency.

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of the problem those who name are as yet uncon- and ideal, and tise brotherhood ations with their why a mission is "the old, old meet our entire a curious way of ld story" without lications, and of rom sin" without is largely social, refusal to live on one's neighbours, atever class they s ought really to world" in "actual e heart of Chris- basis of economic t to be establish- lines appropriate efore, I say again, ect of the Gospel emphasized in the piritual Forward doing we should as we ought to do, mmediate point of people's minds. d factor for which id a single descri- terialism" might is not understood ion of religion and f God. Of genuine robably very little, take as true what dly affirmed—that more disposed to an they are to-day. life is not being ends, it is not being nterpretation. Pos- self-interest, are dominating motives realization of the e of having, being, y lacking.

ore, we must do piritual Forward ange the general are that "winning will change every- e truly won; only e that it is to His life that they are serve" is an Evan- t we must all en- ue salvation is the yes to our real na- and nothing short us see our life here opportunity and duty. en to-day supreme- sion of life we find as knowing from God and went laid aside His gar- a towel, and girded That is what I ritual interpretation ce will be no great rld until it is more d amongst us. How ained is the problem but there is no diff- where we must be- is clearly marked in Let men realize the selves—that they are the rest will sooner The Gospel has not ached in that way; t's way, and we sure- tter than take our Him. the situation as I see essage of the Church st be the full Gospel us Christ. It must impedimenta—things y matter, but actually not forget the social ur, and it must in- al vision that will r values and create a service in the world. Church a greater task portunity. Have we urage to meet it? F. J. Moore.

## BROTHERHOOD

### THE SUPREME PASSION OF THE HOUR

#### JUST RECEIVED

"**WORLD BROTHERHOOD.**" The Real Basis of World-Reconstruction. Edited by BASIL MATHEWS, M.A. contains remarkable addresses on "Brotherhood" by David Lloyd George, Dr. John Clifford, Lord Robert Cecil. Official report of the World Brotherhood Congress, London, England. Price \$2.50, post free.

"**EVERY CHURCH A BROTHERHOOD.**" By WILLIAM WARD. With a Foreword by the Right Hon. Lord Robert Cecil, K.C., M.P. Price 50c., post free.

Every Minister, Member of a Brotherhood, Leader of Men's Work, Y.M.C.A. Secretary, and Sunday School Superintendent should secure copies at once.

**CANADIAN BROTHERHOOD FEDERATION**  
THOS. HOWELL, Director and Gen. Secretary  
405 Kent Building - - - Toronto

#### A NOVEL IDEA FOR SUNDAY SCHOOLS.

A novel contest has been inaugurated at St. Luke's Sunday School, St. John, N.B., for the purpose of securing new scholars and increasing the attendance both at Sunday School and Church. The whole school, about 500 scholars, has been divided into two sections and each section has chartered a special train for a trip to Vancouver. The trains will advance a given number of miles for each class having perfect attendance, for each class having every member present with his own Bible, for each new scholar secured and for regular attendance at Church.

Stop-overs for sight-seeing have been arranged at nine points along

the way, when by means of a lantern the "passengers" will be given an opportunity to see *Home Missions* at close range. For instance—At Toronto, Wycliffe College and the Deaconess House will be the leading sights. At Chapleau, Ont., the Indian School will be visited. At Morse, Sask., the Prairie Mission Work will be the special feature. At Edmonton, the new Peace River district with its opportunities will be explained. At Vancouver, the Columbia Coast Mission will be an interesting and inspiring sight, and then, of course, Vancouver is the key to the Foreign Mission Field. Other places will be visited and views shown as fast as either train reaches the given points.

E.P.W.

## A Committee of Three



ONE of the distinguishing features of this Corporation is the Inspection Committee, a Committee of three members of the Board of Directors, who see that all the orders of the Board, the making, and realizing of investments, etc., are carried out. This Committee reports to the Board quarterly, and performs a most important service in protecting the interests of beneficiaries of estates and trusts.

At an Annual Meeting of our shareholders, a prominent banker stated that this Inspection Committee was the kernel of our business. "I do not know," he said, "of any company where the work is supervised as it is in this Corporation. I know something about the management of banking institutions, but I must say that this system is a better one than I have seen attempted elsewhere."

We invite the business of responsible people, offering complete, convenient, and satisfactory financial service in every conservative form.

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## Brotherhood of St. Andrew

The Brotherhood of St. Andrew is an organization of the Church of England for the training of men and boys for Christian service. Its presence in a Parish, with proper support, insures the co-operation of the laity in extending Christ's Kingdom by personal work, and it is also the means of recruiting the ranks of Sunday School teachers, boys' leaders, lay readers, missionaries, clergymen, etc.

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

Hand Book and full information may be obtained from Mr. Walter Burd, General Secretary, 33 Yonge St. Arcade, Toronto.

General Secretary Burd, D.C.M., is at present in Winnipeg, and in conjunction with Vice-President Macrae is assisting the Winnipeg Chapters in organizing for the Church Attendance Campaign. Mr. Burd will also visit Regina and Saskatoon, and at the special request of the clergy of Edmonton will assist in organizing the Attendance Campaign in that city. He will also visit Calgary on his return journey.

Requests are being received from parishes all over the Dominion for literature and visitation cards in connection with the Church Attendance Campaign, which is being endorsed and entered into most enthusiastically by clergy and laymen alike.

Secretary Burd forwarded the name of a young man from a neighbouring city, who was attending college, to one of our city Chapter secretaries. Within a week he had attended service in the parish church, and the following week attended a Chapter meeting as a visitor. He was not even aware as to who had sent in his name, and was surprised to be called upon and invited. The

Brotherhood is most anxious to be used in this manner, and urges the clergy and laity to send the name of any man moving from one part of Canada to another or to the United States, and will endeavour to provide a welcome for him in his new home. Send names and particulars to General Secretary Burd, D.C.M., 33 Yonge St. Arcade, Toronto.

The old Chapter No. 6 of the Brotherhood of St. Andrew in St. John's, Peterborough, was revived before the departure of the Rector under the energetic direction of Mr. A. G. Roberts, who has been a prominent Church worker in Windsor and elsewhere. The Chapter, which has had a distinguished record in the past, starts anew with a membership of some fifteen active men, and is bound to do much in maintaining the life of this old parish in its time of transition.

A Chapter of the Brotherhood of St. Andrew has just been formed in Bowmanville in connection with the Forward Movement Campaign now in progress there. The director is Mr. Archie Tait, a well-known Churchman.

#### ST. MARK'S, ELKHORN, MAN.

Sunday, October 10th, was the day set apart for the Harvest Festival in St. Mark's Church. Owing to the Rector, the Rev. Owen L. Jull, having another appointment that morning, it was only possible to have an early celebration of the Holy Communion, at which there was a good attendance, the chief service being held in the evening. A great deal of time was spent both by the decorating committee and the choir in preparing for the services. The church looked at its best and the choir led the service in an inspiring manner. About 200 people were present. The congregational singing was hearty and the offering generous. For a number of months this parish has been without a Rector, but since the arrival of the new Rector the interest of the parishioners has been renewed and a feeling of optimism created throughout the parish. The prayers of the Church are asked that under God's guidance His Holy Name may be glorified in this parish and its members brought into closer contact with the Saviour.

#### REOPENING OF ST. JOHN'S, WINONA.

St. John's Church, Winona, reopened Sunday October 10th, after being closed four Sundays. It has been entirely redecorated throughout and a very fine electric lighting system installed. A choir of 20 voices has been organized and made their first appearance in new vestments. The reopening took the form of a memorial service, when a beautiful window, of the "Good Shepherd," was unveiled in the sanctuary. The window, which is in three panels, was designed by the Robert McCausland

firm of Toronto, and was presented by the Women's Auxiliary of St. John's in memory of the members of the congregation who laid down their lives in the great war.

The church was crowded to the doors, many standing, and the service was very impressive and inspiring. Rev. R. Macnamara, of St. John's Church, Toronto, preached the memorial sermon and Major Armand Smith, M.C., unveiled the window on which were the names of the fallen: Major Kimmons, Captain Henry, Flight-Lieut. Pattison, Privates Millard, Peakes, Bolton, St. Clair, Johnson and F. Johnson. The Rector, Rev. H. A. West, Rev. J. M. Ballard took part in the service.

#### NIAGARA DIOCESAN BOARD W.A.

The Niagara Diocesan Board of the Women's Auxiliary met on Wednesday, October 6, in the School-room of St. James' Church, Hamilton. The Rector, Rev. W. L. Archer, gave the devotional address on the "Inward Relationship of Man to Our Blessed Lord."

It was announced that on October 27th the Wellington Deanery meeting will be held at Orangeville, and on November 11th the Wentworth Deanery will meet at Aldershot. The formation of a new Junior branch at Jarvis was reported.

Mrs. Bath gave a most interesting account of the Boys' Missionary Club of St. Jude's Church, Oakville. It was formed in the Sunday School, and consists of Junior, Intermediate and Senior divisions. The boys are most enthusiastic, and would not miss their meetings for anything. As a specimen of the manual side-of their work, Mrs. Bath showed a box which one of the older boys had very neatly carved and varnished.

The resignation was received with sincere regret of Mrs. Newson, the

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### How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

Black tea—1 cupful <small>(hot) (5 fl. oz.)</small>	1.54 gr.
Green tea—1 glassful <small>(cold) (8 fl. oz., exclusive of ice)</small>	2.02 gr.
Coca-Cola—1 drink, 8 fl. oz. <small>(prepared with 1 fl. oz. of syrup)</small>	.61 gr.

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

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### BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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CHAPTER XXIV. (Continued.)

#### The World of Books.

And so, while the summer rain rattled musically on the roof, his hands were busy making real and visible a loving thought.

"Well, duckies," he said as the children brought him their books, "what do you expect me to do with these?"

"Why, Daddy," Boy Blue replied, "did you forget about our lessons?"

Daddy laughed and shook his head. "You just leave those Readers till you go back to school. I never had any Normal School training, and I don't suppose your teacher would approve of my methods, so I won't trespass on her domain. But I'll tell you what to do. Go to the library and each of you choose a book you would like to read—you'll find some suitable ones in the left-hand section by the window. You needn't come out again. I'll join you in the library shortly."

The next minute the rain was again pattering on their big umbrella. Having removed their damp out-door garments they hastened joyfully to the library. It took quite a while to make their selections, but finally Dimple decided on a little story book of Mother's, and Boy Blue chose "A Child's Garden of Verse."

"We've each picked out a book, Daddy," Boy Blue said when he came in.

Daddy looked at them and approved. "Now," he said, "the next thing is to go ahead and read."

"How much shall we take for a lesson?" asked Dimple.

"Just as much as you like. When you've read enough, stop there and put up your book until next time. When you come to a word you don't know and can't find out yourselves, you may ask your mother or me. Ask the meanings of any words or any parts you don't understand. I won't promise to tell you everything you want to know, because I still have a lot to learn myself, but I'll do the best I can. I'm going to do some studying myself, but you needn't be afraid to interrupt me."

"O Daddy!" cried Boy Blue with a beaming face, "I think that's the loveliest way to learn."

Dimple, in her own impulsive way, dropped her book and flung her arms around his neck as he settled himself comfortably in his easy chair. He put his arm around her and drew her close; she nestled her cheek against his for a minute, but neither spoke.

There was a happy light in his eyes as he looked up from his book from time to time and fondly regarded the two absorbed little students by the window. Frequent questions interrupted his own reading, but he did not mind that, and the morning was well advanced before their self-assigned lessons, came to an end.

"Your mother has a little suggestion to make," Daddy said as the children closed their books, "but that is for the evening."

They ran to her at once, where she was ironing in the kitchen. To their eager questions she answered smilingly: "I just thought it would be nice if Daddy and I took turns in reading a chapter or two of some good book to you every evening after tea. Daddy has a new book which neither of us has read yet. We have just glanced through it, and I am sure it would interest two bird students like you; and in that way we could enjoy it all together."

"Oh, what a lovely plan!" they cried: "What book is it? Where is it?"

"Daddy will show it to you," she said, "only it isn't to be read until to-night. You may go and see it, and afterwards come and tell me how you got along with your lessons this morning."

In reply to the question he was expecting, Daddy handed them "The Kentucky Warbler."

"Why, that's one of the birds in our book," said Boy Blue, "only we've never seen one."

With keen interest they examined the pretty picture on the cover of a black and yellow bird in a leafy bower; and the thought that neither Daddy nor Mother knew the story and they were to share its delights together made the anticipation doubly sweet. They thought of the treat in stote many times during the day.

When they returned to the kitchen they brought their new "lesson books" to discuss with Mother. Dimple told her a story she had read, and Boy Blue read without a single mistake a poem from the "Child's Garden."

Mother enjoyed the story and the poem very much. "I think we have all spent a good morning, and earned our dinner," she said. "How would you like to help me to get it ready, Dimple?" The kettle is nearly boiling, and I am hungry. Aren't you?"

(To be Continued.)

#### ROTARIANS' RAPID PROGRESS.

H. G. Stanton, district governor of the 4th district of the International Rotaries, in an interesting address at the Rotary Club luncheon, Toronto, September 3rd, on the work of the club and its growth, said: "Rotary started 15 years ago with a membership of four. To-day there are some 760 clubs and some 60,000 Rotarians, meeting under many different flags. There is a reason for this extraordinary growth, and a reason for the reputation practically every Rotary Club enjoys in its community. To my mind the reasons are unselfishness, a spirit all too unusual in this age at any rate, and its good fellowship."

#### SHE KNEW.

Teacher (to new girl)—Now, Dolly, I'll give you a sum. Supposing your father owed the butcher fifteen pounds eleven shillings and twopence half-penny, eleven pounds three shillings to the hootmaker, fourteen pounds and nine pence to the milkman, and thirty-one pounds nineteen shillings and threepence three-farthings to the coal merchant—

Dolly (confident)—We should move!

#### LATE HOURS.

For a good half hour the father had been lecturing his son on the evils of late nights and late rising in the mornings. "You will never amount to anything," he said, "unless you turn over a new leaf. Remember, it is the early bird that catches the worm." "Oh," said the son. "How about the worm? What did he get for turning out so early?" "My boy," came the reply, "that worm hadn't been to bed all night. He was on his way home."