

# Canadian Churchman

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## CONTENTS

The Christian Year . . . . .	Very Rev. D. T. Owen, D.D.
Corn in Egypt . . . . .	Editor
The Pension That Came Too Late . . . . .	S. T. Larkin
Notes From England . . . . .	Rev. F. J. Moore, B.A.
From Week to Week . . . . .	"Spectator"
Downeaster . . . . .	
The Daughter Church . . . . .	Rev. J. E. Ward
Prayer Book Studies . . . . .	Rev. Dyson Hague
New Books; Correspondence; Churchwoman; Church News; John L. Sullivan; Boys and Girls; Dimbie's Dustman Tales.	

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## Personal & General

Mrs. E. D. Little, of Paris, Ont., died in that town on March 23rd, aged 101. She was born in Scotland on February 11th, 1817.

\* \* \* \*

Flight-Lieut. Allan M. Denovan, son of Mr. A. M. Denovan, a Toronto Churchman, has been reported missing, according to a cable recently received by his father.

\* \* \* \*

The most elaborate display of the aurora borealis ever seen in Duluth appeared on March 17th. The lights took the form of an eagle with full spread wings.

\* \* \* \*

The Hebrew Christian Alliance of America will hold its fourth annual Conference in the Moody Bible Institute Auditorium, Chicago, May 29-31. It is estimated that there are 3,000,000 Jews in North America to-day.

\* \* \* \*

The bodies of Mrs. Lena Guilbert Ford, an American poetess, and her son, about thirty years old, were discovered in the wreckage of a house destroyed in the German air raid on London last week. In this house twelve persons were killed.

\* \* \* \*

General Ballington Booth, the head of the Volunteers of America, gave an address from the pulpit in Christ Church Cathedral, Montreal, on Sunday evening, March 24th. The Vicar, Rev. Dr. Symonds, previously made a few remarks by way of introduction.

\* \* \* \*

An appropriation of \$1,193,125, as an additional contribution to the British Red Cross, was announced by the War Council of the American Red Cross. The original contribution to the British Red Cross, amounting to nearly a million dollars, was made last October.

\* \* \* \*

One of the most rapid building operations on record has been made by a great company of England, which put up a cannon factory containing more than 1,000 great machines. From the time the first spade was brought to the site less than two months elapsed before the first actual shipment of guns was made.

\* \* \* \*

A very impressive service of intercession on behalf of the war was held in Christ Church Cathedral, Ottawa, on Monday night, March 25th. A very large congregation was present, including the Duke and Duchess of Devonshire, together with several members of their family and the members of their household. The service was conducted by the Bishop of Ottawa.

\* \* \* \*

The British Polar Medal, which is greatly prized, has been awarded by the King to Lieut. Sir Ernest Shackleton, Lieut. Frank Wild and forty-two other members of the Imperial trans-Antarctic expedition of 1914-16. Lieut. Wild was in charge of the party which was left on Elephant Island for several months while Lieut. Shackleton sought relief.

\* \* \* \*

For the space of 1,183 years an Archbishop has reigned at York. Bishopthorpe, which is situated about three miles from York, has been in possession of the diocese and has been the home of the Archbishops of York for nearly 700 years. For the

space of 1,291 years the See of York has borne its living witness to that great Head of the Church who is "The same yesterday, to-day and for ever."

\* \* \* \*

The establishment of a Hebrew University in Jerusalem before the end of the war will be the first duty of the Jewish Commission, which leaves soon for Palestine, according to an announcement made by the Palestine Restoration Fund Commission. A site in the Mount of Olives already has been obtained, it was said, and an appeal will soon be made to the Jews of the world for an endowment fund.

\* \* \* \*

The Rev. James Williams, who has spent many years in pioneer work in Qu'Appelle Diocese, and also worked in British Columbia, has now been licensed by the Bishop of Truro (England) as Curate of Linkinhorne with Upton Cross (Cornwall), and is in charge of St. Paul's Church in the latter place. Mr. Williams some years ago (1901-3) was in charge of the Clarendon and Palmerston, and Coe Hill Missions in the Diocese of Ontario.

\* \* \* \*

The Bishop-Suffragan of Willesden, in the Diocese of London, the Right Rev. W. W. Perrin, formerly Bishop of British Columbia, has just completed 25 years' work since his consecration to the Episcopate. "Not many of the Diocesan Bishops at Home," says the "London Diocesan Magazine," "are his seniors by date of consecration, and had the Bishop remained in British Columbia, it may be presumed that he would now be its Archbishop."

\* \* \* \*

The quaint old parish church of Bradford, Wilts, England, was the scene of an interesting ceremony on New Year's Day, when the officers of various artillery regiments quartered in the vicinity held a memorial service in honour of Lieut.-General Henry Scrope Shrapnel, inventor of the shrapnel shell, and grandfather of Mrs. F. W. Webber, Orillia, Canada. General Shrapnel's remains lie in the chancel of the church. There was a large attendance, including several hundred artillery cadets. Two miles from Bradford is Midway Manor, the old home of the Shrapnels for several hundred years. Its entrance gates are supported by columns on which are engraved the names of various battles. They are surmounted with pyramids of the original spherical shrapnel shells. Souvenir copies of an oil painting of General Shrapnel were presented to those who attended the service, by the Vicar.

\* \* \* \*

The captain of a tramp steamer in the Gulf of Mexico was lately taken ill with ptomaine poisoning. With death staring him in the face, on account of inadequate medical aid, he decided to call, by wireless, for assistance from the physicians at a naval station a hundred miles away. The message was picked up by a liner 700 miles away, and the ship's surgeon made all haste to reply to this strange "S.O.S." with a full and detailed prescription, which was without much difficulty made up from the tramp steamer's medicine chest, and the captain's life was saved. A fireman on a Canadian Pacific liner which carries no surgeon was attacked in mid-ocean with internal hemorrhage. Wireless communication was secured with an Allan liner, and details of the symptoms transmitted across a thousand miles of ocean. A prescription was not only received, but daily consultations took place for some time, and the medicine was "changed" several times.—Tit Bits.

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# Canadian Churchman

Toronto, April 4th, 1918.

## The Christian Year

Second Sunday after Easter, April 14, 1918.

### THE SHEPHERD AND THE LAMB.

It is to the Shepherd Sunday we have come in the cycle of the Church's year, and most fitting is it that, while still within the sound of the Easter music, we should think once more of that aspect of Christ, made so familiar to us by the title—the Good Shepherd.

One of the most beautiful thoughts concerning our Shepherd is one often missed. It is hinted at in the Epistle for the day. The Shepherd, Whose seeking love took Him into many a dark valley and out upon many a treacherous crag, is Himself a lamb. He is of the same nature as the poor, weak, wandering lamb. In to-day's Epistle St. Peter's words, "Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously," remind us of what Isaiah said of the Suffering Servant of the Lord, "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." We have just come forth from Holy Week and Good Friday; those heart-moving events are fresh upon us. We remember very easily His sorrows, betrayal and bitter death. This is the story of Him Who "is brought as a lamb to the slaughter." And it is only in the light of that story that we can even begin to understand the Easter story of the Risen and Glorified Shepherd. The Shepherd Himself is the Lamb Who was slain. He gave His life for His brethren, the wandering sheep. Yes; we must have looked upon Jesus Christ, "the Lamb of God Which taketh away the sin of the world," before we can realize the wonder of the leadership of the Good Shepherd.

In the Gospel for the day we are told of the Shepherd. Of all the figures under which we think of Him, none is dearer to the Christian heart than that which represents Him going before His sheep, leading them through the changes and chances of life to the blessed pastures of His own country. And it is of Him as the Risen and Victorious One we think at this season. He is the Shepherd Who met the wolf in the desert, and overcame him and saved the sheep. Even as He leads His flock through the wilderness in infinite wisdom and love, He bears in His Hands and Feet the marks of His conflict with the wolf. And as we watch Him with the Resurrection Glory upon Him, lo! His form changes, and again He is the Lamb, but no longer the Lamb that is brought to the slaughter—the poor, broken Lamb of Calvary—but the triumphant Lamb, which St. John the Divine saw, "And I beheld, and, lo! in the midst of the throne . . . stood a Lamb as it had been slain." As it had been slain! Yes; He is the Lamb of the mortal wounds, but now alive for evermore.

The Shepherd and the Lamb are one. "For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

## Editorial

### CORN IN EGYPT.

There have been many famines in the past, but there was never a time when so large a portion of the world's population was brought face to face with starvation as to-day. Great Britain, we are told, is on shorter rations than at any time in the last hundred years. The "French food supply is down by 40 per cent." and, if she does not receive help, is in danger of collapsing. Italy is on the verge of starvation. These are not statements manufactured for the purpose of frightening producers into greater activity, but are hard facts.

Canada, like Egypt of old, is one of the most favoured portions of the world in its powers of production. It is, therefore, expected to share with the United States the task of saving the situation. A few people in this country have begun to curtail the extent of food consumed, but the vast majority have made no change except in so far as higher prices have compelled them to do so. Meat, which could very easily be dispensed with by a large percentage of people, is still being consumed in great quantities. Wheat flour, in spite of regulations recently introduced, is still used in abundance in all kinds of fanciful and unsubstantial productions of the culinary art. The seriousness of the food situation is not yet grasped. The spirit of indifference and selfishness is still too general, and the amount of food produced still depends in large measure on the returns in dollars and cents to be obtained from it.

The war cannot be won by the soldiers at the front alone. Victory demands co-operation between the soldiers behind the guns and the soldiers behind the plough and hoe. There are too many people who are afraid of soiling their dainty hands with mother-earth or a few blisters. In days gone by many of them pointed the finger of scorn at the "hayseed" from the country, but they are coming to realize that he is the one who, after all, holds the key to the situation to-day. But he cannot handle the situation alone. In recent years, through the opening up of new territory in Western Canada, and the tremendous amount of construction work entailed thereby, as well as by the lure of city life, the farming community has been drained of the greater part of its skilled labourers. Hundreds of acres have been turned into pasture lands which require only the plough and the drill to turn them into grain-fields.

What Canada needs to-day is the return to the land of every able-bodied man who can handle a plough and a team of horses. Boys can do much in the shape of light work, but farming is a strong man's job, and if the older men of Canada imagine that an army of sixteen-year-old boys can accomplish all that is needed, they will have made one of the greatest mistakes of their lives. We do not wish by any means to discourage the effort to secure boys for farm work, but it would be disastrous to think that they can solve the difficulty.

Canada has all the material possibilities necessary. What is needed is human power to turn these possibilities into actualities.

Then will Canada become a veritable Egypt to the starving millions of Europe.

\* \* \* \* \*

The first of April marked another step in the prohibition movement in Canada. In the days of local option it was not sufficient to do away with the sale of liquors within the district itself, but importation from outside had to be prevented or the effect of the law would be largely nullified. Similarly with provincial prohibition. We congratulate the Union Government on the courage it has shown in dealing with this matter, and we trust that its action will receive the support that it demands if the results are to be as beneficial as we wish them to be.

\* \* \* \* \*

Since writing the leading editorial this week the new regulations regarding food have been issued. That they have been and will be criticized goes without saying. That they will do much to help the situation must also be admitted. They do not, though, affect the food that is used unnecessarily, or wasted, in thousands of homes throughout Canada. The control of this must rest with the people themselves, and it is to them that the appeals being made by both Dominion and Provincial Governments are directed. "Save" and "Produce" should be the watchwords of every home in Canada this year.

\* \* \* \* \*

Before deciding definitely in our minds that Russia is out of the war for good, let us remember that no one man or party in Russia can at present speak for the whole people, that the advance of German forces, undertaken largely in order to secure supplies of food, is likely to drive the Russians into a more solid body of opposition, and that even if Russia cannot send forces against Germany she can necessitate the presence of a large force of Germans in order to safeguard their Eastern Front. Russia may yet be heard from. One can scarcely expect an autocratic Germany and a Socialistic Russia, or even a democratic Russia, to go arm in arm.

\* \* \* \* \*

"Daylight Saving" is likely to become the law of Canada. To many, especially the farming class, it will mean little, for their working hours are already controlled more by the rising and setting of the sun than by the clock. To others, whose time-table is fixed by their employers, it will undoubtedly afford an opportunity to spend more time in the open air towards the close of the day. Others, still, who have been accustomed to utilize the early morning hours rather than the evening, it will doubtless prove a handicap. However, there are, unfortunately, too few of this last class, and the change in time will, therefore, in all probability, prove of very great value from the point of view of health, as well as of saving in light and greater production of food.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.



bidden him to cease! He could not stop until he heard his Master say, 'It is enough, Mark Strong, come up higher.'

"When we consider the life he has lived and the faithful services he has rendered, then the call to a higher place in the Kingdom is not sad"—

The speaker paused and looked over the audience as if searching for the hearts of those before him.

"But," he continued, "his last days were sad—full of sorrow, though he made no complaint at any time. Like his Master, 'having loved his own, he loved them unto the end.' You were not kind to him and did not show for him the love that you really had in your hearts. You took from him the pulpit that he had filled so acceptably, and did not even offer to him a crust of bread for his old age. A suitable support for him and his wife would have been giving only that which he had earned in the years of his service, and which you did not pay him in the small salary you gave.

"You did not mean to be unkind or unfeeling in your action, and I am saying this to you that you may yet show your love and gratitude to the one who remains, and who deserves all of that and more."

There was a mingled look of sadness, remorse and shame on the faces of the people, and there were tears of real grief in their eyes.

Before leaving for his home, Mr. Newton handed to the pulpit committee his answer to the call they had given him to become pastor of their church.

The chairman read it and, without comment, passed it around to the other members.

This was his answer:—

"I thank you for your consideration of me in extending to me the call to become your pastor, and assure you of my appreciation of the honour shown me. But as your decision to give the call did not originate in love for the Master's cause, but rather in your pride for material things, I must decline the offer."

This was the final blow that crushed their stubborn and prideful spirits; the prod that finished opening the way to their true natures and to the proper understanding of their duty toward the widow of Mark Strong.

During the day there had been much thinking and many resolutions in the process of forming; and after the night had fallen some two score men and women, among whom were the members of the official board of St. John's, gathered in front of the home of their late pastor. They had come to show their love and sympathy and to inform the widow that for the balance of her life the Church would consider it an honour and a pleasure to pay to her a certain honorarium for her support.

Their repeated ringing of the door bell brought no answer, and finally the leaders of the delegation entered without a summons and went in search of Mrs. Strong.

They quickly returned with white and sorrowful faces to make their report. They had found her, but not in life. She had departed to join her husband in the Immortal Home for aged ministers and their old wives.

The pension of the Church had come too late. God had given the honorarium.

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### An Extract From a Soldier's Letter

"They say, who have come back from Over There, that at night the troubled earth between the lines is carpeted with pain. They say that Death rides whistling in every wind, and that the very mists are charged with awful torment. They say that of all things spent and squandered there young human life is held least dear. It is not the pleasantest prospect for those of us who yet can feel upon our lips the pressure of our mothers' good-bye kiss. . . . But, please God, our love of life is not so prized as love of right. In this renaissance of our country's valour, we who will edge the wedge of her assault make calm acceptance of its hazards. For us, the steel-swept trench, the stiffening cold—weariness, hardship, worse. For you, for whom we go, you millions safe at home—what for you? . . . We shall need food. We shall need care. We shall need clothes for our bodies and weapons for our hands. We shall need terribly and without failure supplies and equipment in a stream that is constant and never-ending. From you, who are our resource and reliance, who are the heart and hope of that humanity for which we smite and strive, must come these things."

## Notes From England

By the Rev. F. J. MOORE, B.A.,  
Chaplain to the Canadian Forces.

IN spite of vigorous protests from the English

Church Union, and disapproval from Evangelicals like the Dean of Canterbury, Dr.

Hensley Henson has been duly consecrated to the Bishopric of Hereford. The Archbishop of Canterbury was too great a statesman not to see that

any other course would have been not only unreasonable but disastrous; indeed the statesmanship of the Archbishop is more than ever established

through his handling of this crisis, notably by his able reply to the Bishop of Oxford in which

he asserted the right of the liberty of refusing to consecrate if the nominee of the Crown is morally

or otherwise unfit. But he could not refuse in Dr. Henson's case, and for two reasons: (a) no

definite charge had been laid against him; (b) in the Archbishop's judgment heresy could not be

proved from his writings. The Archbishop had also a further reason; he had secured from Dr. Henson a kind of Confession of Faith. Did he

recite the Creed, *ex animo*? Dr. Henson replied that he did; and, for the Archbishop, that settled the matter. Accordingly, Dr. Henson was consecrated in Westminster Abbey on February 2nd, the

Feast of the Purification. But it did not settle the matter for the extreme Anglo-Catholics, and

before very long the Church in England will probably be at war. The English Church Union is

already clamouring and organizing for disestablishment, and also making a serious effort to

secure from the Bishops a declaration that the Virgin Birth and the Bodily Resurrection are historical facts believed in by the Church of Eng-

land, and that a declaration of belief in them shall henceforth be a *sine qua non* of Ordination or

Consecration. To this end a resolution in very definite terms has already been submitted to, and

passed by, the Canterbury House of Laymen, and at a meeting of the English Church Union last

week Lord Halifax said that the Union was preparing a petition to the Archbishops and Bishops

in the following terms: "1. That the Church of England, in common with the whole of Christ's

Church, believes and teaches that the Birth of our Lord of the Virgin Mary without human

father, and His Bodily Resurrection on the Third Day, are historical facts according to the narrative

in the Word of God. (2) That they will secure that no person shall be made a Deacon, ordained a Priest, or consecrated a Bishop in the Church

of England who does not thoroughly hold and who will not faithfully teach the above-mentioned

truths. (3) That they will state authoritatively that those whose teaching is not in conformity

with these truths cannot honourably continue to take a share in the Church's public ministry."

The action of the Bishops will be awaited with great interest. That the Anglo-Catholics will

demand an answer there cannot be the slightest doubt; but it is also certain that the answer that

would satisfy them would cause dismay, to say the least, in other quarters. At all events, the

Bishop of Hereford can take care of himself. His is easily the strongest personality in the Church

of England to-day, and it has already been considered as a thing so likely as to be feared by

those who disagree with him that his final destiny is Canterbury. Certainly, he more than any other

man will lead the religious thought of England in the days of reconstruction after the war. If ever

there is to be a real national Church of England, the man who will bring it about is now at Here-

ford. Meanwhile, the immediate future is full of interest. Something is going to happen to the

Church of England. There are signs of movement everywhere. The spirit of revolution and evolu-

tion is especially found amongst the Chaplains to the Forces (and it must be remembered that most

of the clergy in England—and not only the younger clergy—are serving as Chaplains, for a longer

or shorter period of time). I was present at a meeting of returned English Chaplains the other

week, and one of the questions up for discussion was—Shall we wait for authority to make

changes, or shall we go ahead without it? And the unanimous opinion of the meeting was that

the clergy should make changes as they saw the need for them. It was also whispered that at

least some of the Bishops were expecting the clergy to move before they got authority to do so.

Some of those present were frankly revolutionary, and seemed to feel that unless the Church got a

new Vision, and "scrapped" a good deal of its old

machinery, the Kingdom of God was much more likely to be founded upon earth by a really enlightened Labour Party. There appears in the "Christian Commonwealth" for February 27th, an instance which is quite in keeping with the spirit that is now abroad. A west-country Vicar invited a Congregational Minister to preach in his church, and when the Bishop refused to allow it, the Vicar made a protest against the Bishop's action from the pulpit, and said that he believed that "Revolution was the only path to progress, and to break the law is the only way to mend it." What will be the outcome of the present temper is not easy to determine. Three things, however, can be said with some degree of certainty: First, that the Church of England will be democratized; second, that her formularies will be revised in the direction of simplicity and brevity, and chiefly of reality; thirdly, that friendlier relations with other churches will be established.

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### A Story of a Masterpiece

Mouldering away on the wall of the old mansion in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labour, and as a result of that labour it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities, it has an incident in its history that contributes not a little toward making it the great teacher that it is. It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search, the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said: "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.—"The New World"

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There is one Power of Help in the world worth while—the power of God,—and that Power of Help is there for the asking. He must have a callous, careless soul who can pass through times like these and not hear a voice whose call a man must answer, or else lose his soul. And that voice is the Voice of God challenging us to prove him faithful in His promise to help. Your Country needs YOU for prayer for this Help. The Kingdom of God on earth needs YOU for prayer. The Cause of Christ is hard beset and righteousness is having a heavy battle in the earth—they need YOU for prayer for the Help of God. What are YOU doing for the cause of Righteousness? Giving? Yes. Working for Red Cross and other Patriotic objects? Yes. Possibly all this, but it is a spiritual fight in which we are engaged, and spiritual powers are absolutely necessary. Are you making use of the spiritual Help that is of God? Do you desire it and are you doing all you can to lay hold of it for the Cause? These are pertinent questions with which the coming crisis challenges us, and which demand an honest answer. As the Bishop of Huron in his Lenten Pastoral says: "Those agencies which men trusted as sufficient to support society and ensure progress have hopelessly broken down, and we are once more thrown back upon the Eternal God as our refuge and strength. Are we learning that lesson? Where God is ignored, all else will go wrong." From Lenten Letter, Rev. C. E. Jeakins, Brantford, Ont.

## NEW BOOKS

**The Master's Way.**

By Charles Reynolds Brown, D.D., LL.D., Yale University. Pilgrim Press, 14 Beacon Street, Boston. (553 pp.; \$1.75 net.)

Dean Brown's deep knowledge of his subject and of human nature have combined to make a book of remarkable literary charm and modern appeal. Dealings with some generations of students have given him a sure touch. He has not written a formal life of Christ, but a series of ninety-one studies on outstanding events in that Life. The spirit of the work is excellent, and the events are told in such a way as takes the edge off a great deal of modern criticism. He meets difficulties squarely. On nearly every page there are sentences which light up the subject with a flash from a new angle. "The man who has simply 'cut it out,' repenting of his evil-doing without turning to Christ, still suffers from what insurance men call a 'moral hazard.' The unoccupied house is not ordinarily an insurable house."

**The Life of the World to Come.**

By the late Henry Barclay Swete, D.D. S.P.C.K., London. (114 pp.; 2/6 net.)

It was Dr. Swete's intention to complete his series of books on the Apostles' Creed by a volume on "The Life Everlasting." It was his custom to prepare for a book by lecturing on the subject until it crystallized in his mind. These six addresses were given on the Fridays of Lent, 1917, in the Trinity Chapel of St. Mary's Church. He refused permission to publish them at the time because they were "slight," he said. But as he lay dying he gave the permission. So far as it is fair to judge a man's standpoint from these preliminary studies, he is inclined to the view that the Intermediate State will be a kind of a purgatory in which purification and perfecting will take place as a result of being "with Christ." Regarding the Resurrection Body of Christ, he suggests that the change from the material to the spiritual body was gradual, spreading over the forty days during which Jesus "hovered between the two worlds." But this suggestion would scarcely seem to fulfill the condition that our Lord's post-resurrection body was under complete control of His volition. He takes high ground regarding the Resurrection: "Resurrection is not inherent in human nature; it belongs to man only because his nature has been taken and borne by the Word who has conquered death for man." Unless the reader be aware of Dr. Swete's sacramentarian views, he may not be prepared for the emphasis on the Holy Communion as the pledge and guarantee of Immortality. Regarding a Resurrection for all men, Dr. Swete's careful words convey the impression that the practical silence of Christ on the matter renders the Resurrection certain only for Christians.

**Pauline Eschatology.**

By E. J. Pratt, M.A., Ph.D. Toronto, Wm. Briggs. (203 pp.; \$1.00 net.)

In this painstaking book Dr. Pratt has examined St. Paul's ideas of the Day of the Lord, the Messianic Age, the Resurrection, Spirit, Soul, Body, etc., in the light of writings, contemporaneous with and previous to St. Paul. He puts his comparison in the form of a summary and tables. The student of the Apocrypha and Pseudepigrapha will find them very convenient for reference and comparisons. The Hellenic as well as Jewish thought is presented. He well shows that St. Paul was all things to all men by his use of current phrases. Dr. Pratt is of the opinion that St. Paul did not frame a definite philosophical scheme but used the terms of the day "in a popular and fluid sense." The purpose of the study—a thesis for Ph.D.—was an unavoidable limitation. Dr. Pratt may be able to make fuller use of the material which he has gathered in some later statement which will attempt more of the exposition of Pauline Eschatology. It is well to bear in mind that St. Paul's expectation of the near return of Christ remained throughout his life and his ideas must not be confused with the misconceptions he wrote to remove. This book lays the foundation for such a task and is of value to the advanced student.

"Surrender to service, and to the disciplined co-operation which makes service effective, is the call made clear to the Church by the war."—Dr. G. R. Parkin, C.M.G.

## The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Second Sunday after Easter, April 14th, 1918.

Subject: St. Peter's Confession.—St. Mark 8: 27, 9: 1.

THIS passage marks a change in our Lord's methods of work. He had been teaching the multitudes in Galilee, but now He retires from Galilee to the region of Caesarea Philippi. This district lies to the north of the lake of Galilee and comprises the region round about the city of Caesarea. There were two reasons which brought about our Lord's retirement. One was the failure of the multitude to appreciate or understand His teaching, and the other was the opposition of the Scribes and Pharisees against whose formalism our Lord had spoken so strongly. The new method of teaching which Jesus now began is called the Training of the Twelve. It is not meant that this was not done before, but at this time "many of His disciples went back and walked no more with Him," and now Jesus gave Himself more exclusively to the training of those who were nearest to Him.

**1. The popular view of our Lord's mission.**

The question, "Whom do men say that I am?" brought out the reply that there were different ideas concerning Him. Some thought, like Herod, that He was St. John the Baptist risen from the dead. Others thought He was Elijah who was expected to return before the Messiah should come. Others less definite thought He was one of the Prophets. Thus they assigned to Jesus a high place, but not the highest. The popular conception fell short of that faith in Him which the Apostles had.

**2. St. Peter's Confession.** When Jesus urged the question, "Whom say ye that I am?" St. Peter answered for all, "Thou art the Christ." It was on this fact, and by the disciples' faith in this fact, that Jesus said He would build His Church. St. Mark makes no further comment on this confession, but from the other Evangelists we learn how Jesus regarded it as fundamental and accepted it as the true estimate of Himself and His Mission in the world.

**3. The revelation of the cross.** After this confession Jesus began to make known to His disciples the way of suffering and death that lay before Him (vs. 31). They did not know the necessity of the suffering of the Messiah. The 53rd chapter of Isaiah had never been understood by the Jews. Their conception of the Messiah was that of a glorious King, but they did not know through what suffering the way to glory led. The twelve were shocked to learn that Jesus, in whose Messiahship they had just confessed their faith, should suffer many things and even be put to death.

**4. St. Peter's rebuke.** This apostle, who had been the foremost in making confession of faith in Jesus as the Messiah, was quick to perceive that the way of suffering and death was a tragic and awful way for the accomplishment of the Messiah's purpose. He desired for his Master some easier way. The meaning of his "rebuke" was that he could not bear the thought of Jesus enduring these things and he suggested that some other course might be taken than that which Jesus had outlined.

**5. Our Lord rebukes Peter.** What this Apostle suggested was practically the same as Satan had suggested to Jesus in the Temptation in the wilderness—an easy way towards the accomplishment of the Purpose of God. It is because of this similarity of suggestion that our Lord uses such severe language, "Get thee behind Me, Satan, for thou savourest not the things that be of God, but the things that be of men." This is very often the essence of temptation. The way of men is to seek the easier and less trying course rather than tread the hard way of duty and sacrifice.

**6. The disciples as the Master.** Immediately after this we have the instruction of Jesus as to the necessity for self-sacrifice in the service which the disciples of Jesus are to render. Beginning at verse 34 there are several things indicated as necessary in the life of Christ's followers. 1. Self-denial. Jesus never spared Himself but resolutely undertook what was set before Him to accomplish. 2. Cross bearing involves not only putting thought of self aside, but also taking up burdens willingly in fulfilling the will of God. 3. To save his life. The way to save one's life is to use it in God's work. 4. To witness for God. Those that honour Me I will honour, and those who despise Me shall be lightly esteemed.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR" has again to complain of the growing practice of men in public positions breaking in on the sacred seasons of the Church to promote some secular object which at other seasons would have the fullest co-operation of the Church. Once more he would ask why it is that Anglicans who participate in these arrangements are mute as oysters when these atrocities are proposed? Of all weeks in the year can any one give a plausible reason why Holy Week should be selected as the one week in the year when Anglicans and Roman Catholics should be asked to turn from the age-long custom of the Church, of special devotion and meditation, to the promotion of farm production? It can hardly be an accident that determines the selection of such a season by non-Anglicans. One shrinks from accusing our neighbours of a wilful design to discredit our Church year, still they seem to be exceptionally successful in finding our chief movable feast and attaching something that has no special devotional significance. Last year attention was called to the fixing on Good Friday as "Rags and Bottles Day" by the Red Cross Society in certain parts of Canada, and this year throughout a whole province at least, if not the Dominion of Canada, it is wheat and potatoes, poultry and pigs. Governments and men in authority ought to be told pretty decisively that the Church that stands out in notable pre-eminence in its contributions of men to the country's defence, whose support of constituted authority is whole-hearted and effective, though not noisy, should receive the courtesy that is due it, in making arrangements in which it is expected to participate.

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A suggestion has been made in certain quarters that the business men of Toronto get together at the noon hour in St. James' Parish House for prayer. One wonders what is the matter with the noon-day prayers that have been carried on through Lent for a quarter of a century in St. James' Parish Church with apparent usefulness and edification to the community. There are many centres in Toronto where experiments can be made of the kind indicated without endangering an institution that has become a notable feature in the spiritual life of the city.

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"Spectator" ventures to call public attention to the new method of raising money for its work in Canada and overseas adopted by the Y.M.C.A. The objective now set by this organization according to the most recent information is three million dollars. Instead of depending upon the voluntary offerings of the Canadian people for this amount the country is mapped out into sections and a definite sum is assigned to each section. These sections are sub-divided into counties and municipalities and the same method of assignment is followed. Then the county councils and presumably municipal councils are all to be waited upon by local business men under a representative from headquarters to ask for a vote of the desired sum. When the vote is made this will be added to the local taxes, collected and then the transaction will be complete. How many county councils have already been approached, up to the present, "Spectator" does not know, but he definitely knows of one that has been asked for \$23,000. The request was laid over for a subsequent meeting to deal with. The effect of this method is to raise for a voluntary organization, having no direct state control, money by means of taxation. It means that Roman Catholics, Jews, Anglicans, and all classes of citizens, no matter what their own plans may be for carrying on work such as is carried on by the Y.M.C.A. must pay their share to the support of the Y.M.C.A. The Anglicans of Canada are at the present time engaged in raising \$50,000 for their own Chaplain Service at the front. If the proposed method, the method that is now in actual operation, succeeds we will have to supplement our voluntary contributions by compulsory contributions to what we may or may not approve. This phase of the situation is at least worthy of serious consideration by the citizens of Canada and particularly by those responsible for the government of Canada. It would be interesting to know if this method is to be applied to the Province of Quebec, and if

WEEK  
of Interest

not, why not. "Spectator" very much doubts if any such situation was contemplated when authorization was given to municipal and county councils to vote public funds for benevolent purposes connected with the war without reference to the people.

Let us assume that the method is quite all right, legal, equitable, reasonable, wise; should not this very thing bring the Y.M.C.A. under direct state control. If public taxes support it, should not public authority control it? If three million dollars are asked for, should not the public that is taxed for that amount know quite definitely why that particular amount is needed and how it is to be expended? Why is the sum required not one million, or, again, why is it not ten millions, is a query that naturally arises. The taxation principle involved in this campaign calls for a special and disinterested representative of the government of Canada on the National Council, and the strict accounting of all receipts and expenditures duly audited and publicly presented to the people of Canada. This statement should include all revenues from the canteen system, both in Canada and overseas, all revenues from membership, sleeping and eating accommodations that are charged for, as well as voluntary contributions. There should be no mystery or no ground for the imagination but a straight, square accounting of everything. When the government of Canada makes a grant to the Canadian Northern or Grand Trunk Railway their books are open and the why and the wherefore is known. An organization that is leading the public in moral and spiritual paths asking for money that is voted by the people, must lead also in the frankest, fullest kind of business integrity. Is "Spectator" asking for anything unreasonable? Is he advocating an unsound principle? Is he really casting reproach upon an organization that is working for the good of the country and is ready to meet every legitimate enquiry? He is quite sure that the business men at the head of this work will recognize the justice of his claim and will not attempt to set it aside by a volume of testimony regarding the priceless work they are doing. It is no longer a private voluntary institution, and in its new public capacity it must eventually submit to the judgment of the public.

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The visit of the Archbishop of York to Canada is at this time a matter of considerable interest and importance. It would be well for him to see Canada and the Canadian Church under the most normal conditions possible. Those who confer with him should express quite frankly what they conceive to be the Canadian point of view on the subjects considered. There should be no apologies for a young and immature country, and all that sort of thing. We are what we are and there is no cause for assuming any undue humility. It would be equally intolerable to act in a boastful or braggart spirit. It is the case of one gentleman meeting another from a different part of the Empire and exchanging opinions as gentlemen should. The point that "Spectator" wishes to emphasize is this, When a representative of the Church in England visits this country he should be able to carry away the real sentiments of the people and not merely an impression of guarded politeness. That is the only kind of visit that will be fruitful of results to either party. Further, complaints have been made in New York that the general public had no adequate opportunity of seeing or hearing the distinguished visitor. If that were true, Canada should not repeat the mistake. Closing the front doors to the public while a side door is open to those who know how these things are sometimes arranged can hardly be openly commended.

"Spectator."

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The New Englander's reticency seems to be a cross between the English shyness and the Indian stoicism. There is plenty of feeling, but the feeling does not show itself. Now, this is bad for all parties. It is bad for you who keep the secret of your love, and it is bad for those you love who have a right to know it. Remember that awful story of John Foster. He idolized his son, but he kept his love so secret from the young man that he never knew it till within an hour of his death. Then, from his father's agony, the young man detected this secret of a life, and tried to reassure his father by saying, "I die happy, for I know now what I have never dreamed of—how well you love me." Now, that reticency, that lack of demonstration, as you call it, was as bad for John Foster as it was for his boy.—E. E. Hale.

## Downeaster

Thoughts of an Eastern Churchman

ACCORDING to some eminent authority, if the interest in a man's writings survives his demise for ten years, his position is safely established. Robert Louis Stevenson has certainly more than fulfilled this test, and he still holds his niche in the temple of literary fame, for, if I remember aright, it is over twenty years since his lamented departure, and he is still a living force in our literature, and the interest in his personality, apart from his writings, continues as strong as ever. He has written at least two classics of adventure. "Treasure Island," which I read on an average at least once every two years, is the greatest story of adventure in the language since "Robinson Crusoe." "Treasure Island" is a story of pure adventure. There is no love story tangled up with and spoiling it. Clarke Russell spoiled all his fine sea stories with this kind of thing. The moment the inevitable girl comes on the scene you see right to the end of the story. Then you know there can only be the one old ending in the same old way. And then, it cannot be denied, that women, however superlatively and phenomenally brave and clever, are in the way in a story of adventure. They hamper the action and complicate situations, and impart an air of unreality to the whole business. Fancy a woman in "Treasure Island"! Another story of adventure of almost equal merit is "Kidnapped." Fancy, again, some young female tagging after Allan Breck Stewart and David Balfour during their memorable adventures in the Highlands! But Stevenson could write a love story when he gave his mind to it. "Katriona" will hold its own with any of its kind in our literature. Stevenson, moreover, was emphatically a clean writer. His books are not spoiled with sex problems, and with apologies for and the glorification of, for that is what it often amounts to, of marital infidelity, which so many of our modern novelists persist in dragging into their books. The great majority of the stories of the last quarter of a century are poisoned with this. They are deliberate, if insidious, assaults on the institution of holy matrimony. The story of the honest love of man for a maid has got altogether too insipid and commonplace. But there is nothing of this in Stevenson. In this respect he resembles his great predecessor, Sir Walter Scott, who never penned a line unfit for the eye of tenderest youth.

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### With a Song in the Heart

A beautiful story is told in one of the old legends of the saints, as showing what true worship is. A company of monks in the olden times lived together in a monastery, working busily, tilling the land and caring for the sick and poor, yet ever hallowing their work with prayer. Every evening they sang the *Magnificat* at their vesper service. As they grew old their voices became harsh and broken, and they almost lost all tune, but still they sang on.

One evening a stranger, a younger brother from another monastery came to them for the night. He was strong and beautiful; and when they began the *Magnificat* his lovely, clear voice soared upward as if to sing at the very gate of heaven. The poor old monks listened, enraptured with the wonderful music, until they forgot to sing themselves.

That night an angel, the legend runs, appeared to the old abbot and asked: "Why did not the holy hymn ascend to heaven at Evensong to-night as heretofore?" And the monk, astonished, replied: "Aye, but it was sung, and sung as never before." "We heard it not in heaven," the angel insisted, and the monk again made answer: "O blessed angel, surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted brother? So sweetly he sang that our poor voices were hushed, lest we should mar the music." But the angel answered:—

"Beautiful it may have been, but no note of it reached to heaven. Into those gates only music of the heart can enter."

—Selected.

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Each high achievement is a sign and token of the whole nature's possibility. What a piece of the man was for that shining moment it is the duty of the whole man to be always.—Phillips Brooks.

## The Daughter Church

Rev. J. E. WARD

IT is not often given to one to become sufficiently initiated into the life of another land, as to be able to see one's own native life in any real sense as others see it. Unenviable as such a position is, for it gives one much pause for questioning and sadness, it nevertheless is not without deep value in that in the questioning one may hardly escape the charge of meddling in others' affairs.

In writing one's impressions of the Mother Church, one could but write as one whose love she had won through the revelation of her warm heart. In writing of her daughter, it must needs be as one whose love has always been hers by right, inborn and intuitive.

Abroad she has a name which is not marked by its connotation of either vigor or of Churchmanship. Be that as it may, one would prefer to judge the life of either land or church by the environment which at once inspires it and which it is meant to inspire.

Here then we have a vigorous land, keenly interested in its native rights, proud of its heritage, yet guarding its every step into the future with a realization of a call to service, even more than nation wide; a land above all stamped with the spirit that casts its all into the balance for nationhood, in the calm assurance that it will win through. No one knowing the old and the new worlds can but feel a throb of admiring interest, if not of native patriotism, in the sight of a young nation claiming its manhood in such a way.

And one inevitably searches behind the outward for the spirit source whence such a sacrificial act can emanate. One looks for a spirit alma mater which shall prompt to vigor, to vision and to a united faith, and with a sad heart one feels one must look to a great extent in vain.

It must be felt that neither vigour, vision nor unity are the marks of the Canadian Church, and one in all loyalty is forced on to ask why, if the land has had little of inspiration from her in such ways, the new life of throbbing nationhood has not itself reacted upon her and given her of the spirit of its environment?

Again, any impression must be personal and coloured by one's own experience, yet surely in a search for fuller life any light upon failure or towards success may not be unwelcome.

Wherein, then, lies the weakness and the strength of the daughter Church? Has she not fallen between the two stools of an old and a new nationhood? Has she not found herself, full often, unable to shake off the temptation of many a settler such as she to impress upon her fellows that all must be done "the way it is at home." She has ever been much more of a Church of England in Canada than in any real sense a Canadian National Church. Loyalty to the spirit of her past heritage were a great strength, yet it were a strength only in its interpretation to and inspiration of new conditions. While deploring the commercial expression of too much of her life, one cannot help but feel that valuable as are the "goods" she has to offer, she would still fain offer them in terms of pounds, shillings and pence. Need she wonder that her children educated under a new regime have little desire to spend their religious moments in unnecessary arithmetic.

Nor is the appeal for a closer tie, laudable as it is, one made to the Mother Church of to-day; it is rather one to her life as she was, and not as she is, and it is not without food for thought that one finds the daughter Church, not only failing to use, but at times actually stifling, a liberty which is very gold, which is hoped may be attained for her mother by propaganda, which marks the initial stages of one of the stiffest fights in her history. Strange it seems in a new land to find a body more wedded, not less to the spirit, but to the letter of the past, than the body which represents her ancestry.

Allied with the seeming inability to deal with her environment in the light of that environment, goes a sad lack of unity and vision. The two are closely inter-related, for the man who sees broad and far seldom quibbles about detail, but is willing to let it be interpreted in the wider spirit of the whole. It would be difficult, indeed, to say whether of the twain were the greater ritualist, he who loves its teaching, or he who hates it from without; for the man who has a definite reason for the faith that is in him, whatever be that faith, one must have respect, but for the spirit of the Church which seems to be imbued with the strangely inconsistent temper that would delight to wear an emblem about its neck, and yet consider that emblem's teaching heretical elsewhere, one feels there is little hope in such a

case, and even a sense of ecclesiastical humour finds itself hard pressed.

But her lack of unity surely is due to lack of vision; partly this lack of vision is in retrospect in that she is so often unable to pierce the thought of centuries in an effort to grasp the noble thought of the Christ, an effort which must always mean the subjugation of the interests of the parts to the life of the whole. In part, the inadequate grasp of vision lies in the great field of the future, where a young nation calls to her to take her place.

Yet if life in an old world makes insight more easy in the new, along with such weakness one ought to be able to discern strength; and here be it said that the latent strength is really strength, though mayhap only if acted upon now. The lack of the sense of a call to a realization of national duty is not a weakness unless the opportunity is there. The failure in vision is but failure, while a vision is here to claim. The unity of action is strength only when unity is possible, and one cannot better estimate the value of the opportunity to national guidance, to vision, to unity, than in terms of the heart gratitude the Mother Church would have were she to find herself the possessor of the freedom to act and the opportunity to serve that lie at the very doors of her Canadian daughter.

With no Acts of Parliament to bind, with a full representation on her Councils, with the whole broad vitality of a national vision of a new and a growing land to inspire, with the best of the past and the richest of the future from which to choose, with the whole freedom of God's free sunlight to shape her destiny, the Church of Canada has it in her grasp to be the nation's pride or the Mother Church's shame. Many of those who love her are watching to see which is the way she will choose.

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### THE SPUR OF A HELPING HAND.

"It was only a little of her time she could afford to give to helping me in her busy round," said the tired housewife, "but it wasn't so much the amount she did that day, as the fact that somebody cared, somebody remembered that the burden was pressing heavily. It made the whole day lighter. I know I was able to do far more than usual myself because she had helped a little while."

It is true of many who walk beside us that they would do far more if we but refreshed their spirits with a little lift from a sympathetic hand.

There is mother, tired from the long day's work. Help her carry the dinner dishes to the kitchen sink. See if her face does not brighten. There is the boy who works beside you at the desk or the bench, but is always a little slower with his work. Lend him a hand some time. See if it does not spur him on. There may be a girl in the room beside you at college, or across the aisle at school, who has not had the same home advantages you have had. Use your best tact in helping her. It will encourage her in the path of improvement.

There are many ways and many places in which to remember the Master's message, "Bear ye one another's burdens and so fulfil the law of Christ."—East and West.

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## Prayer Book Studies

THE SO-CALLED BLACK RUBRIC.

THE 10th and last rubric at the end of the Communion service is called the Declaration on Kneeling. It is the famous Black Rubric. It was so called because it was printed originally in black ink and not in red ink, as the other rubrics of the Prayer Book. It has a history of extraordinary and suggestive interest. On the 11th of October, in the year 1551, the great Council of the Roman Church, held a most noisy session in the little Austrian town in the Tyrol, called Trent, and under the great Pope Julius III. summoned all its dictatorial strength to crush the rising heresies of reform. Read the dramatic story as told by Froude in his Council of Trent, pp. 164 to 226. The Church of England, it must be remembered, was its special bête noire. Pope Julius III. might have said of England, and England's Church, what the Kaiser says to-day: Do not I hate them, O Lord? I hate them with a perfect hatred. And, after a vehement discussion in the 13th session, Canon 6 was solemnly carried with the words: "If any one should say that in the Holy Sacrament of the Eucharist Christ is not to be adored with the external worship of *Latria* (that is worship paid to God, in distinction to *Dulia*, worship paid to saints) and is not to be venerated, or exhibited to be adored, and that those who offer such adoration are idolaters; let him be accursed."

And so this little blast of fulmination went out from the Pope of Rome, and from the seats of the mighty. But little did our champions of the English Church care for their thunderous curses. They knew that, with the Apostles and Fathers, they were in better company than that of the potentates of the Tridentine Council. Not long afterwards, Archbishop Cranmer wrote an epoch-marking letter to the Protestant leaders on the continent: "Our adversaries are now having their Councils at Trent in order that they may establish their errors. They are making decrees respecting the adoration of the bread, for this reason, therefore, we ought to leave no stone unturned that we may guard against this idolatry."

(Adversus hanc idololatriam muniamus iccamus.) In the following autumn came the Church of England's answer to that Papal blast, for in October, 1552, in the Articles of Religion, they solemnly, if not gladly, accepted the curse of Rome, and flung out the banner in the words of the 28th Article. "Transubstantiation cannot be proved by Holy Writ." And more, they boldly advanced into the Roman position and taking up sentence by sentence the language of the Tridentine Canon, they set forth the Declaration of Anglican independence and of the Church of England's appeal to Scriptures in these defiant words: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." There can be no mistake about the teaching of the Church of England in these matters. It was made clear for all time. The definitive teaching of the Church stands out clear and well defined: No Transubstantiation; no Reservation; no Elevation; no Adoration.

Now came an unfortunate incident. With singularly ill-advised zeal, John Knox, at that time one of the six Royal Chaplains, preached at the court, before King Edward, on the subject of the Romish Mass, and probably with an eye to the Roman danger, protested against people receiving the Communion while kneeling. Bishop Hooper seems also to have been affected by Knox's eloquence. So the fat was in the fire, and great was the ferment, "among certain

glorious and unquiet spirits who cease not to make trouble and disquietness when things be the most quiet," as Cranmer wrote in a letter to the Privy Council on the 7th of October, 1552. This letter of the Primate must ever be regarded as one of the finest specimens of an ecclesiastical irenecon. It was a most dignified disclaimer of the idea of their being any sin in the act of kneeling, and at the same time it was a most determined disclaimer of the sacramental adoration of the Romish Church. A few days later, the Lord Chancellor, Bishop Goodrich, by an Order of Council, caused a certain Declaration touching the kneeling at the receiving of the Communion to be joined on to the Book of Common Prayer, that is, the Prayer Book of 1552. In most of the Prayer Books it was printed on a separate leaf, and it really was a transcript of the 29th Article of the Forty-Two Articles of 1552, which taught that "the body of Christ cannot be present at one time in many and diverse places," and that "a faithful man ought not either to believe or openly to confess the real and bodily presence (as they term it) realem et corporalem—of Christ's flesh and blood in the sacrament of the Lord's Supper." So the great *Whereas* declaration began by declaring that the communicants in the Church of England should always receive the Lord's Supper kneeling. But at the same time, the Church of England took advantage of this same affirmation to most distinctly disclaim that *any adoration* is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto *any real and essential* presence there being of Christ's natural flesh and blood. After the reign of Queen Mary, during which the Church of England passed back again into union with and communion with the Church of Rome, the *Second* Prayer Book, the Prayer Book of 1552, was restored in 1559 with three alterations, by the first Act of Uniformity of Queen Elizabeth. But the Black Rubric, was not re-enacted. The reason was natural. The *Whereas* Declaration was not part of the legal Prayer Book, but simply a Royal Proclamation affixed.

In 1662, at the last Revision Restored of the Prayer Book, it was authoritatively inserted, largely owing to the vigilance of Bishop Gauden, and there to-day it stands as an everlasting denial on the part of England's Church of the real presence in the Roman or semi-Roman sense. But in 1662 a verbal change was made. It was a change that has been the subject of volumes of Church controversy. Instead of the words "*any real and essential*" presence, the Prayer Book now contains the words "*any corporal*" presence. It is really a distinction of words without any difference of meaning. Such well-known high Church authorities as Scudamore, Stephens, Perry and Freeman, acknowledge that no change of meaning was intended by this verbal alteration. Abounding authorities prove that in 1552 the expression real and essential presence meant *corporal* presence and nothing else, and that in 1662 corporal presence meant real and essential presence and nothing else. (The earnest Church student is referred to Dimock's famous work on The Doctrine of the English Church concerning the Eucharistic Presence, pp. 465, 468, 571, 586, of which Bishop Dowden very generously said: It is a work that displays a great wealth of accurate learning.) But *why* did they change it? For a very simple reason. In a hundred years the terms of Scholastic theology and the philosophy of Aquinas had passed out of use, and the words real and essential in their modern use would have denied any presence of Christ whatsoever. That, the Church of England did not intend to do. Its object is to deny the *real* or *corporal* presence, that is, a localized presence of the Lord's per-

son in the sacrament, involving as it does, the necessary doctrine of adoration. One has put the matter in a nutshell in this significant sentence: The question is not of kneeling to the sacrament but *at* the sacrament. The Church of England declares that if we kneel to the sacrament, that is, with the intention of doing any adoration either to the bread or to the wine or any corporal presence of Christ's natural Flesh and Blood, that is idolatry, and is to be abhorred of all faithful Christians. And further, it is an impossibility. For the natural Body and Blood of our Saviour Christ are in heaven, and not here. It is a glorious truth as far as Christ's natural Body is concerned. It is the truth of His Resurrection and Ascension. It is the proclamation of the glorious Easter truth, He is not here: He is risen! The teaching of the Church of England is probably well summed up in the teaching of her greatest theologian, Richard Hooker: "The real presence of Christ's most blessed Body and Blood is not therefore to be sought for in the sacrament, but in the receiving of the sacrament." (Ecc. Pol. V., 67: 6.)

DYSON HAGUE.

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## "I'll Do It Myself"

HOW many business men would hire a bookkeeper and then do the work themselves while the employee sat around waiting for "the boss" to set him to work? No expert is needed to brand such conduct as gross inefficiency. Yet I have heard men of large business interests complain that they were "poor committee men," that it was easier to do the work themselves than find some one else to do it. I have known men, and perhaps you have, too, who, after appointing a committee, will announce the plans of that committee without consulting the members or letting them know what the "report" of the committee is to be until they hear it from the platform.

This type of man is usually the head of a business, perhaps a small one, where all details are under his direct control. He likes to do what he likes to do, and, consequently, in Church affairs, if he has a distaste for training those who are to succeed him in office, he forgets the need and does as he pleases.

This man, if superintendent of a Sunday School, may make an apparently successful school. But when he retires who will take his place? The teachers work through loyalty to him and the Church, not because they have a part in the running of the school. To all intents the school is a benevolent despotism with the superintendent on the throne.

Often there is a tendency for school officers to assume that because they are at the head they do not need the active help of those who in five years may be the leaders. In business, men are constantly being trained to take the job of the man next higher up. Many of the larger firms have definite plans whereby there is always a man who can fill some other place in the organization than his own. There is never a vacant desk. If one man falls ill, the work automatically is assumed by the man who has been trained for just such an emergency.

The co-operative spirit has still a long way to go to permeate all activities of Church work, but the best work will never be accomplished until it does. To have an active part in the control of an organization in which one is interested is a sure way to tie his interest still more securely. Those Sunday Schools in which the element of co-operation has been most highly developed are the ones in which the greatest success is usually registered. —Herbert H. Smith, in The Continent.

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Correspondence

THE MORMONS.

Sir,—In your issue of February 28th is a very instructive letter signed "Marcus Mann" concerning the settlement of the Mormons in Southern Alberta and their projected great Canadian temple. At the close of his letter, however, your able correspondent makes an important mistake about the non-polygamous Mormons, with whom he says the more objectionable organization should not be confounded. These he calls the "Reformed" Church of Latter Day Saints. Now this is not a case where there is nothing in a name; there is everything in it to this body. They are not the "Reformed," but the "Re-organized" Church of Jesus Christ of Latter Day Saints; the veritable Church organized by Joseph Smith, the Prophet. They would indignantly deny that that Church needed or needs any reforming. The other organization they regard as Dissenters or heretics. They have secured from the courts a decision that they are the successors of the original religious body incorporated under the auspices of Joseph Smith, the Prophet; in other words, the same "Church." Every one now admits that Joseph Smith never had but one wife. Some time after, his successor, Brigham Young, produced a document which he said was given him by Joseph Smith, purporting to be a report of a revelation made to him from God, commanding him to establish polygamy. This the Reorganized Church declare to be a forgery of Young. Under it, however, Young succeeded in establishing polygamy, and thereby cut himself and his followers off from the real Church. The Reorganized Church has no central temple, but sets up a local church or "Stake" wherever they have enough followers. They have sent missionaries to Utah to try to bring back their misguided brethren to the true fold, but to little or no avail. Their principal centre is at Lamoni, Iowa, where they have an academy and publish a newspaper, called "Zion's Herald." They have also published a "History of the Church" in 3 volumes, which is well worth reading, its author being President Joseph Smith, and Apostle Hermon C. Smith, and its publishers, the "Board of Education of the Reorganized Church." It is a history of the whole movement from original sources. Another valuable book on the subject is "The Founder of Mormonism," by Professor Riley, New York; Dodd, Mead & Co., 1903. Both should be read in order to understand the strange history of this strange people.

A. W. Savary.

PROGRESSIVE CHURCH GOVERNMENT.

Sir,—I was greatly pleased to see a letter in the "Church Family Newspaper" (England), January 4th, 1918, advocating a change in the Anglican Church of the old-time rule of "Once a Rector or Vicar of a parish, always one in the same place," unless promoted to higher office in the Church, or, in those very rare cases, dismissed for glaring heterodox beliefs or gross moral faults. Mr. Evans, who signs the letter, advocates an adoption, in some measure, of the Methodist plan of changing their clergymen every four or five years. This idea has long been my own very strong opinion, though hitherto never publicly expressed, and that the following thoughts are not hasty ones will be shown when I state that they have been "simmering" in my mind for nearly twenty-five years.

When I read your excellent article on "Reconstruction" in the "Canadian Churchman" of February 21st, 1918, and in the same paper those daring and stirring words, spoken at the Montreal Synod by the Bishop of Chicago, U.S.A.: "I want to say to the clergy not to be afraid of revolutionary ideas," I felt as if I had got "a lead," and ought to follow it up at once. I think the Methodist rule of a change every four or five years a good one, but if our Anglican Church should think that too short a term for a man to do his best work and carry out his plans in a parish, then it might be extended to ten years, but never longer unless the whole body of parishioners beg for a further extension of the Rector's term. If this rule were once made I feel sure the advantages would be very great and the disadvantages negligible. We all know from personal experience that we, as very ordinary human beings, do get into a fearful groove, and that our perceptive qualities get dimmed and blunted by our everyday routine. There is an immense lot of truth and wisdom in the old saying, "New brooms sweep clean." They do, and a very good thing, too. They manage to sweep out all the accumulated dust of years from all the odd corners of men and women's "living-rooms"—their souls, minds and bodies—dust that the poor, old, blunted, shortened, flattened old broom never could have got at.

Anyone who has kept an open mind and has lived a fairly long life knows well how, over and over again, the parish has remained a dead parish for sometimes thirty or forty years, and the "dear old Rector or Vicar" has simply become a useless fossil, every good quality and talent he may originally have possessed having become petrified and out of date.

Then, again, we have all seen that tragedy of the "square peg" trying to fit into a "round hole." Quarrels, misunderstandings and various other evils arise between Rector and parishioners, and there is no simple remedy for this state of things. If the Rector refuses to resign, but determines to hold on to the living, though he may preach for years to empty pews, there he may stick for his lifetime. The unfortunate parishioners wander off by ones and twos, and then in groups, some to other churches, and some, alas! to no church, but simply sink into a low, materialistic way of living: "Let us eat and drink, and be merry, for to-morrow we die." Now, were the proposed change in length of tenure made, everyone in the parish, however much they might dislike, or disagree with, the Rector, would do their very best to keep on working and to hold together, knowing that at the end, say, of four or five years, another clergyman would be in charge of the parish, and, as "Hope springs eternal in the human breast," they would hope the new incumbent would really be the "round peg" for the "round hole," for by that time the Bishop of the diocese would most

likely have looked into the state of affairs, consulted with the parishioners, and would probably select a fairly suitable man for that particular parish.

Again, another true old saying, "Tastes differ," should help a step on to this change in Church rules. The man who has been a fearful failure in the Parish of A. might be a glorious success in the Parish of B., one cause being the minds of his new parishioners being sympathetic with him, whilst to his old parishioners every bit of his personality was just like a "red rag to a bull."

Now, here we are, in this fearful crisis in the world's history, when so many people begin to realize that our Church is not "in touch" with the bulk of humanity. All will acknowledge some change is needed, so why not adopt this very simple change for a time, at any rate, and see how it works?

That is one good thing, at least, this great war has brought. It has shaken many men and women out of their grooves and ruts, and they now lead an active and useful life, and one in which all their best qualities are sharpened and intensified. Those fortunate ones ought, indeed, to be thankful that they were neither too old nor too weakly, but were worth while and strong enough to bear this "shaking up."

This Western province from which I write in many ways spells "Progress," as the whole of Canada generally does, so it seems a good opportunity—time—and place to try this change as to length of a Rector's tenure of a parish. There are doubtless many good men and true who have worked, and are still working, conscientiously and devotedly in the parish, where they may have been for many years, but I think most of these good and honest men would acknowledge that they are not able to put in as good work as they did at first, and that because they have got into a groove and cannot get out of it.

There must be "running water," or a spring, fresh and sparkling, coming into the pool or lake, or else the whole body of water becomes stagnant and unsavoury. "The same, yesterday, to-day and forever," only applies to God the Infinite, and not to any work, scheme or rule of man.

Martha J. Atkins.
Victoria, B.C., March 9th, 1918.

CONSOLIDATE THE SPIRITUAL.

Sir,—As one of the people, I speak from experience, which, they who live the conventionally sheltered life can never know. The physical, (often the strongest side of man's nature) with the glamour of the world in cumulative action has the effect of an immense ice field lowering the temperature of religious fervour, and offset by what is so largely decentrated influence.

The world struggle is spiritual as well as physical. The glorious dead inspire to nobler things. Systems, beliefs, all is in the melting pot. For what is ideal we each and all should strive for, such as the spirit of Democracy. To be orthodox only is to be salt without the savour. Millions of men are offering their lives cheerfully, quietly in sacrifice for an ideal. Men have shown innately the essence of true religion yet vast masses of these men have been unsympathetic and aloof from the Church, and the Church failed in understanding them. Now strong in realization of a heroic duty well done, they are moulding what will be the dominant force in world affairs. The Church which failed with the individual must now cope with a concrete force, honouring consistency and practical religion, but impatient of minor theology.

A great communion in keeping with the Godhead, national, international,

Progress of the War

March 25th.—Monday—Enemy recaptures Bapaume and compels British to retire still further west. British make nine mile advance in Palestine.

March 26th.—Tuesday—British, French and Americans combine to check German rush. The towns of Roye and Albert taken by enemy.

March 27th.—Wednesday—British recover the villages of Monlancourt and Chipilly.

March 28th.—Thursday—Germans renew attacks and army of Crown Prince makes some progress. General Foch appointed to supreme command of Allied Armies on West front.

March 30th.—Saturday—Canadians take part in repelling attack. British make several small gains.

and fully democratic, alone can attract the interest and enlist the obedience of men. The carnage is permitted, in God's Providence, until the forces of the spiritual are aroused to meet the social upheaval to follow. Democratic people capable of sacrifice even to death must be amenable to discipline. Discipline in moral, as in a military unit, cannot come through divided or diverse authority. Is the Church on earth and the Church Triumphant one body? If so, efficiency, love, struggling souls, demand a unified Church, set apart, that the world may know that the real life is beyond, and this life but the school of preparation, where the soul may grow in keeping with its God, or so encrusted, that remorse will make the after life a hell. If the purpose of the Church is to help men to live lives which will be as incense to their Creator, then doctrinal disputes only bewilder the people. Inconsistency with indiscipline makes possible a weak morality side by side with the noblest self-sacrifice. Unheeded the Church has long inveighed against the childless marriage as legitimized adultery. The seeming impotence begets loss of respect and usefulness. "What sins ye remit are remitted, and what sins ye retain are retained." Where is the sacrament in marriage unless sanctified by children? The profanation of the most sacred vows surely must be disciplined by withholding the higher sacraments, or the Church condones the offence, causing a relaxation through the sanctuary to every walk of life. Before the issuance of a marriage license, a certificate of physical fitness should be required of each party to the contract. Men of the greatest diversity of race are co-operating with unanimous unanimity of purpose and sacrifice that all that Christianity stands for may live. To men of good will, "Vox Populi, Vox Dei." Take advantage of the spirit of service and sacrifice, never before equalled, and which cannot be hoped for when the tension is removed.

Joseph Samuel Bell,
Sergeant Instructor, C.E.F.
173 St. James St., St. John, N.B.

GENERAL SYNOD.

Dear Sir,—We beg to draw attention to the fact that as the General Synod is called to meet in Winnipeg, Wednesday, September 11th, the reports of committees must, therefore, be in the hands of the honorary secretaries not later than Monday, June 17th, if they are to appear in the convening circular. All notices of motion must also be in the hands of the secretaries by the same date to ensure insertion. Chas. L. Ingles, and Francis H. Gisborne, honorary secretaries.
March 25th, 1918.

## The Churchwoman

Ottawa Diocese W.A.

Despite the additional duties imposed on everyone by the war, it is such a joy to report progress in every branch of Auxiliary work in this diocese. The E.C.D.F. money has been divided as follows: \$20 to the Lands and Building Fund, Niigata, Mid Japan; \$20 to Eskimo work in Mackenzie River; \$20 to Peace River district, Caledonia. The E.C.D.F. moneys received during March and April are kept to be voted upon at the annual meeting, May 13, 14, 15 and 16. Will all Branches please remember that the officers' books close on April 15th. The money obtained from the Junior evening at the annual will go to purchase a prayer desk and seat for the Caroline Greene Memorial Church at The Pas. During the last two months 143 more members have been enrolled in the Babies' Branch. In future the evening meetings will be held in November, February and May. Every evening meeting sees a hall well filled with Girls' Branches. The Dorcas secretary reports bales sent to the following dioceses: Athabasca, Calgary, Columbia, Saskatchewan. Two fur coats and seven surplises have been sent to Western Missions. A gift which gave particular pleasure was a layette for a missionary's wife. In this family there are five children, the missionary's salary is \$65 a month, and a horse must also be kept!—If every church member would put into practice the tithe system, as pointed out in the March "Leaflet," 1918, then \$65 a month salaries would be a thing of the past. The "Leaflet" circulation for March is 1,443. Prayers were read by the Rev. Lennox Smith, Rector of the Cathedral, at the February Board meeting, and by the Rev. M. Archer at the March meeting. At the latter meeting it was our privilege to have Miss Roberts, formerly of Kangra, India. Miss Roberts gave most graphic and humorous accounts of some of her Indian experiences. We have also among us that wonderful veteran, Mr. Peck, who, last summer, again went off for a three month's tour among his beloved Eskimos.

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### Port Arthur W.A. & Woman's Guild.

The 24th annual meeting of St. John's W.A. was held in St. John's Parish Hall on Friday, March 1st, when there was a large attendance. For various reasons the meeting, which should have been held on the first Thursday in March, was held a few days earlier. The following officers were elected: Hon. pres., Mrs. John Leigh; pres., Mrs. H. S. H. Goodier; first vice-pres., Mrs. Thomas Fisher; second vice-pres., Mrs. Alec West; third vice-pres., Mrs. J. E. Richardson; treas., Mrs. Pollock; sec., Mrs. Lawrence Johnson; sec., Babies' Branch, Miss Lillian Campbell; assist. sec., Babies' Branch, Mrs. C. Coulter; pres., Junior Branch, W.A., Miss McNeill; Thankoffering sec., Mrs. J. E. Richardson; Dorcas sec., Mrs. James Alexander; "Leaflet" sec., Mrs. R. F. Rourke; flower convener, Mrs. J. E. Richardson; executive committee, the above-named officers, with Mrs. W. H. Martin, Mrs. Harry Sellers (immediate past pres.), Mrs. Merrix and Mrs. Stuart Coulter; relief committee, Mrs. J. E. Richardson (convener), Mrs. T. Fisher, Mrs. Graham, Mrs. Pollock, Mrs. Alexander, the Misses Ferguson and Lillian Campbell. The W.A. regrets very much that Mrs. Sellers' removal to Fort William in the early spring as a permanent residence, necessitates her giving up much active work in the society of which she has been an untiring member and officer for so many years. The Auxiliary gives to Missions annually, and two bales are sent out every year. Besides this,

the Auxiliary supports an Indian girl at the Chapleau Indian School. The finances are in a flourishing condition, considering that the main bulk of women's financial work is now done by the Woman's Guild, an organization separate from the W.A. At the sewing meetings it is customary to charge 10 cents for a cup of tea, and last year, as a result, \$57.50 was taken in for sewing and tea money; \$26.37 was contributed for the E.C.D.F., and \$17.60 for the united thank-offering. A cheque for \$125 as undesignated money was forwarded to the diocesan headquarters at Sault Ste. Marie for Missions. Monday, March 25th, was observed by the Port Arthur W.A. by a corporate Communion in St. John's Church, marking the 24th anniversary of the founding of the Auxiliary. Of the charter members, at least one of the present active members, Mrs. T. J. C. Rodden, was at that first meeting nearly a quarter of a century ago. Mrs. Rodden is one of the most valued members of the 1918 Auxiliary, as she was of the 1894 Auxiliary, and is now a life member, this honour having been conferred upon her three years ago for long and meritorious services. The Auxiliary has started off this year most auspiciously. From a membership of 65 it has now already grown to 110, and the wish of the present officers is that it



Class of twelve confirmed by the Rt. Rev. A. U. de Pencier, not far from the front line in February last. The Rev. W. H. Davis, M.C., (Chaplain), is seated second from the right.

shall continue to increase to still greater numerical proportions.

The annual meeting of the Woman's Guild was held on Thursday, March 20th, in the Parish Hall, when the following officers were elected: Hon. pres., Mrs. J. E. Richardson; pres., Mrs. J. D. MacKenzie; first vice-pres., Mrs. W. H. Russell; second vice-pres., Mrs. G. W. Brown; third vice-pres., Mrs. W. S. Hunt; sec., Mrs. A. P. Freed; treas., Mrs. J. S. Merrill. The executive is to be chosen at the next meeting. During the past year the Guild has raised \$2,769.65, the main feature of its activities having been the entire wiping out of the old, long-standing mortgage of \$3,250, for which it assumed responsibility 21 months ago. When the 1917 year began for the Guild, there was still owing on the principal \$1,900, which, together with \$208 interest, is now entirely removed by the Guild's efforts. The Guild starts the 1918 year with \$326.72 in the bank. Altogether, during the past year, the Guild has handled \$3,096.33, including \$100 paid to A. R. Merrix, lay reader, as a gratuity, \$100 for a specially designated donation to the Halifax Relief Fund, and \$61.50 handed over to the Red Cross, the Guild's share of a Red Cross festival. At the Christmas bazaar in one day last year the Guild made \$1,670, and at the 1917 Easter sale of work, \$325.

## Church News

### Preferments, Appointments and Inductions.

**Blgrave, Rev. R. C., D.D.,** Rector of Christ Church, Belleville, to be Rector of St. Mark's, Parkdale, Toronto. (Diocese of Toronto.)

**Woodcock, Rev. H. F. D., M.A.,** Rector of St. Jude's, Oakville, to be Rector of St. George's, Guelph. (Diocese of Niagara.)

**Robins, Rev. J. J.,** Incumbent of Young's Point, to be Rector of Cartwright, Ont. (Diocese of Toronto.)

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### The Bishop of Ontario at St. James', Toronto.

Right Rev. Dr. Bidwell, Bishop of Ontario, preached both morning and evening at St. James' Cathedral, Toronto, on Sunday, March 24th, and he also gave the addresses at the noon-day services last week.

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### The Bishop of Toronto's Anniversary.

The Bishop of Toronto celebrated the ninth anniversary of his consecration as Bishop in the usual manner on Monday morning, March 25th (the Feast of the Annunciation of the

way of sorrow, yet he believed it was not accidental, but Divinely ordered, so that in the anxiety and the sorrow that must come in like a flood as a consequence of the carnage of so mighty a conflict, men and women would be driven to the Cross of Christ, at the foot of which alone could be found healing, strength and comfort. He asked that all through this fiery ordeal the Church people throughout the Diocese should, with an earnestness and intensity never before evinced, pray for the success of our armies and a righteous and abiding peace.

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### Cartwright's New Rector.

Rev. J. J. Robins, Incumbent of Young's Point, has been appointed Rector of Cartwright. Mr. Robins will take charge of his new parish on Sunday, April 21st.

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### Reception to Rev. Dr. Archbold.

A public reception of welcome was tendered to the Rev. Dr. Archbold by the churchpeople of Weston on the evening of April 1st. The Rev. Dr. Archbold has lately been appointed Vicar of Weston.

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### St. Mark's, Parkdale's, New Rector.

The Rev. R. C. Blgrave, D.D., the present Rector of Christ Church, Belleville, has been appointed by the Bishop of Toronto Rector of St. Mark's, Parkdale, Toronto, in succession to the Rev. W. L. Armitage, who has gone to St. James', South London. The Rector-designate was ordained deacon in 1903 and was priest the following year by the Bishop of Ontario. He served formerly in the Missions of Coe Hill and Springbrook before he assumed his present charge. He will enter upon his new duties on Sunday, April 21st.

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### New Rector of St. George's, Guelph.

The vacancy caused by the resignation of Archdeacon Davidson, who has accepted the Rectory of St. Paul's, Regina, has been filled by the appointment of the Rev. H. F. D. Woodcock, M.A., Rector of St. Jude's, Oakville. The announcement of this appointment was made by the Bishop of Niagara at a Confirmation service which he held in St. George's, Guelph, on Tuesday, March 26th. The Rector-designate is at present serving with the Canadian forces at the front in France as a Chaplain, but it is expected that he will return to Canada shortly. The Rev. H. F. D. Woodcock, is a son of Canon F. D. Woodcock, Rector of Trinity Church, Brockville. He graduated from Trinity College, Toronto, in 1902, where he received his B.A. degree, securing his M.A. degree the following year. In 1904 he was ordained by the Bishop of Ontario and took charge of the Mission of Westport. In 1908 he went to Brantford as assistant to Ven. Archdeacon Mackenzie, the then Rector of Grace Church, Brantford, and from there he went to St. Jude's Church, Oakville, as Rector, his present charge.

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### The Bishop of Ontario and the Present Crisis.

The Bishop of Ontario has issued the following letter: "To all members of the Anglican Church in the diocese of Ontario. My dear people,—At this extremely critical time, when the great cause for which we are fighting is at stake, I urge upon you all to put forth your most earnest prayers, every day for the success of our arms, and defeat of the enemy. I desire that the clergy will, as far as possible, gather their people to-

Blessed Virgin), by celebrating the Holy Communion in St. James' Cathedral, Toronto, and afterwards preached the annual sermon to the members of the Mothers' Union who were present.

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### Bishop Cronyn Memorial Church,

On Sunday, March 24th, at the Bishop Cronyn Memorial Church, London, the Bishop of Huron held a Confirmation service and consecrated a credence table and prayer desk for the sanctuary of the church. The table, presented by Mrs. Boomer, bears the following inscription: "To the glory of God and in loving memory of the Very Rev. Michael Boomer, L.L.D., Dean of Huron, who entered into rest 4th March, 1888." The prayer desk was given by Mr. Thomas F. McCracken. The Bishop addressed the Confirmation candidates from the text: "Be ye therefore imitators of God."

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### The Bishop of Toronto in Port Hope.

Preaching in St. John's, Port Hope, on Palm Sunday morning, the Bishop of Toronto stated that sad and terrible as it was that this gravest crisis of the war should fall in Holy Week, when the Church was tracing day by day the footprints of the Son of God along the

gether each day for this purpose; and I pray you all to join in this hour of trial, in a great outpouring of prayer to God, that our brave men may be strengthened to resist and finally, to overcome the common foe."

**Church Building Secured in Haliburton Mission.**

On Sunday, March 10th, the Anglican congregation of Wilberforce, Haliburton County (diocese of Toronto), worshipped in its own church building for the first time. This building, formerly used by a lumber firm, has not yet been renovated, but the upper story was used as a place in which to hold services. In course of time it is hoped that the congregation will be able to refit the interior entirely, and thus transfer it into a suitable edifice for the worship of God. The need for such a building in Wilberforce has been very pressing. The Anglican Church is the only religious body ministering to the needs of the Wilberforce people and a very considerable congregation has been obliged to worship in extremely unsuitable places. Thus Sunday, March 10th, was an occasion for thankfulness in the history of this congregation.

**Port Arthur Notes.**

At the request of the churchwardens, a very successful vocal and instrumental recital was held in St. John's Church, Thursday evening, March 20th, when the building was crowded to the doors. The collection amounted to \$37.10. Those contributing to the success of the evening were Mrs. C. S. Nicol, Mrs. R. A. Gurney, Miss Nellie Fisher, A.T.C.M., Miss M. Lula Hesson, A.T.C.M., Mr. J. Davis, all members of St. John's choir, Mr. Jos. Ross (of Fort William) and the following instrumentalists, Dr. De Jardine (violin), Mrs. De Jardine (cello), Mr. Percie Cox (cornet), and Mr. H. S. H. Goodier, organist and choirmaster, who was responsible for the programme. The collection will be devoted to the organ repair fund.

His Grace the Archbishop of Algoma will be at St. John's, Port Arthur, on the morning of the first Sunday in May. The Archbishop is always a welcome visitor to the head of the lakes, and the people of this parish rejoice to think that he will be here again in a few weeks.

Ven. Archdeacon Davidson, Rector-designate of St. Paul's, Regina, will be in Port Arthur the second Sunday after Easter, and will occupy the pulpit of St. John's on that day. He will be on his way from Guelph to the Saskatchewan capital, and has promised to stay off here for a Sunday en route. Archdeacon Davidson was in Port Arthur for a Sunday many years ago, and his eloquent sermon on the Pharisee and the Publican still lingers in the memory of those privileged to hear him.

St. John's parish is sorry to lose two of its younger adherents in the persons of Mr. and Mrs. J. T. R. Lumby, who left on Saturday, March 29th for Regina, where Mr. Lumby will act as district superintendent for the Metropolitan Life Insurance Company. This is a well-merited promotion for Mr. Lumby, and he is to be congratulated upon his success, though the citizens of Port Arthur are sorry to lose him and his estimable young wife, who has endeared herself to everybody with whom she has come in contact.

The winter series of lectures which have attracted so many young men of the parish to the schoolroom during the winter months are drawing to a conclusion, but on Tuesday W. F. Langworthy, K.C. repeated his lecture

on "Anglo-Israelism," which he gave a few weeks ago. This time the lecture will be open to ladies as well as gentlemen. Two weeks ago Dr. C. N. Laurie, M.H.O. for the city, gave an entertaining talk on "Health."

His Grace the Archbishop has given his consent for the erection in the church of a memorial tablet by Mrs. J. E. Richardson in memory of her son, Private Harold Richardson, who went overseas with Colonel Machin's battalion, and who, over a year ago, made the supreme sacrifice. The Archbishop has also consented to the placing in the church of the fald-stool, mentioned in these columns some time ago, which is to be given by F. H. Tool, who has designed it and made it. These new accessories to the

will preach in Christ Church Cathedral. The Archbishop will leave Ottawa on Sunday night for Toronto, and he will arrive in Toronto the following morning. He will address the members of the Toronto Deanery at noon and at 1 p.m., he will give an address to the members of the Canadian Club in St. James' Parish House. During his stay in Ottawa, the Archbishop will be the guest of their Excellencies the Duke and Duchess of Devonshire at Government House.

**A United Effort in Star City, Sask.**

In response to the appeal of the Evangelical Alliance, the Methodist and Anglican congregations of Star City, Saskatchewan, observed together

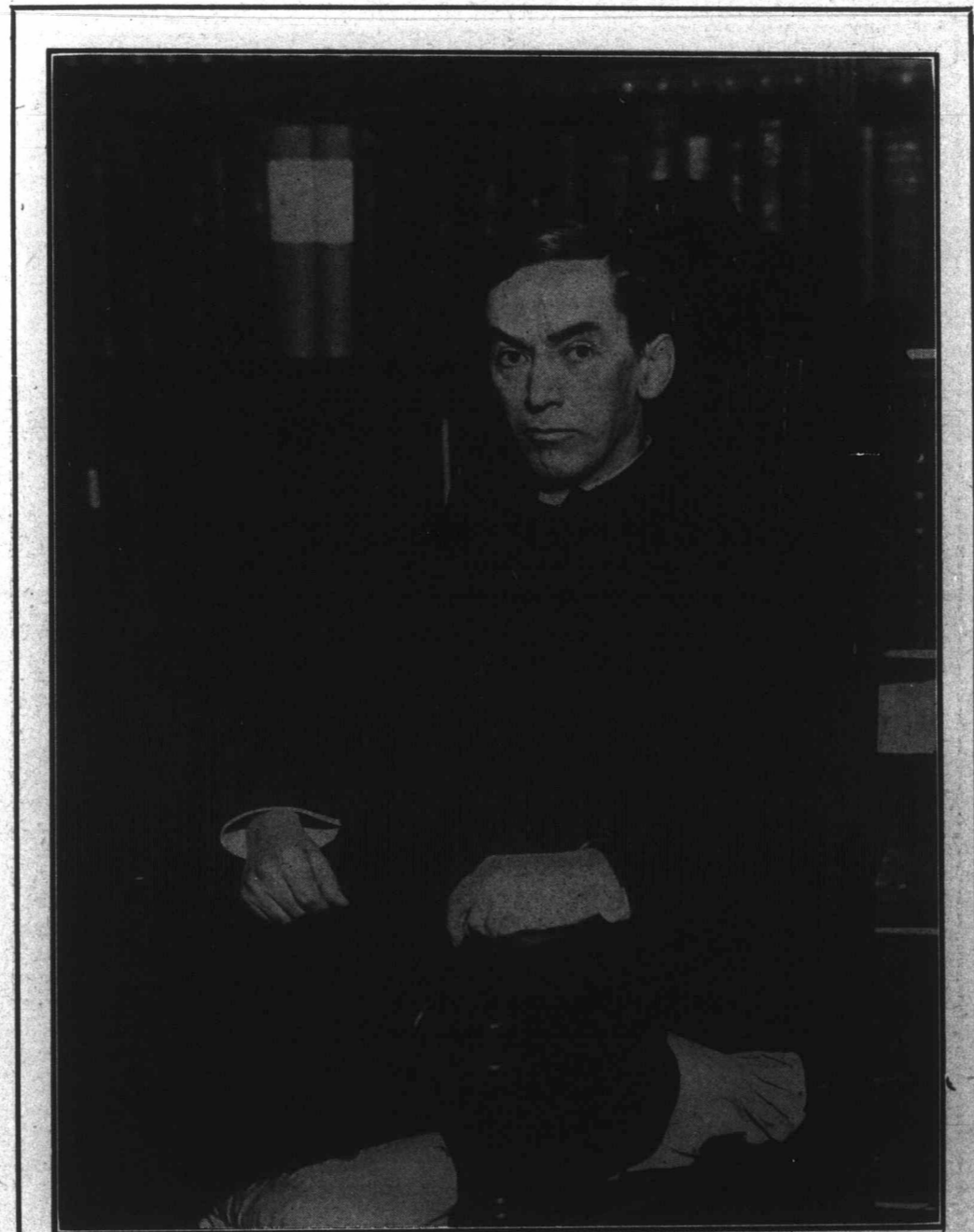
tation of God's presence at each service. For the second week, the Rev. J. E. Purdie, Rector of St. James' Church, Saskatoon, came and his ministry was greatly owned of God in the restoration to many Christians of the joy of their salvation, and in quite a number of young people being led to definitely accept the Saviour. The after meetings were refreshing times of ingathering as the song service preceding the Mission service was a time of preparation. It was remarkable how the Holy Spirit used the preaching of the simple Gospel, and particularly the addresses on the Second Coming—"the rapture," "the great battle of Armageddon," and "the judgment of the white throne," to bring about the salvation and edification of precious souls. The Methodists were very anxious to retain the Rev. J. E. Purdie for another week, but the pressing duties of his large parish in Saskatoon demanded his presence there. Both congregations have benefited and the spiritual life of many has been deepened and developed as a result of this special effort. The work was continued during the following week by the local ministers, with the assistance on the Monday evening of the Rev. W. R. Tauton, of Melfort, the chairman of the Methodist district. He remarked to the Anglican clergyman that coming into the town as an outsider he could feel a different atmosphere, than on any previous visit. The closing meetings resulted in others confessing the Lord Jesus and in the spiritual life of others being further helped and blessed. The union prayer meeting is being continued, and to consolidate the work in the Anglican Church, a young woman's Bible Class has been commenced on Sunday afternoons by Mrs. Cross, and a mixed adult Bible Class is to begin on Wednesdays from 8 to 9 p.m., commencing April 10th, when the Gospel of St. John is to be studied under the leadership of the Rev. A. Cross. The Star City Mission is becoming a rectory—i.e., self-supporting, this Easter, and the congregations comprising the charge intend paying their Rector a stipend of \$95 per month.

**A Large Chinese Audience.**

Fourteen hundred Chinese, men from all walks of life in Vancouver, crowded the big Chinese theatre on Columbia Avenue on March 17th, to hear the evangelistic addresses delivered by different English and Chinese speakers. The meeting was a great success from every standpoint. Mr. Yang held the audience for an hour, during which he raked the gamblers and other men who followed unlawful paths relentlessly. Many of these were present. Lingoh Wong, Chinese consul, was another prominent speaker. He addressed the audience in Mandarin and his words were listened to with great attention. David Bur presided at the meeting. Rev. Lim-yuen opened the meeting with prayer, and Rev. N. L. Ward gave an address in Cantonese. Rev. S. S. Osterhout addressed the gathering in English. The Chinese Salvation Army band was in attendance, and there were duets and quartettes. The idea of the meeting was to get into touch with the Chinese who never attend the Chinese Missions, and it was a success in every way. A very healthy interest was displayed by all who were present at the meeting.

**Memorial Window to Major R. L. Dugit.**

A beautiful stained glass window in memory of Major Robert Louis Dugit, late of Simcoe, was unveiled during the morning service in Trinity Church, Simcoe, on Easter Day. Rev. A. B. Farney read the dedicatory prayer and Flight-Lieut. Douglass Nelles, of the British Royal Naval Service, and Lieut. Hope King, of the 52nd Cana-



**RT. REV. HENSLEY HENSON, D.D.,**

Bishop of Hereford, England.

Considerable feeling was aroused in England over Bishop Henson's appointment. He is recognized as one of the ablest men in England, who will probably have great influence on the future of the Mother Church.

furnishings of the church will be formally dedicated by Rev. John Leigh at one of the Easter Day services.

**The Archbishop of York's Itinerary.**

His Grace the Archbishop of York will (D.V.) arrive in Toronto on Friday, April 5th, at 5.43 p.m., and he will give an address at a public meeting which is to be held on the same evening in the Massey Hall. During the first part of the evening the Bishop of Toronto will preside and later on Dr. Thorneloe, the Archbishop of Algoma, and Metropolitan of Ontario, will preside. Dr. Lang will leave for Ottawa at 10.40 p.m. Friday night, and on Saturday he will address the members of the Canadian Club at Ottawa. On Sunday morning his Grace will preach in St. Bartholomew's Church, and in the evening he

the Week of Prayer, at the beginning of the New Year. The spirit of unity has continued to the mutual benefit of both congregations. A united prayer meeting has been held each Friday since, when the Methodist minister, the Rev. G. F. Lalond, and the Anglican clergyman, the Rev. A. Cross, L.Th., have spoken alternately, and the prayer meeting has likewise met in each church in turn. For three weeks during February, the two ministers hired a lantern and slides and lectured together in Star City and the schools surrounding on missionary and religious topics, the proceeds, after paying expenses being divided equally between the two churches. Beginning March 4th, a Union Mission was held for three weeks, when meetings were held in both churches. During the first week, the services were taken and the addresses given by the local ministers, with an increasing congregation and an evident manifes-

dian Battalion, returned soldiers, removed the Union Jack, covering the window. They were supported by a guard of honour consisting of Corp. French, Ptes. Nicholls, Dertinger, Gurr and Desalvo, who went with Major Dugit from Simcoe. Major Dugit was the eldest son of Peter J. Dugit, of Woodstock. The window was given by Major Rupert Simpson, a brother-in-law of Major Dugit.

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#### Death of Mr. C. E. L. Jarvis.

Mr. C. E. L. Jarvis, of St. John, N.B., who was well known in the fire insurance business in that city, died after a brief illness on March 28th. The late Mr. Jarvis was an active member of Trinity Church, St. John.

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#### Memorial Window Unveiled.

On Sunday last (Easter Day) a beautiful memorial window was unveiled in St. Anne's Church, Toronto, at the morning service, by the Rev. G. R. Bracken, M.A., in loving memory of Garnett, wife of Arthur C. Fowler, who died on January 4th, 1917, and Warren Weld, their baby, who died on August 6th, 1913. The window is the work of Messrs. R. McCausland, Ltd., Toronto.

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#### Easter Services in the Toronto Churches.

The bright and beautiful weather of Easter Day was fully taken advantage of by the people of the city generally and the services at the churches, which were of the usual joyous character, in harmony with the Easter spirit, were very well attended, large congregations thronging the various sacred edifices. There were large numbers of communicants at the different celebrations and the offertories throughout the day were of a generous nature.

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#### St. Paul's, Halifax.

During the past season of Lent, Archdeacon Armitage has been preaching on Sunday mornings on "Life's Difficult Questions," and at the afternoon services on six of the great miracles of Christ.

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#### King's College, Windsor, N.S.

The parish of Clementsport, N.S., has subscribed the sum of \$405, representing 33 contributors, to the King's College Fund.

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#### Tablet was Unveiled.

At St. Simon's Church, Toronto, on March 30th, a tablet in memory of Alan Jarvis Hamilton Townsend, who was killed in action at the Somme, was unveiled at the close of an impressive memorial service.

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#### The Bishop of Toronto's Engagements.

The Bishop of Toronto conducted the Three Hours' Service in the Cathedral on Good Friday and he preached at the Cathedral at the morning service on Easter Day. On the evening of the same day, the Bishop preached in St. Barnabas', Halton St., Toronto.

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#### Tablet Unveiled.

A tablet in memory of Major Cecil V. Strong, M.C., eldest son of Mr. and Mrs. Percy Strong, was unveiled at All Saints' Cathedral, Halifax, on March 24th. The tablet, which is erected on the north transept wall, and is of brass, is the gift of his parents. The Archbishop and the Dean both took part in the service. The tablet bears the following inscription: "To the glory of God. Major Cecil Verge Strong, M.C., O.C. Field Company

Royal Engineers. Killed in action in France, March 10th, A.D., 1917. Aged 23 Years. He being dead, yet speaketh."

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#### Archbishop of York to Visit Montreal.

Montreal will receive a visit from the Most Rev. Dr. Cosmo Gordon Lang, Archbishop of York, on April 9, when he will speak before the Canadian Club and probably also before a public meeting.

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#### Service of Intercession.

An all-day service of intercession was held in Christ Church Cathedral, Montreal, on Maundy Thursday (March 28th). There was a celebration of the Holy Communion at 7.30

the Elkhorn Indian Industrial School was thoroughly discussed, and it was decided to ask for a delay in the carrying out of the decision, in order to allow the diocese time to frame a policy with regard to it. In the meantime a committee of the executive will investigate the school and its circumstances. An arrangement was made for the appointment of a priest at Ninette to give special attention to the sanitarium there, a liberal grant being given. The report of the committee on grants and apportionments was received and adopted. comparatively few changes from 1917 were made. A sub-committee to look into the whole question of the basis of the apportionments was arranged for. A lantern and camera for the General Missionary was ordered, and the question of more offices for him was dis-

by the Curate-in-charge, Rev. H. D. Martin. During the week he confirmed classes of 31 and 16 at St. John's College Chapel and St. Margaret's Church, respectively.

Special noon-day services during Holy Week at Holy Trinity Church, under the auspices of the St. Andrew's Brotherhood, have been very largely attended. His Grace the Archbishop conducted the services, and the special preacher was the Rev. W. G. Nicholson, M.A., Rector of St. James'.

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#### Kootenay Notes.

The Rev. Howard King, M.A., who has been Rector of Armstrong, for 12 years, is leaving to take up work in the diocese of Moosonee. During the past 12 years much has been done to strengthen the work of the Church in the parish. A new vicarage house was built in 1907, and in 1910 the church was considerably enlarged and beautified at a cost of \$1,100. A new vestry was built and certain interior fittings were rendered more worthy for their sacred use. At the same time the old system of heating was abandoned and a new furnace installed. Mr. King leaves soon after Easter and will carry with him the best wishes of his many friends. Mrs. King has been one of the most active and devoted W.A. workers in the diocese, and will also be much missed at the various meetings.

The Bishop was present at the Pro-Cathedral, Nelson, in Holy Week, and preached on Easter Day.

The spring meeting of the North Okanagan Rural Deanery will be held at All Saints' Church, Vernon, on April 8th and 9th, under the chairmanship of the Ven. Archdeacon T. Green, R.D.

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#### Death of Mrs. William Twining.

The death occurred, suddenly, of apoplexy, at Blackheath, London, England, on the 24th March, of Alice E., widow of the late William Twining, of Halifax, N.S. She was twice married, her first husband being Joseph Starr, also of Halifax. She leaves no family. Mrs. Twining was a daughter of J. W. Merkel, a prominent business man of Halifax, in the sixties, he being a member of the firm of DeBlois and Merkel, auctioneers. Up to the time of leaving to reside in England, Mrs. Twining had been for many years a regular attendant at St. Mark's Church, and always a liberal contributor to the funds. Only this month, Rev. N. LeMoine received a special donation of \$200 from her towards the running expenses. But it was not only to her church that her kindness and liberality went, for any time she was appealed to for any worthy object, her purse strings opened to help the needy one. Mrs. Twining possessed many excellent qualities, among which was her loving disposition. All who knew her loved her, and all held her ever with the highest esteem. Her demise will be regretted by all who had the pleasure of her acquaintance. Mrs. Twining leaves one sister, the widow of Rev. J. B. Uniacke, who is at present residing at Ottawa.

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#### The Progress of the King's College Advance Movement.

The subscriptions to the King's College Advance Movement Fund now amount to \$53,000. A successful campaign was held in St. John, N.B., which opened with sermons in four of the churches by Dr. Boyle, the President of the College, and Canon Vernon, the Organizing Secretary of the Advance Movement, followed on the succeeding Sunday by sermons in the six remaining Anglican churches of the city by Canon Vernon, Rev. J.

## Only One Institution Able to Accomplish What Armies Cannot Do and Kings Dare Not Attempt

Those who believe in the largest loyalty to our home and to our country are coming increasingly to believe that in a time like this the Church of Jesus Christ should take a place of commanding leadership, that sacrifice in treasure and in blood may not be in vain. It is coming to be understood that there are things which governments and armies can do in "making the world safe for democracy"; and those things, please God, the Allies will fully accomplish.

But there are other things which governments cannot do and which armies have never attempted to accomplish. These are the works involved in building up the spiritual and moral forces within a nation, and the works of removing ignorance and superstition, so that great peoples who once were belated or debased may now sit in equality around the council tables of the world.

There is but one institution in the world that has a programme, the purpose of which is to bring about these tremendous structural changes, and which can announce that programme without offence—that is the Church of Jesus Christ. And unless we are prepared, on the one hand, to subjugate and regulate the belated races; or, on the other, to permit these races, all unprepared, to sit around the council table of nations, we must either abandon our dream of world-wide democracies, with its accompaniment of freedom of the seas and international tribunals, or else we must be about the task of placing the nations of the world upon such a basis as will make true democracy possible.

True democracy has never developed apart from a pure and intelligent home life, accompanied by the free school and the free church. These have never developed apart from Christianity. If, then, the Bible has been fundamental to our national life, if the Church, and the home, and the school, have been corner-stones of our liberty, how can material forces, operating apart from the Christian religion, evolve in a few months what the centuries since time began have failed to produce?

This is, perhaps, the most critical hour in the history of the Church. Enormous masses of men are threatening to shape up a social and political programme for the future without any consideration for the Church, and unless the Church can come into closer, more human touch with these armies of radical-minded men, and with a world programme that will command their sympathetic attention, the Church is lost. On the other hand, there is the opportunity, an opportunity unmatched in all the centuries, to help reconstruct the whole world on a truly Christian democratic basis.

S. EARL TAYLOR.

a.m. and beginning at 8.30 there were continuous intercessions throughout the day. Each special intercession began at the half-hour: 8.30 to 9 a.m., Rev. M. B. Johnson; 9 to 10 a.m., the Very Rev. the Dean of Montreal; 10 to 11 a.m., Rev. R. Y. Overing; 11 to 12 a.m., Rev. Canon Willis; 12 to 1 p.m., Ven. Archdeacon Paterson Smyth; 1 to 2 p.m., Rev. W. Robinson, Rural Dean; 2 to 3 p.m., Rev. Dr. Craig; 3 to 4 p.m., Rev. W. H. Davison; 4 to 5 p.m., Rev. Canon Rexford; 5 p.m., Rev. Dr. Symonds. The day closed with the intercession service at 5 p.m., with an address by the Rev. Dr. Symonds.

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#### Rupert's Land Notes.

There was a large attendance at the meeting of the Executive Committee of the diocese held March 20th, the Archbishop presiding. The announced intention of the department to close

and action determined upon. The report of the secretary-treasurer was presented and received. It showed the second largest receipts in the history of the diocese, and increases in every fund over 1916. When the audit is complete the report will be printed and distributed. The Archbishop closed the meeting with the Benediction.

Announcement is formally made that the Rev. J. J. Roy, for 32 years Rector of St. George's Church, has resigned his rectorship. The question of his successor is not yet definitely settled.

The Ven. Archdeacon Fortin and the Bishop of Keewatin have been holidaying together at Los Angeles, California.

On Palm Sunday his Grace, the Archbishop confirmed a class of 25 candidates at Holy Trinity, presented

H. A. Holmes, and Rev. R. M. Fenton, all of them graduates of King's. Hon. J. B. M. Baxter, of the King's College Law School, St. John, was chairman, and J. Allan LeBlanc, also of the Law School, secretary of the St. John local committee. In addition to a team from the Law School, teams from each of the Anglican churches of St. John took part in the campaign, luncheons being held for the workers at which reports of progress made were given for five succeeding days. The St. John campaign brought in \$10,000, and there is more to follow. A successful campaign at Chatham, N.B., secured \$1,200 with more to come. Canon Vernon spends Easter week at Annapolis Royal. The campaign in Fredericton, N.B., is to commence with special sermons by President Boyle at the Cathedral, Parish Church, St. Mary's and Kingsclear on Sunday, April 7th. On April 14th and following days President Boyle will be at Newcastle, N.B.; Canon Vernon at Amherst, N.S. The campaign at Moncton, N.B., is to commence on April 21st. It is expected that the Cape Breton campaign will be begun on Sunday, May 5th.

**Archbishop Worrell at St. Paul's, Halifax.**

The Archbishop of Nova Scotia confirmed over 50 candidates in this church on March 24th. The service was a most impressive one, being held under the shadow of the critical news from overseas. A large congregation was present which fully taxed the seating capacity of the church. The candidates were presented by the Rector, Archdeacon Armitage, among the large number of men being a returned hero who had participated in one of the greatest victories won by Canadian arms. The Archbishop's sermon was one, while addressed more especially to the young people being admitted into the full privileges of the Church, of especial appropriateness, and contained a strong and urgent call to all present to view the present situation, not with alarm, but fortitude. "Let the news stiffen within us our determination," said the Archbishop. "Let it stir within us the resolve, that if we have not yet made our full sacrifice, we will do it now." At the morning service Archdeacon Armitage preached an eloquent and stirring sermon on "The Anger of God."

**Presentation to Rector of St. Thomas', Owen Sound.**

A very pleasant event took place at the home of Mr. W. Irwin, 559 14th Street West, Owen Sound, on Wednesday evening, March 27th, when at the close of the regular week night service, the members of St. Thomas' parish presented their Rector with a magnificent set of coloured stoles and a book marker. An address of appreciation of the work of the Rector was read by Mr. Stanley Locke, warden of St. Thomas' Church.

"To the Rev. Chas. F. Langford, M.A. Dear Rector,—We are here this evening for a two-fold purpose. First, to attend the Lenten service which has just ended; second, to express to you the appreciation and joy we have in our hearts for you as our Rector (a consecrated servant of our Lord Jesus Christ), by presenting you with a set of five stoles and a book marker. We ask you to accept these presents which we trust are correct and suitable to be worn by you in your sacred office. Signed on behalf of Edward Henry, Albert Abell, All Saints' Church, Wolseley; George Crampton; Moses Emery, St. John's Church, Sarawak; John Penner, Leslie Elliott, Springmount congregation; V. H. Hill, Stanley Locke, St. Thomas' Church, Owen Sound."

On account of the fuel situation the week night Lenten services in connection with St. Thomas' Church were held in the various homes. The attendance was large, more than doubling the attendance for the previous year. During Passion Week there were services on Monday, Tuesday, Wednesday and Thursday evenings at 8 o'clock. At the service on Good Friday in the church at 10.30 o'clock, instead of the sermon, the choir sang the five parts of Hymn 152, "The Story of the Cross." At the conclusion of each part of the hymn the Rector gave a short address. The whole service was thoroughly enjoyed by the congregation present. The collection, which was for work among Jews in Canada, exceeded last year's offertory by fifty per cent.

**The Bishop of Toronto's Confirmations.**

The Bishop of Toronto has held Confirmations lately at Bishop Strachan School, Toronto, St. Cuthbert's, Leaside, Trinity College School and St. John's, Port Hope, St. Peter's, Cobourg, and St. Clement's, North Toronto. At Bishop Strachan School the Bishop confirmed 25 candidates, at St. Cuthbert's, Leaside, 21, at St. Peter's, Cobourg, 48 and at St. Clement's, North Toronto, 30.

Right Rev. Dr. Reeve, Assistant Bishop of Toronto, held a Confirmation service in St. John's, West Toronto, on March 26th, when there were 30 candidates, one of whom was an old man of 70 years of age.

**Dedication of Gifts at St. Cuthbert's, Leaside.**

On the evening of March 25th, the Bishop of Toronto dedicated two gifts, which had been presented to this church. One of these was that of a desk for the Holy Table, given in commemoration of the baptism of the little son of Mrs. H. Mortimer East. The other was two vases given in memory of James Perceival Lambe, son of Rev. T. M. and Mrs. Lambe, the former being the Rector of St. Cuthbert's Church. There was a very large attendance of the members and friends, fully 150 being present. St. Cuthbert's is doing a splendid work and shows a steady and consistent growth.

**Annual Service of the Mothers' Union.**

The annual service of the Mothers' Union was held in St. James' Cathedral, Toronto, on Monday, March 25th (the Feast of the Annunciation of the Blessed Virgin). The Bishop of Toronto, who celebrated the 9th anniversary of his consecration to the Episcopate on that day, was present at the service and gave an address.

**IN MEMORIAM.**

In loving memory of John Alexander Hanna, Priest, who entered into rest on March 30th, 1917. "O grant him light perpetual, I pray, The light that leadeth on to perfect day; Light drawing him still nearer unto Thee, In wondrous vision of the Trinity."

"He who sits at Christ's feet here shall sit on His throne hereafter."

"The strong argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church, which itself is walking in a new life, and drawing life from Him Who hath overcome death."

**Investment of Life Insurance Money**

The weakness in the plan of providing for one's family by life insurance is that the policies are frequently made payable to widows or others, who have had little or no experience in the investment of funds, and are often influenced to make investments of a hazardous character. The appointment of this Corporation as Trustee ensures that the capital will not shrink, and that the largest income consistent with safety of the capital will be produced.

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**The Salving of Serbia**

The salving of Serbia falls under two heads: Serbia must remain a nation; Serbia's country must be wrested from the invaders.

No one of us can wake memory's chords and bring back scenes of this fair land of ours under the heel of an invader. No man has the remembrance of a whole people fleeing before the advancing hosts, the roads black with a moving multitude, women and children dying by the roadside, terror and tribulation on every hand, crops blackened by fire, cities and towns made festering heaps of rubble-strewn death. No man has this memory, so how shall one realize the plight of the Serbians driven right out of their country?

To-day, Serbia, although bereft of a country, is still a Nation. Her soul rides triumphant above the welter of a ruthless war; her men fight side by side with British and French in Salonica. It may be many months before the Allies bring the enemy to his knees, and it therefore follows that the urgent duty of the moment is to see that the Serbians remain homogeneous, that every possible life is conserved, that the children of the nation are educated, and kept healthy and strong for the rebuilding of the race. It is in this great and glorious work that the Serbian Relief Fund is engaged. What has already been done, great as it may be, however, is but a drop in an ocean of need. In many instances the bare necessities of life are lacking. It is a moral obligation on our part to see that they are supplied before it is too late.

The words of the Serbian poet, Zmay Yovanovitch, express the Serbian endurance and faith in their ultimate recognition as a nation:—

"And what the power that drove thee on, and bore thee up, and lent the wings? It was the hope Within the brain. Without it there had been

No flight beyond the darkling clouds. Deep sleep Instead, the headlong fall to depths from which Man rises not. Without it were the world A tomb without a flower, and life a void, And youth a weary waste of withered dreams."

In the reconstructed Europe the Southern Slavs must find their dreams realized, and unite as they have long wished to unite.

**SUPPLICATION.**

Oh God, our sons are toiling up the road To Calvary, With wounded feet and sweat of agony, They follow Thee.

Great Christ, do Thou go with them up that way They travel now, Lighten their load and wipe the bloody sweat From off their brow.

Grant that from this their cup of bitter woe They may not shrink, But know that Love Divine that faileth not Hath bid them drink.

Dear Jesu, guard their lips lest bitterly They curse the foe; Thy great forgiveness of Thine enemies Teach them to know.

In this their crucifixion hour we beg That they may be E'en as the dying thief upon the cross— Quite safe with Thee.

In Sad Gethsemane the mothers pray, "Thy will be done," Grant to each heart the Comforter may say, "He keeps thy son."  
—Lillie A. Brooks.

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THE CANADIAN SERBIAN RELIEF COMMITTEE

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### School Children Do Red Cross Work 50,000 Articles Yearly

The boys and girls in the Protestant schools of Montreal have done an astounding amount of Red Cross work since the beginning of the war. They have raised \$100,000 in the past two years by each pupil giving a cent a week to the cause, and they have used this money to purchase their own materials for their Red Cross work.

Every pupil in every school under the Protestant School Commissioners brings a cent to school each Tuesday morning. They all do it gladly, from the tiny kindergartner who clutches his copper in his chubby little hand to the boy or girl in the high school, who gives to the Red Cross in a dozen other ways also.

Red Cross groups meet in the classrooms after school hours to sew, to knit and to make bandages. Some conception of the amount of work the boys and girls do may be obtained by realizing that in the past year they have sent 47,425 finished articles to the Red Cross. And every cent that those articles cost has been contributed by the children.

Boys as well as girls have knitted socks, mufflers, polo caps and wristlets. The tiny children knit wash cloths. Towels, handkerchiefs, pillowslips, sheets, pyjamas, comfort bags, etc., are basted in school and stitched at home. In some of the Red Cross groups in the schools there has been

keen rivalry as to which pupil shall turn in the most work in a week.

A group of sixth-year girls, eleven in number, in the William Dawson School, Christopher Columbus Street, turned in 100 finished towels—a banner week's work for their group and a record that any school group might be proud to equal.

Every article is carefully inspected before it is finally sent to the Red Cross headquarters at Belmont Park. The Red Cross officers at headquarters say that the work sent in by the school children is remarkably well done.

\*\*\*

### DO YOU KNOW

That silver, when put away, if wrapped in unbleached muslin, will not tarnish as readily as when wrapped in other material?

That cayenne pepper used around closets or sinks is a preventive for red ants; used in moderation in food is a help to digestion, and used in cookies adds to their snap and tooth-someness?

That you can make buns or rolls as fresh as when first baked by heating them in the oven in a paper bag?

That you have a scissors and knife sharpener right at hand? Sharpen scissors by carefully and firmly trying to cut off the neck of a strong bottle. This sounds ridiculous, but try it. Sharpen carving or other knives on a stone crock or jar, back and forth, just as you would sharpen a razor on a strop.

## John L. Sullivan

By JOSEPH FREEMAN TUPPER

It is as well, perhaps, that John L. Sullivan's death took place at a very awkward time for newspaper reporters. With so much war news on their hands editors cannot devote much space to the passing of the one-time champion prize fighter of the world. Had he died in peace time everybody would now be reading about his past record as a pugilist, and, contrary to his own wishes, it might have inspired some young men fit for nobler things to try their luck with the gloves.

It was my privilege to meet John L. Sullivan in 1914, and I have never regretted that I had him to lecture for me on more than one occasion. It all came about in this way. I was stationed in a parish where the young people enjoy sports and where there is also considerable drinking. There is much too much cigarette smoking amongst the young boys. These vices are by no means peculiar to that locality, but I was there at the time and such conditions do exist. It occurred to me that if John L. Sullivan would give a talk on the evils of liquor and cigarettes many young chaps who would call it pulpit talk if stated by a clergyman might listen seriously to an ex-prize fighter.

I wrote him and he arranged to come. Before he arrived, however, I had gone to another parish, so I prevailed upon him to speak at that place also, which he did.

I was glad to hear him state that he was opposed to prize fighting as it is now carried on. He said that it belongs to the days of the bull-ring and caters to a similar class of people. In his opinion there was some excuse for it when it contained more of the element of sport. When men fought to be masters of the ring and did not ask, "How much do I get if I win and how much do I get if I lose?" He realized that to-day better competitions ought to take its place. Competitions of skilful boxing he considered all right, but he was emphatically opposed to present-day prize fighting.

Cigarette smoking he denounced very strongly for young boys. Of course that does not need to be enlarged upon, as no athlete will smoke cigarettes during training, and if they do harm then they cannot do good any other time. A man should be nothing short of his best at all times.

He told of his first fight in a very amusing manner. One day he and a friend went to see a fight. The champion challenged any one in the audience. Sullivan went to the platform and without waiting to be introduced or to shake hands he swung and knocked his opponent off the stage who fell amongst the orchestral instruments, smashing two violins. That was his first fight. He spoke highly of Mitchell, the English fighter, whom he said had him beaten on one occasion when the fight was called a draw because Mitchell's second was afraid Sullivan was bluffing and would not allow Mitchell to go near him. His longest and hardest fight, he declared, was with John Barleycorn, and he strongly advised young men to be careful not to allow liquor to knock them out.

I got him to lecture to my people for the same reason that I am writing about him now—that the world might know that he was opposed to prize fighting as now conducted, cigarette smoking amongst boys, and intemperance.

It also did no harm for people to hear John L. Sullivan declare, as he did, his belief in God, to hear him say that clergymen are doing a great and noble work, and to hear him speak always tenderly of his mother and emphasize what benefit thoughtful

parents can be to their children by merely loving them.

In my opinion many well meaning people have made a mistake by advertising the evil men do rather than the good. Thus our youth feed on the husks of these men's lives when we ought to be giving them the wheat. Get it into the minds of our young people that it's the good things that count and much will be done to disabuse their minds of the idea that many clever men are out and out rough and readies. It will help them to see that men of all sorts are manly because of their good points.

John L. Sullivan fought many battles, won much fame, and made a lot of money. Now that the battle of life is over with him may it be found that he paid sufficient heed to the things that endure to be found victorious when the final count is taken.

Somewhere in France.

\*\*\*

### YOUR LAD, AND MY LAD.

By Randall Parrish.

Down toward the deep-blue water,  
marching to throb of drum,  
From city street and country lane  
the lines of khaki come;  
The rumbling guns, the sturdy tread,  
are full of grim appeal,  
While rays of western sunshine flash  
back from burnished steel.  
With eager eyes and cheeks aflame  
the serried ranks advance;  
And your dear lad, and my dear lad,  
are on their way to France.

A sob clings choking in the throat,  
as file on file sweep by,  
Between those cheering multitudes,  
to where the great ships lie;  
The batteries halt, the columns wheel,  
to clear-toned bugle-call,  
With shoulders squared and faces  
front, they stand a khaki wall.  
Tears shine on every watcher's cheek,  
love speaks in every glance;  
For your dear lad, and my dear lad,  
are on their way to France.

Before them, through a mist of years,  
in soldier buff or blue,  
Brave comrades from a thousand fields  
watch now in proud review;  
The same old Flag, the same old  
Faith—the Freedom of the World—  
Spells Duty in those flapping folds  
above long ranks unfurled.  
Strong are the hearts which bear  
along Democracy's advance,  
As your dear lad, and my dear lad,  
go on their way to France.

The word rings out; a million feet  
tramp forward on the road,  
Along that path of sacrifice-o'er which  
their fathers strode  
With eager eyes and cheeks aflame,  
with cheers on smiling lips,  
These fighting men of '17 move on-  
ward to their ships.  
Nor even love may hold them back,  
or halt that stern advance,  
As your dear lad, and my dear lad,  
go on their way to France.

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### AN INTERESTING VESTRY.

The vestry of All Hallows on the Wall is perhaps the most interesting vestry in England. The church itself is built upon the wall which the Romans built to surround the city, and the vestry stands on a bastion of the wall. This was discovered by an archaeologist who was tracing the wall. He was struck by the horseshoe shape of the vestry, which is the shape of the bastions of the wall, and upon examination, found that it actually was built on a bastion. In mediæval times this bastion was used for anchorites. The Rev. S. J. Stone, the author of "The Church's One Foundation," was Vicar of All Hallows.

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# Boys and Girls At His Post

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.  
"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.  
"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to this garrison," said George. "You'd cry at the very first snowball that hit you."  
"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here to-morrow. We want a brave man for sentinel," said Tim, winking at George. "I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. Its getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim, "for to-morrow is Saturday, and we'll all be skating."

"Papa, what does a sentinel do?" asked that Phil that evening.

"Why, usually he just walks to and fro in front of the place he is guard-

ing, and carries a gun," replied his father.

"How long does he do that?"  
"Until he is relieved; that is until the soldier, whose turn it is next to stand guard, comes."

"What if he gets tired?"  
"He goes right on just the same; if he is a faithful soldier he will not desert his post," explained Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon Mrs. Merrill said, "I wonder where Philip is? I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard, and I wish he'd come home."

"He'll turn up soon, hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard, and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the school-house?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious in the snow at his father's feet.

His father gathered him into his arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath: "I was a brave soldier, papa—I didn't d'sert the post."

In the early morning, when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said: "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answered Tim in a choking voice.

## LOCKJAW.

A short time ago a lad died of lock-jaw in one of the New York City hospitals. He had stepped on a nail. The wound healed rapidly, and with a bit of adhesive plaster over it the boy was hobbling about within a couple of days. Two weeks later lockjaw developed and he was taken to the hospital. The physician investigating the case said that the boy probably would have had no trouble if the wound had been properly treated. "The germ of lockjaw," he said, "can develop only when it can get no air. To make it in laboratories bacteriologists have to exclude all air from it. When air gets into the wound the germ does not develop, especially after it has been painted with iodo-antiseptic at present known. If the boy had kept the wound open, and kept his foot bare and not used the foot for two weeks, no serious effect from the rusty nail in all probability could have followed." This is a very important fact to remember.

## Dimbie's Dustman Tales

By M. O. TAYLOR

(Registered in accordance with the Copyright Act.)

### VI.

DIMBIE pressed her face close to the soft warm grass and said: "When you're in Flower Land do as flowers do," and then she could hear

### LITTLE BROWN BROTHER

talking way down under the earth. Listen to what he is saying:—

"Little brown seed, O little brown brother!

Are you awake in the dark?  
Here we lie closely close to each other,  
Hark! to the song of the lark.

'Waken!' the lark says, 'Waken and dress you  
Put on your green coat so gay  
Blue skies above you, sunshine caress you  
Waken! 'tis morning, 'tis May.'"

And the next minute there was pushing and scrambling and then . . . . . two little green heads bobbed up in the grass and said "Good Morning" to Dimbie.

"Are you the little seeds I heard talking?" said Dimbie.

"Yes, but we're not ugly and brown any more," said the tiniest one. "We've been asleep such a long time and then we opened our eyes and found the Fairy Queen had left us a lovely green coat and so I woke up my big brother and we climbed and climbed through the brown earth and here we are." "Why," said the tiny one, looking at her big brother:—

"Why! you're a sunflower—  
How I shall miss you  
When you grow golden and high.  
But I'll send all the bees up to kiss you,  
Little brown brother. Goodbye."

And the little brother grew, and grew, and grew until he nearly reached the sun and then he threw off his green coat and stood up straight, and tall, and golden.

But his little sister, who was a tiny daisy, stayed behind to talk to Dimbie.

"Do you like my pretty green coat?" said Daisy.

"Yes, I do," said Dimbie, "but will you wear it always?"

"Oh no," said Daisy, "just till the sun warms me and I get used to this big world, and then I shall just wear my pretty white frock, and, perhaps, if I am very good and try to grow, the dear sun will paint the edge of my dress with pink. You see, Dimbie, only a few daisies have pink on their frocks, and when you see them you'll know the Sun has kissed them because they have been very good and tried to grow hard."

"But," said Dimbie, "I shouldn't like to stand still all the long day with nothing to eat or drink and no one to talk to, and no Mammy to take care of me."

"But I have," said Daisy. "Dear Mother Earth is my Mammy and she holds me close to her all the time; she sends food up into my little cupboard which helps me to grow and —"

"But where is your cupboard?" said Dimbie.

"Right under my petals, Dimbie, just where you see that little green ball at the top of the stalk."

"Oh, yes, I see," said Dimbie. "And Mother Earth can send food right up the stalk and into the cupboard; just like my Mammy, only she takes it from the cupboard and gives it to me."

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"Well, I help myself," said Daisy. "And, then, Dimbie, every morning when I open my eye, I find the Fairies have left a big drop of dew for me to drink, enough to last me all day; and then the dear Bees come to see me and tell me all about the big world and all the wonderful things they see, and I give them some of my gold to make bee bread; so you see I'm not a bit lonely, and the Sunbeams come and pay with me and help me to grow, and when night comes and the Sun goes to bed, I fold my little white frock carefully round me, put on my green coat to keep me warm, shut up my little eye —"

"Ah! but," said Dimbie, "you have no one to sing you to sleep and kiss you good-night."

"Oh, yes, indeed, I do. The birdies sing me to sleep and the Sun kisses us all good-night, and that's when he makes our frocks pink if we're good; and then the wind rocks me to sleep. Isn't that lovely? The wind never rocks you to sleep."

"How lovely," said Dimbie. "Do you think I could be a flower, a beautiful, high, golden sunflower?"

But Daisy never answered, although Dimbie asked her three times.

"Perhaps she's too busy trying to grow," said Dimbie. And I think she was too.

## Bilious Spells Become a Habit

And It Requires Active Treatment  
to Break Up the Sluggish,  
Torpil Condition of  
the Liver.

Drumbo, Ont., April 4, 1918.—So often you meet people who are feeling miserable and out of sorts, unable to relish their food and suffering from headaches and indigestion. "It is only one of my bilious spells," they will tell you. "I have had them for years."

In other words, they have allowed this condition to become so established that it is like a habit to them to have periodical spells of biliousness.

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READERS of the "Canadian Churchman" can help extend its circulation by sending names of possible subscribers to the Editor. Sample copies will be sent gladly to all names and addresses sent in.

The Group Study idea is being applied increasingly to Bible Class work. The S.P.C.K. have published some outline studies with hints to leaders in separate pamphlets on social studies and Church topics for 2d. or 3d. apiece. A longer study introductory to the Atonement, by Margaret Perceval, labours under the limitation of applying the idea of Levitical sacrifice to the Holy Communion as showing the Lord's death.

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\* \* \* \*

"I ask Thee not my joys to multiply, Only to make me worthier of the least."  
\* \* \* \*

The realization of the Divine in man constitutes the most absolute and all-sufficient happiness.—Aristotle.  
\* \* \* \*

Prayer is more than verbal petition; it is communion oneness of spirit. "Pray without ceasing."—Henry Wood.  
\* \* \* \*

Hope goes hand in hand with faith. It knows no discouragement and converts every seeming barrier into a stepping-stone to higher things.—E. V. H.  
\* \* \* \*

Nothing is so important as the formation of spiritual habits. Practise daily and hourly the presence of God, so that you can at all times hear His voice speaking to you and through you.—E. V. H.  
\* \* \* \*

Friendship is the transfiguration of service; the creation of a new motive; redeeming life from its drudgery, and sending the pulse-beat of joy into the most trivial task.—Donald Sage Mackay.  
\* \* \* \*

The end of life is not happiness, but goodness; the aim of education is not to interest the child, but to incite and guide his self-activity. Seeking goodness, we win happiness; inciting self-activity, we quicken interest.—Susan E. Blow.  
\* \* \* \*

An Indian Christian named Bhai Sundar Singh, who is heir to considerable wealth, devotes all his time to going about like a fakir (pilgrim) and preaching the Gospel. He has no impedimenta save a blanket. The people are said to be deeply impressed by his earnestness. He lately paid a visit to Amritsar, and some of the teachers of the Mission School were so much stirred by one of his addresses that they asked leave to teach some of their more ignorant neighbours in the city, although doing so involved giving up their Saturday holiday.  
\* \* \* \*

To mark the centenary of the birth of the Rev. J. M. Neale, the S.P.C.K. have published an edition of his "Hymns of the Eastern Church" (156 pp.; 2s. 6d.). While Warden of Sackville College, Dr. Neale devoted considerable of his leisure time to this work. Fierce was the wild billow, The day is past and over; Christian dost thou see them, The day of Resurrection, Those eternal bowers, Art thou weary, O happy band of pilgrims, Safe home, are some of the felicitous translations from his pen which have become universal favourites. He opened the treasury of Eastern Church verse for the first time to English readers.  
\* \* \* \*

One of the African masters in a C.M.S. school in Uganda has recently been appointed to a chieftainship in Bunyoro. His life is an interesting story. Stolen when a child by Buganda raiders, and taken to Buganda, brought up there, and sent to Mengo High School when a boy, and trained as a pupil teacher; then recognized by the King of Bunyoro as a relative, by the birthmarks on his forehead, brought back to Bunyoro by the Rev. A. B. Fisher, and made senior master of the High School, of which he had been the backbone for five years. He was offered a chieftainship by the king a long time ago, but refused it, because, as he put it, "Who would look after the boys if I left the school?"

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