

# Canadian Churchman

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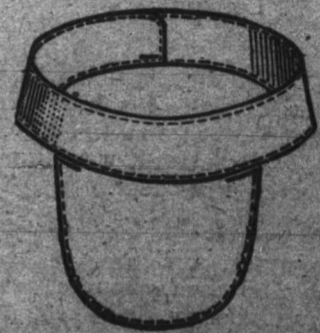
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## Personal & General

The Rev. A. D. Tupper-Carey, Canon and Prebendary of York Minister, has been appointed Vicar of Huddersfield. \* \* \* \*

Major, the Very Rev. J. L. Starr, the Dean of Ontario, is expected to arrive at Kingston very shortly on his return from England. \* \* \* \*

The Ven. Archdeacon Milbank, Rector of Freehold, N.J., preached twice in St. Mary Magdalene's Church, Toronto, on Sunday, the 20th May. \* \* \* \*

The Archbishop of Canterbury, Dr. Randall Davidson, lately celebrated the 26th anniversary of his consecration to the Episcopate as Bishop of Rochester. \* \* \* \*

The Rev. C. C. Owen, lately of Vancouver, was one of the leading speakers at the annual meeting of the Colonial and Continental Society, recently held in London. \* \* \* \*

At a Convention which was held in Ottawa last week of soldiers from all over Canada, Captain the Rev. C. E. Jeakins, of Brantford, was unanimously re-elected President. \* \* \* \*

Mrs. James, a New York Churchwoman who died about a year ago, left approximately \$3,000,000 to various charities. St. Luke's Hospital, New York, receives \$100,000. \* \* \* \*

Archdeacon Cody, of Toronto, was one of the speakers at the annual Convention of the Western University at London, Ont., on May 17th. Dr. Cody spoke specially to the members of the graduating class. \* \* \* \*

The Rev. James Wharrier Hall has been awarded the Military Medal. He enlisted some 18 months ago as a stretcher bearer in the Field Ambulance of the Royal Naval Division and he has served both in the Mediterranean and in France. \* \* \* \*

Women are in future to be represented on the General Committee of the C.M.S. in London. Twenty-four women as well as twenty-four men are to be elected annually to serve on the Committee, and this is only one further proof of the great change which has taken place of late in public opinion. \* \* \* \*

Chaplains in Canada desiring to go overseas for active service will now have a better chance, as Col. Almond, director of the Chaplaincy Service, has made arrangements whereby between three and five Chaplains will be returned to Canada periodically, either on the grounds of health, family or professional or other reasons. \* \* \* \*

Canon James Okey Nash, Headmaster of St. John's College, Johannesburg since 1905, has been appointed Bishop-Coadjutor of Cape Town. He is a graduate of Hertford College, Oxford, and was ordained in 1886. From 1895 to 1898 he was Vicar of Radley and from 1903 to 1909 he was Examining Chaplain to the Bishop of Pretoria. \* \* \* \*

Mr. J. B. Walkem, K.C., of Kingston, who is one of the officials of the Diocese of Ontario, received the pleasing intelligence a short time ago in a letter that he received from the War Office in London, that his son, Lieut. Henry C. C. Walkem, R.E., had been awarded the Military Cross. He is a graduate of the Royal Military College at Kingston. \* \* \* \*

Dr. W. H. Ellis, the Provincial Analyst of Ontario, has received the honorary degree of LL.D., from McGill University. After the ceremony he was the guest of honour at a luncheon given by the Faculty and later on the same day he was entertained at dinner by the members of the Mount Royal Club. He was presented for the degree of LL.D. by Professor Ruttan, of McGill University. \* \* \* \*

Mr. and Mrs. William R. Hunter left May 14 for Hay River, in the diocese of Mackenzie River, where Mr. Hunter will engage in Anglican Mission school work. Mrs. Hunter, who was formerly Miss Le Roy, of Pretoria Ave., Ottawa, and her husband, have both been engaged in Mission work at Hay River previous to their marriage, and were awaiting for navigation to open in order to return to that field in the far north. \* \* \* \*

News has been received in Toronto that Lieut. Allan F. Lynch has been admitted into a hospital at Wimereaux, France, suffering from a severe gunshot wound in the calf of his left leg. He is a son of the Rev. F. J. Lynch, Rector of the Church of the Advent, Toronto. In a letter written to his parents on April 17, he said he was at West Sandling when he heard that a draft of officers was wanted. He wanted to return to the front, so immediately volunteered. Lieut. Lynch went overseas as a private in a second contingent battalion in February, 1915. He was awarded the Military Medal for conspicuous bravery when he helped to bury three of his comrades under heavy shell fire and rescued their gun. He received his commission about a month ago. This is the second time he has been wounded. He is 21 years of age. \* \* \* \*

Mrs. W. D. Matthews, of 89 St. George Street, Toronto, died at her home on the 15th May, after a short illness. She was in her 64th year. The deceased lady was a member of the congregation of St. James' Cathedral; she was a recognized leader in all activities in connection with the work of the church and its varied institutions. She was a councillor of the Daughters of the Empire, a member of the executive of the Home for Incurable Children, and a willing helper in various organizations formed to supply comforts for soldiers and other matters arising out of the war. The deceased lady was born and educated in Toronto, and was married in 1872. She is survived by her husband, two sons and two daughters, Wilmot L., of the city; Lieut. Arnold C., who is overseas; Mrs. J. L. K. Ross, of Montreal, and Miss Ina, who is engaged in Red Cross work in England. \* \* \* \*

News has been received of the death in action in France of Colonel George Taylor Denison, Junr. The deceased was the eldest son of Col. G. T. Denison, the Police Magistrate of Toronto. He went overseas with a cycle corps, but was later on transferred at his own request to an infantry unit. He had seen a great deal of heavy fighting in France. The late Col. Denison, who was 46 years old, was a member of the congregation of St. Stephen's Church, Toronto. He is survived by his widow and one daughter, his father, a brother, Col. Garnet Wolsey Denison, who is at present serving in France, and two sisters. Lieut. Col. Denison is the sixth of a family who have been fittingly called "The Fighting Denisons," to fall in the present war. At the time of his departure for the front the late Lieut. Col. Denison was filling the position of people's warden at St. Stephen's Church, Toronto, a position which he expected to reoccupy on his return. \* \* \* \*

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# Canadian Churchman

Toronto, May 24, 1917

## The Christian Year

Trinity Sunday.

There is nothing that can be conceived of that is of greater practical importance to people than that they should have a worthy conception of God. What we believe about God is of more importance to our lives than anything else. A right doctrine of God—that is what the Church presents to us on Trinity Sunday.

When we begin to attempt any kind of definition of the being of Our Great God we realize the inadequacy of human thought, and the still greater inadequacy of human language, for we are conscious that our words narrow even our limited thoughts. The doctrine of the Holy Trinity is the attempt on the part of the Church to account for all the facts about God as those facts have been revealed in Holy Scripture, and to interpret to the world her experience of God in the light of those facts. It is the highest, truest, and most adequate expression of God and His relation to the world.

We must remember also that this doctrine is not merely a difficult series of definitions given by theologians, but that it is Our Lord Jesus Christ Himself Who has made this doctrine inevitable. "Christ, glorious with light of Divine love and holiness, known on earth and in Heaven as the Son of God, was so full of grace and truth that men not only learned the Father from Him, but beheld the Father in Him." We often forget that one of the basic reasons of this definition of God is the adoration of the Christian heart for Jesus Christ, which found its expression in St. Thomas when he cried, "My Lord, and my God." What should we do with Him if we had no Trinity Sunday?

The opening words of the Epistle and the closing words of the Gospel seem to have a very close connection. "After this I looked, and behold, a door was opened in Heaven." "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." The Son of Man has opened the door to Heaven by His death, and the door stands open for all men. And through that open door we hear the sounds of Heaven's worship, and it is the worship of the Blessed Trinity, for we hear the voices of those who "rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." And above all we seem to hear the Voice of Him Who sits upon the Throne, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The doctrine of the Trinity has to be spiritually apprehended. We enter into its meaning by worship. For those who never worship this doctrine must be meaningless. But for those whose habit it is to enter into the Holy of Holies and to cry, Holy, Holy, Holy, this doctrine is a reality, and expresses their experience of the Godhead.

"For the Catholic Faith is this: That we WORSHIP one God in Trinity, and Trinity in Unity."

Faith is all-powerful; it conquers everything, and despises worldly goods, since it is sure of eternal bliss.—Savonarola.

## Editorial

ARMENIAN AND ASSYRIAN RELIEF.

Viscount Bryce has stated that the aim of the rulers of Turkey in seeking to root out Christianity was political rather than religious. "They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed and no differences between one class of subjects and another." And he adds that "of the seven or eight hundred thousand of Armenians who have perished in the recent massacres, many thousands have died as martyrs, by which I mean they have died for their Christian faith when they could have saved their lives by renouncing it." "Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed, and when they refused Mohammed were shot or drowned forthwith."

The Right Hon. A. J. Balfour states that "of the one million eight hundred thousand Armenians who were in the Ottoman Empire two years ago, one million two hundred thousand have been either massacred or deported."

The ancient Assyrian Church has likewise suffered from massacre, disease and famine. It was attacked by Turks and Kurds, and some 35,000 escaped to Persia, where one-third of the latter perished from lack of food, clothing and shelter.

To help the remnants of these peoples, a strong relief committee has been formed in the United States with the assistance of Mr. Paul Shimmon, who has for some time been working in connection with the Archbishop of Canterbury's Mission to the Nestorian Christians.

In Canada the matter has very recently been taken up by the Primate, who has issued a letter to the different Metropolitans, asking that an appeal should be made. Steps have already been taken by the latter, and Mr. Shimmon addressed the congregations of Christ Church Cathedral and St. George's Church in Montreal on Sunday last.

The "Canadian Churchman" has been asked to co-operate with this effort, and it is scarcely necessary to say that it will be glad to do anything in its power to help on such a worthy object. As suggested by the Bishop of Montreal, amounts reported as having been received in the various Synod offices for this object will, if desired, be reported in its columns from week to week. In addition to this, contributions will be received and acknowledged from subscribers, who for any reason cannot or do not wish to contribute through the various diocesan channels.

It is doubtful if anywhere in the midst of the suffering and sorrow caused by this war is there greater, or as great, need for help. The anxieties and sorrows in England, to quote the Archbishop of Canterbury, "are dwarfed in comparison with the unutterable misery and devastation which has been wrought in the lives and homes of the Armenians and Syrians in Eastern Turkey and on the Persian frontier." Canada knows nothing yet of such suffering, and we pray that it may continue to know nothing of it.

This, however, should make us pour out our sympathy and help all the more freely to those who need it. Approximately 2,144,000 persons, mostly women and children, destitute, homeless and helpless, are dependent on such relief as is sent from outside sources. Will you help? "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

\*\*\*

No matter what one's views may have been earlier in the war regarding the advisability of resorting to conscription, we feel certain that it was with a sigh of relief that the vast majority learned on Saturday last that it was really coming. The need of reinforcements, coupled with the lamentable falling off in recruits, made it inevitable. With the United States in the war on the side of the Allies, Canada has little to fear from the alien-born population within her borders. We trust that in carrying conscription into effect all classes and creeds in Canada will be treated alike.

\*\*\*\*\*

It may not be generally known that the small publication known as "The Bible Students' Monthly" is published by the followers of the late Pastor Russell and should not be given house room in Canada. After Canada's experience with both Mr. Russell and his successor, Judge Rutherford, one wonders that this publication has escaped the eye of our Canadian censor. Do not leave it lying about for young people to read. Consign it at once to the fire.

\*\*\*\*\*

The Church Bible and Prayer Book Society has just concluded one of the most successful years in its history. It has, with the assistance of the fund raised by the Bishop of Toronto, distributed since war broke out, some 30,000 copies of the Prayer Book, among soldiers going overseas. The book used is very convenient in size and has been much appreciated by the men. Since beginning its work it has distributed free of charge over 115,000 copies of the Prayer Book alone to over 1,100 missions in every diocese in Canada.

\*\*\*\*\*

Canada has lost two more valuable military officers during the past few weeks, and the Church two of its earnest, active laymen in the persons of Col. Britton, of Gananoque, and Col. Denison, of Toronto. Both were men highly respected as well in times of peace as of war. We are once more reminded very forcibly of the price Canada and the Empire are paying for victory. We are reminded also of the burden of responsibility laid upon those who are spared, of safeguarding the heritage they are purchasing with their blood.

\*\*\*\*\*

King's College, Windsor, Nova Scotia, has under its new president, the Rev. T. S. Boyle, D.D., undertaken to raise the sum of \$100,000 for present and future needs. King's is the oldest College of the Church in Canada and is controlled jointly by the two dioceses of Nova Scotia and Fredericton. Many of the leading men of the Maritime Provinces, clerical and lay, have received their University training there and it has still an important work to perform in supplying the Church in that part of Canada with a consecrated and well-trained ministry. We wish Dr. Boyle every success in his undertaking.

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## Thoughts for the Thoughtful

Patient waiting is often the highest way of doing God's will.—Collier.

\* \* \* \*

If thou wouldst find much favour and peace both with God and man, be very low in thine own eyes, forgive thyself little and others much.—Archbishop Leighton.

\* \* \* \*

The kind and chief design of God, in all His severest dispensations, is to melt and soften our hearts to such degrees as He finds necessary in order to accomplish the good purposes of His grace.—Bishop Atterbury.

\* \* \* \*

Self-resignation—the having no will but God's—is hard to learn; but in proportion as we learn it, we have a peace (whatever our outward trials may be) which cannot be explained, because it "passeth all understanding."—R. A. J. Suckling.

\* \* \* \*

Overcoming evil with good is the only way to overcome it at all. In our own hearts and lives, and in the world around us, the only way to get rid of what is faulty is to supplant it with something better. The bad habit, the bad custom, the bad influence must be crowded out by one that is good.—Forward.

\* \* \* \*

Oh, common are sunshine and flowers,  
And common are raindrop and dew,  
And the gay, little footsteps of children,  
And common the love that holds true;  
So, Lord, for our commonplace mercies  
That straight from Thy hand are bestowed,  
We are fain to uplift our thanksgivings—  
Take, Lord, the long debt we have owed!  
—Margaret E. Sangster.

\* \* \* \*

The mantle of Divine providence is thrown over the entire world. It shields not only the great oak, monarch of the forest, but also the sprig of grass, a tiny shred of the earth's carpet. And if in His infinite watch-care God is so vigilant of these least things, will He be unmindful of man, whom He has made the crown and glory of His creation? If He clothes with the beauty of the lily the vegetation of the field, which to day blooms and tomorrow burns, shall He not much more clothe us who are made in His likeness?—Biblical Recorder.

\* \* \* \*

Happiness dwells in duty performed. It will never yield its blessed treasures to the selfish seeker, nor can it be grasped with a greedy or unwashed hand. Happiness is a mosaic, composed of the tiny stones of daily duty, love to God, love to our fellowman. Viewed singly, they seem of small value; but when they are grouped together, and combined in Christian character, they constitute that costly jewel called happiness. And we retain this jewel by bestowing it, for "all who joy would win, must share it—happiness was born a twin."—The Evangel.

\* \* \* \*

Humility among Christians is a practical virtue, not a self-suppressing pose. It is not so much making ourselves small, as seeing how small we are. But smallness implies contrast. If everything in the universe were small, nothing would be small in any real sense. For we should have no sense of smallness or bigness. If we find our tasks mean, it is because we have within us the promise of tasks that shall be mighty. If we feel within us the sense of sin, it is because there is growing there the conquering sense of the Presence of God.—W. H. Blake.

## Moral Builders

Address for Sunday School Associations

Rev. A. E. Ribourg,  
St. Alban's Cathedral, Toronto.

"For we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5:1.

SINCE the beginning of time man has been a builder, and nowhere has he revealed himself more significantly than in the buildings he has erected. When we stand before them, whether it be a Pyramid or a Parthenon, a Pantheon or a Westminster Abbey, we seem to read into his soul. In these monuments of his genius man has left something of himself—his hopes, his fears, his ideals. In them can we read the history of his faith, of his sacrifices and triumphs. But man is not only a temporal builder of earthly monuments; he is also a moral builder of spiritual edifices. He is the builder of his own character and of that of his fellowmen, "Ye also," says St. Peter, "as living stones are built into a spiritual house."

St. Paul, in his epistle to the Ephesians, describes for us the spiritual temple, "Founded," he says, "upon the apostles and prophets, with Christ Jesus Himself as the chief corner-stone."

And thus the pure and the good of all the ages, who have accepted the Christ, have been built into the Temple, until to-day, the men of the twentieth century are being built together into this same glorious Temple for an habitation of God in the spirit.

My brethren, in the spiritual, as well as in the material building, the most important part, and often the most expensive, is the foundation. It has often been said that the most important part of a building is that part which we cannot see. Two buildings may appear alike, equally handsome and safe, yet the one may be firm and safe, the other flimsy and dangerous. It all depends upon the foundation. "A wise precaution," says Dr. Miller, "which a wise builder never forgets, is to dig deep. He must get at the bottom of all the loose earth, so that he can build on solid ground, and preferably on the rock." So must we do, brethren, in the erection of our moral edifice. As the foundations of a house are hidden in the earth, so the foundations of the edifice of our life must be hidden with Christ.

The foolish builder begins on the sand, and cares only for what meets the eye. So the religion of some people is all to be seen of men. There is no depth of character, no firm foundation.

The foundation on which the Christian is to erect the spiritual structure of a good life is Truth and Love, as expressed in Jesus Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ," says St. Paul. The long story, both of men and of the nations, confirms this great verity. All through Christian history we find that only that nation can stand which rests upon the truth as it is in Jesus. Napoleon said that he, like Alexander, had built an empire upon love of power, and it had crumbled like sand, but that Jesus built upon the power of love, and that His Kingdom endures and grows. At last men will come to see that the Golden Rule, so far from being the idle dream of a wandering idealist, is the only possible basis for an enduring social, political and economic life. Other foundation there is none, and there never will be while the world stands.

Germany and other nations, which laid the foundations of their empires upon might and

brutal force, are discovering to-day that in this great universe of God, love, righteousness and justice constitute the only firm and lasting foundations of civilized society. Yes, until we all learn that righteousness is the best common sense, and that love is the only everlasting rock, our temples, no matter how high, will come tumbling down.

Looking back down the ages, we see a few great pillars still standing, despite the ruin wrought by time. Socrates and Plato stand under the blue Grecian sky, half-buried in the rubbish of their civilization. Their lives were founded upon righteousness as they understood it. Only those lives built upon the everlasting realities outlast the ravages of time and death. What pillars of righteousness were Moses, Jeremiah, and Ezekiel among the Jews, or Chrysostom and Augustine among the early Christians! What towers of strength the lives of Shaftesbury in England, of Lincoln in America were and always will be to their respective countries, while others, more showy and brilliant, have faded or fallen! These noble characters, resting upon the homely old moralities, tower aloft in the majesty of simple nobility.

Sunday School teachers, you are not only the builders of your own characters, of your own spiritual edifice, but also the builders of the spiritual edifice of those whom you have the privilege to teach. The young minds and souls that are in your care on Sunday are the stones which you must prepare, so that they may enter in a fitting manner in the great edifice of the house of faith, which the Church of Jesus Christ is erecting on this earth. Therefore, you will permit me to lay before your consideration a few suggestions that may be helpful to you in your great work as moral builders.

In the first place, teachers must be joyous. Joy brings joy. Many of the children have come from sad homes, or if not actually sad, homes where there is some pressing trouble, or where the parents do not get on well together, or where somebody is a social failure. Do not let them see you fretful or low-spirited.

Let the thanksgiving note be struck clearly as soon as you arrive; "Christ is risen," imprinted in letters of gold on all you do and say. "This is the day the Lord hath made; let us rejoice and be glad in it." Do not throw a shadow on the Lord's Day's brightness by any moods. If you have any private sorrow, worry or vexation, leave it at home before starting for Sunday School. The early Christians attracted all with whom they came in contact by the light of the glorious Gospel shining in their faces.

They went about, rescuing, teaching, comforting, healing and delivering. Let the class see the good news in your face. The thought that you are the hewers in the mountains of the Lord, preparing the stones for the great building of Christianity, ought to fill your souls with joy. Arm yourselves with the joyful patience that can endure, remembering, as you grapple even with a rough specimen of childhood, the words of Michael Angelo, "There is an angel in that block of marble, and it is my business to get it out."

Then there is the study of the child nature. You must not aim merely at telling children Bible stories, teaching and explaining hymns, but you must arouse in them ideas of the Divine, and foster religious feeling, even before the minds can grasp religious truths.

The foundations of religion and character must be laid early in the child's mind and the child's heart, and that by the most attractive methods.

But in order to accomplish this task successfully, teachers must be filled with the spirit of

God. They must put much prayer, thought, energy and enthusiasm into this work of spiritual and moral building. Take as much trouble over and interest in it as you give to your favourite pursuit of week-day recreation.

Sunday School teaching is a Divine vocation. Remember the solemnity of the call, "Feed My lambs," and when the question comes, "Lovest thou Me," let the answer ring true and clear, "Lord, Thou knowest all things; Thou knowest that I love Thee." The world is passing through a terrible ordeal at the present hour. What are going to be the problems that will face us when peace is restored? No one truly knows; we can only surmise and conjecture. But one thing is certain, and it is this, that the world of to-morrow will need men of strong character to undertake the work of moral reconstruction, and these men and women of to-morrow, friends, are in your care now. You are building the foundations of their moral characters, you are erecting the spiritual edifice of their life, and everything that they will do in the future depends largely upon the work of to-day. You are the chosen instruments of Christ, the chisels and the mallets in His hands, to prepare the young souls for Christian service. Your mission is to point these little ones to Him as the Way, the Truth and the Life. Teach by words, but, above all, teach by deeds. Your lives must be living gospels, always exhibiting living faith, earnest desire, and personal holiness.

Oh, friends, do not betray your trust by any lukewarmness or inconsistency. Let your life be a pattern of devotedness to God and His cause. But, dear friends, in order to build good, Christian lives it is necessary to build slowly. A building that is erected in a hurry cannot stand the test of ages. Look at our great cathedrals, which have stood through centuries of European history, and have survived the devastations of time and the ravages of revolution and war. How slowly those stately minsters rose under the builder's hand!

How many a blow of hammer and chisel fell, year by year, before the vast fabric was completed! Other buildings have sprung up and fallen, but the great cathedrals still stand. So it is with true life. We must grow in grace, in patience, in hope, in holiness slowly. Many a storm of temptation and trial must beat upon us, many a keen sorrow and bereavement must, like the sculptor's chisel, shape and carve our life. Build, Christian friends, build patiently and perseveringly your own temples and that of these young temples—build them to stand under the fiercest attacks of the world's temptations and trials. Your earthly reward will be the consolation of seeing these young lives entrusted to your care develop into stately Christian manhood and womanhood, truly consecrated to God and to the service of their fellowmen.

Then you can leave the scene of the world, happy because of the consciousness of having prepared good citizens, in whose hands the destinies of your country will be safe, and good disciples of the Master, who, in their turn, will continue your noble task and add their own contribution to the erection of that house not made with hands, eternal in the heavens.

### THE CALL TO BATTLE.

If through the dust of conflict thou descriest  
The shining of the standard of the Lord,  
Do thou arise and buckle on thy sword,  
And follow where it leads undoubtingly.  
Thou hast the Light: see that thou walk thereby!  
Exceeding great and sure is his reward  
Whose purpose with his vision doth accord,  
And as his soul speaks, so his acts reply.  
—Gilbert Sheldon, in the Nation.

Have you ever thought of the influence upon the thousands of newsboys of selling papers whose headlines are on the face of them lies? The boys know it: they are making profits by it. Have you realized the subtle influence of all the movements for getting rich quick, getting religion quick, getting everything without work, patience, and the sweat of one's brow or blood? We of New England have traditions of the power of a sense of duty in building up character. And it is character which in the last resort makes a people strong and enduring, it is righteousness that exalts a nation. Only by the persistence of a sense of duty can the people of this country be strong—duty fulfilled every hour of the day.—Bishop Lawrence, in the Living Church.

## STUDIES— in the Gospel according to St. John

Delivered at the Summer School held at Bishop's College, Lennoxville, Que., June, 1916.  
By the Very Rev. RICHMOND SHREVE, M.A., D.D.,  
D.C.L., Dean of Quebec.

### STUDY IV. (Concluded.)

DOES the Evangelist give us any account of our Blessed Lord's own utterances, in which He claims for Himself anything approaching that which St. John claims for Him?

Turn to Exodus 3: 14. "And God said unto Moses: I AM that I AM, and He said: thus shalt thou say unto the children of Israel: I AM hath sent me unto you." Turn to the interview with the Samaritan woman at the well, and note the words with which our Blessed Lord closed the revelation of Himself to her (St. John 4: 26). He takes for Himself the Divine name.

In that night of storm upon the lake when, walking upon the water, he drew near to His disciples, He stilled their fears with the same unquestioned claim (St. John 6: 20). In the eighth Chapter we meet the declaration no less than three times. Gradually unfolding the truth to the Pharisees, He left them in no doubt (vs. 24, 28). And then the greatest instance of all: In the altercation concerning the length of our Lord's life, when His accusers fiercely asserted that because of His comparative youth, He could not have seen Abraham, Jesus said unto them in the most solemn manner and with the greatest possible emphasis: "Verily, verily, I say unto you before Abraham was—I am" (vs. 58). How those who heard Him understood the words is to be seen by their conduct (vs. 59).

The scene in the Garden at the time of His arrest tells the same great tale. When the guard drew near to lay hold of Him, He showed them that they could take Him only by His voluntary surrender (St. John 18: 5, 6, 7).

Let us sum up the argument in this way: When St. Peter entered the home of Cornelius, the Centurion, in his awe, fell down to worship him and the Apostle at once "took him up saying: I, myself also am a man" (Acts 10: 25, 26).

St. John himself, overwhelmed by the grandeur of the Angel who made revelations to him, fell down in worship before his feet, but the Angel forbade him saying: "See thou do it not, for I am thy fellowservant . . . worship God" (Rev. 22: 8, 9). But when St. Thomas fell upon His knees, after the gracious revelation of Christ's self to him, and exclaimed: "My Lord and my God"—giving titles to our Saviour which were in the highest degree blasphemous if untrue—the Christ made no protest. Was He less honest than St. Peter? Was He more grasping than the Angel? Or, were the titles fittingly applied, and the worship rightly given? There would seem to be no escape from the ancient dilemma: "Aut Deus, Aut homo non bonus."

This truth of the Divinity of Christ, with which the Gospel according to St. John throbs and burns throughout, is the most precious possession of the Christian Church. "For the Divinity of God's own Son, freely given to suffer and to die for us, is the very heart of the Christian Faith. It cannot be denied without tearing out the vitals of a living Christianity. Its roots are struck far back in the prophecy, in the typology and in the ethics of the Old Testament. It is the true key to His teaching, to His miracles, to the leading mysteries of His life and His power of controlling the issues of history.

"The question of Christ's Divinity is the question of the truth or falsehood of Christianity" (Liddon).

There are those who have criticized St. John for his omissions; notably for omitting the record of the Ascension of our Blessed Lord into Heaven. "You claim," they say to Christians, "that this culmination of His story is the seal of God's approval set upon His work, and yet St. John does not even mention it!"

We will not take refuge in the explanation that this Evangelist leaves unrecorded much that is told in the other Gospels. But the record of Christ's going into Heaven, at the close of His ministerial work in the world, is not so much missed as might otherwise be the case, from the pages of a writer who uses words like these: "In the beginning was the Word, and the Word was with God, and the Word was God" (1: 1); "The same was in the beginning with God" (vs. 2); "No man hath seen God, at any time, the only

begotten Son which is in the bosom of the Father, He hath declared Him" (vs. 14, 18); "And no man hath ascended up to Heaven, but He that cometh down from Heaven, even the Son of man, which is in Heaven" (3: 13); or the Baptist's witness of Him: "He that cometh from above, is above all" (3: 31); or His own direct utterance: "I am the living Bread which came down from Heaven" (6: 51); or the Evangelist's parenthesis: "The Holy Ghost was not yet given, because that Jesus was not yet glorified" (7: 39). Or what can be plainer than this: "Let not your hearts be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you" (14: 1, 2), and "If ye love Me ye would rejoice, because I said: I go to the Father" (vs. 28); "A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father" (vs. 28); "And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was" (17: 5); "And now I am no more in the world, but these are in the world, and I come to Thee" (vs. 11); "And now I come to Thee" (vs. 13). When at the sepulchre Mary threw herself before Him as though she would clasp His feet, Jesus said to her: "Touch Me not, for I am not yet ascended to My Father, but go to My brethren and say unto them I ascend to My Father, and your Father, and to My God, and your God" (20: 17).

Words like these from His lips, make the chronicling of the fact which fulfilled them less necessary than it otherwise would be, and in the hearing of these utterances, the force of the objection vanishes.

Our attitude in the study of these Gospels is not that of criticism, but profound and grateful thanksgiving; thanksgiving for what St. John was inspired to write, and also even for the time when he wrote it, and the date to which he was spared to write, because after the other Evangelists had written, the larger and more terrible heresy of the denial of Christ's Divinity came into the world.

Let St. Augustine express our thoughts here: "The three former Evangelists had narrated the Lord's temporal acts, and the sayings which would most avail for regulating conduct in the present life, and which especially concerned the inclination of active duties. St. John relates fewer of the acts of Christ, but is more full and minute in recording His sayings, particularly concerning the unity of the Ever-Blessed Trinity, and the felicity of Life Everlasting.

"Hence the other three living Creatures, by which the three other Evangelists are symbolized in the Book of Ezekiel and of the Apocalypse, the Lion, the Man and the Calf walk on the earth; because the other three Evangelists are principally occupied in relating those things which Christ wrought in the flesh, and the practical precepts which He delivered to those who are in the flesh; but St. John soars like the eagle above the clouds of human infirmity and contemplates the light of never-waning truth with the keen and satisfied eye of faith; he gazes at the Divinity of Christ, by which He is equal to the Father, and thus endeavours to present his Gospel."

We are thankful, therefore, that the life of St. John was prolonged to the end of the first century.

Christ, at the moment of His death, committed His mother to the care of St. John, and He con-signed, in a very special manner, His spouse, the Church, to the guardianship of the same beloved disciple. He had been with our Lord Himself from the beginning of His ministry to the end. He was admitted by the Master to some of His most secret retirements—at the Transfiguration, and on the night of the Agony; he leaned upon His breast at Supper; he alone of the twelve stood by Him at the Cross; He was "the disciple whom Jesus loved."

Therefore it was a signal proof of Christ's love for the Church that He lengthened this Apostle's life—allowed him to tarry—and preserved him in bodily and intellectual vigor to the great age of 100 years, and then commissioned him to write the story of the Divine-human life for the world.

Take this sacred and inspired story and make it the subject of your own personal study; make the pupils of your classes intimately acquainted with its details; confident that you can have no nobler subject in which to instruct them. So learn it for yourself "that Christ may dwell in your hearts by faith" (Ephes. 3: 17), and so teach it to the children that all may "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephes. 4: 13).

"The Lord be with you."

## NEW BOOKS

## The Philosophy of Bergson.

By *Gustavus Watts Cunningham, A.M., Ph.D., Professor of Philosophy, Middlebury College, U.S.A. Longmans, Green & Co., London, Eng. (\$1.25 net.)*

A great deal of theological and philosophical interest in recent years has centred in the philosophy of M. Henri Bergson, a noted French philosopher and professor at the College of France. This interest is likely to be increased for some time to come among English-speaking peoples because of the close alliance in the present war between the French and Anglo-Saxon stocks. The best known of Bergson's books, "Time and Freewill," "Matter and Memory," and "Creative Evolution," have been already translated into English. In the book before us Professor Cunningham ventures on a sympathetic, yet critical, study of Bergson, and succeeds in making one of the fairest and best critiques of the great French philosopher which has yet appeared. Bergson, in "Creative Evolution," it will be remembered, rejects both the mechanical philosophy associated with Darwin and his school, and also that of the Idealistic school associated with Hegel. Professor Cunningham is, however, a follower of Hegel, and criticizes Bergson accordingly. He opens with a plea for the study of History of Philosophy, and defends present-day philosophy from Professor James' charge of being too much tied to Plato and Aristotle. He thinks the danger to-day is of going to the other extreme. Professor Bergson, however, he holds is a good example of the philosopher who is fresh and inspiring, "like the breath of the morning and song of birds," and at the same time rooted in the thought of the past. But Bergson, he says, thinks he is more original than he really is. Bergson throws aside "intellectual method" and adopts what he calls "the method of intuition." Cunningham thinks this too radical if carried out seriously. If it is applied with rigour, he says, "intuition is too subjective to have any universal significance" (p. 63), but if not so applied and intelligence is "subsumed in intuition," then the philosophy is at least as old as Plato. In Chap. IV. the author argues that Bergson's conception of intellect is the same as Kant's in the first "Critique," a conception which he abandons in the later "Critiques." But he says Bergson is not consistent either, and the "intuition" of which he speaks is, after all, an "intellectual intuition," and nothing more or less than "judgment." In Chap. V. Cunningham criticizes what he understands to be the Bergsonian contention that every moment issues in something absolutely "new," that consciousness has to do with the past only. He argues that this ignores the "forward" look of all conscious attention, and quotes passages to show that Bergson himself elsewhere inconsistently admits this. Chap. VI., where Cunningham puts forth his own theory, which he calls "Creative Finalism," is one of the best in the book, and, while trenchant in its criticism of Bergson, has the virtue of being constructive and positive. Those who read this book ought to read at the same time a review of it by H. Wildon Carr, a disciple of Bergson, in the January number of the Hibbert Journal, where the Bergsonian gets back again at the Hegelian.

## RECENT FICTION

## Up the Hill and Over.

By *Isabelle Ecclestone Mackay, author of the "House of Windows." McClelland, Goodchild and Stewart, Toronto. (363 pp.; \$1.35 net.)*

This story will prove attractive to Canadian readers. The background is an eastern Canadian village, with the usual village characters and events sketched in charmingly. A noted specialist from Montreal is compelled to seek a vacation in the little village. He meets Esther, for whom the story might be named. The inevitable happens. But unfortunately, in Esther's step-mother he hears a voice from the past which he thought was dead. How to extricate her characters from the tragedy of circumstances is the author's task. Not to give away her solution, we are inclined to think she uses a "dens ex machina," which proves the problem too great. The child characters are well drawn and the book makes good reading. Esther and the doctor are admirable characters.

## The Bible Lesson

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

TRINITY SUNDAY, 3rd JUNE, 1917.

Subject: The Baptism of Jesus.—St. Matt., 3: 13-17

WE turn aside to-day from the lessons in St. John to consider the great teaching of Trinity Sunday. The Golden Text for this lesson is 2 Cor. 13: 14. These words are very familiar to us, as they are the closing words of Morning and Evening Prayer and of the Litany. They bring to our minds the thought of the Holy Trinity, "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost."

In the Baptism of Jesus there was a revelation of God. The Father's voice was heard. Jesus, God's Son, was baptized, and the Holy Spirit, like a dove, was seen descending from Heaven.

1. **Jesus came to be baptized.** St. John the Baptist had been calling men to repentance, and those who heeded his call were baptized to signify the washing away of sins. Jesus, although He was without sin and had no need of repentance, came and presented Himself for baptism. St. John recognized the fact that Jesus had no need to come to this baptism and expressed it strongly, "I have need to be baptized of Thee, and comest Thou to me?"

The answer of Jesus involves two things:— It involves, first, the fact that Jesus is our representative. He identified Himself with the people He came to save. He bore our sins, and as the Sin-bearer He fulfilled in His own person those things which were necessary for sinful men.

Secondly, it indicates the value our Lord puts upon religious ordinances. There is often a disposition on the part of men to neglect or despise the ordinances of God. They say, "I don't see what good it will do," or "I don't know why I should do this." These things are said about Baptism and the Holy Communion.

2. **The manifestation of God.**—The Heavens were opened as they always are to men who do the will of God. Here, however, was a special evidence of Divine approval. The Holy Spirit came and lighted upon Him. God the Father's voice was heard, saying, "This is My beloved Son, in Whom I am well pleased." The Holy Trinity is revealed in these events.

3. **What are we to believe about God?** (1) We are to believe that God is one. "Hear, O Israel, the Lord our God is one Lord." (2) We are to believe that in the Unity of God there are three persons, the Father, the Son and the Holy Spirit. It is emphasized in the Services of our Church, as, for example, in "Glory be to the Father and to the Son and to the Holy Ghost." No Churchman is without the constant witness of the Church concerning the Trinity.

3. **We are to worship God.** Whether we think of God in Trinity or in Unity, the purpose of our thinking is what we worship. We cannot understand God, but we can believe this doctrine concerning God, even though we cannot understand, and, believing, we can worship God. This is the teaching of that valuable document, the Athanasian Creed, "That we worship one God in Trinity and Trinity in Unity."

We cannot understand the unity of our own nature. We are not able to discover how body and soul are united in our own being. Until we understand ourselves we need not be surprised that we cannot understand God. Yet we believe in ourselves and the unity in our life. There is no reason why we should not take the witness of the Bible and the Church as to the nature of God.

4. **The doctrine of the Trinity is practical.** The Church Catechism brings out the practical teaching. It shows our relationship to God. "First, I learn to believe in God the Father, Who hath made me and all the world." Creation is ascribed to the Eternal Father. It is by His will all things were made. I am, therefore, responsible to God, my Father, Who gave me being.

"Second, in God the Son, Who hath redeemed me and all mankind." Salvation from sin and death comes through the Son of God. This redemption is for all mankind. Let me not neglect so great salvation.

"Thirdly, in God the Holy Ghost, Who sanctifieth me, and all the elect people of God." The Holy Spirit has a definite, practical work. He is to make us holy. All the people whom God has called are to be trained in the school of the Holy Spirit.

We live by the creative act of God the Father. We are saved by the work of God the Son. We are made holy by the power of the Divine Spirit.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

A CALL has been issued by representative men of various communions for a day of humiliation and prayer for a victorious issue to this war. These special calls, and particularly a united call, to the Christian forces of the country to enter into spiritual fellowship in presence of a great possible catastrophe have many things to commend them. Men of political, social, financial and religious differences have discovered during this war that there are a few things at least greater than their differences. They have been drawn as a consequence into fellowship when at one time such a relationship would have appeared to be quite unthinkable. The purpose which the gentlemen signing the request asking all clergy to observe a certain day or days in self-examination and supplication is a worthy one, and will no doubt have important influences in many directions. There are, however, one or two points that might be raised in connection with such an effort as this. Is it essential to the fruitfulness of such a plan that this act of devotion should be on a given specified day for all participants? Is the unity of time essential or important in producing unity of spirit? Here, for example, is a body of men attempting to concentrate the thought of people of devotion on "Repentance, Prayer and Victory" on the 23rd day of May. The members of the Anglican Church have been called to a very similar service on the 14th, 15th and 16th days of May in the observance of Rogation Days. Was there any insuperable difficulty in observing "repentance, prayer and victory" on one of these days, seeing that they have been observed within the Church for just such purposes for centuries? If Anglicans set aside the 23rd day of May for this object it will cause many to feel that Rogation days are inadequate. If they decline to follow the suggestion they will presumably be thought narrow and exclusive. The suggestion that such services should be held monthly is, of course, intended for other communions, for weekly services of intercession on behalf of our Empire and Allies is almost universal throughout the Anglican Communion.

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The underlying thought in the act of the citizens of a great nation humbling themselves in the presence of God and publicly confessing their sins is a most worthy and edifying one. It is difficult, however, to worthily realize this ideal. It isn't the nation that "humiliates," but a few choice citizens, who bear but a very humble share in the direction of the State, that discern the trouble and are seized of its seriousness. It is a very delicate and dangerous thing for a man to confess his neighbour's sins and make lamentation for them. Every citizen, of course, has a share in the responsibility of his country's government; every person is steward of some influence in the moral tone of his community, and, in so far as one feels that he has failed in the fulfilment of any of these duties, which, personally or officially, belong to him, he may open his heart and confess his iniquity with shame and contrition. But a general outcry against the sins of society, in which we feel that we do not participate, an outcry against the rulers of the country, which is supposed to call for humiliation in the presence of Almighty God, may be far from edifying. Leaders in this movement should exercise the utmost care in pointing out just what is meant by such a service. The spirit of the penitent sinner may not be far removed from the spirit of the publican in such an act. We must be careful to confess our own sins and humiliate ourselves in the presence of God for our own transgressions. To pray for a blessing for others is quite a different matter from enumerating their shortcomings. "Spectator" is not throwing any obstacles in the way of a day of public "repentance, prayer and victory," but he is trying to point out elements which need careful consideration.

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"Spectator," at the time of writing, has not seen the statement of Sir Robert Borden about the business of the Imperial Conference, but it is to be hoped that the Indian Empire, which forms such an important part of the British Imperial system, will be induced to put forth its utmost effort in this hour of peril. Canada is aiming at an army of half a million, or one man in every sixteen of its population. India has so far contributed about 300,000 fighting men, or about one man for every three thousand of its

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of Interest

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ting, has not Borden about erence, but it mpire, which e British Imp- put forth its l. Canada is , or one man India has so sting men, or ousand of its

population. At the rate of Canada's enlistment India ought to provide about 19,000,000 soldiers. Let us make allowances for the foreign origin of these fellow-citizens of the Empire, for their different ideals. Nevertheless, the fact remains that this war is their war. Our safety is their safety, and, therefore, there ought to be the plainest possible presentation of duty to those who may understand. An army of a million men would help immensely just now. The climatic conditions are no insuperable difficulty. These same men quite cheerfully would endure our British Columbia weather to live in Canada, and they can probably stand the French winter quite as well as our own men when properly clothed. At all events, when England, Canada, Australia, New Zealand and Newfoundland are giving of their best blood in profusion, these elements of the Empire have a right to expect that India will do her share also. If she won't bear the burden of Empire in time of stress, when will she show us the value of her citizenship in the Empire? If there is difficulty in getting fighting men to the front, why, in these days of untilled acres by the thousand in Canada, not be put under cultivation by an army of Indians brought to this country under military conditions and returned to India after the war is over to be mustered out of the army? It would appear to the writer that not only the fighting problem, but the labour problem might largely be solved out of the abundant population of India.

Spectator.

**PRAYERS FOR USE IN WAR-TIME.**

The Archbishop of Canterbury recently made the following announcement in his "Diocesan Gazette":—

From several quarters expression has been given to a wish for some addition to the already considerable number of prayers authorized for use in Church in connection with the war. I append a further selection of prayers, the use of which I sanction in the diocese at the discretion of the Incumbent. Randall Cantuar.

**For All Who are Serving their Country in the War.**

O Almighty Lord God, who neither slumberest nor sleepest, and without whom the watchman waketh but in vain; Protect and assist, we beseech Thee, all those who are at home or abroad, by land, by sea or in the air, are serving this Empire; that they, being armed with Thy defence, may be preserved evermore in all perils; and being filled with wisdom, and girded with strength, may do their duty to Thy honour and glory, in whom alone we trust; through Jesus Christ our Lord. Amen.

**For Those Who are on the Sea.**

O God of heaven and earth, whose way is in the sea and Thy paths in the great waters; Look in mercy upon all those who travel by sea in this time of war. Preserve them from the dangers of the elements and from the designs of the enemy. Prosper their lawful undertakings. Draw them nearer to Thee by their perils and deliverances. Let Thy presence go with them and give them rest; through Jesus Christ our Lord. Amen.

**For Victory.**

Lord God of hosts, guide, we beseech Thee, by Thine infinite wisdom, those who lead our fleets and armies against the foe; keep them watchful in danger, courageous in trial, resolute in conflict, undismayed in adversity, and honourable at all times; that led under Thy protection to swift and final victory they may establish peace on a foundation that cannot be moved; through Jesus Christ our Lord. Amen.

Bless, O God, our sailors and soldiers and give us victory and peace; for Jesus Christ's sake. Amen.

**For Our Country.**

Almighty and eternal Father, Who chastenest those whom Thou lovest and scourgest every son whom Thou receivest; Regard, we beseech Thee, the supplications of us Thy children, and grant that through our present grievous trial, being purified by self-sacrifice and chastened by suffering, we may turn with all our hearts to Thee and evermore walk with Thee in holiness and pureness of living to Thy honour and glory; for Jesus Christ's sake. Amen.

"Christ asks that our love should resemble His, if it cannot equal it. A pearl of dew cannot hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves, cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water."

**Jottings From Japan**

The Sixteenth Annual Meeting of the Conference of Federated Missions in Japan.

By J. C. R.

THIS important annual meeting is an outgrowth of the General Conference of Protestant Missions, held in Tokyo, in the year 1900, at which it was generally felt that the Holy Spirit was leading the members of the different Missions and Churches towards a greater degree of fellowship and co-operation in the propagation of the Gospel than had previously existed.

The federation, which was formed shortly after the close of this great conference, now embraces 26 different Missions with a membership of 560, exclusive of married women, which is just two-thirds of the number of Protestant missionaries in Japan proper.

Most of the large denominations are represented by from two to five societies each, which may be brought together into five groups as follows: Baptists, 46 missionaries; Congregationalists, 53; Episcopalians, 83; Methodists, 155; Presbyterians, 126. These groups include 483 of the 560 missionaries represented in the federation. The largest of the federating missions outside these groups are the Lutherans with 21 missionaries, and the Young Men's Christian Association with 14.

In view of certain questions which have come up lately, doubts have arisen in the minds of some as to the sufficiency of the basis on which the federation rests. The qualification for membership is stated to be "Evangelical Christian Missions," and, at the conference held at the beginning of 1916, a desire was expressed to have the meaning of these words defined. Considerable discussion took place, and it was felt by some that a dangerous subject had been touched upon, and that disruption of the federation might follow if the desire for further definition were persisted in. It was finally decided to "ask the incoming executive committee to investigate the question, whether a more satisfactory basis of federation can be found." The report of this committee was therefore looked forward to with much interest in connection with the conference of January 4th and 5th, 1917. A lengthy report was submitted which concluded with the statement that "your committee have not been able to find a more satisfactory basis than the one on which the federation is at present organized." This, of course, was not satisfactory to those who wanted something more definite and, as it had been decided by our M.S.C.C. conference last summer to withdraw from the federation unless the basis of organization were more clearly defined, it became necessary for the M.S.C.C. representatives, Messrs. Shortt and Robinson, to move an amendment to the committee's report. This led to the appointment of Mr. Robinson, and two members of other Missions, as a committee to consider the question again in connection with the report of the executive committee, the result being that it was recommended that an explanatory footnote should be added to Art. III. of the Constitution, defining the word "Evangelical" as follows:—

"The term Evangelical, as used in this Article, includes by common consent, those outstanding doctrines of the Christian Faith that are held by the Churches to which the bodies holding membership in this Conference severally belong—the doctrines embodied in St. Paul's words in Titus 2: 13 (R.V.) 'Our great God and Saviour Jesus Christ.'" This recommendation was finally passed without opposition, the only expressions of dissatisfaction coming from those who would have liked to go further in the way of definition.

Many expressions of relief and thankfulness were heard, and the M.S.C.C. representatives received many congratulations on having secured what many desired but thought it useless to attempt to get, on account of the expected opposition of such members of the conference as object to written creeds of any description—Baptists, Congregationalists, and a few others. The absence of opposition from such persons is probably accounted for by the fact that the definition concludes with a quotation from Holy Scripture.

The cause of the anxiety felt by missionaries of the M.S.C.C. and others was the fear that persons of Unitarian views might gradually find their way into the federation. They wanted to have, at least, the deity of our Lord unequivocally ac-

knowledged in the Constitution and that this has now been done is a matter for thankfulness which will, no doubt, be shared by our friends in Canada.

That the Unitarians are disappointed by what has been done is apparent from a letter which, shortly after the conference, appeared in the "Japan Advertiser," the leading English daily in Japan. The writer says: "An evangelical Christian, or institution, therefore, whatever else either may be, is marked by belief in Jesus Christ as 'the great God and Saviour.' . . . It is my hope that the Federated Missions in Japan, in defining the word 'evangelical,' as they have phrased it, are putting on record, as they should, their own distinctive interpretation of the term chiefly for clarity's sake, and that they are not thereby intending to close in Japan an open question; or to exclude from their religious fellowship, and from co-operation in the much larger mission that Christianity has to the Japanese people, any other professing Christians who cannot express their allegiance to a common Lord with the ascription which this federation has just chosen."

It might be remarked in this connection that Unitarianism has not openly made much progress in Japan. A mission was begun, with a good deal of advertising, about the time our M.S.C.C. commenced its work, but the staff of the mission has never consisted of more than two or three men, and for the greater part of the time, of a solitary individual. That Unitarian ideas have found their way into a number of professedly "evangelical" missions and churches is, however, only too apparent. Hence the desire to have the Conference of Federated Missions clearly confess belief in the deity of our Lord.

The discussion which took place, both at the conference a year ago and that just held, revealed a more satisfactory condition than many had thought to exist. There can be no doubt whatever, that the great body of Protestant missionaries are perfectly sound regarding the fundamentals of the Christian faith.

Another thing that has been made clear, by the experience of the past two years, is that there is a desire on the part of many to get closer together and, in a proper Christian spirit, discuss points on which we differ. For several years there was little done at the annual meetings, but hearing and adopting the reports of committees, with little or no discussion, and a feeling had grown up that subjects on which there was likely to be a difference of opinion, had better not be brought up. That idea has now, to some extent at least, been got rid of, and at this last conference it was suggested that the executive committee bring in at least one really live question for consideration at every conference, and that time be provided for discussion. One member suggested that we ought to take up the subject of faith and orders as soon as possible.

If these suggestions are to be acted upon it seems clear that our Church ought to be represented in the federation as strongly as possible in order to be in a position to take part in the important discussions that are likely to arise. We feel that already the participation in the federation, of only two of the four missions of the Anglican Communion carrying on missionary work in Japan, has been of benefit to the Church they represent and to the whole cause of Christianity. During the 16 years that an annual conference has been held, the chairmanship has been held by an Anglican three times, and we have generally had a representative on the executive committee, so that we have no reason to complain of having been overlooked; and, if the other missions of our Communion had taken part in the work of the conference, we should have had still greater opportunities of making our influence felt. But we should not be in the federation only for the good we can do. We should take part in the work with a humble desire to learn, and it has been the experience of those of us who have had the privilege of thus meeting with our brethren of other missions that we have profited greatly by the experience.

To refer to other features of the recent conference, the report presented by the Industrial Welfare Committee was the most voluminous and, with the exception of that which dealt with the basis of federation already referred to, the most important of a large number of interesting reports. This report referred to such subjects as, the purity campaign, the public playgrounds movement, the Boy Scouts, some noteworthy gifts of the year, temperance propaganda in schools, the factory laws, with special reference to women and children, industrial conditions, etc.

Each of these subjects had evidently been thoroughly studied by a competent sub-committee,

(Continued on page 336.)

## The Canadian Movement for Co-operation in Boys' Work

THE growing interest in work with boys in Canada led, on July 10, 1914, to the organization of the Canadian National Advisory Committee for Co-operation in Boys' Work, whose function it is to correlate the various efforts on behalf of boys throughout the Dominion. This committee is composed of representatives from the Sunday School Boards and Commissions of the Anglican Church, the Baptist Church, the Congregational Church, the Methodist Church and the Presbyterian Church, the Canadian Council of Provincial Sunday School Associations of Canada and the National Council of the Young Men's Christian Associations of Canada. Each of these Boards and Associations is represented on this committee by its official secretaries and two additional representatives.

### 1. Principle of Autonomy of Units.

The fundamental principle in this co-operative movement is the absolute autonomy of each co-operating body, acting as a unit through its own official representatives, and retaining complete supervision of its own work. This advisory committee is, therefore, a clearing house through which these organizations can act together in certain co-operative lines of boys' work. The National Advisory Committee for Co-operation in Boys' Work is not an association of individuals acting as individuals, but an assembly of committees representing organized bodies. The representatives of each Sunday School Board or Association form the Boys' Work Committee of their parent body in the co-operative movement. In this way each unit in the co-operative movement is responsible for the promotion and leadership work for its own constituency.

### 2. Provincial Committees.

Similar advisory committees for co-operation in boys' work have been organized in each Province of the Dominion, giving official and equal representation to each of the bodies at work, and bringing these bodies together in a representative way for joint action. These Provincial advisory committees are composed, as is the National Advisory Committee, of representatives appointed by the governing body of each Church and association carrying on work in the Province. The general and field secretaries having immediate oversight of boys' work are ex-officio members of Provincial advisory committees. The Provincial advisory committees seek to secure the organization of district and local co-operative committees within the Provinces, and provide as far as possible guidance and leadership in Provincial and local efforts.

### 3. District and Local Committees.

In the local community or district the committees are organized on practically the same principle as the National and Provincial committees, but a different plan is necessary. The ministers, Sunday School superintendents, and boys' work leaders from each local church are called to meet in some central place, the notices of the meeting being sent out through the secretary of the Provincial advisory committee. The local organization of the Provincial Sunday School Association and the local Young Men's Christian Association where such exist are also requested to send representatives. The plan of the co-operative movement is presented to the meeting, and the details of organization are agreed upon. The representatives from each unit then meet in groups, and appoint the number of representatives agreed upon. These representatives constitute the local advisory

committee, which will put into operation definite programme of work to keep both leaders and boys constantly at their task throughout the year. A part of this work will be done by the community as a whole, but most of it, of course, will devolve upon the local churches and Sunday Schools, in connection with their regular Sunday and mid-week activities.

### 4. Co-Operating Units.

In all these advisory committees for co-operation in boys' work, the units will be those represented in the National Committee. As this is a Christian enterprise, intended to promote a programme of religious education, it has been decided to include among the co-operating units only those bodies which are organized on frankly religious principles, and which have their centre of organization in Canada.

### 5. Advisory, not Executive.

The promotion of all co-operative work with boys and men is done, not by the advisory committees, but by the units represented on those committees. This movement does not seek to create any new executive machinery. When a boys' work conference or training school is to be conducted, each co-operating unit seeks through its own machinery to give publicity to the plans, in order that its own boys may profit to the greatest possible extent. In the actual conduct of these co-operative conferences and other meetings, each unit is entitled to name its own representative on the staff, and it is his duty to minister to the interests of the boys from his own unit in their denominational conference, besides contributing, if called upon by the programme committee, to the general programme. After the conferences are over, it devolves again upon the units represented in the advisory committee to follow up the work done with their own boys, suggesting to them how they may carry it on in a practical way in their own communities, and amidst the ordinary surroundings of home life.

### 6. Relations of National, Provincial & Local Committees.

The National Advisory Committee does not try to exercise any authority over the Provincial committees. Its function is rather to keep in touch with all of the Provinces, and endeavour to standardize the boys' work in every part of the Dominion. It encourages the holding of boys' work conferences and training for leadership under the direction of the Provincial committees. It seeks to build up a body of Canadian literature and statistics relating to boy life. Above all, the National Committee is constantly endeavouring to improve the Canadian standard efficiency tests as the National Boys' programme, and get it adequately before the constituency. In order to keep the National Committee in touch with the Provincial work, each Provincial committee is expected to send copies of the minutes of all meetings to the secretary of the National Committee, and also to the National head offices of each co-operating unit. The Provincial committees, in the same way, expect the district and local committees to forward copies of minutes and reports of work to the secretary of the Provincial committee.

### 7. Like the Allied Armies.

The nearest analogy to this co-operative movement that we can think of, is the co-operation of the allied powers in prosecuting the great war. Representatives of the allied powers meet for conference about plans and methods of warfare and agree on certain policies. Then each sovereign power, acting independently, and yet in accordance with a plan previously agreed upon in conference, proceeds to do its share by the use of its own

## Excelsior Anglican Club

Brookville, Ont.

### Canadian Standard Efficiency Test Work.

#### ANNUAL REPORT

I HAVE the pleasure to submit the following report of the second year's work accomplished by the Excelsior Anglican Club, for the year 1916-1917.

We have held 40 meetings during the year, of which four were special meetings. The club met in the three Anglican churches—Trinity, St. Paul's, St. Peter's, at the Mentor's residence and in the Brockville Collegiate Institute gymnasium. The aggregate attendance for the year was 310, the average 7.9. The membership varied from 15 to 10, this decrease was caused by two having enlisted, two having left town, and one having fallen by the wayside.

The receipts amounted to \$80.85, the expenditures \$27.93. This income was raised by a fee of 25 cents a month and through a patriotic concert. The proceeds of which, amounting to \$39, were equally divided among the three Anglican churches for Red Cross work. A splendid contribution was received from Mr. John Webster, M.P.



EXCELSIOR ANGLICAN CLUB, BROCKVILLE, 1916-17.

The Bible Study was taken from "Athletes of the Bible," and "India's Awakening," by Dr. Carroll. The fellows led the discussion on the Bible Study taken from the "Leadership of Jesus." For a course of training, Dr. Carroll took "Starting to Teach."

The following men were procured for the practical talks: Mr. H. A. Stewart, K.C., on "Public Speaking"; Dr. J. C. Mitchell, on "Health and Christianity"; Mr. A. J. Husband, M.A., on "The Value of an Education"; Rev. L. E. Davis, M.A., on "Books and Reading"; Mr. L. S. Beattie, on "Team Games" and "The Conservation of our Forests"; Mr. F. P. Smith, M.A., on "God's Work in Nature"; Dr. J. L. Carroll, on "Sex Education"; Mr. P. K. Hambly on "The Three C's Campaign"; Mr. W. H. Dingle, on "Great Hymns and their Composers"; and Mr. R. H. Lindsay, on "Christ in Art." Three talks, "Canadian Democracy," "The Call of the Ministry" and "First Aid to the Injured," were unavoidably left out,

institutions, resources and leadership, to make effective the joint policy. So in this Canadian movement for co-operation, the representatives of independent bodies come together for counsel, and agree on a policy that will, in the judgment of all, produce the best results in the lives of Canadian boys. Then the churches and

through the inability of the speakers arranged for to be present.

The club was well represented at the annual Eastern Ontario Boys' Work Conference, held in Ottawa, H. Gilbert, A. Harvey, F. Webster, H. Bishop, Dr. Carroll and C. W. Scace being the delegates, all bringing home reports which were presented at one of the regular meetings.

The following tests were taken under the physical standard: Outside athletic meet on Thanksgiving Day, rowing, basketball, volley ball, group games, running, throwing and jumping. Under the intellectual, tests were taken in debating, "Resolved that Canada should exclude all immigrants from Germany and other hostile countries after peace has been declared," and "Resolved that the Christian Ministry goes more to helping our National Life than Political or Commercial Life," home reading and public speaking. The talks given by the fellows were: "The Struggle for Popular Responsible Government," "Fathers of Confederation," "The Life of Tennyson," and the "Caribou Trail," under the Religious Standard Scripture Tests. Under the Service Standard, the fellows put on "An Ability to Entertain Stunt," two plays, "The Editor-in-Chief" and "Not at Home," being put on by the fellows of St. Peter's at the Eastern Hospital and the Barracks for patriotic pur-

poses, and "A Father and Son Banquet," at which 40 fathers and sons were present, and in which the fellows took an active part in the toasts, Walter Stewart, of Kingston, who was President of the Eastern Ontario Boys' Work Conference, being the guest of the evening. For an educational lecture, the fellows attended talks on "Forestry" and "Adventures in the North."

For the present time the following are the officers: Mentor, Dr. J. L. Carroll; hon. president, Sergt. R. J. Beckett; president, Herbert Gilbert; secretary-treasurer, Chas. W. Scace; executive committee, G. Johnston, H. Bishop, F. Webster, H. Davis, each representing a standard. The club has been greatly affected by the war; its honour roll is composed of the following six members: Pte. Harry Acton, Pte. Stanley Harvey, Gunner Clarence Giffin, Gunner Charles Acton, Sergt. Russell J. Beckett, Pte. Archie Harvey.

Chas. W. Scace, Secretary.

associations proceed to work out, through their own machinery and leadership, the plans and policies accepted by their representatives in conference. There is no constraint or coercion imposed upon any unit; each remains independent, and joins in the co-operative work for the sake of the boys for whom it is responsible.



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### Whitsunday.

Holy Communion: 233, 234, 254, 256.  
Processional: 189, 381, 536, 625.  
Offertory: 188, 189, 274, 594.  
Children: 685, 693, 697, 708.  
General: 343, 419, 427, 428.

### Trinity Sunday.

Holy Communion: 192, 313, 440, 441.  
Processional: 416, 440, 625, 657.  
Offertory: 456, 483, 516, 631.  
Children: 214, 558, 572, 701.  
General: 1, 394, 454, 637.

### Preferments, Appointments, and Inductions.

Soanes, Rev. P. R., inducted Rector of Trinity, Aurora. (Diocese of Toronto.)

## The Churchwoman

### W.A. of Perth Deanery.

At the annual meeting of the W.A. of this Deanery, Mrs. J. Bowerman and Mrs. Ryott, both belonging to Kirkton, were elected president and secretary, respectively. The meeting was held at Stratford lately. Kirkton was chosen as the meeting place for 1918. At the recent meeting Mrs. C. C. Waller, of London, and Rev. W. T. Cluff, of Stratford, gave addresses on the urgent need of constant prayer at this critical time, more especially for the missionary cause. A large bale of goods was packed for the diocese of Yukon.

### Woman's Auxiliary of Moosonee Diocese.

A most interesting gathering of the delegates from the different branches of the Woman's Auxiliary in the Diocese of Moosonee met at Bishopthorpe, Cochrane, on May 16th to discuss matters of deep import to their organization. The following were the delegates: Chapleau—Mrs. Nicholson and Mrs. Leigh, representing the Diocesan Board; Mrs. Hunt, St. John's Branch, No. 1, and Mrs. Saunders, Branch No. 2 (native), and Miss Keenan, the Girls' and Junior branches. Monteith—Mrs. Clarke. Porquiss Junction—Mrs. (Archdeacon) Woodall. Timmins—Mrs. Scavelin. South Porcupine—Mrs. West. Cochrane (Holy Trinity)—Mrs. Dix and Mrs. Ivy. Other W.A. members pre-

sent were Mrs. Jemmett and Mrs. Woodbury, from Timmins; Mrs. Lowthen, from O'Brien and a goodly number from the local branch and congregation. The W.A. delegates, together with the representatives of the Diocesan Conference, which met at the same time, partook of Holy Communion at 9.30, and then assembled in the basement of the church for the opening service and session of the conference. Luncheon was served at one o'clock to all the delegates by members of the local branch, assisted by the ladies of the congregation. A pleasant half-hour was spent in speech-making. In response to an address of welcome by Mrs. S. J. Dempsay, Mrs. G. B. Nicholson of Chapleau, Mrs. Jemmett of Timmins and Mrs. Hough of Matheson responded in happy terms. At 2.30 p.m. the ladies held their business session, Mrs. Anderson, the honorary president, presiding and conducting the devotional exercises and giving the opening address. Mrs. Pitts (wife of the Rector) gave the address of welcome, to which Mrs. Clarke replied on behalf of the visiting delegates. Mrs. Nicholson, second vice-president Diocesan Board, then gave a most interesting paper on the pioneer work of our Church and W.A. in Chapleau, followed by Mrs. Hunt, secretary St. John's Branch, No. 1, of the same place, giving a report of their work in later years. Their accounts of the difficulties overcome and work accomplished was a real inspiration to all present. Mrs. Saunders, secretary St. John's, No. 2, Chapleau, in giving her report, told of the organization of their branch (the second native one formed in our diocese) by Mrs. Anderson, the wife of the Bishop, on May 12th, 1911, and the splendid work accomplished since that date including the making of four of their number life members, viz.: Mrs. Anderson, their first president; Mrs. C. Saunders, their faithful secretary-treasurer; Mrs. George Swanson, the first Cree life member thus honoured; and Mrs. Soanes (Rector's wife), vice-president. The life membership fee of \$25 is given for missionary work. Mrs. Ivy gave a short but most interesting and comprehensive account of the work done by the Cochrane branch since its formation six years ago, mentioning the beautiful pews and carpet provided for the church, range, cutlery, etc., for the basement, outfit for a boy in our Indian boarding-school at Chapleau, besides paying off a number of the debts incurred in the rebuilding of the church after the 1911 fire, and insuring the present one for the next three years. After briefly recounting the many difficulties they experienced in their work, especially in connection with the two disastrous fires, she emphatically declared that they were not discouraged, and urged all the members to go forward in faith and hope and do still greater things in Our Master's service. Mrs. Clarke followed with the report of Monteith branch. They also have struggled along under great difficulties, owing to disastrous fires and many changes. She told of the sad loss of one of the members by death in the fire of last summer. Twice their winter's work was burned, but they still continue to work in the same faith and hope. Mrs. Scavelin, Timmins, came next with an account of work accomplished during a period of nine months. During that time they have largely assisted in clearing the church and rectory of all liabilities, leaving a substantial balance on hand, and are now in a position to do some missionary work. They have also made one life member, Mrs. Darling. Mrs. West, South Porcupine, one of our newest branches, reported good progress. Miss Ella Keenan gave a most interesting account of the Girls' Branch of Chapleau, the first in the diocese. They,

with the juniors, support a blind girl in Japan, gave \$10 toward furnishing a hospital cot in Honan, China, \$20 to the Lady Minto Hospital, Chapleau, \$36.50 to the Red Cross, \$10 to Church funds, and \$7.13 to other objects. They also bought wool and knitted socks for the soldiers. Mrs. Woodall's report of the Babies' Branch was interesting. There are over 80 names on the roll. After a full discussion of the reports, Mrs. Woodall's excellent paper on "Indian Work" was read and listened to with deep attention. The convention closed with the singing of the Doxology.

## Church News

### Memorial Tablet Unveiled.

In St. George's Church, Lennoxville, Que., on Sunday, May 13th, a handsome brass tablet to the memory of Percy Scarth was unveiled by his brother, and dedicated by the Bishop of Quebec. The tablet bears the inscription: "To the glory of God, and in loving memory of James Arnold Percival Scarth, Company Sergeant-Major 5th Canadian Mounted Rifles. Killed in action at Ypres, June 2nd, 1916. Age 28 years. Greater love hath no man than this, that a man lay down his life for his friends." Percy Scarth was the youngest son of the late Rev. Canon Scarth, D.C.L., for many years Rector of St. George's Church, Lennoxville, Province of Quebec.

### Athabasca Notes.

The Bishop visited St. John's Mission, Wabasca, during the month of March. He arrived from Athabasca with team and sleigh, by the winter trail, which comes over the Pelican Mountains, a distance of 120 miles. The snow was very deep and the roads badly drifted, making the journey a tedious one. Although many of the Indians were absent visiting their traps during the Bishop's visit, and others were prevented from attending the services through sickness, on Sunday the church was full to overflowing both in the morning and afternoon. In the afternoon a Confirmation was held; six candidates came forward to receive the holy rite. Amongst those present at the services were two old Indian women who had walked 12 miles over the snow trail in order to see the Bishop. The Indian children of the boarding school gave the Bishop a rousing welcome. His lordship inspected the school and was much pleased at the progress of the children both in scripture and secular knowledge. There are 40 children on the school roll. The Bishop's address on Sunday morning was interpreted into Cree by Archdeacon White.

The Bishop has lately returned from visits to the Indian Missions at St. John's, Wabasca, St. Peter's, Lesser Slave Lake, and St. Andrew's, White Fish Lake. At all of these stations he found the schools full of children who showed good progress in scriptural and secular knowledge. The work of the Indian Missions in the diocese shows that there is an awakening interest among the red men and a desire to know more of the pure Gospel of Jesus Christ.

The Rev. C. F. Washburn has lately joined the staff and is now stationed at Lake Saskatoon in the Grande Prairie District.

Recent reports point to a somewhat larger immigration from the United States to Grande Prairie and the Peace River districts, than in the past year or two. The Bishop is in need of several more fully ordained men to assist in this and similar work.

The West Peace River Country has only one man to care for a large

## Progress of the War

May 14th.—Monday—British occupy the whole of Roeux.

May 16th.—Wednesday—British gain in Macedonia on wide front. Italians capture 3,375 prisoners. United States destroyers reach British waters.

May 17th.—Thursday—British capture village of Bullecourt. Italians take town of Duino. British make further progress in Macedonia.

May 18th.—Friday—Canadian Government announces compulsory enlistment at an early date. United States to send division to France as soon as possible. British transport "Cameronia" sunk in Mediterranean and 140 men missing. Italian offensive making headway, over 6,000 prisoners having been captured.

scattered population of farmers situated over a territory of about 70 miles long.

The vestry meeting of St. James' Church, Peace River, was held recently when, despite war conditions and the movement of population, especially among the men, many of whom have enlisted, satisfactory progress was reported.

A social evening was held at Peace River on May 7 to do honour to Captain Harry Coombs, D.S.O., who rose from the ranks by sheer bravery and integrity of character. The chief speaker of the evening was Bishop Robins who gave an inspiring address of welcome, and emphasized the fact that all must take their fair share in the present struggle, and banish selfishness.

### King's College, Windsor, N.S., Closes a Successful Year under its New President.

The encaenia of King's College, Windsor, Nova Scotia, on the 10th inst., was in some respects of greater interest than usual. In addition to the customary features the closing this year marked the initial term of the new president, Rev. T. Stannage Boyle, M.A., D.D., whose popularity with the governors, faculty and students is sufficient to indicate the wisdom of placing at the head of King's College, a man of such scholarly attainments and splendid executive ability. It was the universal comment among the dignitaries and officials of the Church and University that King's College had, with Dr. Boyle's advance movement, been stirred into new life, and it is confidently predicted that the next five years will witness results which at present cannot be fully estimated. The programme included a service in the parish church, when the preacher, Very Rev. Scovil Neales, Dean of Fredericton, gave an address on the text, "Quit you like men." In the afternoon at Convocation Hall the degrees were conferred and prizes distributed. On the platform were his Grace Archbishop Worrell, Sir Charles Townsend, the Chancellor, Dean Scovill Neales, Dean Llwyd, President Boyle, Dr. Willetts, Vice-President Vroom and others.

The valedictory was given by W. M. Knickle, B.A., whose sympathetic farewell to his alma mater paid a splendid tribute to the late President Powell and was full of admiration and praise for the work of the new president, Dr. Boyle, and the esteemed vice-president, Dr. Willetts.

Rev. Canon Vernon, M.A., B.D., who matriculated just 25 years before, gave the alumni oration. In the course of his address he referred to

the effect of the war in depleting the various Colleges of their students, King's College having "sent forth 80 per cent. of her student body and a splendid proportion of her graduates with the overseas forces." He emphasized the power of the Christian pulpit asserting that it "has been the greatest factor of all in the creation and development of a true spirit of patriotism and devotion, while the work of the parochial clergy in giving sound direction and advice to our young men, in encouraging Red Cross and patriotic work of every kind, and, hardest of all, in ministering in homes bereaved, has been of incalculable value." Referring to the position of the College, after the war, he stated that: "In no branch of education must the war effect a greater and a more radical change than in the training of men for that noblest of all callings, the priesthood of the Church of God. Without decreasing the value of sound scholarship in the Holy Scriptures, in the ancient tongues, in the fathers of the Church, in Church history, in the wealth of knowledge that has been gathered about the liturgies of the Church, increased attention must be given to preparing the students to appreciate the thought and understand the viewpoint of the present day; to take a position of skilled leadership in the social questions which are so marked a characteristic of our generation; to creating a missionary spirit, a practical knowledge of Sunday School methods; to careful training in delivering an effective pulpit message, in parochial management, in the reverent rendering of the services of the Church. The Church's history, which is now being written in our far-flung battle-line, in the distant mission field is as important as that of the first four centuries or even of the Reformation period."

Dr. M. Wilson, K.C., of Chatham, Ont., gave a scholarly and pleasing address. He expressed his deep approbation of the honour conferred upon him by King's College and emphasized the benefit to the country of education. Education, said he, is the fly-wheel of public opinion. He marked the struggle before the College and warned the students to cherish their alma mater and asked the people to accord it their moral and material assistance.

Another speaker of special interest was Dr. W. W. Blackall, B.A., president of the commission of higher education, St. Johns, Nfld. Dr. Blackall took occasion to convey to the people of Windsor and the governors of King's College the thanks of the people of Newfoundland for the kindly care they had taken of the draft of three hundred men of the first regiment during their stay here. King's had placed part of the College building at the disposal of the military authorities for a hospital. He was sure that this work of mercy would create in the hearts of the people of the sister colony a desire to send their sons to a College with such splendid ideals and traditions as King's possessed. Dr. Blackall referred to having sent his daughter to King's and his pleasure in her work at the College. He also referred to the advance movement for the University and advised cultivating Newfoundland with a view to obtaining students there.

At the close of the exercises Dr. and Mrs. Boyle were at home to the visitors and friends. A large number enjoyed the kindly, courteous reception of the host and hostess, and all went away charmed with the social hour which brought to so happy a close another year's work at King's College.

It is worthy of note that the Governor-General's medal, the best prize, was won by a girl graduate of Edgehill, Miss Norah Warburton, of Charlottetown, and also that the first and third-year classes respectively were led by girl students. Miss Blackall,

of the third year, was also a matriculant from Edgehill School.

The following degrees were conferred: Doctor of Divinity, jure dignitatis—The Very Rev. Scovil Neales, M.A., Dean of Fredericton; the Very Rev. Cecil S. Quainton, M.A., Dean of Columbia. Doctor of Civil Law, honoris causa—Matthew Wilson, Esq., K.C., Chatham, Ont.; W. W. Blackall, Esq., B.A., President Council of Higher Education, St. Johns, Nfld.; His Honour Judge Armstrong, St. John, N.B. Bachelor of Divinity—Rev. G. F. Kingston, M.A., King's College. Master of Arts—Rev. M. P. Maxwell, B.A.; Brenton F. Porter, B.A.; Rev. A. Ritchie Yeoman, B.A., Auburn, N.S.; Lieut. T. L. Wilkinson, B.A., overseas; Rev. W. L. Armistage, B.A., Toronto; Rev. S. E. Harrington, B.A., Sydenham, Ont.; Rev. R. M. Fairbairn, B.A., Ottawa; Rev. Prof. Hallam, D.D., Wycliffe College, Toronto; Capt. D. M. Wiswell, B.A.; Miss L. I. Warren, M.A., Tor. (ad eundem).

#### Annual Meeting of Perth Deanery.

The semi-annual meeting of the Perth Deanery was held at Sebringville on May 17th, the Rural Dean, Rev. W. T. Cluff, Rector of St. James', Stratford, presiding. Trinity Church, where the Deanery met, had handsome new choir pews to greet the delegates. Christ Church, Milverton, has had an electric lighting system installed. St. James' Church, St. Mary's, finished the year with \$400 balance, after providing a retiring allowance to Rev. J. W. Taylor. The Deanery regrets that Mr. Taylor and Rev. J. W. Hodgins, St. Paul's Church, Stratford, are resigning through ill-health, were expressed in a resolution. An invitation to hold the fall session in St. Mary's was accepted. Addresses were given by Rev. R. H. A. Haslam, of Kangra, India, who presented a comprehensive story of the power of prayer among the natives of that country, and Rev. J. N. H. Mills, assistant Rector of St. Paul's here, a new member of the Deanery, who advocated a revival of the Brotherhood of St. Andrew in the Anglican churches of this district.

#### Death of Canon Roberts.

Canon William Roberts, Mus.Doc., the Precentor of St. George's Cathedral, Kingston, and the Rector of Christ Church, Catarqui, died on May 17th at his home, after a long illness, aged 74. He was ordained in 1868 and held a number of different charges in the diocese of Ontario. Canon Roberts was born at Elmsmere, Salop, England, and he came out to Canada in the same year in which he was ordained, as organist for the Hon. John Hamilton, a brother of Archbishop Hamilton.

#### Memorial Service at Aurora.

A memorial service for three members of the congregation who have lost their lives at the front was held in Trinity Church, Aurora, on Friday evening last, and was conducted by the Rector, the Rev. P. R. Soanes. The names of the deceased soldiers are Privates E. Davis, F. Luxton and W. Harris.

#### Gounod's "Redemption."

On the evening of Ascension Day, the choir of the Church of the Redeemer, Toronto, augmented to go voices, under the direction of Mr. Otto James, the organist and choirmaster, gave a very fine rendering of "The

Redemption," Gounod's well-known oratorio. A small orchestra assisted the organist in the accompaniments.

#### Congratulations to Canon Gribble.

The following message was recently sent to the Rev. Canon Gribble, by the Deanery of Lincoln and Welland, diocese of Niagara:—

"Dear Canon Gribble,—The Deanery of Lincoln and Welland at its regular quarterly meeting held at Niagara-on-the-Lake, on Tuesday, May 8th, unanimously passed a congratulatory resolution to you on the attainment of your 60th anniversary in the ministry of the Church of England. We remember with satisfaction the many years of active and helpful service you gave to the work of our Deanery and to the Church at large. We pray that during the sunset of life you may be comforted with the happy memories of a long, faithful and arduous ministry, helping, blessing and inspiring so many lives, that you may be blessed with all the goodness of God and that you may daily increase in His Holy Spirit more and more until you come unto His everlasting Kingdom. Signed on behalf of the Deanery of Lincoln and Welland, H. A. West, secretary-treasurer."

#### Deanery of Waterloo.

A most successful meeting of the Deanery of Waterloo, diocese of Huron, was held in Galt on Tuesday, May 15th. The Rev. H. W. Snell, B.A., Rector of Ayr and Rural Dean, presided. The forenoon programme consisted of service of Holy Communion, and concurrent business sessions of the Deanery Chapter and of the Deanery W.A., followed by mid-day prayers for Missions. In the afternoon inspiring and helpful addresses were given by the Rev. J. B. Fotheringham, M.A., Rector of Grace Church, Brantford; devotional address on the subject of prayer; the Rev. E. C. Jennings, Brantford, on "The Historical Relation between Greek, Latin and Anglican Catholics, and the Historical Difference between the Church and the Christian Bodies around us"; and an address, also dealing with the power of prayer as illustrated in the Mission field, by the Rev. R. H. A. Haslam, of India. The editor of the "Canadian Churchman" gave the closing address in the afternoon. In the evening, addresses were again given by Mr. Fotheringham on "The Church Year," and the Rev. R. H. A. Haslam. The attendance throughout was large and the meeting very helpful to all.

#### Annual Meeting of the Bishop Strachan Association.

At the 50th annual meeting of this Association, which was held on May 18th, 200 of the 500 members were present. Mrs. DuVernet, the President, was in the chair. Miss Greer, for 23 years Lady Principal, and Miss Acres, also a Principal, sent greetings. In celebration of the fiftieth anniversary the Association presented the school with a fine flag and flag-staff. In her presidential address Mrs. DuVernet told something of the social service and patriotic work done by the Association. Twenty members are doing war work overseas, and two of these have been decorated for their services. During the meeting \$50 was voted to the Prisoners of War Bread Fund. The following officers were elected: President, Mrs. DuVernet; vice-presidents, Mrs. David Henderson and Mrs. E. N. Bates; corresponding secretary, Miss Carol Davidson; recording secretary, Miss Caro Adams; treasurer, Miss Kathleen Kewin.

#### Maisonneuve, St. Cyprian's.

The adjourned Easter vestry meeting of this church was held on May 15th. The following wardens were appointed: Messrs. S. P. Voce and A. C. Stemshorn. The total receipts amounted to \$4,170.62. The attendance at the services on Easter Day, the number of communicants and the offertories were the best in the history of the parish. The honour roll of the church contains 70 names, of whom 9 have been killed and 15 wounded.

#### Church Service for Serbians.

On Sunday, May 13th, the Rev. W. H. Cassap, Rector of Levis, Quebec, addressed some 350 Serbians at Divine service. About 50 of them joined in the choir and all the chanting was in their own tongue. These Serbians have been gathered from all parts of Canada and the United States. Major Hamilton, commandant of the camp, was present at the service. In the course of his address, Mr. Cassap said: "If there is one word which may sum up what I have to say to you this morning, it is the word—the little word, 'Duty.' This word is one of the most sacred words in our language and we English people have always treasured it ever since it came from the dying lips of one of our famous Admirals, 'England expects every man this day, will do his duty.' I believe you are all Serbians with one or two exceptions. You belong to a country of which you may be justly proud, for you belong to a country which has done, and is doing its duty nobly and well. Serbia was early in the war. In fact, we believe it was the first of the Allied nations to be attacked. We can safely say, that none other nation has been so sorely afflicted and distressed. She was attacked by a nation far greater and mightier than herself, which was the tool of a still greater and mightier nation. It is as though Germany had said to Austria, 'You declare war on Serbia and we shall see you through,' but unexpected complications arose until we find practically the whole world at war. Can we believe had Austria foreseen the outcome, she would have been so eager to fire the first shot? Unlike other countries, your country is surrounded by her enemies—Bulgaria, Turkey and Austria, are all around her, eager to devour, and here you are assembled, ready to go forth and do your duty to free her from her foes. (1) Now, while we think upon 'duty' we must bear in mind that man has a duty to perform to himself. The meaning of the word 'duty' is what we owe and we owe it to ourselves to keep our bodies in temperance, soberness and chastity. About two years ago there were a few hundred of your fellow countrymen quartered in the drill hall at Levis, and I can truthfully say that during the time they were with us, I did not see one man the worse of liquor. When we see a man the worse of liquor, we feel that that man is not doing duty to himself and to others. Strong drink is an enemy we must fight. As war kills men, so does strong drink. (2) Then man has a duty to perform, not only to himself, but to his country. How many there are indeed at this time doing this. There is a story told in the history of the Seven Years' War, that Louis XV., King of France, had sent an army into Germany in the year 1760, to help the Austrians against the Prussians. One night a young French officer was sent out by the General to reconnoitre. Leaving his men at the outskirts of the wood, he entered it alone and before he had advanced far he found himself surrounded by the enemy. 'Make the slightest noise,' they said to him, 'and you are a dead man.' The young officer immediately grasped the situation. The enemy were ad-

vancing on the French lines, in a few moments his men waiting for him on the outskirts of the wood, would be surprised and cut down; then probably the destruction of the whole army would follow. Without a thought for his own safety, he bravely determined to do his duty as a soldier. He shouted as loud as his voice could carry the words: 'Here Auvergne, here are the enemy.' That obedience to the plain instinct of duty saved the French army from what probably would have been total annihilation, but the brave young soldier who so nobly remembered what he owed to his country and fellowman in peril, fell almost before the cry reached them, beneath the bayonets of the foe. And time would fail to tell of the many noble deeds displayed during this present war; many of which will never appear in print, nor be heard by man. (3) Then there is our duty towards our God. We are performing this in some measure this morning in worshipping Him. We believe we are fighting the battle of truth and righteousness. Let us Allied nations stand shoulder to shoulder—until victory is won. It will come in time, when God sees fit and not before. God undoubtedly had some purpose in allowing this war to break out and allowing it to continue so long. Meanwhile, it is our duty 'to believe in Him, to fear Him, and to love Him with all our heart, mind, soul and strength.' We have every reason to believe the dark clouds will be away and the silver linings will be revealed. Let us say, stand firm by each other, and above all, stand firm by God, and when the end does come, it will bring undying blessings; to my mind, one of these blessings will be that we shall know each other better, we shall not be so much foreigners to each other, but rather we shall better realize, if hitherto we have forgotten the fact, that we are all the children of the One Almighty Father which is in Heaven."

**Moosonee Ordinations.**

The recent ordination of four Deacons by the Bishop of Moosonee is a sign of the growing importance of the diocese which includes the great Claybelt, a large part of the Transcontinental Railway country, Hudsons Bay district and Baffin's Land. The ordination was held on Rogation Sunday, May 13th, in the Holy Trinity Pro-Cathedral, Cochrane, Ont. The candidates were Messrs. Albert Marchant, H. A. Ackland, and G. F. Knox, of Wycliffe College, Toronto, Ont., and H. Carlidge, of St. John's, Winnipeg. The sermon which was preached by Ven. Archdeacon Woodall from the text, "Ministers of Christ," was a memorable one. Guided by the first rubric in the ordination service, the Archdeacon spoke on the necessity of Order and Holy Orders in the Church, and gave timely emphasis to the Anglican championship of "decency and order in all things." Addressing the candidates in particular, he then enumerated the duties of a deacon, who should remember that he is a minister of Christ and of His people. The example of Christ in preaching, praying, humility and service was very forcibly expressed. In conclusion the Archdeacon dealt with "how the people ought to esteem them in their office," and his exhortation was practical and pointed, "to bear and forbear, to give and forgive." The Bishop was assisted by Rev. R. C. Pitts in the Holy Communion service. The Gospeller was Mr. Marchant. Evensong in the Pro-Cathedral was conducted by the new deacons, Mr. Ackland being the preacher. His theme was "The Love of God." The appointments of the Bishop are as follows: Rev. A. Marchant, South Porcupine; Rev. H. A. Ackland, Iroquois Falls; Rev. H. Carlidge, Waswanopy; Rev. C. F. Knox, Abitibi Group.

**Provincial Synod of British Columbia.**

We regret that the report of the proceedings of the Provincial Synod of British Columbia was received too late for publication in this issue. The following exceptions and recommendations re the Revised Prayer Book constitute an important part of its work: (1) That this Synod recommends a reconsideration by the General Synod of the whole question of the Athanasian Creed. (2) That a form of Thanksgiving for God's Blessing upon Missions be inserted in the Prayer Book. (3) That a special prayer for those in temptation be added in the section entitled "Prayers and Thanksgivings." (4) That the title at the head of each page be made to correspond with the section beginning on that page, with

Service as far as the rubric before the 51st Psalm, be struck out; that the title be "A Penitential Office to be said on the First Day of Lent and at other times at the discretion of the Minister, or as the Ordinary shall appoint." That the rubric before the 51st Psalm be amended to begin "The people shall," instead of "then shall they all." (9) That the Psalter be pointed in order that the whole congregation may have a better opportunity of joining in the same. (10) That the office for those at Sea be referred back to the General Synod, with the request that it may be so altered as to meet the circumstances of the Church of England in Canada, especially mentioning the term "our Island," page 647, line 20. (11) That

connection with Sunday School work. At a banquet which was held in the evening Mr. E. J. Henderson, of Windsor, Ont., addressed those present, of whom there were about 60, on the "History and Government of the Church of England in Canada." At the evening service, which was well attended, Rev. R. A. H. Haslam, of Kangra, in the Punjab, was the preacher.

**Montreal Vestries**

The adjourned vestry meetings of Christ Church Cathedral and St. George's were held on May 14th. At the former church, Lieut.-Col. W. E. Lyman and Mr. J. P. Dumaresq were appointed wardens. The receipts amounted to \$26,563; donations to the Mission Fund amounted to \$2,361; Mrs. W. M. Allport gave \$500 to the Choir Fund. There are 189 names on the honour list. The question of the restoration of the church was discussed and finally referred to a select vestry.

At St. George's Messrs. H. G. Kelly and G. E. Drummond were appointed wardens. The financial report was a satisfactory one in every respect. Missionary givings have been increased. There are nearly 300 names on the honour roll. An address was given during the evening by Lieut.-Col. Pears Davidson on the work at the front.

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

On Thursday, the 17th May, the Bishop of Toronto visited Bond Head for the purpose of holding a Confirmation and dedicating new chancel furniture which has lately been placed in the parish church at that place.

**Induction of Rev. P. R. Soanes.**

The induction of the Rev. P. R. Soanes as Rector of Trinity Church, Aurora, took place on May 15th, the ceremony being performed by the Bishop of Toronto. Both the Bishop and Archdeacon Cody, who was also present, delivered addresses. The Revs. R. Lawrence, of Richmond Hill, and F. Wilkinson, of St. Peter's, Toronto, also took part.

**Church Bible and Prayer Book Society.**

The annual meeting of the Church Bible and Prayer Book Society was held in the Synod Rooms, Toronto, on May 14th, his Lordship the Bishop of Toronto presiding. In his opening remarks, the Bishop spoke of the effect of war conditions on the work of the society, and then read the report of his special fund of Prayer Books for Overseas troops; 18,153 Prayer Books have been given. Lieut.-Col. Williams, who was present, conveyed the thanks of the soldiers for the generous act, and said he knew of no instance that the serviceable little Prayer Book was received, but with great appreciation, and that not a Book had been left behind. He told of a staff-officer, whose son had been killed at the front, saying, "one precious thing returned with effects of my son, that is most appreciated, is the Prayer Book given him before going overseas, upon which were the marks of battle." Col. Williams also said that by the gift the Church stands beside the man, giving him its benediction. The hon. secretary, Rev. H. O. Tremayne, announced that the deficit, which had been such a prominent and unpleasant feature of the reports of the past five years, has vanished, and a surplus with which to begin the new year has taken its place. The society during the year made 33 grants to Missions in 12 dioceses. Mr. J. S.



**THE LATE CANON E. A. W. HANINGTON.**

The funeral of the late Canon E. A. W. Hanington took place from St. Bartholomew's Church, Ottawa, on Wednesday, May 16th, at 2 p.m. The congregation, which more than filled the church, consisted of not only members of the present congregation, but also of many former parishioners and friends from all over the city. Archbishop Hamilton was also present, together with about forty of the Diocesan clergy. H.R.H. the Duke of Connaught sent a message of sympathy and was represented at the service by Lord Richard Nevill, who also acted as the representative of his Excellency the Governor-General. A message of sympathy was also received from H.R.H. Princess Louise.

The interment took place in Beechwood Cemetery beside the body of the Canon's only son Arthur who was accidentally drowned some four years ago in Pinawa Channel, near Winnipeg, while engaged in work in connection with the Hydrographic Survey.

**REV. CANON E. A. W. HANINGTON, Late Rector of St. Bartholomew's Church, Ottawa.**

Born in Shediac, N.B., in 1842, died in Ottawa, May 13th, 1917. Ordained deacon in 1866, and priest in 1867. Rector of St. Clement's Church, Prince William and St. Paul's Church, Dumfries, N.B., from 1866 to 1877. Rural Dean of Woodstock, N.B., from 1873 to 1877. Rector of Milford, Ont., 1877-1878. Rector of St. Bartholomew's, Ottawa, and Special Chaplain at the Canadian Vice-Regal residence, Rideau Hall, 1878-1917.

special reference to pages 131 to 323 and the Psalter. (5) That on page 395 the paragraph beginning "Secondly" on line 17, be referred back to the General Synod, with the request that for the words "and for a protection against sin," there be substituted the words "and that the Members of Christ's body be kept undefiled." (6) That the acceptance of the "Order of the Visitation of the Sick" be reserved subject to the substitution by the General Synod of the words "if circumstances so require," in the third line of the first rubric. (7) That in the office for the Burial of the Dead, a form of committal be provided to be used in the case of cremation. (8) That the whole of the Commination

the whole section, pages 731 to 774, inclusive, be referred back to the General Synod for careful revision, and that consideration be given to the addition of a short form of Family Prayer. (12) That the "Act of Uniformity" be removed from the book.

**Meeting of Brant Deanery.**

The Rural Deanery of Brant met in the schoolhouse of Grace Church, Brantford, on May 14th. In the absence of the Rural Dean, Mr. Adamson, of Paris, Rev. J. B. Fotheringham presided. The morning session was taken up with routine business. At the afternoon session Rev. R. A. Hiltz gave an interesting address in

Barber, the hon. treasurer, reported \$919.10 spent in grants during the year, also that \$1,648 of the endowment fund had been invested in Anglo-French war loan. The organizing secretary, Mr. S. J. Boyde, presented his report showing itinerary of 2,897 miles and 28 places visited during the year, with results very much better than previously. He was glad to report a growing interest in the society's work, both on the part of people visited and letters received. The following were elected directors for the coming year: Right Rev. the Bishop of Toronto, Ven. Archdeacon Ingles, Revs. T. W. Paterson, E. C. Cayley, A. Hart, R. Seaborn, A. J. Fidler, C. J. James, J. Hughes-Jones, H. O. Tremayne, Messrs. D. W. Saunders, J. S. Barber, T. E. Moberley, W. J. Dyas, C. J. Agar, W. H. Worden, H. Waddington, H. P. Blachford, P. Dykes, R. W. Allin. Mr. S. J. Boyde, 578 Clinton St., continues to be organizing secretary, and will be pleased to hear from any who wish to assist the work.

### JOTTINGS FROM JAPAN.

(Continued from page 331.)

and the mass of information presented under each head cannot but prove valuable to those who are called upon from time to time, as most missionaries are, to deal with such matters.

It was encouraging to be informed that most of the large cities are now giving attention to the question of providing public playgrounds, a matter that many of the missionaries have long felt had been sadly neglected. Amongst other places the chief city of the diocese of Mid-Japan was thus referred to:—

"The city of Nagoya four years ago set aside for playgrounds sixty-one acres of land which is being improved at a cost of 20,000 yen a year to continue for six years more. For upkeep 10,000 yen more is being expended annually. The open spaces and baseball grounds are loaned free of charge to schools for athletic meets and games, but a small fee is received when used by clubs and business companies. Another source of income is the rental paid by the tea houses which have been permitted to build their neat little resting places on the grounds."

The Boy Scout movement was begun in Japan about five years ago among the English and American boys in Yokohama and Kobe, but it is now beginning to attract the attention of the Japanese. So far two Christian Japanese Boy Scout groups are known. They have been organized by the Salvation Army in Tokyo and the Y.M.C.A. in Osaka, and seem to be growing in popularity.

The year 1916 was a notable one for speculators in Japan. Many became rich in a few months and then lost their money with equal, or still greater, speed. One of the notable gifts for the year was the sum of one million yen for a public hall in Osaka. The donor shortly after paying over this large sum lost all that was left of his fortune by reckless speculation and then committed suicide. Of more modest dimensions but of a more satisfactory character was the donation of 150,000 yen to his alma mater by a graduate of one of the Methodist Mission Schools in Tokyo.

The temperance committee reported that the Japanese Government receives annually 100,000,000 yen from the liquor tax and 50,000,000 from the tobacco monopoly; that the Osaka Higher Technical School has a course to train young men to become expert brewers; that the number of beer halls is rapidly increasing; and that since the European war began the export of Japanese beer has increased tremendously.

The first factory law of Japan was enacted in 1911, but only put into operation in September, 1916, so that its effects cannot yet be even approximately estimated. Some of its most important provisions refer to the employment of women and children. It forbids the employment of children under 12 and says that children under 15 and women must not be required to work more than 12 hours a day or be employed for work between ten at night and four in the morning. If the law were to be strictly enforced considerable improvement would be made in the condition of large numbers of factory operatives but so many exceptions are allowed that many fear there will be little relief from the serious conditions now prevailing.

The growth of factories and cities has been remarkable during the past 30 years, and it is evident that, combined with an increasing use of intoxicants, the physical condition of a large part of the population is rapidly deteriorating. A prominent doctor has stated that 30 years ago the average life of men and women was a little more than 39 and 38 years respectively, while to-day it has decreased to 31 for men and 31½ for women.

The above notes give but a faint idea of the information conveyed by the reports presented to the conference, but it is hoped they will enable our fellow-workers in Canada to appreciate better than they have in the past the conditions under which their missionaries are carrying on their work and suggest subjects for prayer.

The United Three Years' Evangelistic Campaign has now come to an end and there is considerable diversity of opinion as to the results. The writer has never been satisfied with the methods employed by the central committee in charge of the work, but the thing is done now and, no doubt, many have heard something of Christianity who, three years ago, were in utter ignorance. Some Christians have also been stirred up to more definite confession of their faith and more earnest effort for the salvation of their fellow countrymen. Let us pray that the mistakes may be forgiven, the weaknesses strengthened, and the good work done greatly blessed by Him in Whose name it was carried on.

One of the M.S.C.C. representatives is a member of the executive committee of the federation for this year, and he has also been appointed fraternal delegate to the Council of Federated Missions in Korea which meets next September. Prayer for him and the other representative of our M.S.C.C. is earnestly requested.

Nagoya, Feb. 1, 1917.

## Correspondence

### COUNCIL FOR SOCIAL SERVICE.

The Council for Social Service, in order to bring its work more directly before the clergy and members of the Church of England in Canada, has recently established an Editorial Department under the direction of a committee, consisting of the Lord Bishops of Huron and Ontario and the Ven. O. G. Dobbs, while Professor H. Michell, of the Department of Political and Economic Science in Queen's University, Kingston, has been appointed editor, with temporary offices at the Synod Hall, Kingston, Ont.

Its first duty will be the publication of a monthly bulletin, dealing with subjects of social and moral reform, in so far as they affect the work and come within the purview of the Church. Each bulletin will deal particularly with a single branch of the subject, the title of the first being, "Social Service in the Church: a Constructive Programme." Subsequent issues will deal, among other subjects, with "The Alien Immigrant," "The Church and the Returned Soldier," "The Institutional Church," "Prohibition," "The Problem of the Moving Picture Theatre," "The Social Survey," "The Church and Country Life," "The Problem of Child Welfare," "The Church and Socialism," "The Social Evil," etc.

A special feature, and one to which the committee attaches great importance, will be the furnishing of bibliographies of the most important and accessible books dealing with the subjects under review. In this way it is hoped that the clergy and others, who are desirous of studying more closely the different problems of Sociology and Applied Economics in relation to the work of the Church may be enabled to find the most recent and helpful books thereon.

The Council is most anxious to make the undertaking of the fullest use to the members of the Church of England. The bulletins will, therefore, be distributed free to all the clergy and others intimating their desire to receive them. In order, however, to avoid over-issue and to insure that they reach those who are desirous of receiving them, the clergy will be asked to sign and return a post-card, which will be enclosed in the first number, to the editor, giving their name and post-office address. The clergy will also be requested to send to the editor the names of any of their parishioners who would like to re-

ceive the bulletins; from them a regular mailing list will be compiled.

The Council has good hope that by this method of publicity the aims and objects of its work will be brought prominently before the members of the Church in Canada. The interest and sympathetic support of the clergy and laity throughout the country is of vital importance to the success of its work, and by the issue of its bulletins the Council is taking the most direct means possible for stimulating that interest. The first bulletin will be mailed on or about June 1st. The editor will be pleased to receive at once, and before the distribution of the first number, suggestions or list of names from the clergy and others interested. All communications should be addressed to the Editor, The Social Service Bulletin, Synod Hall, Kingston, Ont.

### RECONSTRUCTION IN THE CHURCH.

Sir,—I have read a letter in the issue of April 26th under the heading, "Reconstruction in the Church," and I must confess that I do not agree with one paragraph of it. I am tempted to ask a question in return, Has "A Padre" ever been a younger clergyman in Canada, and, if so, has his experience of Church dignitaries been so unfortunate that he would wish to have them altogether abolished? I do not enter into discussion of his remarks on Episcopal titles, but I do most decidedly protest against the abolishing of Archdeacons and Rural Deans.

My own experience in the ministry has shown me the great need for a rank of priests who have been elevated ecclesiastically, and who have some jurisdiction over the parish priest which the laity will recognize. I do not think that a young man who goes out to take charge of a parish will live in complete harmony with his people all the time, and a Rural Dean or an Archdeacon will often be able to do a great deal to keep things going smoothly and pleasantly.

Again, a young man will doubtless find that there are many things constantly cropping up on which he needs mature advice. He cannot always keep writing to his Bishop, but he can feel that his Rural Dean or Archdeacon will be only too willing to help him along. I would suggest, too, that a Bishop cannot know intimately the needs of every parish in his diocese, but a Rural Dean can reasonably be expected to have a good idea of all the conditions in his deanery.

As a parallel, might we not consider the case of the city Rector and his Curate. The latter will do little during his first year entirely on his own initiative, but he will constantly receive suggestions from his Rector. Why should the man who goes to a country parish be deprived of this help and tuition, for real supervision is the best tuition for a successful ministry?

The ministry in Canada has its greatest work, not in cities, but in rural districts, and to these places men fresh from the theological colleges will be called to take complete charge. Unless he has some older and more experienced man to oversee and advise his early efforts, many mistakes are likely to be made, so by all means let us have some order of advisers to the younger clergy.

But you may ask, Why give them titles? Unless they hold some office other than parish priest their authority in another parish is nothing, not so much legally, but in the opinions of the people, but when a man comes into the parish as Archdeacon everybody recognizes that he is there with authority to see things as they are. By all means let us keep our

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Archdeacons and other ranks of clergy.

I could hardly close this letter if I did not give my own experience of the help my Archdeacon has given me since I took up my lifework. By meeting me when I came off the train at a lonely station in mid-winter, by introducing me to my parish, by preparing and presenting me for Deacon's and Priest's orders, by taking the Holy Communion for my people while I was a Deacon, and generally by his advice, help and sympathetic support, he has claimed a place in my life and ministry which would be very incomplete without him. Furthermore, my parishioners recognize that he is Archdeacon, and his advice is doubly acceptable, because he has experience backed up by authority.

I shall be very much surprised if there are not many younger and older men who can bear witness to the value of the lesser dignitaries in their ministerial life.

J. D. P.

PRAYER NEEDED.

Sir,—Unless men are shouting Wolf! wolf! when there is no danger, we are in a terrific world crisis as regards food, and the loyalty of our people, both in the city and on the farm, is going to be put to a very straining test this summer and autumn. Clergymen will doubtless do their best in urging every capable worker to go to work on the farm, and many of our clergymen have already volunteered to spend their summer holidays as farm labourers. By all means, let everything in the shape of labour be commandeered. We are glad that the Bishop of Toronto and others of our leaders are giving a higher note, and are calling upon the Church to cry mightily unto God at this time. Production is absolutely in the hands of God. The weather is absolutely in His control. We need more prayer as well as more labour. Those splendid prayers on pages 123 and 124 of our Canadian Prayer Book might well be used, not only on the Rogation Days, but from now on, every day and every Sunday. If no others will, let the Church of England churches be faithful in this matter.

D. H.

Toronto, May 3rd, 1917.

FOR OUR BOYS.

Dear Sir,—I should like to ask through the columns of our Church paper, if something cannot be done in the way of a missionary organization for the boys of our Church in Canada. We know that the boys of to-day ought to be the future leaders in our Church. From the time when a boy leaves the Babies' Branch of the W.A., until he is old enough, and so inclined, to unite with some men's missionary organization, such as the S.V.M., or the L.M.M., there is no strong link to keep him in close touch with this very important work of our Church. The Sunday School does its share of missionary effort through collections and stories, but cannot devote all its time for this work.

Boys are eager to know all about the countries where our forces are fighting in the great war; then why should they not be interested in our missionary forces, which are fighting in the greatest cause?

I feel that this is a matter for the earnest, Christian laymen of our Church to deal with. Synods and Summer Schools will be meeting soon, and I ask very earnestly that something may be done.

Toronto.

Lilian Hallam.

The Man in the Pew Asks Questions

GOD AND THE WAR.

"H.M.W.," a Toronto Churchman, writes to "Canadian Churchman" asking several questions about God, the War and Prayer. Similar questions are in the minds of many people. The answers below attempt to point out some of the fundamental principles involved.

1. For years I have dutifully taken my personal troubles to God, because in childhood I was taught that the Being to Whom I prayed was the God of the fatherless, the widow, the orphan, the desolate and oppressed; that He would concern Himself with my sorrow, need, sickness or other adversity; that He marked the sparrow's fall and numbered the hairs of my head. Why, then, is God permitting millions of children to be robbed of their fathers, millions of praying women to be robbed of their husbands, and millions of men, who like myself, have prayed without ceasing, to be slaughtered in a war engineered by human devils?

This question is easier than one which might be asked, "Why does God permit the loss of life by operations of nature: earthquake, tidal wave, lightning, or by accidents," because in the present question the immediate moral responsibility is clear. The Germans, crazed by the greed of conquest, planned the subjugation, which was practically certain to involve the destruction of their fellow-creatures. They perpetrated crimes against women and children. It is perfectly clear that they are the criminals. The fundamental issue may be obscured in our minds by the greatness of the numbers involved. The problem is the same, if you ask why God permits a murderer to strike down an innocent victim or a bully to abuse a helpless child. (The same problem is involved in Christian martyrdoms.)

In the first place God has created us moral agents, that is, we have the responsibility and practical freedom of choice of ends. This is the absolute necessity for manhood. To do right would be no credit to a man who is so built that he could do nothing else. You do not think of praising a postage-stamp machine for its speed and accuracy. There is no question of right or wrong to a machine, or a man made like a machine, who must do a certain thing. But the freedom of choice which is implied by the capability of righteousness involves the possibility of choosing either good or evil. Only thus can praise or blame be given, only thus is man a moral being.

If God stepped in to prevent the freedom of choice of any man, even if his choice be evil, that man would be no longer a moral being. In that act God would destroy the very citadel of manhood and the possibility of any such thing as righteousness or sin. If man's heart were truly turned to God there would be no desire to choose evil, involving the injury or death of others. But any compulsion in turning to God or in choosing good would render impossible the very good sought. Man has not truly turned to God, hence, the murder of the victim and the destruction of life and property. Should God stop the murderer? Yes, if He can do so by means which do not destroy the moral nature of man. To stop this war God is using one means which does not destroy the moral possibility of man, that is, the voluntary opposition of ourselves and our Allies. The question is, "Which is the more important, physical life or moral life." Our men at the front are answering that question in no uncertain way. It must be remember-

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ed that there is a just and an unjust side in war, but there would be no necessity for the military activity of the just except to repel the sinful action of the unjust. As by our Lord's crucifixion, the rankest injustice ever perpetrated, man's sin was shown up in its heinous opposition to God's Truth and Love, so by this war the exceeding sinfulness of unregenerate human nature is exposed. The millions are being sacrificed because they are involved in such a world, some on the side of, and some against the selfish issue. We conceive that God has the power to stop the war in other ways than those which respect man's nature (in spite of what Mr. Britling says), but such action would be an immoral use of power which would undo all the highest in creation.

God indeed has complete knowledge of us and our ways, foreknowledge in fact. Christ taught us that. So far had Jesus communion with the mind and purposes of the Highest and confidence in them that even when His "Father" was permitting His cruel death, the last word on Jesus' lips was "Father." (The question raised concerning Prayer will be dealt with in answer to some subsequent questions.)

2. Does God ask the widows and orphans of this war to bear their suffering without complaint, that subsequent generations might enjoy the fruits of the earth?

No. There is no inherent connection between the suffering caused by war and the enjoyment of the fruits of the earth in peace. War is an evidence and result of evil in man. The enjoyment of the fruits of peace should be the result of harmony and good will among men. Actually that enjoyment is the result of a cessation of hostilities through the domination of the stronger country or combination. In our imperfect moral develop-

ment the lesson and exhaustion of this great war will ensure peace for a period, but it will only be inactivity through fear of the policeman's baton. God's desire would surely be that all mankind should turn from sin and self to Himself, then there would be ensured true peace.

3. Have the descendants of the people who were called upon to suffer like affliction in consequence of the Napoleonic wars, enjoyed freedom from international strife because of the sacrifices made in their behalf?

They enjoyed freedom from Napoleon's Kaiserism, but not from war, because war was the result of selfishness not only in Napoleon but in mankind generally. Selfishness soon saw its chance again to aggrandize itself.

This question exposes the fallacy of the plea that "this war will end all war." There are two ways only to end all war: (1) to kill all mankind; (2) to change the hearts of all mankind. Fear and restraint are the results of conquest by war. Fear and restraint are wholesome, considering the imperfect moral development of mankind. But war will not cease until all men have been won to the Gospel of Love, that is, Co-operation, Righteousness and Truth. It may be objected that this Gospel of Love has so far made no difference, because Christian men still go to war. But, in addition to the spirit of co-operation which is spreading among individuals, societies and nations, it is to be noticed: (1) that Christian men in our imperfect moral development must use the argument of force. A policeman who is a follower of Christ may find that his baton is the only argument which appeals to a "rough." He is no less a Christian for using it, in fact he would not be performing his Christian duty if he did not use it when necessary. (2) War is

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changed in motive and method. The alignment of world opinion against Germany's motive and method in this war is an evidence of this change. The publication of the white, yellow, etc., papers, the diplomatic correspondence of the nations, shows that they are sensitive to world opinion which is against unprovoked assault. The Red Cross, the care of prisoners and other Hague conventions, shows the realization of the inadequateness and emergency of the appeal to force.

W. T. HALLAM.

(To be Continued.)

## Real "War Bread"

**Housekeepers are Urged to Demand Bread that is One Hundred Per Cent. Whole Wheat.**

In these days of threatened food shortage people are being admonished to avoid waste in cookery and food preparation.

The great food staple of the world is whole wheat. It is man's staff of life. Every particle of the whole wheat berry is good for man—even the outer bran coat which contains cellulose (for stimulating bowel exercise) and valuable mineral salts.

In the modern milling process a good part of the wheat berry is thrown away. Strictly speaking, it is not thrown away, but we do not get it in white flour. It is sold in the form of middlings and bran. This waste has been going on for years without much serious protest. Now that we are threatened with shortage in all kinds of food supplies, food experts are urging housewives to demand the one hundred per cent. whole wheat flour in place of white flour. Prominent among those who are demanding that we return to the whole wheat bread of our fathers, is that John the Baptist of food reform, Doctor Harvey W. Wiley. In a recent interview published in a number of American papers Doctor Wiley said:—

"The biggest war work in which the women can engage at this moment is this: demand war bread. By war bread I mean whole wheat bread—one hundred per cent. bread. American millers discard twenty-eight per cent. of the wheat. The people who eat the resulting white bread dig their graves with their teeth. And more than one-fourth of the wheat supply is thus thrown away."

This crusade for food conservation in England has resulted in the fixing of government standards for wheat bread which requires millers to use a very high percentage of the whole wheat grain in making flour. In this country the only breadstuff that complies with these standards is shredded wheat biscuit. It is in fact one hundred per cent. whole wheat. It is the real "war bread."

Intended originally as a "breakfast cereal" it has become the standard whole wheat cereal food and is eaten by thousands for breakfast, lunch and dinner. It has taken the place of meat in many homes, being far more nutritious, much cheaper and more easily digested. It is the entire wheat grain thoroughly steam-cooked, or boiled, then drawn out into filmy, porous shreds, then baked crisp and brown in coal ovens. Two or three of these little loaves of baked whole wheat with milk or cream and a little fruit make a nourishing, satisfying meal at a cost of not over six or seven cents. That such a meal will supply all the strength-giving nutriment needed for a half-day's work has been demonstrated by tens of thousands of persons representing all kinds of physical and mental employments.

## Boys and Girls

Dear Cousins,—This week we have a list to look forward to, as well as the announcement of a new competition. It is an old favourite this time, though the texts haven't been taken from this book before. There was not such a large entry as I had been expecting, and *where* on earth have the boys got to? I can only hope they're so busy gardening and farming generally that they found no time for that reason. I felt very neglected this week, too, as nobody bothered to write me any letters along with their competitions. It's no fun looking over papers that just have a name, an age, and an address. I may be a greedy person—Mrs. Cousin Mike tells me I am sometimes, but let us hope she's only teasing—anyway, I do like to hear about people and what they're doing, especially my own relations, which is what you are. Perhaps though, you don't want to be cousins any more. That hadn't struck me.

Well, we'd better not grumble any more, or we shall have the printer refusing to print such a miserable tale. I really was very pleased with the answers I *did* receive, and more than pleased to welcome a perfect avalanche of new cousins from a place called Havergal-on-the-Hill. Good long name, isn't it? They were all girls, so I suppose it must be a girl's school. Now I come to think of it, I've heard of it before. I must try and think where.

What did you Toronto cousins think about that thunderstorm on Saturday? Weren't you glad to see that rain falling, knowing how thirsty the soil was getting? And the way it made the trees grow. Why, last week, when I looked out of my window I could only see fat buds beginning to burst, and here we are to-day with lilac leaves out, chestnuts beginning to spread their fans, and a cherry tree in full blossom already! Talk about a miracle! It's wonderful. I'm afraid though, that my hopes of a baby robin are going to be disappointed, for Mrs. Robin went away one morning, and she hasn't come back! Whether she was frightened by a cat, or whether they had their house too near the street and the noise upset her nerves, I don't know, but she hasn't been there for four or five days now, and I'm quite lonesome for her. Maybe she's visiting one of you, and sits on your trees singing to you all about me, because I used to tell her all about you; she said it was rather dull sometimes, sitting in the house all day, and she *did* like a neighbour to drop in and chat for a while. So we were quite friendly that way.

Goodbye then, for another week, and don't you forget to write to me next time!

Your Affectionate Cousin,  
Mike.

### Prize Winner in Competition No. IX.

1. Eric Goodchild (age 12), 297 Joint St., Woodstock, Ont.

### Highly Commended in Order of Merit.

1. Phyllis Goodchild (age 13), 297 Joint St., Woodstock.

2. Joyce Plumpré (age 12), Havergal-on-the-Hill.

3. Leon Bland (age 10), Malton, Ont.

4. Mildred Holden (age 11), Paquette, Ont.

5. A. Ormsby (age 12), Havergal-on-the-Hill.

### Competition No. X.

Where, in Samuel I., are the following texts found:—

1. Because I have asked him of the Lord.
2. By strength shall no man prevail.
3. Here am I.
4. Be strong and quit yourselves like men.
5. His eyes were dim that he could not see.
6. The ark of God is taken.
7. Who is able to stand before this holy Lord God?
8. Hitherto hath the Lord helped us.
9. But we will have a king over us.
10. The smallest of the tribes of Israel.
11. Is Saul also among the prophets?
12. God save the King.
13. Turn ye not aside.
14. So the Lord saved Israel that day.
15. Do what seemeth good unto Thee.
16. For the people spared the best of the sheep and of the oxen.
17. To obey is better than sacrifice.
18. I am come to sacrifice unto the Lord.
19. David thy son, which is with the sheep.
20. Go, and the Lord be with thee.
21. The evil spirit from God came upon Saul.
22. For he loved him as he loved his own soul.
23. Is not the arrow beyond thee?
24. My Lord the King.
25. Mine hand shall not be upon thee.
26. The Lord is departed from thee and is become thine enemy.
27. Saul slew his thousands and David his ten thousands.
28. They shall part alike.
29. God hath delivered him into mine hand.
30. Thou shalt surely die.

Last day for receiving answers—  
Friday, June 15th.

## AN UNUSUAL PRAYER

Tommy, aged five, lives in "a north-eastern town" (to follow the discreet model of the official reports), and was much perturbed by the recent visit of a Zeppelin, which passed within a short distance of his home. When he said his prayers next night he evidently considered the occasion demanded a special petition. After praying as usual for the soldiers, sailors, Indians, etc., he said:—

"And, please, God, if you hear a Zeppelin to-night, open the windows of heaven, and—and—has God got a gun, mammy?"

Mother replied that God didn't need a gun.

"Please open the windows of heaven and push it down to our gunners!"

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## QUEER LITTLE HISTORIANS

Just a raindrop loitering earthward,  
All alone,  
Leaves a tiny "tell-tale story"  
In the stone.  
Gravel tossed by teasing water  
Down the hill  
Shows where once in merry laughter  
Flowed a rill.  
In the coal bed, dark and hidden,  
Ferns (how queer!)  
Left a message plainly saying:  
"We've been here!"  
You may see here tiny ripples  
On the sands,  
Leave a history written by their  
Unseen hands.  
Why, the oak trees, by their bending,  
Clearly show  
The direction playful winds blew  
Years ago.  
So our habits tell us, little  
Maids and men,  
What the history of our whole past  
Life has been.

## HALF A HEROINE

By Leslie Keith.

"Really, Archie, she's quite incorrigible!"  
"Incorrigible at fourteen?" the curate lifted his brows with kindly scepticism.  
"No, fifteen. It is rather hard that we should have to put up with her just because you are a clergyman."  
"Call her your crumpled rose-leaf," the Rev. Archie Wingate laughed his winsome laugh. "Confess, Meg, our lives have fallen in a most awfully jolly place, a perfect paradise, where only Mary-Jane is naughty! If you hadn't one little worry, my dear, you might grow too sleek."  
But Miss Wingate would not allow that Mary-Jane was a mere pin-prick in the way of worries. Small in stature this product of a London workhouse had outworn the patience of every matron and maiden householder in Conover village. Expelled from the rectory scullery, she roamed from situation to situation, only remaining long enough to envenom her fellow servants, and work havoc among the china before being dismissed for insubordination.  
It was thought that Miss Wingate's staid Martha could "manage" Mary-Jane if anybody could, but Mary-Jane's scant wardrobe had scarcely found rest in the joint chest of drawers when Martha came with tears and offence to give up her place. No rose leaf, indeed, in a bed of down was this small Ishmaelite, but a veritable thorn in the flesh.  
Young, supremely interested in his work, with the happiest disposition, the curate scarcely remembered the youngest member of his household except when he saw her at prayers, and bestowed on her a kindly, smiling good-morning. One hot August afternoon, happily tired with the fervour of sermon-making, he wandered into

the kitchen garden. It was the time of gooseberries and the bushes were bent under the burden of fruit. Behind the biggest crouched Mary-Jane, busily gobbling. Of course, she ought to have been otherwise employed, and at sight of the master a rudimentary conscience might have sent her slinking sullenly away, but when the Rev. Archie saw her he laughed good-humouredly.

"I say, do you like gooseberries, too? But those are not half-ripe. Look here, this little hairy red is the best bush in the garden. Come and help me with it."

Never did Mary-Jane obey an order more willingly. She only stopped stuffing to stare now and then in perplexed wonder at her master.

"Look 'ere, mister, you beant goin' to round on me be'ind backs, be you?" she asked, with sudden suspicion.

"Why, you're doing nothing wrong, my girl." Then he laughed. He found it so difficult to remember that he was the master; so hard not to sympathize with youth even in its follies. "Well, it would have been better to ask, but you've my permission to come here whenever you can be spared. But a bargain's a bargain, isn't it, Mary-Jane, and if you've leave to eat the fruit and pluck the flowers you'll do your best to please Miss Margaret, won't you?"

"Dunno," said Mary-Jane, doubtfully, weighing the sweets of strife against the liberty of the garden. "I beant willin' to please no woman, always aggravatin' an' a-worritin', but I likes you, I do!" she ended, in a burst of confidence.

"Then you'll have to like Miss Margaret, too, because you see, she belongs to me."

Miss Wingate soon discovered one argument that never failed to move Mary-Jane. "For the master" acted like a magic spell. Never before were the curate's boots made to shine as they shone now; his coats were speckless. To waylay him and win a word or smile Mary-Jane would cheerfully have neglected any duty in the world; for, needless to say, she maintained her independence in all matters that did not touch his comfort.

He was in sole charge that summer, and had gone for the day to captain his village lads at a neighbouring cricket match, Miss Wingate with him. Mary-Jane, accordingly, conceded herself a holiday as well, without consulting Martha.

Tiring of the garden where no fruit now tempted, she roamed into the churchyard, spelling out the inscriptions, lolling on the flat tombstones, or even jumping from one to the other. Suddenly her inquisitive eyes noticed that the vestry door stood very slightly ajar. The church was never closed, but the vestry, containing several treasures, was invariably locked. Among the inheritances of the past was a unique chalice of exquisite workmanship. Connoisseurs came from far to see it, and in vain had emissaries from Wardour Street offered bribes for it; St. Michael's held fast to its sacred treasure. Mary-Jane knew nothing of the value of the chalice, but her early associations had

made her familiar with the ways of burglars. Creeping stealthily to the window of the vestry, and mounting a convenient recumbent tomb, she peered in. Yes, a man was kneeling before the old oak coffer, very deftly and quite soundlessly working at the ancient lock. Mary-Jane did not pause to reckon consequences. Bursting open the door, with the spring of a cat she was on the thief's back almost choking the breath out of him.

"No, you don't sneak that there silver cup, what our curick thinks the world of—that you don't!" she shrieked.

With an oath the man tried to shake her off, but she kept her desperate hold, and filled the vestry with her screams. They reached at last the ears of the old verger, the only man left in the village, but before he could stumble between the graves a man dashed past him, and leaped the encircling wall. The chalice was safe, but the valiant Mary-Jane lay white and insensible on the vestry-floor, the blood oozing from an ugly wound in her head.

The incense of prayer rising from church and silently from many homes prevailed, and Mary-Jane recovered, not only her reason, but her old spirit.

"I wonder if she'll be as bad as ever when she's well?" sighed Miss Wingate, but the curate who was very gradually preparing Mary-Jane for confirmation stoutly maintained that she had the makings of a splendid woman in her. "It's our shame, yes, mine, too, that we've fought her with her own weapons; let us try what a little love and trust and sympathy will do."

And he was right, for out of the new approval of Conover grew that delicate plant, self-respect. Not without lapses, for Mary-Jane was very human, but steadily, all the same, she left the old self behind. Never wholly liking Miss Wingate she served the curate with the devotion of a dog, and when in due time he was presented to a living and brought home a young wife, her new mistress used to wonder how any one could ever have considered Mary-Jane the Treasure to be Mary-Jane the Trial. — Southern Churchman.

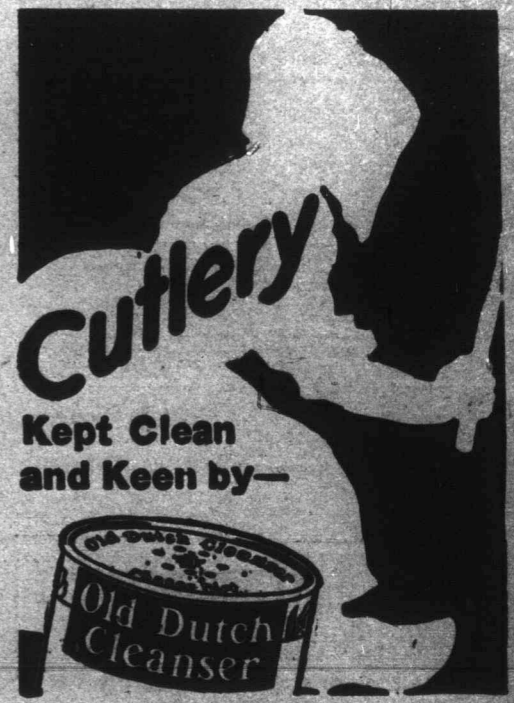
## "THE VERY-BUSIES."

I never knew a fellow yet who hadn't much to do,  
But took a lot of time to fret at things which were askew;  
Who wouldn't beg off every time when service was the plan:  
"You really must excuse me—I'm a Very Busy Man."

Nor have I yet the woman known who kept a sloven's house,  
But of her cares she'd often groan and grumble to her spouse,  
And found no time the sick to see or poor to aid, somehow,  
But sighed: "I'd like to, but, poor me! I am So Busy now."

And I've observed the folks who do the good things and the great  
A lot more daily grind get through than those who hesitate.  
So here's the moral, good, though free: if upward you're inclined,  
O doughnut, doughnut, doughnut, be the Very Busy Kind!

—Lee Shippey, in "Public Opinion."



## UNBIASED OPINION.

A local preacher, who was in the habit of taking his wife with him to his preaching appointments, said on arrival at the chapel in a country town: "My dear, you go in there; you will be all right. I must go round to the vestry." In the vestibule the wife was met by a kind-hearted steward, who, after giving her a hearty welcome and a hymn-book, conducted her to a comfortable seat. At the close of the service the same kind-hearted steward gave her a hearty shake of the hand, adding how pleased he would be to see her at the services each Sunday. Then, whispering, he said: "But, let me tell you, we don't get a duffer like this in the pulpit every Sunday."

## Had Headache For Two Years

A Barrie Man Tells of Persistent Headaches and Indigestion—Finally Found His Way to Good Health.

Barrie, Ont. (date of issue)—For two long years the writer of this letter was subject to severe headaches. The nervous system got run down, digestion failed, and there was continued loss of weight.

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Mr. John Nader, 38 Penetang Street, Barrie, Ont., writes:—

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