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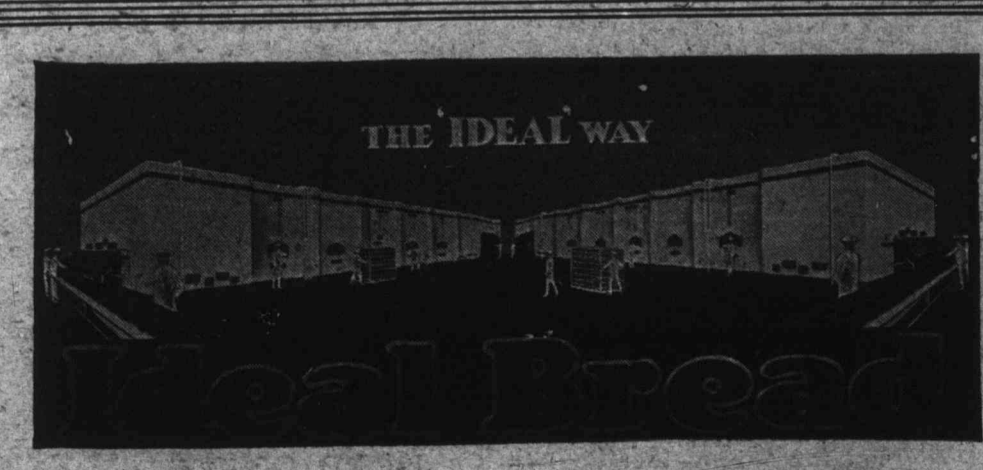
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**THE IDEAL WAY**

## Personal & General

The Bishop of the Yukon was a visitor in Toronto last week.

It is reported that Lord Byng of Vimy is to be the next Governor-General of Canada.

Mr. A. Hope Gibson, the second son of Sir John and Lady Gibson, of Hamilton, died at Hamilton, on February 11th.

There died in England a short time ago Lady Williams, the widow of Sir George Williams, the founder of the Y.M.C.A.

The Prince of Wales is to pay a visit to the West Indian islands on his way back from his visit to Australia.

There passed away at Toronto on February 13th, Emma Louisa, widow of the late E. G. Muntz, in her 83rd year.

The 95th anniversary of the founding of St. Paul's Church, Middlechurch, Man., was celebrated early this month.

Professor T. R. Glover, formerly of Queen's University, Kingston, has been elected Public Orator of Cambridge University.

Mr. Justice J. F. Orde took the oath of office and his seat as a Judge of the Appellate Division of the High Court of Ontario at Osgoode Hall, Toronto, on February 11th.

The Rev. A. R. Yeomans has resigned the incumbency of the parish of Aylesford, N.S., and with his wife, he has left for South Carolina for two or three months.

The Rev. P. J. Corbin, who has been seriously ill with an attack of typhoid fever, has recovered sufficiently to enable him to resume his duties at Rawdon, N.S.

The Cross of the Legion of Honour has been conferred upon the Right Rev. Charles H. Brent, Bishop of Western New York, for his service in France with the A.E.F.

The Bishop of Ontario inducted the Rev. Robert W. Spencer as Rector of Christ Church, Gananoque, Ont., on February 7th. After the service a pleasant reception took place in the parish house.

Her Excellency the Duchess of Devonshire sailed for England this week and she will be away for several months. Captain Cator, A.D.C., will accompany Her Grace.

The Rev. Walter Langston has resigned the incumbency of the parish of Parrsboro', and is shortly returning to England. His departure will be a loss to the diocese of Nova Scotia.

It is reported that Canada's official war memorial will take the form of a museum, presumably to be erected in Ottawa, in which will be housed the war trophies belonging to the Canadian forces.

The Rev. Canon Troop, Vicar of the Church of the Messiah, Toronto, has arrived safely at Kingston, Jamaica, after a very pleasant voyage. Already he is feeling much benefited in health amid his new surroundings.

Miss Ethel Hamilton, daughter of the late Archbishop Hamilton, intends leaving Ottawa shortly for a visit to friends in Toronto and Hamilton, and will later sail for England, where she will spend several months.

The Hon. Florence McNaughten, who has been visiting friends in Toronto for the past few weeks, left the city early last week for Vancouver en route to Japan and India, where she will resume her medical missionary work after a year's furlough.

Judge Savary, of Annapolis Royal, was a member of the first Parliament

of the Dominion of Canada in 1867, representing Digby county, Nova Scotia, so that Sir James Grant, who has recently died, was not the last surviving member, as was stated in last week's issue.

The Rector of Holland, Manitoba, the Rev. F. Milner, received news a few days ago, of the death of his brother, the Rev. W. H. Milner, Rector of St. Nicholas' Church, Nottingham, Eng. The deceased was ordained in 1912 and preached his last sermon on the last Sunday of 1919 and passed away on January 8. It is assumed that the collapse was brought on by overwork.

The Rev. Basil B. Bouchier, Vicar of St. Jude's-upon-the-Hill, Hampstead Garden Suburb, London, was the preacher at St. George's Church, Montreal, last Sunday morning, and at the Church of St. James' the Apostle in the evening. On Ash Wednesday he preached in Christ Church Cathedral and will also preach at the Cathedral next Sunday morning and at St. Stephen's in the evening.

The list of war honours conferred last week constitute the final awards in respect of theatres of war where hostilities ceased at the signing of the armistice. Among the total awards for war service were: Victoria Cross, 578; C.M.G., 2,136; D.S.O., 8,970, and M.C., 37,018. The total number of officers and men serving was approximately six million, and the total honours were 254,158.

The induction and institution of Rev. S. N. Dixon to the charge of St. John's Anglican Church, Matheson, was held last month by the Bishop of Moosonee. The keys of the church were presented to the Priest-in-Charge by the people's warden, Mr. Samuel Brown. The mandate of induction was read by the Rector's warden, Mr. J. A. Hough. This was followed by Confirmation, administered by Bishop Anderson.

On February 14th, the death took place at her home, of Esther Tupper, wife of the late Charles Moore, Esq., of Toronto. Mrs. Moore was a valued member for many years of All Saints' Church, under the late Canon Baldwin. She had for the last nine years been a constant attendant at St. Paul's, and has done valuable work in the W.A., of which she is a life member. Friends, young and old, were drawn to her by her bright personality. Always doing some kindly deeds, and showing her friendly interest in many children as well as grown-ups, she will be missed and mourned by a wide circle of friends who extend their deepest sympathy to her three daughters, Mrs. Simons, of New York, and the Misses Florence and Beth, of Toronto.

The book recommended by the Bishop of London to his diocese for reading during Lent, 1920, has been written by the Rev. E. A. Burroughs, Canon of Peterborough; Chaplain to H.M. The King; author of "The Valley of Decision," "World Builders All," etc. The title of the book is "The Way of Peace," and it is to be published at once by Messrs. Longmans, Green and Co. The Bishop of London has written an introduction in which he says "The Way of Peace" is the 'Way of Service' may be said to be the real message of this book, and never did we need it more. Many during the war found a wonderful 'peace' at the front, in spite of all the discomfort and the danger, and this was because for the first time in their lives they had a clearly defined object, and had wholly given themselves to this one thing. To them this 'Way of Service' was a 'Way of Peace.' This book points for a moral equivalent for war to the Service of the Great Leader, who is calling to-day not for 'fairweather Christians' or merely 'orthodox Churchmen' but for 'Adventurers for God!'"

## LENT

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A Guide for Lent (Rev. G. P. Trevelyan)  
The Fatherhood of God (Rev. Vernon Staley)

Apart with God  
The Story of the Cross - 30c., 40c. and 60c. per 100

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EDIT

LENT comes this year call than ever. will do his duty hearers to realize the Unless the values be Church's message. mental values to self- ficial in themselves. use only when we do spiritual account. V energy from pleasure it merely to selfish en interest, not a change we should like to be adopting would be to day as appointed in unflinching attendance be our aim.

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There should "Girling, you are take a rest for severest charge plea is made tha say it. A comm its workers or i that could be m

# Canadian Churchman

Thursday, February 19th, 1920

## Editorial

LENT comes this year with a more insistent call than ever. No priest of the Church will do his duty who neglects to urge his hearers to realize the spiritual values of Lent. Unless the values be spiritual, we miss the Church's message. There are physical and mental values to self-discipline. They are beneficial in themselves. They reach their highest use only when we deliberately turn them to spiritual account. We may save time and energy from pleasure-seeking, but if we devote it merely to selfish ends, it forms a change of interest, not a change of motive. A habit which we should like to think of every Churchman adopting would be to read the lessons for each day as appointed in our new Lectionary. The unflagging attendance on church services should be our aim.

But Lent will be lost unless we cultivate the habit of considering others than ourselves. The heart's desire for kind and generous service may become a life habit if we will patiently hold it in view during the forty days.

THE tragedy of the LATE REV. HERBERT GIRLING'S death is one which will remain in the memories of churchmen for some time. In another column the Bishop of Mackenzie River speaks of his life, his work and the spirit of his service. From England, where he was employing the first holiday in ten years to arouse interest in his work, he came to Toronto at New Years at the request of his Bishop and the M.S.C.C. for Forward Movement work. It did not require the eye of a physician to note that he was considerably below par in health.

Considering the rigours and privations which he had endured we had expected to see a man of the physique and condition of Mr. Steffanson, for example, who in spite of his hardships has been restored to prime health by periods of well-earned rest, the consideration of friends and notably the kindnesses of our own Church missionaries. The frail body and ascetic face of Mr. Girling showed beyond a doubt that he had done his work by the driving power of an indomitable will and an undying passion for service. He had all the appearance of a man who was "burning out for God."

After some "deputation" work he went into the General Hospital, Toronto, on January 13th, for an operation to correct some results of his exposure, clearing out the tear-ducts and removal of the tonsils—a minor operation for a man in normal health. Four days later he left the hospital because, as he said, he had not the money to pay any more hospital expenses. (His physician treated him without charge). On February 1st, he fulfilled appointments which had been made for him, speaking at All Saints', St. Anne's, and St. David's, in Toronto, on the A.F.M. work. On the Monday he spoke at the Church of the Redeemer W.A. On the Tuesday he spoke at St. Paul's and Grace Church W.A. That night he took the train for Ottawa utterly tired out and with a temperature of 101°. The next morning his temperature was 103°, and he fell a prey to dreaded pneumonia.

There should have been somebody to say: "Girling, you are absolutely tired out. Go and take a rest for a couple of months." It is the severest charge against our system when the plea is made that there was no one who could say it. A commercial house does not so regard its workers or its work. The best investment that could be made for the work up north was

to restore the missionary to a state of *plus* health. The value of the work Mr. Girling had already done becomes apparent as Bishop Lucas' account is read. What his gifted labours would have meant for the future no one can estimate.

Of course, such a rest would have taken time and that is best realized by those who gathered the tale of the five years from Mr. Girling's incidental statements. We assert that there was no work Mr. Girling could do down here comparable in importance to regaining his health.

Sometimes it seems possible to think so much of the interest of the work that the interest of the worker is lost sight of. It is a shortsighted policy which does not perceive that both go together.

The tale of missionary heroism is taken for granted so much that sometimes the sense of proportion is lost. Here was a Knight of the King in the service of the Kingdom who endured hardships for five years *not for name or fame* but for the Gospel of Christ. Had he been an explorer who had lived a few months among that unknown people he would have been feted on every hand, and applauding thousands would have listened to his fascinating tale. But he was a missionary.

"God buries His workmen but continues His work." That expresses the permanence and grandeur of the tasks, but it provides no excuse for the Church's carelessness in handling her workers. Mr. Girling's is not the only case of using an exhausted worker away from their field. We have heard of more than one missionary thankful for the prospect of some rest in their field after the labours of a furlough. If the Church at home needs to be galvanized at the expense of the efficiency of the field, then her plight is a sorry one indeed. The passion for arduous service is in the hearts of young men and women not because of, but in spite of, the spectacle of incapacity in caring for the worker.

We would covet for our Canadian Church the reputation that it has a heart for its workers, and that is never needlessly or carelessly sacrifices the worker for the work.

THE returns of the Forward Movement justify faith in the response of our Church to great things. The first necessity for great results is a supreme challenge. As we have risen to the financial one, God give us grace to answer the more difficult challenge to the spiritual life.

THE Second Sunday in Lent has been requested as a Universal Day of Prayer for Students the world over, by the officers of the World's Student Christian Federation. We are glad that more than one of our dioceses have issued pastorals for the occasion.

Men and women students the whole world over from Sweden to Melbourne, from Wuchang to Constantinople, are fellow disciples of Jesus Christ. Let your imagination run on that a bit. In the European areas where the visions of national realization are at last glowing through the bars of old conquests and serfdoms, in the countries which have given a generation of their best to solve the world's woe, students are gathering with a new sense of vocation, with a determination to do their full part in the hour of remoulding, and a high resolution that they *will* do it, cost what it may. We want to help them.

We must meet the students of Canada with a challenge to life service for the Kingdom. Make that Sunday the LIFE-INVESTMENT Day of the Forward Movement. Definitely sound the call for the Christian Ministry and Foreign Service.

## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.  
FROM FAITH TO LOVE.

HAVE you ever studied St. Paul's "Pilgrim's Progress" from faith to love? You will find it beautifully outlined in the opening verses of the Epistle to the Romans, chapter five. Let us read the passage now once more, and as it were together. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; through Whom also we have had our access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, Who is given unto us."

It ought to cause our hearts to burn within us as we note the regular and victorious march; step by step, through all life's trial, to the ultimate and eternal victory of love. The Christian pilgrim relies from first to last upon the unchanging faithfulness of God. The first step towards victory is faith. You remember Phillips Brooks' striking acrostic:—

Forsaking  
All  
I  
Take  
Him.

If God is worth trusting at all, He is worth trusting altogether. "Those who trust Him wholly, find Him wholly true." The sure and certain consequence of the utter abandonment of self to God is peace. This peace the world can neither give nor take away. No money can buy it. It is the free and priceless gift of God to the humble believer, through our Lord Jesus Christ. It truly "passeth all understanding;" but it is meant to guard our hearts and thoughts, as a holy sentinel, day by day, through all life's conflict. Guarded by this peace, we are enabled to stand against every foe. This blessed assurance causes us to rejoice, to fairly shout for joy, in hope of the glory of God. The joy of the Lord becomes our strength. We can sing and make melody in our hearts unto the Lord in the very thick of the fight. Our Lord has told us that our normal condition here below is one of tribulation. The great Adversary is always *rubbing us up the wrong way*. But the enlightened Christian can rejoice, can even glory, in tribulation; for he knows now that tribulation worketh patience, it makes the believer "as hard as nails." He can "stick it" against all odds. Through patient endurance he gathers experience. He becomes a veteran. Experience kindles in his heart, as he marches from strength to strength, a dauntless hope. Neither Giant Despair, nor his gloomy dungeon, can hold him in captivity. He knows that his essential life is "hidden with Christ in God," far beyond the reach of his fiercest enemy. And this hope can never be put to shame; for the crowning revelation of the mysterious pilgrimage is the love of God—that perfect love that casts out every fear. All through the conflict the patient Holy Spirit is ever shedding abroad in believing hearts that love of God in Christ, which passeth knowledge. "Who shall separate us from the love of Christ? I am persuaded that neither death, nor life, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"CAN you tell me how divided and unrelated churches are to touch the world task? In China, Confucianism, after 3,000 years of effort, has failed to furnish a basis for national life. China faces a temporary receivership. We must raise up a Christian leadership."—SHERWOOD EDDY.

## The Late Rev. Herbert Girling

An appreciation by Right Rev. J. R. Lucas, D.D.  
Bishop of Mackenzie River.

THE Church in Canada has suffered a heavy loss through the passing away of one of its most devoted missionary servants, the Rev. Herbert Girling, so well known in connection with the work amongst the most northerly Eskimos of our Dominion.

Mr. Girling, who came to us from Emmanuel College, Saskatoon, served in the diocese of Mackenzie River, for five years, the first year of which was spent in the neighbourhood of Fort Macpherson and Kittigagjuit, gaining experience of the Eskimo work and language, under the direction of Archdeacon Whittaker. In 1915 he was chosen as the leader of the party whose aim was to get through to the Coronation Gulf District so as to reach the unevangelized tribes of Eskimo dwelling there. They sailed in the motorboat "Atkoon," encountering storms and other difficulties, and finally landed at Cape Necessity about 100 miles short of their objective. After making the necessary arrangements for the disposal of their effects, Mr. Girling pushed on to Bernard Harbour, where he reached the members of the Southern Canadian Arctic Expedition, who welcomed him most cordially. During that winter Mr. Girling, accompanied by the ethnologist, Mr. Jenniss, travelled many hundreds of miles and thus came upon those "scattered sheep" in the wilderness of ice and snow, for whose sake he had dedicated his life. His experiences encountered during this and subsequent trips formed the subject of most interesting and illuminating articles, "On the Arctic Trail," and "In Search of the Other Sheep."

The intervals between the journeyings were occupied with language work, including the compilation of an extensive dictionary, a catechism of Christian instruction, and above all, the translation of St. Mark's Gospel—the first Book of the Bible to be given to these Eskimo in their own tongue. All of which work was accomplished under conditions that would have deterred a less ardent spirit, but our brother had a "holy scorn" of conditions, and was enabled to rise above them in carrying out the tasks connected with the evangelization of the people he had learned to love. He allowed nothing to hinder him in the prosecution of this work which had become to him an all-absorbing passion.

He had been ordained Deacon in the little log church of St. Paul, Chipewyan, on June 14th, 1914, and his admission to Priest's Orders was expected to take place in 1916. The exigencies of the work made it undesirable for him to leave the Coppermine district that year—and with him duty ever prevailed over inclination—so that it was in 1917 that he presented himself at Fort Macpherson, after a long, cold journey of five weeks—of which he wrote, "It was a question of using charts, compass, sun and prayer, and to His glory may it be said that never once did we go astray." At the solemn service of Ordination, Bishop Lucas was assisted by Bishop Stringer, Archdeacon Whittaker, Rev. W. H. Fry and Rev. E. Hester, and the sermon preached by Canon Gould, of the M.S.C.C. It was fitting that all the above should join in sending forth our honoured brother, with authority to administer the Holy Communion to those other fellow-workers 800 miles away, and to bid him God-speed.

Upon his return he extended the sphere of his labours, and in 1918 he had the joy of proclaiming the Gospel to the farthest known Eskimos on this continent, in the neighbourhood of Prince Albert Sound. Thus one longing desire of his heart was fulfilled.

It was on April 1st, 1919, that Mr. Girling left Bernard Harbour, in company with his fellow-worker, Mr. W. H. B. Hoare, en route for England, which he had not seen for ten years—five of which had been spent along the Arctic Coast. He travelled out via the Coppermine and Great Bear Lake district, so as to obtain important information regarding the inhabitants. England was reached early in September. While there he at once resumed work, seeking to interest friends in his plans for the extension of the

Eskimo work, including the erection of a church and school. But the one great work upon which his heart was set was the seeing through the press his translation of the Gospel of St. Mark, which was being printed by the British and Foreign Bible Society. When that had been accomplished he left England for Canada in order to take part in the work connected with the Anglican Forward Movement, and arrived in Toronto on New Year's Day. He won golden opinions on board the steamer and received the thanks of the Captain for his cheerfulness throughout a trying passage across the ocean. He began deputation work in Toronto and elsewhere, but it was found necessary for him to undergo an operation on his throat. His spirit chafed under the enforced idleness, and as soon as practicable he resumed his work.

A message was received from Ottawa requesting his presence there for the purpose of giving information to the Commission sitting in connection with the introduction of reindeer into the North. His sole care was for the Eskimos under his charge, and he felt bound to attend if only to urge the need for stringent precaution being taken for the protection of his flock from the presence and evil influence of undesirables, and thus undoing the work to which he had devoted his life.

Upon his arrival at Ottawa, on Thursday morning, a doctor was called in and he was



THE LATE REV. H. GIRLING,  
of Bernard Harbour, Coronation Gulf,  
Arctic Mission.

ordered to bed and conveyed to the home of his friend and comrade of the past five years in the North, Mr. W. H. B. Hoare, whose wife is a trained nurse. He was carefully tended by Mrs. Hoare and another nurse, but in spite of all the best medical attention procurable, he gradually sank, and passed away on Thursday night in the presence of Bishop Stringer, who had been in attendance throughout the week, of Mr. and Mrs. Hoare and Dr. Peck—all of them fellow-workers amongst the Eskimos.

The funeral service took place in Christ Church Cathedral, Ottawa, on Friday, February 13th. The Bishops of Ottawa, Yukon and Mackenzie River, officiated. There were about twenty clergy present. The pallbearers were: Archdeacon J. L. Snowdon, representing the M.S.C.C.; Rev. Dr. Peck (the veteran missionary to the Eskimo), W. H. B. Hoare (his fellow-worker from the North), Dr. Anderson and D. Jenniss members of the Southern Canadian Arctic Expedition, who were willing helpers of Mr. Girling in the North), and Mr. Campbell, representing the Government Commission on the introduction of reindeer.

A beautifully appropriate address was given by the Bishop of Ottawa, who referred to the pathos of the event—the shortness of the life thus cut off—a life moreover full of devoted

(Continued on page 125.)

## The Bible Lesson

Rev. Canon Howard M.A., Montreal, P.Q.

Second Sunday in Lent, February 29th, 1920.

Subject: A Sick Man Forgiveness and Healed,  
St. Luke 5:17-26.

1. Remarkable Faith. The first thing to observe is the persistence of the Faith of the men who brought the paralytic. The greatness of the crowd did not deter them from employing unusual and energetic means to bring the man into the presence of Jesus. Their faith was big enough to overcome difficulties. Because they believed so much they were willing to make a great adventure. Their action was in itself a prayer. Our Lord's parable of the Unjust Judge gives his approval to persevering prayer. It is also to be observed that the emphasis is laid upon the faith of those who brought the man rather than on that of the man himself. "When He saw their faith," He spoke the words of forgiveness. We are not justified in thinking that the man himself was altogether passive. He, if he were conscious, had faith, too, and joined with his friends in the desire to seek help from Jesus. It was a faith in which they agreed to make their request known to the Lord. Such joint intercession on behalf of another is here rewarded. See also, St. Matt. 18:19 for our Lord's promise regarding such prayer. The value of intercession is strongly taught by this passage.

2. Sins forgiven. Our Lord went at once to the root of the matter. Bad as was the man's physical condition his need of forgiveness was greater, our Lord dealt first with his greatest need, "Thy sins are forgiven thee." It was over the way with Jesus. Things were seen by Him in their true proportion, and He estimated the men's needs at their real value. Sin was the greatest infirmity of this man, as of us all. Therefore Jesus spoke the word of forgiveness first.

Well might the Scribes and Pharisees think that Jesus was claiming mighty power when He thus spoke! Forgiveness is a miracle of grace greater than any of the physical miracles. There is nothing strange or unusual in the thought of sin working to its own end of destruction. If we transgress laws of nature we suffer the penalty of our indiscretion. If we sin, it is but natural that the consequences of sin must ensue. "Sin when it is finished bringeth forth death." But a miracle is possible! Divine grace and power may intervene and sin may be forgiven. This was the miracle which Jesus announced when he said, "Man, thy sins are forgiven thee."

3. Divine Power. The Scribes, Pharisees and Doctors of the Law saw the point at once. They were, perhaps, somewhat prepared to see Jesus working wonders, but when He claimed power to forgive sins they began to think. Apparently they said nothing openly, but they found hostility arising in their minds against One Who thus declared Himself to have such power. Jesus read their thoughts and answered them just as if their objections had been spoken. Their thoughts seem to have been something like this: "Here is a man who claims power to forgive sins. This is blasphemy." It is very easy to say, "Thy sins are forgiven thee," but what indication is there that they really are forgiven?" Thus they reasoned with themselves and Jesus put their alternative into words, "Whether is it easier to say thy sins are forgiven or to say Rise up and walk." Jesus further claimed to be able to do both and to prove the one by the other. He, therefore, turned to the paralytic and gave him the order to arise and walk.

Thus Jesus by manifesting His power in the lesser thing of restoring strength to the paralytic showed that He was able to do the greater deed, the forgiveness of sins.

There are many important lessons here: 1. The value of faith. 2. The value of continuing in prevailing prayer. 3. The approval of intercession on behalf of others. 4. The great basic need of forgiveness. 5. That all power in heaven and in earth was given unto our Lord.

## The

Part of the Add

THERE are some Civil and in E Provincial Syst trend of events in the that a true Provincie within a larger Fede the solution of the pro ment for a vast territ The Dominion of C interests of different that the principle of apply to the work of ready both in Church to feel the evil of ov easy for us to satisfy leave our few repres Toronto or Ottawa, the country, when w keenest interest in o make our influence humanity.

We have a Provi thusiastic loyalty. also a maritime Pro own unknown to th our mountain range passes through whi prairies beyond, the a consciousness that identity of our own the rocky cliffs wh out to sea as the s golden west, but we facing the Orient, at the sons of Asia to

I have stood at a evening in the sum on our coast and wa ing by and wonder Canada. There we race and our nati Northern and Sou weglans, Finns, E grins, Austrians, from Asia—Japan there could not be a work than to mak of our country.

We feel at once, be a most imports this problem so fa concerned, but ou with such a situat the sake of the Christian Church not see why we c Provincial Council sentatives from t mote co-operation of educating the p tian Citizenship.

There are hu throughout this F ligious services o other places with there are to be This cannot be i Christ. I am gla of this Province duly appointed Church of this l of a measure of j settled districts.

The Anglican a nominal claim upon one quarte vince. As a P our great respo must be a true or else we sha Diocesan return out of touch wil lation. There a would be wron Church alone.

# The Spirit of Service

Part of the Address of the Most Rev. F. H. DuVERNET, Metropolitan of British Columbia, to the Provincial Synod, Vancouver, January 28th, 1920.

THERE are some who think that both in Civil and in Ecclesiastical matters the Provincial System is a mistake, but the trend of events in the world to-day goes to show that a true Provincial System working loyally within a larger Federal System is the key to the solution of the problem of democratic government for a vast territory with diverse interests.

The Dominion of Canada is so vast and the interests of different parts of it are so varied that the principle of division of labour must apply to the work of national construction. Already both in Church and State we are beginning to feel the evil of over-centralization. It is so easy for us to satisfy our conscience that we can leave our few representatives at the centre, at Toronto or Ottawa, to look after our part of the country, when we should all be taking the keenest interest in our Province where we can make our influence tell most for God and humanity.

We have a Province which calls forth enthusiastic loyalty. As both a mountainous and also a maritime Province it has problems of its own unknown to the rest of Canada. Though our mountain ranges are pierced with several passes through which we have access to the prairies beyond, these mountainous walls create a consciousness that we have as a Province an identity of our own and a destiny to fulfil. From the rocky cliffs which line our coasts we look out to sea as the sun is setting and call it the golden west, but we realize that we are in reality facing the Orient, and that every ship is bringing the sons of Asia to our shores.

I have stood at a street-corner on a Saturday evening in the summer time in a fishing village on our coast and watched the motley crowd surging by and wondered whether I was really in Canada. There were not only those of British race and our native Indians, but many from Northern and Southern Europe—Swedes, Norwegians, Finns, Russians, Serbians, Montenegrins, Austrians, Italians, and also as many from Asia—Japanese, Chinese, Hindus. Surely there could not be a greater problem or a grander work than to make such as these loyal citizens of our country.

We feel at once, that our public schools must be a most important factor in helping to solve this problem so far as the rising generation is concerned, but our schools alone cannot cope with such a situation. We feel at once that for the sake of the welfare of our Province the Christian Churches must draw together. I cannot see why we could not have without delay a Provincial Council made up of duly elected representatives from the Christian Churches to promote co-operation and co-ordination in the work of educating the people of this Province in Christian Citizenship.

There are hundreds of little communities throughout this Province where there are no religious services of any denomination, while in other places with less than three hundred people there are to be found three or four churches. This cannot be in accordance with the mind of Christ. I am glad to announce that the Bishops of this Province have had a conference with a duly appointed committee of the Presbyterian Church of this Province upon this very subject of a measure of practical co-operation in sparsely settled districts.

The Anglican Church of British Columbia has a nominal claim, according to the last census, upon one quarter of the population of the Province. As a Provincial Synod we should face our great responsibility in this matter. There must be a true forward movement on our part or else we shall be false to our trust. Our Diocesan returns go to show that our Church is out of touch with nearly half our Anglican population. There are many reasons for this, and it would be wrong to place the blame upon the Church alone.

## DEFECTIVE TEACHING.

I am convinced, however, that the Church is suffering to-day from centuries of defective teaching. There are multitudes of our people who do not see how what the Church teaches has any relationship to their daily lives. All doctrine must have a meaning for our life, or else it is not worth thinking about. The call of the new era can only be met if the Church can so present religion that it cannot be conceived of except in terms of life and fellowship.

There are two conceptions of God, both are true if taken together, each is inadequate if taken separately. The one conception brings out the thought that God is above us all. The other conception brings out the thought that God is in us all. For many centuries the Church has been laying the chief emphasis upon the transcendence of God, with the result that God has gradually in our thinking been relegated to some far-off region. It is no wonder then that with such a conception of God as this religion has come to mean something which is not closely related to our daily life, something which has to do with far-off things, something which belongs to another world rather than to this world.

To correct this one-sided conception of a far-off God, the Church needs now to lay the emphasis strongly upon the imminence of God. We must look for God not in some distant star, but in the souls of men. As St. Paul says—"It is God Who works in you." Theology is not religion. Theology is the expression of our faith in formal language. This may be very necessary, but belief in a doctrinal statement, however true it may be, is not religion. Religion is the life of God in the soul of man, and since God is Universal Love, the life of God in the soul of man is nothing less than this—the spirit of unselfish love. Wherever we find the slightest trace of this love in any man, woman, or child, there we find God, and we are called upon to love God in one another. If we would love our Spiritual Father we must love all His spiritual children. No other love but this will satisfy Him. As St. John so plainly puts it—"If a man say, I love God, and hates his brother, he is a liar; for he who loves not his brother whom he has seen, cannot love God whom he has not seen."

This is the social view of religion in contrast to the individualistic view of religion. The individualistic view of religion teaches that a man need be concerned only about his own soul and God, without any thought of his relationship to his fellowmen. The social view of religion teaches us that sin is selfishness, and that there can be no salvation from sin except through salvation from selfishness, and that Christ came to save us from selfishness by shedding abroad in our hearts the spirit of His sacrificial life, the spirit of His Cross.

"A SHORT time ago I was in South America, the guest of the President of the Argentine Republic," said Roger Babson, the noted statistician. "By way of illustration between smokes one day, he broke a long silence this way: 'Mr. Babson, can you tell me why it is that South America, with so much greater natural advantages and having been settled before North America, is so backward compared with your country.'

"Well, I had my ideas, but being his guest I lied to him and said I didn't know. Then I said: Mr. President, what do you think is the reason? He replied: 'South America was settled by Spaniards seeking gold. North America was settled by the Pilgrim fathers who went to your land to seek God.'

The Spirit of Christ within us gives us the motives to be unselfish. The community about us gives us the opportunity to be unselfish. Therefore, apart from the community about us and our relationship to our fellowmen there can be no salvation for us.

Let us apply this social view of religion to the home. As a Church it is our mission to inspire the individuals of a family with the Spirit of Christ and to teach that it is in the community of the family that they have the first opportunity of learning that they are ministering members of society.

Let us apply this social view of religion to the school. If by religious education we mean teaching children to repeat the words of a certain creed it is evident that it is impossible to have such religious education taught in our public schools because State schools must be open for the children of all classes in the community, but when we remember that religion is the life of God in the souls of the children, and its chief expression is in unselfish love and social service which is the foundation of all true citizenship, then we can see how there must be religion in our public schools.

As a Provincial Synod cannot we agree with the other Christian bodies in this Province upon a series of selections from the Bible to be read in our public schools, such as the Shepherd Psalms, the Sermon on the Mount, the Parable of the Prodigal Son, the Example of the Good Samaritan, the Story of the Cross, the Eulogy of the Love that Never Fails? These and such like selections teach religion, not as a formal creed but as a personal life of loving service, the Divine in the human. From the standpoint of good citizenship the children in the public schools of this Province need the inspiration to social service which is to be found in such passages of the Bible.

Let us apply this social view of religion to the industrial world. We have in this Province the most radical labour element to be found in the Dominion. We cannot close our eyes to the fact that organized labour and organized Christianity are rapidly drifting apart, largely because the Churches have too often lost sight of the Social Ideal upheld by Christ. Each class in the community is called upon to be a ministering member of society. "Each for all and all for each." It is the social view of religion which is needed to prevent class warfare and to inspire all to work for the common welfare.

Let us apply this social view of religion to the control of the people. There are two forms of social control, one is social control through legislative enactment and police force, the other is social control through the power of public opinion. The two should always go together. A strong public opinion should be crystallized in legislative enactment in order to conserve the progress made, but legislative enactment which is not backed up by strong public sentiment will soon fail to be effective, because it will not be properly enforced. Upon the Church rests largely the responsibility of creating and keeping vigorously alive a right public sentiment. If Prohibition has proved, as we believe it has, a blessing to many in this Province, why should it be discredited because of a lack of sufficient public opinion behind it. Why cannot the Church of Christ persuade the men, who claim their right to drink intoxicating liquor, to make some personal sacrifice for the sake of the happiness of ten thousand homes? It is only in the spirit of social religion that legislative enactment, which seeks to control in certain directions the liberty of the individual for the public good, can be made a genuine success. This is true not only of Prohibition, but also of Sunday Observance and the Lord's Day Act. We must not be content to simply abuse the authorities for not enforcing the law, we must set to work earnestly to create a true social conscience, which makes the welfare of Society the supreme motive.

The new era upon which we have entered after the great war demands a stronger emphasis upon the Johannian theory of religion which identifies Christianity with the Spirit of Love. When as a Church we keep the Social Ideal ever before the minds of the people as their guiding star we shall do a work which no other institution but the Church of Christ can do in inspiring the people with the spirit of social justice, social righteousness, and social service.

## The Front Line

JESMOND DENE

"AND after the Forward Movement?" Angela and I had been talking things over. We might be called—

"A pair of friends, though she was young And I was seventy-four,"

so to speak. She has always been very attractive to me, and to-day I was unusually struck with her appearance and the almost austere sweetness of her air. She was one of those who had grown up during the war; the day when she sold her rings for soldiers' comforts marked a sort of epoch, I think; not that she had not had plenty of money to give, but that she had felt the need to give something of her very own, something which involved a little personal sacrifice; the joy of giving seized her in a new way then.

We had been speaking of some of the boys whom we had known and loved. "You remember Philip," she said; "he used to be at our house so much; he was one of those comfortable people to have about, always ready to be useful in little ways, so merry and joyful, so good at handing tea! I'm afraid I thought that was about the only thing he could do really well. We did not take him at all seriously, or think of his ever really settling down into work. Then . . . I'll never forget that Friday night. I had gone to the gate with him, and just as he was going he turned sharply round and said, 'I want to tell you something. You know if England is drawn into this, I'm going to enlist at once.' I think I murmured something about a commission, but he said, Oh, no! lots of fellows would be wanting them and he could be more useful in the ranks. And sure enough, he was almost the first man recruited at that centre. And . . . you know the rest."

Yes; I remembered Philip's steadiness through the training, through the long winter on Salisbury Plain and his part in all the earlier fighting; wounds and short leaves and return, and then how in one of the fights during the Somme campaign he had been first out of the trench and had fallen at the beginning of the advance. "Mother, you know, was so fond of him," said Angela, "and I always remember her with the tears streaming down her cheeks, when we heard about it, but she said 'it was for joy that a man had been born into the world.'"

"And Harry,—you know he was rather boring with his everlasting babble, about stocks and shares and markets and booms; he never seemed to have a thought beyond. But the war changed him. He began directly to arrange his affairs to get off, and now after all he's been through, being a prisoner and losing his arm and everything, he says he hasn't a regret. He says he didn't know before what it was to *live*, and I simply can't describe how different he is. Of course, with some, you knew beforehand just what they would do in a crisis or danger; if there was a fire or one fell into the river, you knew they'd save you; but the miracle has been the others, whom you didn't expect much of, whom you were so wrong about, whom you might never really have known but for this. And now, peace."

We had been speaking about the Forward Movement. "There's something fine in the idea, of the Church's thankoffering for victory and peace. But yet, it doesn't seem much," said Angela. "Nothing the Church or all of us in the world could do, would really be much, would it? Oh yes, I've been helping a little in the visiting and all that. Do you think there's a real stirring?" she asked rather wistfully. "One has heard so much about the money; sometimes I feel as if that was all,—another big drive for money. Do you think so?"

"After all, money is just a symbol," I said. "In God's sight, I suppose the only value is when we give it all to Him and only use what, as it were, He has set free and given back to us for ourselves. It's a formula, but yet it is capable of being a sort of sacrament, an outward and visible sign of an inward and spiritual offering. I think if we could know the full history of the Forward Movement, we should find that a great

deal of the money really had a sacramental value in that sense."

"It's like the war, I suppose," said Angela. "The only real giving is the giving of yourself, as the men did, and some of the people at home who never left their place, but gave *themselves* just the same. The Forward Movement must be a new beginning for the Church since the war; if the war spirit of *caring* so much that you want to give everything and work your very utmost, surges through the Church and takes possession of it,—that would be a real 'beginning anew,' wouldn't it?"

"You know about Adrian," she went on after a pause. "He—he—has offered for missionary work. Before the war he was so full of all sorts of ideas and ambitions, 'everything by starts and nothing long.' He had just finished his first year in the University, but still had no idea of what he would do. Every week it was something different. When the war came, he went, of course, and without saying anything to me. He wanted to leave me free. It was a mistake for me, but he thought it the only fair thing to do. The war gave him the one thing he'd needed; he came home settled, steadfast, almost set in a way. He says he saw it all out there, the only way; and while he was out there he became quite certain about entering the Ministry. He has quite lost that restless, unsettled way he used to have. . . . Of course I would go anywhere with him, but that wouldn't be enough for this. I have to enter into it myself. I've been thinking a great deal about it, of course, and one day I knelt down in church and read over the Ordination Service very carefully,

to try and understand what it would mean for him and for me; to see if I could honestly share it with him. . . . Now, it has all got clear to me, too, and then gradually about missionary work. It's just like the war, Adrian says; the place where the greatest need is, is the place for the ones like us who are young and strong and have our lives before us. He doesn't think it more *important* than other kinds of work, I think, but only that it is the part of the work that the young ones must do. They must go to the *front line*."

"Satisfied?" said Angela's mother afterwards. "Yes, I think I can say so. The old care-free life went for her forever with the war. You could see growing in her the sense that she was a guardian over something very precious. She felt that the men who had gone out to fight had left to us at home the trust of being a sort of home guard over the spiritual treasures they were dying for. *Therefore will I give men for thee, and people for thy life*. And all that was meant by 'life' became such a new trust and treasure for the future. Then by degrees she realized as Adrian was doing, too, that the whole cause,—justice, freedom, fellowship,—everything, was gathered up in the Faith, and that the peace of the world will never come or stay except in and through the grace of our Lord Jesus Christ and the love of God and the fellowship of the Spirit. I think Adrian and Angela feel that if they are to be true to the men who died and to the Christ Who called them, they must help to carry His Cross out into the world. It means to take up His Cross and follow him. Yes, thank God, I am content."

## FROM WEEK TO WEEK

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

AT the time of writing, the news available from the great canvass for funds indicates that it will be shown to be successful when complete returns are to hand. One of the great difficulties leading up to this final effort, as has already been hinted at by "Spectator," was the fact that we tried to persuade ourselves that in this particular instance finance was a matter of small moment compared to other things. The simple truth is the laity didn't believe it, and the clergy didn't believe it either. A brave and continuous effort was made to convince us, but the greater the effort the more doubtful became the public. Anglicans are poor dissimulators in matters of religion. While the laity didn't take the matter very seriously one way or the other, it put the clergy in an awkward position. They knew very well what was coming, and the greater the zeal they put into the matter of preparation on the lines indicated, the more they felt their words and influence would be discounted when the dénouement came. It robbed their utterances of the convincing force that comes with a cause in which the methods as well as the object meets with the entire approval of their reason. While these things operated on the clergy restraining them from flinging themselves with whole-souled fervour into the great Mission, other influences were at work upon the laity that caused them to be more interested in the object of the canvass than their leaders were aware of. Hundreds of clergy were convinced that it was useless to expect a sum of any considerable dimensions. They were surprised to find that when a dozen laymen were brought together, a couple of weeks before the canvass, they were ready to undertake big things. It was the faith of the leaders affected by conditions indicated, that failed, and the result in many cases was an unwillingness to try until it was too late. This applied more or less to whole dioceses. However, if Anglicans fall short of the results attained by other communions it would seem to lie largely with the comparative smallness of the gifts of our men of wealth.

Now that this so-called Anglican Forward Movement is out of the way and we can forget about the avalanche of pamphlets and directions, the clergy would be grateful to begin a great

united Anglican Mission if the Primate would call upon us to do so. It would be an untold relief to engage in an effort from ocean to ocean, free from all external influences, and having no ulterior motive, saving the lifting up of the eyes and hearts of our people to the great virtues of our common faith, and the place which the Church of God should have in the guidance of our spiritual destinies. Of course, the ordinary every-day work of the Church and her clergy is to do this very thing, but the fellowship and inspiration of a Dominion-wide effort on definite but elastic lines, might stimulate all and bring a blessing upon all. The writer has in his mind a course of instructions of national breadth on some such lines as these: (1) God, His nature and attributes. (2) God's revelation of Himself in the Scriptures. (3) God revealing Himself through His Son Jesus Christ. (4) The Church as the expression of the will and teaching of Christ. (5) The essence and purpose of worship. (6) The sacraments as a means of grace. (7) The creeds as a guide to the truth. (8) The reward of the righteous. This admittedly is a rough and hasty outline of a more or less nebulous idea. The intent is to attempt through a great united effort, to clarify, in the minds of our people, the great spiritual truths for which the Church stands, or ought to stand. It would have the effect of securing to the people for a time, at least, wherever they went to church, instruction of a fundamental character. We would get away for a season from hours of labour, a minimum wage, the League of Nations and various other topics of fugitive interest and questionable enlightenment. The right-of-way would be given to the things that cleanse and purify the heart and will, and make us not unmindful of the heavenly vision. In this suggestion the writer feels that he has the approval of very many clergy in the essential thing desired. The method of attaining that idea may be a question of discussion.

Every clergyman must feel relieved that the obligation of collecting the pledges that have been given on behalf of the recent canvass will not fall upon local men. It would have been the gravest possible mistake to have had it so. It is just possible that the present organization may be retained for that purpose in the larger

cities, but certainly it is a serious error to think of villages and country. Our parochial work is cumbered with these which a personal elementarily enter. Our requests to people without adding duties, and to have us undertake this work invite confusion and toil. The diocesan do this impersonally politeness and gentleness in the issuing of accounts are due, then, be far more effective even if a few thousand lost in this way, it is, quence, compared with having to remind you of an obligation that he Our parishes must no normal business and that no attempt will be made to continue a work as they are concerned now completed.

Wouldn't it be within the province of the Alliance to propose that before pursuing their just now? What of Canadians want to see in putting this of everybody, whether not, it is certain that ority who support thements have no ideas men as sinners who prudence and restraint several of the prohibition at the present not wait and observe or ineffectiveness. Would it not be useful a year at least, the lute prohibition in and learn its virtue profit therefrom? Alliance proposes to experience whatever, own way regardless. It proposes new campaign methods, vincial government quantity of liquor may have in its limits the number-given time it is attained even if view by such a they say that a reserve for any or to prevent the plar order with a wine ment of a gallon a day according Can they see no citement to evas having an officer and receiving a d blind eye on the things rest? It i the number of g a bottle of claret them. What boot If such gatharin indulgence, doesn convivial nights o gets round all h now stands he hospitality in on new proposal, he bent to have ma much prohibiting a very important pear, effective me now. Why not, l nesses to the st regard the more operation in the then we would b take the next ste of reason and co

Some people's easy seems to lie for the rest of u

# Forward Movement Returns

Total subscriptions reported up to Monday, February 16th:—

	Allotment.	Subscribed.
Algoma	\$ 35,000	\$ 17,775
Athabasca	10,000	.....
Caledonia	10,000	1,988
Calgary	70,000	29,461
Cariboo	10,000	1,102
Columbia	31,000	10,000
Edmonton	25,000	.....
Fredericton	90,000	85,000
Huron	325,000	280,000
Keewatin	10,000	.....
Kootenay	25,000	1,800
Mackenzie River	1,000	1,000
Montreal	275,000	175,000
Moosonee	25,000	32,357
New Westminster	95,000	106,000
Niagara	180,000	185,000
Nova Scotia	180,000	125,000
Ontario	90,000	129,000
Ottawa	125,000	155,142
Qu'Appelle	90,000	4,236
Quebec	90,000	125,000
Rupert's Land	180,000	43,871
Saskatchewan	80,000	21,000
Toronto	550,000	330,000
Yukon	5,000	.....

Total .....\$2,500,000 \$1,844,532

A telegram to Dr. Taylor from W. H. Wiggs states that Trinity Church, Quebec, has doubled its objective of \$8,500 for the A.F.M., having subscribed over \$17,000 to date. The three Anglican churches in Quebec City have contributed over \$90,000, which was the original objective for the whole diocese. The diocese reports to date over \$125,000. This is a splendid showing.

The amount contributed throughout the Dominion, up to Saturday

night, approached \$1,750,000. The canvass in the Middle West has been greatly hindered by the "flu," and by heavy snowstorms. When all reports are in, there is no doubt the full objective of \$2,500,000 will be fully met. All churches are urged to complete the canvass this week and send in their reports.

Loughborough, diocese of Ontario, objective \$700, subscribed \$763.50.

Kirkton and Sainsbury, diocese of Huron, objective \$940, subscribed \$1,017.

Woodbridge, diocese of Toronto, objective \$1,000, subscribed \$1,388.50.

Powassin, diocese of Algoma, has exceeded objective and more coming in.

The vestry of Emmanuel Church Mission, Winnipeg, Man., has undertaken to pay the allotment of \$252 without a canvass.

Some men have offered themselves, including one doctor. Another man has offered himself for work among the Indians.

Twenty-one parishes in Nova Scotia have exceeded their objective.

The first parish in Calgary diocese to exceed its objective was Sarcee Indian Mission, which went 40 per cent. over on the first day.

Perth, Diocese of Ottawa, objective \$4,000, subscribed \$5,400 to date.

## THE MODERN HOME

Rev. Canon C. W. VERNON

THE Modern Home? What is it in its most typical form but a house or an apartment in which a family eats and sleeps? From it, the father goes to his work of head or hand, from morn till eve. Sometimes, alas, the mother, too, has to sally forth to work; the children go to school or to work; and from it each evening every one that can possibly get out goes forth to seek amusement, comradeship, or instruction elsewhere. The Modern Home is emphatically more modern than home.

The typical modern home, of course, is to be found in the city or town rather than in the country. Evolution proceeds from the simpler to the more complex. This is true of the life of the family and the life of the nation. One of the outstanding features of modern history has been the remarkable growth of cities and towns, and the consequent vast increase in the urban as compared with the rural population. London, for instance, is 2,000 years old, and yet four-fifths of its growth was added during the nineteenth century.

The essential difference between the home of other days (and in large measure the country home of to-day) and the typical modern home of the modern city, lies in the fact that the inmates of the former found (and in rural districts still largely find) employment, instruction, information and amusement from within, while those of the latter seek it, perhaps generally, from sheer necessity, from without. The main influences, therefore, which affect the modern home come from without, and in most cases with increasing force. Much of the

energy, the ability, the red blood of the cities comes from the country, and the newly arrived family, or the individual newcomer from a rural to an urban community is peculiarly sensitive to the outside influences which come with such attractiveness and such overwhelming force.

The influences which affect the modern home (in addition, of course, to the church) are housing conditions, modern industrial and business life, the public school, the press and modern amusements. In the main we have to regard these as established facts. Our efforts must be to improve, to purify, to elevate, to develop rather than to abolish. Christian service, therefore, assumes a more complex character, the Gospel message is seen to have a social as well as an individual content, and the application of the principles of Christ to every phrase and department of human life needs to be emphasized with insistent force. We cannot turn back the wheels of progress, but we can and we must seek to make them revolve more easily, more efficiently and more harmoniously. Seers in every age have seen visions of the city of God, and there is nothing which need stand in the way of making the citizens of our swarming hives of humanity true people of God. Social Service, therefore, in its fullest sense becomes Christlike and part and parcel of the effort to build the Kingdom of God.

### HOUSING CONDITIONS.

The restoration of the home as a big factor, nay, as the biggest factor in the development of the child,

depends far more than is often recognized upon improved housing conditions. The ideal home, even in the city, has trees and flowers, pure air and open skies about it, and within there must be not only no unhealthy overcrowding but room for more than mere cooking, eating and sleeping. There must be, not only no unhealthy child. There can be no place in a Christian city for the landlord who thinks more of his paint and his plaster than of the rights of our future citizens. In the interests of the State, of the Church and of the individual, a house that is a real home must be available for every family at a reasonable rent. Only in such surroundings are the younger members of the family likely to regard an evening at home as an evening well spent, or the earthly home as in any sense a foretaste of the heavenly.

### MODERN INDUSTRIAL AND BUSINESS LIFE.

In earlier days industry and business were largely carried on at the home or in close proximity to it, and often all the working members of the family were engaged in the same industry. This is still largely true of our rural communities. In our cities and towns, however, with a few exceptions, the only industry carried on in the home is that of housekeeping, and even that tends to grow less. The tendency of industrial employment to draw the various members of the family into different occupations makes for the disintegration of the sense of family life, and needs to be offset by making the home and its surroundings more attractive than ever. The tendency of work in many modern factories is to repress initiative, to arrest development in young people, and in the case of girls to unfit them for future home-making. This needs to be offset by arousing an interest in technical training as well as providing as far as may be a share in the work of the home. The absence of many mothers in industry, due partly to the high cost of living, partly to the desire for luxuries, sometimes to the vital need of a fatherless family, is one of the most lamentable influences affecting the modern home. Every breadwinner should be in a position to earn enough to enable the home-maker to devote herself exclusively to her high calling. In the main, no individual can be with success both breadwinner and home-maker. Hence the pressing call for widows' allowances.

### THE PUBLIC SCHOOL.

The Public School is a tremendous factor in affecting the modern home. The teacher's influence reaches not only the children in their most impressionable years, but the parents through the children. The teacher's outlook, therefore, on religion, ethics, literature, art, citizenship and industry is of inestimable importance. The public school teacher is one of the most potent factors in the making of a nation. Hence the paramount need for careful selection, careful training and adequate remuneration. The influences of school, however, can never entirely replace that of the home. Success at school, and in after life as well, depends more largely than many realize upon help and encouragement given in the home circle. The duties of fatherhood and motherhood cannot be completely discharged by proxy.

### THE PRESS.

Formerly, the family derived its information and developed its ideas and viewpoints from the books, few or many, which it possessed, from the opinion of neighbours and from discussions in the home circle. To-day, nearly every city home takes a daily newspaper and most of them several magazines. The selection of these

(Continued on page 121.)

### "SPECTATOR."

Some people's idea of making life easy seems to lie in making it harder for the rest of us.

cities, but certainly it would be a serious error to think of it in the towns, villages and country communities. Our parochial work must not be encumbered with these collections into which a personal element will necessarily enter. Our wardens have enough requests to make of their people without adding this to their duties, and to have unskilled collectors undertake this work would be to invite confusion and parochial tur-moil. The diocesan authorities can do this impersonally and by careful politeness and gentlemanly consideration in the issuing of reminders when accounts are due, they will, in the end, be far more effective. However, even if a few thousand dollars are lost in this way, it is of no consequence, compared with the result of having to remind your neighbour of an obligation that he has overlooked. Our parishes must now carry on their normal business and it is to be hoped that no attempt will be made to press men to continue a work that, so far as they are concerned, they feel is now completed.

Wouldn't it be wise for the Dominion Alliance to pause for a while, before pursuing prohibition any further just now? What the great mass of Canadians want is sobriety in our people. Whatever virtue some may see in putting this thing out of reach of everybody, whether it is abused or not, it is certain that the vast majority who support prohibitive enactments have no idea of labelling all men as sinners who use wines with prudence and restraint. We have in several of the provinces limited prohibition at the present time. Why not wait and observe the effectiveness or ineffectiveness of that position? Would it not be useful to observe, for a year at least, the operation of absolute prohibition in the United States and learn its virtues and defects and profit therefrom? The Dominion Alliance proposes to wait for no experience whatever, but to go on in its own way regardless of consequences. It proposes now by its well-worn campaign methods, to hustle the provincial government into limiting the quantity of liquor that any household may have in its cellar. Unless it limits the number of purchases in a given time it is difficult to see what is attained even from their point of view by such a measure. Suppose, they say that a gallon is sufficient reserve for any one family, what is to prevent the placing of a standing order with a wine merchant for a shipment of a gallon every day or twice a day according to consumption? Can they see no humiliation, no incitement to evasion and revolt in having an officer visit private cellars and receiving a *douceur* for turning a blind eye on the shelves where such things rest? It is proposed to limit the number of guests before whom a bottle of claret may be opened to them. What boots such restrictions? If such gatherings mean excessive indulgence, doesn't it impose many convivial nights on the host before he gets round all his friends? As it now stands he might execute his hospitality in one orgie, but by the new proposal, he may feel it incumbent to have many. We have had much prohibiting lately, and we have a very important, and it would appear, effective measure of prohibition now. Why not let it work its weaknesses to the surface and why not regard the more rigid variety now in operation in the United States, and then we would be better prepared to take the next step with the assurance of reason and common sense.

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## Canadian Churchman

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## Correspondence

### HOMES WITH NO BIBLE IN CHRISTIAN CANADA.

Sir,—May I make a suggestion to any whose hearts have been stirred by the Forward Movement—namely, that a very simple and practical way of helping our Western Church work would be to send Bibles and Prayer Books for the use of the many families on the prairies who do not possess any.

The Sunday School by Post—organized to reach the families of lonely settlers beyond the reach of Church services, or any religious influence—has over 1,700 members upon its roll, and constant requests come for a Bible, or a Prayer Book, with hymns, to be used in studying the Lesson-papers sent out, or as prizes at the end of the year, or Christmas gifts; and too often lack of funds makes it impossible to provide every family with even one copy.

Gifts, therefore, of new Bibles in clear type for prizes, or used ones in good condition, would be very gratefully received by me for this work at the Teachers' Hostel, Saskatoon.

May Henly.

"An Ignorant Anglican Layman." Will the writer of a letter to the Editor signed as above, please send name and address to the office?

F.E.P.—It is the peculiar position of the Church of England that she is both Protestant and Catholic. Neither misunderstanding nor peculiarity should make her forego her right position.—Ed.

W.L.C.—No "process of logic and reasoning" is required to judge the accuracy of the historical fact of the word "Protestant" being used in the official descriptions of the Church of England cited in the editorial, but it may require an effort of mind to admit it.—Ed.

# THE RE-INTERPRETATION OF CHRISTIANITY

Sir,—In Dr. Symonds' article on "Re-interpretation of Christianity," he contends that the Church has been stressing religion as dogma rather than as a way of life. This charge would be perfectly legitimate if it were true. The Lord Jesus summed up man's religious duties as two: Love to God and love to man; (a) theological doctrine and (b) ethical doctrine. This corresponds fairly well with Dr. Symonds' distinctions of creed and "way of life."

2. Before we can love God we must have a knowledge of Him and of our relationship and duty towards Him. God is unseen and it is impossible for us to know Him in the direct way in which we can the man on the street. Our knowledge of Him comes from the revelations He has made of Himself and which are recorded in Holy Writ. The creeds are primarily statements about God—i.e., theological doctrine. Knowledge of God is so important that Christ said: "And this is life eternal, that they might know Thee the only true God and Jesus Christ whom Thou hast sent." With the exception of one clause in the article on the Incarnation, every part of the Apostles' Creed is found in the teaching of Jesus. The Trinitarian basis of the creed is His—the baptismal formula. It is not true that Christ exacted no theological tests. He declared as necessary, a belief in the resurrection to the Sadducees and in His divinity to the Pharisees. These two essentials of faith are either rejected or explained away by the main stream of Modernism. The rebukes of Jesus fell upon the Jews not because of their theological doctrine but on account of the character of their ritual and ethical practices.

3. Dr. Symonds has tried his hand at creed making, or rather creed endorsement. In the "Hibbert Journal" for October, 1919, he has set forth "A Creed for the Times," which he says he copied from "Outlook," of New York (*absit omen!*). This creed is a theological creed quite as much as the Apostles' Creed and only in a secondary and removed manner can it be thought of as a "way of life." From this proposed creed every vestige of Christianity as such has been removed, except the name of Christ, and if His name were exchanged for that of Buddha or Mohammed the creed would be equally acceptable to Buddhists and Mohammedans as to Dr. Symonds.

4. Personally, I can see no objection to drawing up a creed of ethical doctrine, if thought necessary. Such a compendium of moral teaching could readily be gathered from the sayings of Jesus. This side of the teaching of the Lord has not been neglected by the Church. Where one man on the street knows the baptismal formula or Christ's declarations regarding His divinity, one hundred will be able to quote the Golden Rule. Take the sermons of standard preachers, and note how much greater space is given up to the way of life than to creedal statements.

5. Dr. Symonds would retain the creeds. They "have a permanent value for Christian thought. They map out, so to speak, the continents of Christian theology." This is well; but later he pleads for such modifications as will make the creeds fit in with newly constructed religious and social ideas. In other words, he is quite willing that the map of Europe before the war should hang upon the walls of his study as a historic relic. He is looking for the wars of the Modernists—mostly rumours of wars—to make a new theological map. It is quite a just remark that the Modernists should put

forth such a creed as they consider satisfactory. They have for a long time been creating an atmosphere; naturally results are expected. The day is far past when refuge can any longer be taken in nebulous and airy phrases. To be regarded seriously to-day a man must be "bold enough to state essential things essentially."

6. I have just two things to add. For the teaching of Jesus I prefer to accept the Revised New Testament, which represents the best scholarship of the English-speaking people of two continents, rather than the findings of Graf, Wellhausen *et al.* Moreover, Dr. Symonds is speaking for a small but vigorous minority in the Church, mostly clerics. Ninety per cent. of our people are not interested in the problems raised by the Modernists. Re-interpretation is not an issue; evangelism is.

London.

G. B. Sage.

Sir,—All who read Dr. Symonds' letter in your issue of January 15th, must have been struck by its clarity and breadth of view. With much, nay with nearly all, that Dr. Symonds writes, I am in thorough accord, or should be, were it not for the question that is bound to present itself—viz.: "Is this all, is this a summary of the whole Faith?" In other words, is the Christian religion merely a subjective thing? So long as we believe the teaching of Jesus Christ and try to govern our lives by it, does it make any difference whether we believe that He had the credentials, and consequently the necessary authority for revealing to us the mind of God and giving us certain teaching regarding the future life?

Now, no student of Church history needs to be told that the reasoning which Dr. Symonds employs is almost as old as the Church itself, but the over-emphasis of the purely subjective side of our religion has always produced vagueness and eventually indifference to vital truths. I am sure that Dr. Symonds will be the first to admit this, and yet he appears to regard the great objective facts of our religion with more or less indifference. It is quite true that gradually, and almost imperceptibly, a reinterpretation of certain articles of the Creed has come about. Our ideas have enlarged and we give to the words expressing them, something of a new meaning. We do not think of the Ascension into heaven and the descent into hell in just the same way as our forefathers did. So also do other things possess a different meaning for us nowadays. For example, we still speak of the weather as being "oppressive," though we now know that it is the rarity of the atmosphere, and not its density, which causes our sensations.

But surely the examples which Dr. Symonds cites cannot rightly be considered on a parity with the statement of some definite fact, such as the Virgin Birth. Either that is true, or it is not true, one thing or the other. To Dr. Symonds the question is apparently a matter of indifference. To most people, the facts surrounding the mystery of our Lord's birth must be a matter of the greatest importance if we are to believe in Him, also worship and serve Him. Consequently, they are likely to continue to believe what is plainly set forth in two of the Synoptic Gospels, especially as years of destructive criticism have not shaken this testimony, though I think Dr. Symonds is right in declining a public discussion of this question.

I am sure that it must be a matter of regret to many, that Dr. Symonds has implied that he has suffered

something of a persecution. It is true he does not say so in as many words, but by stating that he has been "rather angrily" asked a question, and his reference to the "domini canes," he clearly intends such an inference to be drawn. Such an attitude would be much more becoming to the Bishop of Kootenay, who might reasonably resent some of Dr. Symonds' previous references to his sermon, but there is no evidence that he has done so.

W. R. Hibbard.

Rothsay, N.B.

### OVERWORKED MISSIONARIES.

Sir,—I have never seen Mr. Girling, nor had I known his name, till I chanced to be in a car a week or so ago and heard a fellow passenger remark: "That poor Mr. Girling preached three times last Sunday. He looked more dead than alive. When will they stop knocking those people around."

I grew up in a missionary atmosphere, close enough to understand the magnificence of the work, if built upon strategical lines and carried out in the right spirit, but bewildered at the indifference to the individual worker, and astonished at the way in which the finest of God's heroes were harried hither and thither till their return to the mission field was the one chance of relief.

The short-sightedness of the action seemed to me greater even than the cruelty. I saw no cause year by year to change my mind in England. I see no cause year by year to change my mind in Canada.

Observer.

### KING'S COLLEGE.

Sir,—The grievous disaster which has overtaken King's College raises in an acute form a question which has been exercising the minds of many for some time—namely, the advisability of continuing instruction in purely Arts and Science subjects in our smaller colleges.

The teaching of Arts, and even more so the teaching of Science, has now become so costly and technical, that only those universities that are equipped in the fullest way for carrying it on can hope to draw students. The curricula in Arts and Science are now so crowded with subjects, each of which demand the full attention of what is practically a staff of professors and assistants in each department, that costs have mounted beyond the financial powers of the smaller colleges, and students are forced to seek what they need in our greater universities.

This state of affairs must be faced and acknowledged, and in the interests of efficiency in education either our smaller colleges must bring their Arts and Science teaching up to the standard of the larger universities, or decide to drop it, and devote themselves entirely to theological training. I am fully aware of all the arguments which can be marshalled against this view. These arguments are, in almost all cases, founded on sentiment and not on pragmatic reasoning. I have discussed this matter with many who may be regarded as authorities, and they are unanimous in their opinion that we must face the issue.

I know quite well that I am voicing an opinion that will be excessively unpopular in certain quarters. I am sincerely sorry for that, but I suggest that the authorities at Windsor take into their serious consideration the removal of King's College to Halifax, affiliation with Dalhousie, and exclusive attention to theological training. I would also suggest that Bishop's College, Lennoxville, consider a similar course in removing to

(Continued on page 121.)

## The Ang

THE third meeting was held on 29th in Vancouver. The proceedings were a combination of the Holy St. Paul's Church, a bishop of Caledonia by the other Bishop. The Synod is composed together with four and four lay delegates five dioceses, and the most distant.

The Bishop of been invited to a session of the House, spoke of a campaign now going on the lines of the Movement, as having its results in a true awakening. After keen interest to the dress he realized the problems on order and felt most persuaded that the leadership of the vital principles of Jesus Christ, to a great venture of 1 by our own Church co-operation of bodies.

The report of Logical College Latimer and St. rise to a lengthy there was evidence against the premises from economy by two halls, each and teaching stations where one. Finally, a committee the Bishops of the principals and the Synod, was the whole question with a v. fication. This and recommendations, if possible, of the Board College for action.

The canon of which has been special committee meeting of 1917, considered and. ments was final its stages by a vote. It theref in each diocese by its Diocesan benefit to super like amount to each child (and a deceased clergy.

The report of Missions, presentents, drew from the sincerity Chinese conversion readiness of the Faith, not their means, but very great difficulty converting these was recognized pathetic, if not tude of the w and of even the Christians. It response to the of Oriental pledges itself sible, the who exert all possible missions to the hope of success of Missions clergy and la more practical.



# The Anglican Provincial Synod of British Columbia

## SPECIAL REPORT

THE third meeting of this Synod was held on January 28th and 29th in Vancouver, B.C. The proceedings were opened by a celebration of the Holy Communion in St. Paul's Church, at which the Archbishop of Caledonia officiated, assisted by the other Bishops of the province. The Synod is composed of the Bishop, together with four clerical delegates and four lay delegates of each of the five dioceses, and the present meeting was representative of all, even the most distant.

The Bishop of Olympia, having been invited to a seat on the floor of the House, spoke of the nation-wide campaign now going on in the States, on the lines of our own Forward Movement, as having already shown its results in a tremendous spiritual awakening. After listening with keen interest to the Archbishop's address he realized how similar were the problems on each side of the border and felt more than ever persuaded that the world is looking for the leadership of the Church in the vital principles of the religion of Jesus Christ, to meet which a very great venture of faith must be made by our own Church, seeking the active co-operation of the other religious bodies.

The report of the Anglican Theological College of B.C., embracing Latimer and St. Mark's Halls, gave rise to a lengthy discussion, in which there was evident a strong feeling against the present situation, not merely from economic reasons, where by two halls, each with its principal and teaching staff, are being maintained where one would amply suffice. Finally, a committee, consisting of the Bishops of the province, the two principals and two lay members of the Synod, was appointed to take up the whole question of closer co-operation with a view to eventual unification. This committee's findings and recommendations are to be submitted, if possible, to the next meeting of the Board of Governors of the College for action.

The canon on beneficiary funds, which has been in the hands of a special committee since the Synod meeting of 1917, was very thoroughly considered and with several amendments was finally passed through all its stages by an almost unanimous vote. It therefore becomes effective in each diocese as soon as accepted by its Diocesan Synod. The minimum benefit to superannuated clergymen is fixed at \$500 per annum, with a like amount to the widow and \$50 to each child (under the age of 18) of a deceased clergyman.

The report of the Board of Oriental Missions, presented by the superintendents, drew forth many testimonies to the sincerity of Japanese and Chinese converts as evidenced by the readiness of many of them to give for the Faith, not only very largely of their means, but their life itself. A very great difficulty in the way of converting these races to Christianity was recognized in the present unsympathetic, if not actually hostile attitude of the white races as a whole and of even those calling themselves Christians. It was resolved that, in response to the appeal of the Board of Oriental Missions, this Synod pledges itself (and, as far as possible, the whole Church in B.C.) to exert all possible influence to create that public opinion by which alone missions to the Orientals may have hope of success, and that the Board of Missions be asked to guide both clergy and laity in a desire to give more practical expression to their

Christian fellowship with the Orientals.

What was probably one of the most important matters brought before Synod was the action of the Archbishop's committee on co-operation with the B.C. Provincial Synod of the Presbyterian Church. On the occasion of the meeting of this body held in October last, our Church's greetings to them were conveyed by the Bishops, who, in the course of their addresses, suggested the possibility of greater co-operation, especially in missions to the more sparsely settled districts of the province. The Presbyterian Synod welcomed the suggestion and appointed a strong committee of their own body to confer with the Bishops. After some preliminary work a conference was held and, while the questions of intercommunion and interchange of pulpits were left to be dealt with by the larger consultative and legislative Synods, a plan was mapped out by which co-operation in many minor matters may be effected. Our Synod, feeling the importance of the steps already taken, passed a resolution to this effect and, further, requested the Bishops of the province, acting as a committee of the Provincial Synod, to continue the conferences, trusting that, under the guidance of the Holy Ghost, they may lead, not only to present co-operation but to final unity between these two great bodies of Christians.

In regard to the division of the diocese of Kootenay, it was deemed advisable not to act hastily, but to refer the matter to the Executive Committee of the Synod to be considered in conjunction with a much needed rearrangement of the boundaries of all the mainland dioceses. The Executive will prepare such a scheme, and, after securing the consent of the dioceses concerned, will present it to the next meeting of the Provincial Synod for action. This Executive Committee consists of the Bishops of the province (at present four), the Prolocutor of the Lower House, Archdeacon Heathcote, the secretary, Rev. F. C. Littler, Victoria, and the treasurer, Mr. Geo. Johnstone, Nelson, together with one clerical and one lay delegate from each diocese in the province, five in number.

It was nearly midnight of the second day of almost continuous sessions, when the singing of the Doxology and the Benediction brought the meeting of Synod to a close.

HENRY S. AKEHURST.

## The Synod of the Diocese of Ontario

THE fifty-fourth session of the Synod of the Diocese of Ontario opened in St. George's Hall, Kingston, on the morning of January 29th, the Bishop of the diocese in the chair.

By an unanimous vote, Rev. J. W. Jones was re-elected secretary of the Synod; R. J. Carson as treasurer; Rev. A. L. McTear as honorary clerical secretary, and Francis King as honorary lay secretary.

A motion was passed granting Rev. J. W. Jones \$20 a month to provide for extra office assistance.

Rural Dean Crisp, in the absence of G. F. Ruttan, presented the report of the audit and accounts committee, which was adopted. The committee praised Rev. J. W. Jones for the care and attention he had given to the keeping of the records.

R. J. Carson, the treasurer, read his report, which was adopted, and tributes were paid by members of the Synod to Mr. Carson for his able management of the Synod's funds. The earnings of \$28,592.15 on a capital of \$438,855.30 is equivalent to a gross dividend of 6½ per cent. The report also showed that all the funds have credit balances, excepting the stipends of the clergy and the assessment fund. The stipends of clergy debit will gradually disappear by the missions sending in their amounts guaranteed. Archdeacon Dobbs presented the report of the committee on general missions.

The afternoon was given to a discussion of the Forward Movement, at the close of which the Bishop and members of the Synod pledged themselves to do their best to carry the Movement to a successful conclusion. Among the speakers were the Bishop and Canon Bedford-Jones, organizing secretary of the Movement for the diocese. Encouraging reports were received from various members as to the progress already made in charges on behalf of the Forward Movement. W. B. Carroll, of Gananoque, made an appeal for a revival, to go hand-in-hand with the Forward Movement.

Another important matter discussed was that of deciding to have Bishop Bidwell attend the Lambeth Conference; \$750 is to be provided toward the expenses of his Lordship to attend this conference. On Thursday evening, Bishop Bidwell expressed his deep gratification at the action taken, in making the necessary arrangements for his attendance at the Lambeth Conference. The report of the committee on general missions, presented by the chairman, Archdeacon Dobbs, was taken up, and adopted. The total amount raised on apportionment for 1919 is \$18,297.32, as against \$17,019.81, the previous year. This amount falls short by less than \$100 of the full sum raised on apportionment, plus that raised for the war emergency fund, and the special fund for the northwest.

The estimated requirements for 1920, are as follows:—Diocesan missions, \$6,000; Widows' and Orphans' Fund, \$2,750; clergy superannuation, \$100; M.S.C.C., \$10,400; total, \$19,250. The report of the M.S.C.C., and the report of diocesan missions were adopted.

On the morning of the 30th a resolution of regret upon learning of the death of the late Rev. Dr. John H. Nimmo was passed. Canon H. H. Bedford-Jones presented his last report as chairman of the Divinity Students' Fund. After a very lively discussion the Synod adopted an amendment proposed by Francis King and Canon Bedford-Jones, on the assessment fund, recommending an increase of \$400 in the contribution from the consolidated funds, and to provide for an assessment upon the parishes of 2¼ per cent. upon the parochial returns used for apportionment for missions. The sum of \$5,000 is needed for this fund this year. Francis King, in an able address, extended the congratulations of the Synod to Canon Bedford-Jones, on his appointment as Principal of Bishop's College, at Lennoxville, Que., at the same time expressing the sincere regret at his leaving the diocese. Canon Bedford-Jones replied feelingly. The following were elected as representatives on the Board of Governors of Trinity College: Archdeacon Dobbs, Dean Starr, Chancellor McDonald, Rev. J. H. H. Coleman, Rev. George Code and W. B. Carroll. The following were elected to the Sunday School Committee: Rev. F. L. Barber, Rev. T. W. Savary, Judge Reynolds and John Elliott.

Rev. J. H. H. Coleman presented a most interesting report of the committee on the state of the Church. Canon Bedford-Jones submitted the report of the Sunday School Com-

mittee, which was regarded as a most encouraging one.

On motion of Rev. Thomas Leech, John Elliott was appointed a member of the committee on Social Service.

Synod adopted a resolution presented by Rev. Thomas Leech, which expressed approval of the principle of the Industrial Conferences on behalf of Social Service.

After the appointment of members of the Synod Executive, the Synod adjourned.

## THE MODERN HOME.

(Continued from page 119.)

regular visitors, replete with news and opinion, is of far more vital importance than is generally realized. Even with the best of papers coming to the home there is pressing need that time to think should be provided and the desire for independent reflection developed. The over-stimulation of city life tends to a superficiality of thought and to mob-mindedness from which the dweller in the country is largely free.

## MODERN AMUSEMENTS.

The movies, the vaudeville shows, the theatres are here to stay, and are winning seemingly an ever-increasing patronage. Some plays degrade, others simply amuse (and fun and laughter are helpful and healthful). Others uplift, stimulating the mind and enriching the imagination. Some movies are vulgar, others artistic and instructive. The best in art, music, and the drama, should be available to people of modest means at moderate prices, while no community can tolerate the worst without serious menace to family life. Instruction in music and art at our schools and a readiness on the part of parents to provide amusement at home for their children and their children's friends should be enlisted to make the home attractive. Smaller church clubs and organizations might often meet with greater comfort and greater success in the homes of the people than in large, half-empty and often cold, comfortless and inartistic parish halls. Except where the houses of the people are indeed clearly impossible as homes, the Church needs to be on its guard lest it, too, should take its place among the agencies which are reducing rather than strengthening the influence of the home.

## THE RESTORATION OF THE HOME.

The restoration of the home, the strengthening of home ties and the brightening of home life, these are among the great need to-day, while at the same time we must seek to purify, to uplift and to direct the many streams of influence from without, the impact of which upon the modern home is inevitable.

## KING'S COLLEGE.

(Continued from page 120.)

Montreal and affiliating with McGill for all Arts and Science subjects.

Allow me to repeat once more: The day of the little Arts college is past, and the day of the excessively expensive, fully equipped great university has come. Let us accept the issue, regretfully it may be, and move with the times. If we don't, then most assuredly the times will leave us behind.

Perhaps I have spoken with brutal frankness, but somebody has got to say in public what many have been thinking and saying in private, and I may as well be the one.

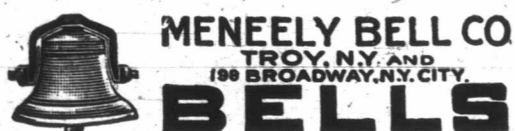
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Sir George Burn gave an address on the Forward Movement at the Church of St. John the Evangelist, Ottawa, on February 5th.

In St. Paul's Church, Halifax, on February 8th, an address was given at the morning service by Mr. D. MacGillivray, and at the evening service by Mr. A. Handfield Whitman.

A United Service for the Men of the Church of the Diocese of Toronto will be held in the Cathedral of St. Alban the Martyr, on February 23rd, at 8 p.m. Rev. Canon Skey, M.A., will be the preacher.

The annual meeting of the United Men's Societies will be held on Monday, March 1st, at 8 p.m., in St. Mark's Parish Hall, Cowan Ave., near Queen St., Toronto. Each parish is entitled to three delegates.

Mr. A. F. Lancaster gave two excellent addresses in Christ Church, Listowel, in behalf of the A.F.M. on February 1st. Two days later an A.F.M. banquet was held in the Parish Hall, which was well attended. Mr. H. B. Morphy, K.C., M.P., was the principal speaker.

The annual meeting of the Upper Canada Bible Society, Auxiliary of the Canadian and the British and Foreign Bible Societies, will be held in the Jarvis Street Baptist Church, corner Jarvis and Gerrard Streets, on Monday, February 23rd, at 8 p.m. Addresses will be given by Rev. R. H. A. Haslem, M.A., Agency Secretary of the Upper Canada Bible Society, late of the Punjab, India, and Rev. Robert Johnston, D.D., American Presbyterian Church, Montreal, Que. All are cordially invited to be present.

A service in memory of the fallen members of the 169th Battalion, C.E.F., was held February 15th, in St. Paul's Church, Toronto, where the unit's colours hang. About 200 officers and men of the 169th Battalion and of the 109th Regiment, and led by Lt.-Col. Jesse Wright, who commanded the 169th Battalion, marched from the Armouries to the church. Rev. J. E. Gibson, the battalion's Chaplain, delivered the memorial sermon, sketching briefly the unit's history and experience in training, and speaking of the disappointment caused by its break-up to supply drafts to units in France. Rev. Dr. Cody, assisted by Rev. W. H. H. Sparks, Rev. E. E. Graham and Rev. J. F. Tupper took the service.

## SASKATCHEWAN NOTES.

The Rev. Canon Paul returned from overseas last month and after a brief visit to Saskatoon en route, went on to Meota to resume his work in the Meota Mission Belt.

A brass memorial tablet to late Sergeant Lavers is being placed in the church of St. John the Evangelist, Denholm, towards the erection of

which he helped as a student-missionary.

It is proposed to erect a new mission house at Stanley, the present building being in a bad condition. The lumber will be manufactured at the Lac la Ronge Mission mill by Rev. C. F. Hives and his helpers.

Rev. E. M. Hadley, who recently returned from England, has gone to Humboldt, where he has been appointed locum tenens, pending the appointment of a Rector.

A large lectern bible, the gift of the S.S. scholars of the church of St. Mary Magdalene, Holloway, Eng., has been received by the incumbent of Clair and Quill Lake, for the new church which is to replace that destroyed at Clair by the storm last June, towards which a substantial grant has been made by the parish as a war memorial through C.C.C.S.

Mrs. J. B. Bunting has recently undergone a surgical operation in England.

Rev. C. W. Downer, B.A., has returned from overseas. He is in residence at Emmanuel College, and is taking the special Normal course provided for returned soldiers.

Forty-six candidates wrote on the examination last Advent. These represented the S.S. by post and four schools, Saskatoon.

## Vestry Meetings

ST. MARY'S, KERRISDALE, VANCOUVER.

Splendid progress has been made under Rev. C. S. McGaffin. The congregation increased the Rector's salary, planned to build rectory, and to place a memorial pipe organ in the church.

TRINITY, CORNWALL, ONT.

The financial statement was perhaps, the most satisfactory in the history of the parish. Total receipts for the year, \$11,128. The Rector, the Rev. W. Netten, M.A., reported that \$9,300 had been subscribed for the new organ, and that about \$4,000 of this had already been paid in. The instrument was to be erected, complete, by July next. By a unanimous vote the Rector's salary was further increased by \$400 per annum, dating from January 1st of this year. It was decided to accept \$4,000 as the minimum financial objective for the Forward Movement.

BRADFORD AND COULSONS.

The annual vestry meetings of Trinity Church and St. Paul's were held on January 26th and 27th. The warden's report showed the financial condition of both congregations as very satisfactory. The two vestries decided to increase the Rector's salary by \$400.

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**IN MEMORIAM**

The Hon. Sir William Glenholme Falconbridge, M.A., Chief Justice of the King's Bench, passed away at Toronto, on February 8th, in his 74th year. He was born at Drummondville, Ont. He graduated from the University of Toronto with honours in 1866, and was appointed professor of modern languages at Yarmouth Seminary, Nova Scotia. He returned to Toronto in 1867 and became a lecturer in Italian and Spanish in University College. The following year he commenced the study of law. In 1871 he was called to the Ontario bar and 14 years later was created a K.C. He was appointed a Judge of the Queen's Bench Division of the Supreme Court of Ontario in 1887. His appointment as Chief Justice of the King's Bench took place in 1900. He was knighted in 1908. Sir Glenholme was a member of the Senate of the University of Toronto from 1881 to 1896. Sir Glenholme married Mary, the youngest daughter of the late Hon. Justice Sullivan, Toronto, in 1873. Lady Falconbridge survives him, also one son, John B. Falconbridge, of Toronto, and four daught-



THE LATE SIR GLENHOLME FALCONBRIDGE.

ers: Mrs. A. W. Anglin, Mrs. Robert Cassels, Mrs. Thomas Moss and Mrs. Douglas Young.

The funeral took place February 10th from Osgoode Hall to St. James' Cemetery. Rev. Canon Plumtre conducted the service. Besides the members of the family, there were present the Lieut.-Governor Lionel Clarke, Gen. Emslie and Col. Bell, representing the Governor-General, and many prominent members of the legal profession.

There passed away in Ottawa, on February 10th, the Ven. Archdeacon James John Bogert, M.A., D.C.L., in his 85th year. Archdeacon Bogert was the oldest living graduate of Trinity College, Toronto. He has lived in Ottawa for nearly forty years, the greater part of which time he served as Rector of the Church of St. Alban the Martyr. He became Archdeacon of the diocese of Ottawa, under the late Archbishop Hamilton, in 1897, and was actively engaged in diocesan work until his retirement in May, 1914.

He was born at Brockville, Ont., a son of the late John Bogert, barrister, and of Mary Radcliffe, and received his earlier education at a grammar school conducted by the late Archdeacon Palmer, of Guelph, well-known at the time. He subsequently went to Trinity College, Toronto, where he studied theology. Upon graduating he was appointed Curate at Brampton, Ont., and then at Prescott. In 1862, he went to Napanee, Ont. to become Rector, and remained

from that time until 1881, when he moved to Ottawa.

On May 31, 1860, he married Elizabeth Grant, daughter of the late Rev. Dr. Atkinson, Rector of St. George's Church, St. Catharines. His wife survives him and also three sons, Mr. Clarence A. Bogert, Toronto, general manager of the Dominion Bank; Beverly, New York broker; Mortimer S., manager of Dominion Bank, Montreal, and three daughters, the Misses Mary and Edith Bogert, Ottawa, and Mrs. W. H. Norton-Taylor, Brockville. A fourth daughter, the youngest, Mrs. W. B. Almon Hill, died suddenly in October, 1917, while her three eldest sons were in active service.

The funeral took place from the Church of St. Alban the Martyr on February 11th, the Bishop of Ottawa officiating, assisted by Canon Whalley and Canon Elliott.

There passed away in Toronto, February 10th, Lieut.-Col. John H. Moss, K.C., in his 51st year. He was a son of the late Chief Justice Thomas Moss, of the King's Bench of Ontario, was born in Toronto and educated at Upper Canada College and Trinity University, graduating in 1889. He was called to the Bar in 1892, and for many years was a member of the firm of Aylesworth, Wright, Moss and Thompson. He was a prominent member of the Ontario Bar, and was a general favourite with the legal profession.

Apart from law his great interest was in military affairs, and joining the Mississauga Horse in its early days, he rose to the rank of lieutenant-colonel. In 1917 and 1918 he was a member of the Military Council at Ottawa. He was a nephew of the late Sir Glenholme Falconbridge. He is survived by his wife and one son.

The funeral was from St. James' Cathedral and the service was conducted by Canon Plumtre and Rev. F. J. Moore.

**ASSISTANCE TO CANADIAN MISSIONS.**

The following letter will give some idea of the work the Church, Bible and Prayer Book Society is endeavouring to assist, by providing such missions with Prayer and Hymn Books and Bibles free of cost, thereby helping them to take the message of Christ and His Church to far off districts.

P.O. Rocky Mountain House, Alberta.  
November 4th, 1919.

Dear Mr. Boyde,—  
I am exceedingly grateful to you for your great kindness in paying for the Prayer and Hymn Books. I will endeavour to give you a resumé of my work here in the last 9½ months.

I am the first ordained Church of England minister in here and my district is 6,000 square miles in extent and I preach in the following points, three of which I organized into parishes:—

1. Holy Trinity, Rocky Mountain House, twice a month.
2. St. John's, Nordegg (58 miles west), once a month.
3. St. Andrew's, Beaver Flats (10 miles east), once a month; Alhambra (15 miles east); Leslieville (16 miles north east); Condor (17 miles south); Hespero (26 miles south); Eckville (34 miles south), once a month each. The Church of the Epiphany, Rimbarg (57 miles north), once in three months.

I have organized Ladies' Aid at Rocky Mountain House and Beaver Flats. In the 9½ months I have travelled 3,750 miles—train, driving, horseback and automobile. Paid 953 visits, baptized 41, held 61 services, 10 picture services, had 10 confirmed, organized a troop of Boy Scouts, and 12 weddings.

In regard to the nine Mission points I am now working, I have had to scout

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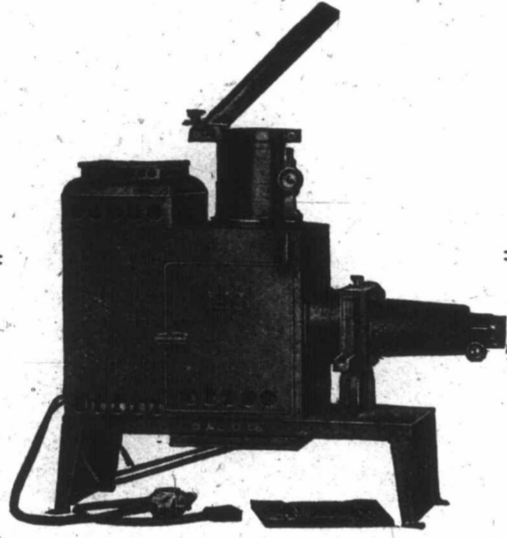
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the country to find suitable centres. There is heavy timber, bad roads and much muskeg in the vicinity. I was obliged to build a stable myself which cost me \$100. I did all the work with my own hands and also fenced the lots and dug a cellar. I have offered to buy the school here for a church at \$1,000, payable in five years, \$200 per annum without interest.

I have a Sunday School here of 35 children, I also have nine children on the Sunday School by post. This is a railway town of 300 population; Nordegg is a coal mining town of 1,200 population, a closed town in the heart of the Rockies, 4,060 ft. altitude; Beaver Flats, a country district; Alhambra, Condor, Hespero, Leslieville, railway depots, store and districts; Eckville, small town; Rimberg, country town (300 population).

I do most of my work in the saddle. Last Sunday I rode 17 miles and held three services, in a snow storm. On Friday I start on a seven-day tour and will hold services at five centres. It is all very strenuous but very interesting. When home I have letters to write, work to prepare, firewood to chop, horses to feed, etc., etc. I have a very fair attendance at all my services, and the lantern services are well patronized. I have now been almost eight years in the west and have travelled 20,000 miles on horseback alone, in all weathers and temperatures. I am very well and strong and it has done me no hurt whatever. Thanking you again for your kindness.

Yours sincerely,

This missionary is now asking for further assistance, and the society is anxious to grant it as well as to many other needy missions in Canada. Its income, however, will not permit giving to all, particularly now, when books cost nearly three times as much as before the war.

Should any reader desire to help the society in its work, the honorary treasurer is Stanley J. Boyde, 578 Clinton St., Toronto.

## The Churchwoman

COLUMBIA W.A.

The monthly meeting of the Diocesan Board was held at St. Matthias Mission, Foul Bay District, on January 16th. Rev. T. M. Hughes, who is in charge of this mission, gave the Noon Hour address, and the diocesan organizing secretary, Mrs. Dickson, gave a very concise and instructive paper on the aims and objects of W.A. work. Mrs. Graves, wife of the missionary Bishop of Shanghai, was the speaker in the afternoon, and gave an interesting account of the general convention held in Detroit. She also gave an outline of the work of the Protestant Episcopal Church, and of the formation of the Chinese Catholic Church, which is recognized by the Churches of England and America. There are 26 Chinese W.A. Branches in Bishop Graves' diocese, doing practical Christian work among their sisters. The Chinese appreciate the law and order that prevail under Christian government, and flock to Shanghai, where they are sure of justice and protection. The fruits of heathendom are shown in the prevalence of torture, which is still used in Chinese courts of law, and the indifference to suffering which is common to all Chinese. The need of China, to-day, is Christ and His religion, to clear away superstition, and to establish law and order based upon the highest principles. Reports of the Dorcas secretary, the Girls' and Candidates' secretary, the secretary for Orientals were received. There was considerable discussion over the best means of meeting the increased cost of publishing the "Letter Leaflet," and a

resolution carried, to refer the matter to the parochial Branches, who are to raise the required amount, either by an increase in the subscription, or by voluntary contribution. Mrs. Schofield brought in a report of the United Day of Prayer, January 9th. The diocesan treasurer reported one new life member, Mrs. Guillo, of the Alberni Parochial Branch.

### TORONTO DIOCESAN W.A.

The February Board meeting was held February 4th. The Forward Movement took a very prominent place in the addresses, and just before the close of the meeting, Rev. Mr. Milman showed and explained some lantern views prepared to emphasize various points, which will be brought forward in the coming campaign. Mrs. Cuttle spoke on the Forward Movement campaign. Mrs. Wiloughby-Cummings gave a graphic account of her visit to the Students' Conference at Des Moines. In Rev. E. A. McIntyre's address on "The King triumphant," he spoke of the Resurrection and Ascension as the two great truths upon which our religion stands. Miss McNaughten gave some account of the needs of the people and of the varied work being done by the missionaries in the mountainous district of Kangra, India. The Dorcas secretary had received \$312.64 and sent out 11 bales to those needing help in our own country and overseas. She told of many welcomed Christmas gifts and gifts to missions. The Babies' Branch, of which there are 58 new members, is soon to be united with the Font Roll, and its members in future will be called "Little Helpers." The \$189 collected through the E.C. D.F. is to go towards the building of a mission house at Moosehide, in the Yukon diocese. The treasurer's receipts were \$386.30.

### MISSION OF WYEBRIDGE.

The financial statements at vestry meetings of the two churches were very satisfactory. The Good Shepherd Church has discharged its mortgage. paid Synod allotments in full for first time, and increased stipend of the minister, the Rev. Wm. F. Wrixon, to amount required by resolution of Synod. St. John's paid allotments in full for first time, increased stipend and launched a fund to build new parish hall and driving shed. Both statements tell of increases in subscriptions and a number of new subscribers.

### HOLY TRINITY, WINNIPEG.

The parishioners met on January 12th for their annual meeting, and received from the Rector, wardens and select vestry an extremely satisfactory and interesting account of the year's work. Members who had known and attended Holy Trinity in the early days indulged in reminiscences, and newer members, to most of whom Holy Trinity has always been the vine-covered Church in the heart of the business district, were transported to those early days when the Church was just a little frame building, and the city of to-day was little more than a village whose streets were winding prairie trails. The meeting was one of great significance since it marked not only the close of fifty years of earnest endeavour in the Master's service, but also the greatest financial year the Church has ever known. The missionary giving exceeded by several hundred dollars that given a year ago. While the amount subscribed through the duplex envelope doubled what was received in last year's subscriptions. This meeting marks the close of the first complete year of the new Rec-

tor, Rev. W. J. Sou... such a leader the year... full of promise as t... been of blessings. spiritual life is in ev... branch of Church w... was this shown in a... the men of the parish... her last, when on... twenty-five sat dow... forty signed up for... Group.

### Church in the I

The Rev. S. S. Sk... resigned the vicar... Retford, has no less... in the ministry of t...

The Lower House... tion of Canterbury... low women to take a... in the public service.

The Vicar of St. M... the Rev. E. Noel M... was the first clerg... V.C. in the war, has... Military Cross in ad...

The Rev. C. J. J... Principal of Ely Th... has been appointed... College, Cambridge... the Rev. J. K. Mozl...

A letter from I... "L'Archevêque Can... eventually reached... Canterbury with th... on it, "Not known... Music Hall."

The Bishop of C... pointed the Rev... Canon Missioner of... 1909 to 1916, to... Gloucester in the... Hobhouse who has...

The Very Rev... consecrated Bisho... Westminster Abbe... the Epiphany. T... Canterbury was... Bishops. Prebend... tor of St. James',... the sermon.

The Archbishops... York have appoin... Weston to be the... the Church Hoste... established in co... University of Man... ton is a former... Lichfield Theologi...

The Rev. Preber... Rector of All Sou... London, was rece... by a motor car... streets of London... vice the Rev. S. J... tor of the Church... route, gave a bri...

At the funeral... Prebendary Web... Langham Place, J... A. Selwyn, late... of the Messiah, b... brief address. Chelmsford and... large number of... funeral.

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tor, Rev. W. J. Southam, and with such a leader the years ahead are as full of promise as those past have been of blessings. The increased spiritual life is in evidence in every branch of Church work. Especially was this shown in a big meeting of the men of the parish, held in December last, when one hundred and twenty-five sat down to supper, and forty signed up for a Bible Study Group.

### Church in the Motherland

The Rev. S. S. Skene, who recently resigned the vicarage of Langham, Bedford, has no less than eight sons in the ministry of the Church.

The Lower House of the Convocation of Canterbury decided not to allow women to take a more active part in the public services of the Church.

The Vicar of St. Mark's, Lewisham, the Rev. E. Noel Mellish, V.C., who was the first clergyman to win the V.C. in the war, has been awarded the Military Cross in addition to his V.C.

The Rev. C. J. Smith, late Vice-Principal of Ely Theological College, has been appointed Dean of Pembroke College, Cambridge, in succession to the Rev. J. K. Mozley.

A letter from France addressed, "L'Archevêque Canterbury Londres," eventually reached the Archbishop of Canterbury with the words inscribed on it, "Not known at the Canterbury Music Hall."

The Bishop of Gloucester has appointed the Rev. C. H. Ridsdale, Canon Missioner of the diocese from 1909 to 1916, to be Archdeacon of Gloucester in the place of Ven. W. Hobhouse who has resigned.

The Very Rev. Dean Swayne was consecrated Bishop of Lincoln in Westminster Abbey on the Feast of the Epiphany. The Archbishop of Canterbury was assisted by eleven Bishops. Prebendary Cronshaw, Rector of St. James', Piccadilly, preached the sermon.

The Archbishops of Canterbury and York have appointed the Rev. G. A. Weston to be the first Principal of the Church Hostel, which has been established in connection with the University of Manchester. Mr. Weston is a former Vice-Principal of Lichfield Theological College.

The Rev. Prebendary F. S. Webster, Rector of All Souls', Langham Place, London, was recently knocked down by a motor car and killed in the streets of London. At the funeral service the Rev. S. A. Selwyn, late Rector of the Church of the Messiah, Toronto, gave a brief address.

At the funeral service of the late Prebendary Webster at All Souls', Langham Place, London, the Rev. S. A. Selwyn, late Vicar of the Church of the Messiah, Toronto, gave a brief address. The Bishop of Chelmsford and Willesden and a large number of clergy attended the funeral.

The Rev. H. F. B. Mackay, M.A., Vicar of All Saints', Margaret Street, London, has been appointed to a Prebendal stall in St. Paul's Cathedral by the Bishop of London. The Rev. E. N. Sharpe, M.A., Vicar of St. James', Paddington, London, has also been appointed a Prebendary of St. Paul's Cathedral.

St. Peter's Church, Liverpool, which was for a number of years the Pro-Cathedral of the diocese, is now being demolished. The site has been purchased by Messrs. Harrod's, of London. There will be room for 8,000 worshippers in Liverpool Cathedral when it is completed.

Great and general regret is everywhere expressed in Belfast at the approaching departure from Ireland of the Dowager Marchioness of Dufferin,

who has always been foremost in every Church work. She is giving up her house at Clandeboye to her son, the present Marquis.

### Church in the U.S.A.

The Rev. J. C. Morris, D.D., was consecrated Bishop of the Panama Canal Zone in Grace Church, Madison, Wis., on February 5th.

The Rt. Rev. N. S. Thomas, D.D., Missionary Bishop of Wyoming, has been elected to succeed Bishop J. Kinsman, D.D., resigned as the Bishop of Delaware.

Rev. H. E. W. Fosbrooke, D.D., Dean of the General Theological Seminary, New York, has been elected Bishop-Coadjutor of the Diocese of Los Angeles, Cal.

Dr. Vincent, the Bishop of Southern Ohio, recently underwent two operations in Christ's Hospital, Cincinnati. The latest reports concerning his condition are favourable.

Old St. John's Chapel in Varick Street, a landmark in down town New York for more than a century, will soon be replaced by a warehouse. When the chapel was erected by Trinity parish between 1803 and 1807, the region was just beginning to be fashionable for homes. In the last two decades the venerable edifice, with its massive Corinthian columns and quaint spire, has been surrounded by factories and tenements. The congregation was reduced to such proportions that the church authorities decided to close the chapel.

### THE LATE REV. HERBERT GIRLING.

(Continued from page 116.)

service. He then quickly led us to the thought of life triumphant through the power of Christ Who had overcome death, and closed with a clarion call to the younger clergy of Canada to come forward and take up the torch which had fallen from our dear brother Herbert Girling's hand, and again to raise it high until all the Eskimos and races in our great Dominion had seen its light. His favourite hymn, No. 684, often used by him on the trail, having been sung, the tired body was committed to its last resting-place by his friend and fellow worker, Bishop Lucas.

In conclusion, I would like to add my personal testimony to the worth and work of Herbert Girling. For five years he gave us of the diocese of Mackenzie River, a perfect example of faithful, untiring service, cheerfully rendered, the outward expression of whole-hearted love and devotion to his Saviour and Lord. He fearlessly entered upon the work among the heathen Eskimo and never dreamed of looking back. His translational work was carried on under conditions which might easily have deterred him from attempting it. He triumphed over difficulties and with unbounded faith "laughed at impossibilities, and cried: 'It shall be done.'"

We have lost a dear comrade, brother, friend. For him it is triumph. We thank our God for giving him to us and for the work He enabled him to accomplish. May grace be given us to follow him as he followed Christ. The work he did will continue, and we believe that many of those Eskimos whom he loved with all the intensity of his being will rise to call him blessed.

"Sleep on beloved, sleep and take thy rest,  
Lay down thy head upon thy Saviour's breast.  
We loved thee well but Jesus loves thee best."

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## A. Y. P. A.

WHAT THE ACTIVE BRANCHES ARE DOING. IS YOURS AN ACTIVE BRANCH?

St. Michael and All Angels' Branch, Toronto, again had the pleasure of hearing their old friend the Rev. Mr. Walton at a recent meeting. Mr. Walton spoke very inspiringly of his work amongst the Eskimos and Indians on the shores of the Hudson's Bay, and greatly interested his audience. The unselfish devotion which has marked the splendid work of Mr. and Mrs. Walton will be long remembered by the Wychwood members of the A.Y.P.A.

This branch also held a select dance on February 9th. It is interesting to note that the Rector, wardens and the church executives are taking an active interest in the activities of the young people and their presence at the recent dance was greatly appreciated.

St. Michael's won a second debate by defeating St. Cyprian's on the

the schoolroom speak well of the energies of the members. St. Philip's have the honour of having the first Young People's Sunday in the Toronto district, which proved to be a great success. The Lessons were read by members of the A.Y.P.A. and a special Young People's sermon was preached by the Rector, Rev. Mr. Robinson.

### INSPIRATION.

It ought to be an inspiring thing for the Young People of the Canadian Church in their own way to get an idea of their heritage and their opportunity. The A.Y.P.A. can be a dynamo of national and spiritual enthusiasm. In your earnest, whole-hearted interest in the A.Y.P.A. lies your opportunity to do your part in the making of your Church and your country. Wake up and realize what your membership really means.

The A.Y.P.A. will hold their annual rally under the auspices of the Toronto A.Y.P.A. Local Council, in St. Alban's Cathedral, on Thursday, February 19th. The speaker will be the Rev. Dr. R. J. Renison, of Hamilton. The Bishop of Toronto will preside.



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All these Scholars took first class in the recent Sunday Examinations.

subject, "Resolved, that Capital Punishment be Abolished."

St. Matthew's, Toronto, are now ready to meet the champions of the West end on the debating floor, having won the honours from St. Clement's in their recent debate on the subject, "Resolved, that inventions have benefited the labouring man," St. Matthew's taking the affirmative.

St. Barnabas', Toronto, have certainly got the right idea and their recent gift of \$100 to the wardens, is a good step in cementing the faith of the church executives in the young people.

The Local Council concert held in the parish house of St. Barnabas', was a great success. Unfortunately, sickness prevented several artists from taking part, but the excellent renderings by those present, were well received by a large and enthusiastic audience. The Branches were well represented.

St. Edmund's, Toronto, branch, successfully held a black and white minstrel show on the 4th and 5th inst., playing for two nights to capacity houses.

St. Philip's, Toronto, are proving a live branch and the hardwood floor and splendid gymnasium fittings in

### OUR WORK.

You will admit that there does exist the regrettable fact that many of our young people are lost to the Church shortly after Confirmation. Perhaps you do not realize how serious this is. It is a fact which the A.Y.P.A. must take in hand at once, unless we would have our boys and girls drifting away from our Church and its influence. Let us take hold of the young communicants and welcome them to our meetings, keep them interested in the work of the Church. They will become interested and enthusiastic workers and be awakened to understand the greater and more serious part of our work.

Retain the interest of the younger boys and girls by making them members of your branch. Do not let any thought of juniors or seniors enter your consideration. The fact that a boy or girl is confirmed should be a factor of eligibility for entrance to our association. Our ideals are worship, work, fellowship and edification. Let us carry out each one.

Good, better, best,  
Never let it rest,  
Till the good is better  
And the better best.

### A.Y.P.A. MEMBERS AND FRIENDS.

Dear Friends,—The A.Y.P.A. is growing fast and is now a very active

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body in the furthering of the Forward Movement. Feeling that we have much to do and that our work is so distributed; I would welcome a medium for bringing together all our views and news of our activities to a central point of exchange. We have not a publication of our own, and it has been the writer's privilege

and pleasure to confer with the editor of this journal, who will be pleased to insert news and notes from all branches and will endeavour to provide a page in the "Canadian Churchman" for the A.Y.P.A. I would therefore ask all secretaries of branches to send news whenever possible to this paper for publication, in so doing, interesting other branches and learning much of activities all over the Dominion. Don't delay, send at once a report of your social, sleigh party or masquerade. Tell us about your lectures and debates.

Yours in the interests of Young People,  
 T. Hobson, Junr.  
 Toronto, February, 1920.

**THE NEED OF THE BLEEDING WORLD.**

"I speak as one standing on the watch tower, and know that the need of the land is not material. It is spiritual. Get the spiritual, and the material will follow. The wounds of the world are bleeding, and material things won't heal it. That is why I hail any movement which brings the great spirit of brotherhood. The one need of England and France to-day is the healing and brotherhood of the Cross."—Lloyd George, at Wales.

ing they have received in their homes. They may not be very clear in their own minds as to what they are doing, but it is really that deep-rooted love for the ways of their fathers (and mothers) that guides them in perilous places. But if the foreign boy is ashamed of his father, then all that restraining influence is gone, so that he is not able to steer clear of the pitfalls that beset all vigorous boys.

Many of these boys are ambitious. The colleges, especially in the West, see more and more of them. They take high places in the class-lists. There will be an increasing number of doctors, lawyers and other college-trained men with foreign names. They will be able and clever. But—we have surely all learned in our Trail Rangers and Tuxis groups that neither physical nor intellectual development is sufficient. There must be social and spiritual instruction and training as well.

A group of foreign boys who attended a Sunday School in a Western city were very fond of football. Some of them had been playing on Sunday, so the group took the matter up for discussion. One argued in favour of Sunday football. Another interrupted him, "Cut that out, Shorty. Remember you're a Canadian now." So these boys are learning something of the better side of Canadian life.

Now what can Canadian boys and workers with boys do to help the foreign boy to become a good Canadian?

1. Treat him as a Canadian. Do not call him Dago, or Sheeney, or Wop. The British people are made up of different stocks, and some of these were once "foreigners." There were Romans and Danes and Normans who came to England and settled there. Out of the mixture of various races the great British race has come. The foreigners in Canada can become a part of the greater nation we are trying to build up.

2. If the foreign boy is at school, be friendly with him. He will learn our language. Try to show him that we have a pride in our nation, respect for its laws, and love for our parents. That does not mean preaching to him, but just friendliness and showing him what is best in ourselves.

3. If he is working and not able to go to day school, could you not undertake to teach him English? Do not be afraid; it is not so difficult as you may think. The Young Men's Christian Association has helps for teaching English which make the task comparatively easy for anyone who is really interested. If it would be of any value, an article might be printed later on methods of teaching.

4. More than a knowledge of English is needed. Our Canadian system of government, our history, our literature—these are all a part of the heritage we as Canadians possess. How many of us understand these as we ought? Suppose that we start to Canadianize some foreigners. Do you not think we should all find that we have to learn a great deal more about Canada, yes, and learn to be better Canadians?

How about it? Would it not be worth while?—Canadian Mentor.

**Boys and Girls**

**FOREIGN BOYS.**

J. Russell Harris.

"SEE those guys that sweep the streets? Well, I don't want to be one of them." The remark was made by a foreign boy in a Western Canadian city during a discussion by a group of boys on an address on the "Value of Education." He put in good, concrete form one big argument for education. Even if he was not able, himself, to give a formal address on the subject, he had the root of the matter in him.

This group was made up of boys in the foreign section of the city. Now who are these foreigners? They are the Russians, the Norwegians, the Italians, the Swedes, the Austrians, and the men of many other nations, who came in their thousands to the shores of Canada in the years preceding the Great War. We welcomed them then because we had a great country of rich resources which seemed to need nothing so much as man power. So they came, the Kaslowskis, the Olsons, the Sieverts, the Defararis, the Llassens, the Luomas, and they brought their families, and children were born to them here. So we have boys who were born in foreign lands and others who were born in Canada of foreign parents all classed as "foreign boys."

Canadians are beginning to worry about these foreigners. Before the War we thought of men just as men, but we have learned now to think of them as good, poor, or bad citizens. We believe that the foreigner can become a good citizen. The attorney-general of one of our provinces is of foreign extraction, and many communities can point with pride to citizens who were born in foreign countries or whose parents were. But we believe, too, that the ignorant foreigner, unacquainted with our language and our customs, is dangerous, and that there is a great work to be done in Canadianizing them.

But what of the foreign boy? He is a boy, just as other boys. He likes to play games, to go to picture shows, to have a good time. He sees what Canadian boys do and tries to be like them. Often he grows ashamed of his father and mother and their ways of doing things. Then he is in danger. Canadian boys and girls will go so far in certain directions and then draw back—just because of the train-



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

International Jamboree.

THE following communication has been received from D. Francis Morgan, Commissioner for Overseas Dominions and Colonies, Imperial Headquarters, London, England, relative to the forthcoming "International Jamboree," to be held at the Olympia, London, England:—

"Dear Commissioner,—The Chief Scout, Sir Robert Baden-Powell, desires me to inform you that the 'International Jamboree' will be held at Olympia, London, from 30th July to 7th August, inclusive, 1920. Rehearsals will start at Olympia on 26th of July, and he invites Scout Officers and Scouts from the Overseas Dominions, Colonies and Protectorates to take part in the competitions and displays, particulars of which will be sent by Major A. G. Wade at Headquarters, London, who has charge of the arrangements, as soon as the programme is settled. As regards expense, the Chief presumes that the Dominion or Colony sending Scouts to it will be able to raise their own funds, but it is hoped we can house and feed at Olympia all competing Scouts.

"May I take this opportunity of sending you and all your officers and Scouts my cordial good wishes for the best of all Scouting years in 1920."

The programme of the "International Jamboree" is given on page 8 of the January number of the "Canadian Boy."

**Clubroom Hints.**

Make your clubroom look as "scouty" as possible. It is not hard to make your own furniture if you choose to do so. Get away from the usual chairs and tables idea and make some of your own designing. They should be as plain as possible. For instance, the chair for the Chief or S.M. can be easily cut out of a plank. The legs are just square chunks of rough lumber, and if you are artistically inclined, make them of round branches with the bark left on. If made of plain lumber, stain the furniture green all over. A log of wood with the bark on and slightly hollowed out would make a wall seat. Get used to sitting low. You have to do it in camp, anyway. A troop of Scouts ought to make their own outfit as far as possible—the more they make, the better Scouts they will become. Skill to do comes by doing, so get hold of some lumber and start at once on your own clubroom furniture.

**Pioneering Tips.**

No Scout can call himself a pioneer who cannot tie knots thoroughly, either by day or night. When tying knots, always remember that a life may depend on your thoroughness. Thin willow or hazel sticks make a substitute for rope if the latter is not available. Know your exact personal measurements; you will then be able to calculate without a rule. Measure the length of your stride. Every pioneer must be a good judge of distance. When cutting down a tree always provide plenty of room to swing the axe. When carrying an axe, place the blade on your shoulder with the sharp edge away from you. Learn to read and draw maps. Make maps of your own district for your own use, putting them together in series as in an atlas. Always be on the lookout for landmarks, and make a note of them at once. Never leave your axe lying on the damp ground without a covering on the blade. Get lots of experience in cooking simple meals, for pioneering means being

away from home sometimes for days at a time. Dry toast, cut in the shape of biscuits, makes a good staple food for a pioneering trip.

**When Crossing a Stream.**

A good Scout never crosses a stream barefooted. He takes off his shoes and stockings and then puts his boots on again and wades. He then takes off his boots and whirls them in the air to get rid of the water in them. The boots are none the worse for the wetting and it avoids cut feet.

**A Handy Berry Pail.**

When the writer was holidaying in the wilds of the Parry Sound District last summer he came across a splendid blueberry patch on an island. The bushes were growing amongst birch bark trees, and so, cutting strips of bark and shaping them in the form of a Victoria Cross, he made baskets which held all the berries he needed, and, putting them in cold storage at the hotel upon his return to Headquarters, kept them in good shape untouched until his return home. The corners of the baskets he laced with the fine twigs of the birch bark.

Scouts! begin recruiting now for the summer. Make a Forward Movement Drive for membership.

\* \* \*

**TACT.**

Little Lydia had been given a ring as a Christmas present, but, much to her disappointment, no one of the guests at the Christmas dinner had noticed it. Finally, unable to withstand their obtuseness or indifference, she exclaimed: "Oh, dear; I'm so warm in my new ring!"

\* \* \*

**WHO'S IN THERE?**

An English captain who had heard that United States troops were in France, but as yet had seen none in his sector, passed one night in an abandoned dug-out. Hearing movements within it, he at once thought of German spies, drew his pistol and levelled it at the entrance. "Who's in there?" he called. A flash of white teeth showed in the darkness and a soft voice answered, "Dis am de American army, suh."

\* \* \*

**THE AUTOGRAPH FIEND.**

General Smuts tells this story against himself:—

"I was once at a social gathering with my distinguished friend and colleague, General Botha," he says, "when two pretty flappers of sixteen or so came up and asked me for my autograph.

"I haven't got a fountain pen," I said, much flattered. "Will pencil do?"

"Yes," said the other flapper, and so I took out my pencil and signed my name in the daintily bound little book that she had given me.

"The flapper studied the signature with a frown. Then she looked up and said:—

"Aren't you General Botha?"

"No, I said. I'm General Smuts."

"The flapper turned to her friend with a shrug of disgust.

"Lend me your India-rubber, May," she said."

\* \* \*

"Patrick, you were on a bad spree yesterday," said a friend, reproachfully.

"Yis, sor, I was that," replied Patrick. "Bless me, if I wasn't laying in the gutter wid a pig. Father Dunn come along an' looked at me, an' he says, says he:—

"One is known by the company he kapes."

"And did you get up, Patrick?"

"Oi did not, but the pig did."

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