

Canadian Churchman

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CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 45.

THURSDAY, MAY 23rd, 1918.

No. 21.

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CONTENTS

The Christian Year	Very Rev. D. T. Owen, D.D.
"Selfish Christianity"	Editor
Prophecy and the Book of Revelation	Bishop of Huron
W.A. Devotional Portions	Mrs. C. Cameron Waller
A Soldier's View-Point	
The Bible Lesson	Rev. Canon Howard, M.A.
From Week to Week	"Spectator"
Sermons—and Sermons	Marcus Mann

Downeaster; Churchwoman; Correspondence; Church News; Dimbie's Dustman Tales, No. XI.

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Personal & General

Dean Gresham has declined his appointment to the Bishopric of the Philippine Islands.

Canon and Mrs. Green have left 59 Duggan Avenue, and gone to Islington, where they will camp for the summer, prior to taking up their residence there.

The President of the United States has appointed Thursday, the 30th day of May, to be a day of public humiliation, prayer and fasting throughout the United States.

A May Festival will be held at St. Hilda's, Fairbank, Toronto, on the Queen's Birthday. Given fine weather it is hoped that large crowds may patronize the entertainment.

The fourth Session of the Summer School for Rural Leadership will be held at the Ontario Agricultural College, Guelph, Ont., from Monday, July 22nd, to Saturday, August 3rd.

Chaplain Rev. G. H. Broughall has gone to France, and Chaplains Revs. H. F. D. Woodcock and J. Hinchcliffe, who have both been casualties, have been discharged from hospital.

Lieutenant H. C. Lefroy, of the Royal Field Artillery, a son of Mr. A. H. F. Lefroy, K.C., of Toronto, has been awarded the Military Cross. He is at present serving on the Western Front in France.

Mr. W. B. Rogers, who has been the Postmaster at Toronto for the past 10 years, died suddenly on Friday evening last. The funeral took place on Monday of this week to Mount Pleasant Cemetery. Mr. Rogers was 64 years of age.

Miss Margaret Cook, a missionary on furlough from Japan, who has been recently the guest of the Bishop and Mrs. Roper at Ottawa, has returned to Toronto. She expects to leave for Japan early in August to resume her missionary work.

Capt. the Rev. E. Appleyard, M.C., B.A., a graduate of the Class of 1900, addressed the members of the Western University, London, Ont., when 160 sat down to the annual Convocation banquet, in that city, on May 15th. Captain Appleyard's subject was: "With the Canadians at the Front."

Miss Grace Ethel Winnington-Ingram, a niece of the Bishop of London, who is an Army Nursing Sister, has been appointed to serve at the A.M.C., Depot No. 1. Miss Winnington-Ingram will be employed at the Military Hospital M.D. No. 1, in London. Her home is at Sparta, Elgin County, Ontario.

The degree of LL.D. was conferred upon the Earl of Reading and the Hon. Elihu Root at a special Convocation of the University of Toronto which was held in that city on Friday, May 17th. Immediately prior to this function Lord Reading and Hon. E. Root addressed the members of the Canadian Club in St. James' Parish House.

Miss K. M. Asman stands first in the 1st Class Honours' List in the Department of Moderns for the 2nd Year in the list which has just been published by the University of Toronto. She has also been awarded the George Brown Scholarship for Moderns. Miss Asman is the daughter of Mr. and

Mrs. H. O. Asman of 114 Balmoral Avenue, Toronto, who are members of the congregation of the Church of the Messiah.

Captain Arthur Fairclough, of the Royal Air Force, whose parents, Mr. and Mrs. W. E. Fairclough, reside at 48 Hawthorne Avenue, Toronto, has been awarded the Military Cross for conspicuous bravery shown by him in a fight in which he destroyed four German planes and drove two others down to the ground. Captain Fairclough's father is the organist of All Saints' Church, Toronto.

Lieutenant Ernest A. Geen, son of the Rev. A. L. Geen, of Belleville, has been appointed the Collector of Customs at that place. Lieut Geen was for five years in the Dominion Bank, and entered the Customs here about five years ago. In October, 1914, he enlisted as a private although holding a commission, and saw more than a year's service in France with the 21st Battalion, and won his Lieutenantcy overseas. He returned one year ago to take up military duties here.

Word has been received that Captain Charles M. Smith, son of the late Archdeacon Smith, of Sydney, Cape Breton, has been awarded the Military Cross. The presentation was made at Buckingham Palace on February 8th. Captain Smith was practising law in Estevan, Sask., at the outbreak of the war, and enlisted in "The Little Black Devil" as a private. He has been in the trenches since the spring of 1915, and has been in most of the big battles. It was for his service at Passchendaele he received the Military Cross.

Never before in its long history of 217 years has the Society for the Propagation of the Gospel been obliged to make such an announcement as that recently issued in connection with its annual meeting on April 25th. Originally scheduled for the evening, the meeting was changed to an afternoon hour. The explanation given is: "The reason will appeal to everyone. We discovered to our consternation that it is the night of the full moon! We are ashamed that we had not found it out sooner. Pray tell all you can reach of the change, and assure them that they can all reach home before a raid can begin."

The enthronement of the Right Rev. Bishop R. MacInnes as Anglican Bishop in Jerusalem took place at St. George's Cathedral on Sunday, March 17th. Representatives from the Armenian, Coptic, Abyssinian, Syrian and Protestant churches were present. The Grand Rabbi of Jerusalem attended in person, and the Mufti, who was unable to attend owing to illness, was represented. The Governor, Mayor of Jerusalem, and other officers attended the ceremony, at which the American Colony was also represented. At the close of the service the new Bishop was warmly congratulated by all of the various dignitaries present.

Lieut. Emilius Jarvis, of the Royal Canadian Dragoons, has been awarded the Military Cross for recovering the body of a brother officer and burying him before retiring. Lieut. Emilius Jarvis is a son of Commodore Emilius Jarvis, of Toronto. He was educated at Ridley College, St. Catharines, Ont., was captain of the football team, captain of the cricket team, having won both the bat and ball of his school, was junior tennis champion of Ontario at the age of 17. He went overseas with the first contingent and has been continually with his regiment, except for three months, when he served on General McDougall's staff.

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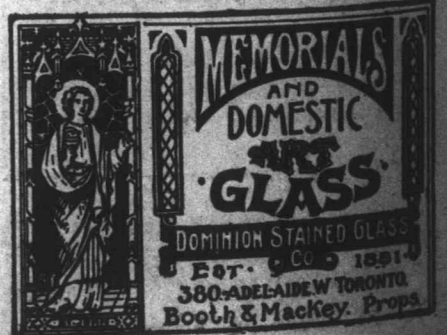
"Something we put away in business to provide for a rainy day," he replied.

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Canadian Churchman

Toronto, May 23rd, 1918.

The Christian Year

First Sunday After Trinity, June 2nd, 1918.

In the Collect for the day we have a most pointed prayer to offer God. We ask the help of God's grace in order that we may please Him, and of this we pray, desiring to please Him not only in acts, but in intention and motive, and so we say, "that in keeping of Thy commandments we may please Thee, both in will and deed."

In the Epistle and Gospel we have it set forth in different ways that the thing which pleases Him is Love, and that it is by Love we fulfil the law and keep His commandments "in will and deed." St. John in the Epistle tells us a great deal about love. He tells us that "love is of God," and comes from God, for it is His gift to us. How are we to love God? We are to look to Him for the grace to love, and we must say, "because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace." Again, the Epistle gives us the supreme illustration of love—it is God Himself in the gift of His Son to the world. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." It is here we are brought back to the thought, so prominent in the New Testament, of the Father's perfect satisfaction in His Son—"This is My beloved Son in Whom I am well pleased." He it is in Whom we are found acceptable to God, and in Whom we can do those things which are pleasing to Him. Through Him we are united to God. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

But both in the Epistle and the Gospel another note is struck. It is that of love for our fellowman. The commandments of God and true love that pleases Him include also our human relationships. "Beloved, let us love one another." "And this commandment have we from Him, that he who loveth God, love his brother also." Dives must look to Lazarus if he is to stand before the God whose name is Love. How solemn, how striking, how insistent are the messages of this Sunday in this regard: "Beloved, if God so loved us, we ought also to love one another." "If a man say, I love God, and hateth his brother, he is a liar." "And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed!"

The God of love can be satisfied only with our love manifested in devotion to Him and to His children. It is this love which is that which is pleasing to Him, and which is, in the truest sense, the keeping of His Commandments, for "love is the fulfilling of the law."

This is a hurrying age, as we often remind ourselves, and many tasks which we would like to accomplish must perforce remain unattended to. But for some things there is always time. Duty can always be done, kindness can always be shown, wayside ministries need not be neglected. There is never an excuse for the haste that makes waste; there is always room, in the case of a man who, with divine help, plans his life for a certain amount of self-culture and social necessity.

Editorial

"SELFISH CHRISTIANITY."

We have put these words side by side in order that their relation to each other may be realized more clearly. Is it possible to have a genuine Christianity that is selfish? Anyone who has thought on the subject will at once say, "No!" And our Christianity is just so far tinged or mixed with paganism as it is selfish.

Our reason for referring to this subject is that a few days ago, in conversation with a prominent Anglican lawyer, who takes a very live interest in Church work, he made the statement that the Church was all wrong; that, instead of cultivating the great Christian virtue of unselfishness and self-sacrifice, it was encouraging and developing selfishness. For the vast majority of Church people the be-all and end-all of their religious life seems to be to go to church once or twice on Sunday, and to give to the support of the church in proportion to their fellowmen. In return for this they expect to have a comfortable church, good singing and good preaching. The aim of it all appears to be to get something and not to give anything except money, the amount of which will depend largely on the value they place upon what they consider they get. Sunday is a day of rest, that is, a day on which to lounge, or to have a social chat, or a game of golf, or a run into the country. Sunday was made for man, of course, and why shouldn't he use it as he likes?

A young soldier who had been at the front, and felt a little more free to express his views on returning home, gave it as his opinion that churchgoing was all a matter of temperament. Some people like that sort of thing and indulge in it, but it does not appeal to others.

Another man will tell you that it really does not matter what Church he attends, as we are all "heading for the same place." His point of view evidently is that the Church is what has been called a sort of "fire insurance company," something to help a man to get to heaven and to escape hell-fire, and that so long as he accomplishes this, it does not really matter very much what else he does or what happens to other people during the process.

The idea far too prevalent is, as we have already stated, that the Church is a place for services, for getting something for one's self, rather than a power-house for service, for giving and doing something for others. And it is just here that we believe that much of our process of reconstruction must begin. The Church member must be brought to realize that he is not a receptacle into which so much religion must be poured, but a channel through which the grace of God can be brought to bear upon other lives, and that it is most important that the channel be kept pure and unclogged. Our clergy, on the other hand, must realize that the main thing is not to get so many people to attend services, but to set people to work, the going to services being part of the necessary equipment for the work. Religion and going to church are not necessarily synonymous terms, and the test of a man's faith in Christ must be the work that he does in an effort to bring others to Christ and to set up the Kingdom of God on earth. A good Churchman should not be one who merely attends services faithfully and gives generously on Sundays, necessary and laud-

able as these are, but, in addition to this, he should be a man who spends himself for others, whose Christianity is a blessing to others, and whose life is, so far as he can make it, an imitation of Him Who went about doing good.

The House of Bishops, which meets in Ottawa to-day, has several most important matters to consider. And we are certain that among these the question of uniting with our Allies to the south in the day of prayer will receive serious consideration. It would emphasize our union in the present struggle in Europe if the great Anglo-Saxon peoples of North America could unite in this way at home.

We referred recently to the dangerous situation existing in the city of Vancouver. We are now in receipt of a petition drawn up and signed by eighteen prominent Chinese in that city and addressed "to the people of the City of Vancouver." They set forth the evil effects of gambling among the Chinese, its extent, and the weakness of the present laws against it. The whole appeal is a severe indictment of the city government and should stir those in authority to take strong measures to remedy the evil.

The large number of boys who have gone from the cities to the country to help in the production of foodstuffs throws an added responsibility upon our rural clergy. If the city clergy would secure the names of all boys of their parishes who go to the country and forward these to clergy in the places where such boys go it would expedite matters considerably. The responsibility does not, however, rest upon clergy alone, as the parents of these boys, as well as the employers, are in duty bound to see that their moral and spiritual well-being are safeguarded. Otherwise, what is intended to be a blessing may become a curse.

Because some of the farmers of Ontario have not shown the spirit that one should like to see in relation to the Man-Power Bill, we must not jump to the conclusion that they are as a body lacking in loyalty. Hundreds of them have already sent their boys to the front, and hundreds of other were quite willing to follow suit once they knew that men were needed more than production. Unfortunately, too many farmers have shown more anxiety to make money out of the war than to defeat the enemy, but they have not been alone in this respect. The same spirit can be found among men of every occupation.

The Church of England Institute in the City of Halifax is, so far as we are aware, the only institution of its kind in Canada. It is the property of the Church in that diocese and apart from the regular Church services, is the centre for Church activities of every kind, social financial and religious for all classes, old and young, rich and poor. It is the Church's everyday "workshop." And, strange to say, it is a success financially. In 1906 it was over \$11,000 in debt with \$500 as its only investment, while to-day it is free from debt and has over \$4,700 of invested funds. It is an institution that is worth duplicating in every diocese in Canada and its experience should be of great value to any diocese that is contemplating establishing such a centre.

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Prophecy and the Book of Revelation

From Charge of the Right Rev. DAVID WILLIAMS to the Synod of Huron.

IT is natural in times of great convulsion, when the heavens and the earth are shaken, that men should go to the Scriptures for explanation of the dreadful times in which they live. Are these cataclysms part of the fulfilment of God's purposes? What is to be the end of them all? Is this the way by which righteousness shall be established in the earth?

Those who look to Scripture for encouragement and strength even in these dark days will not look in vain. Seeking truth and righteousness and brotherhood for men and nations, and holding steadfastly to our ideals whatever suffering and sacrifice may be our lot, we know from the Scriptures that, accepting our Cross, we are treading in the footsteps of the Son of Man and helping to establish His Kingdom. Being assured of this, it is the part of faith to leave the final issues in the hands of God, Who in His own time will over-rule all to the vindication of His sovereignty and the overthrow of His enemies. That is the attitude encouraged by the Scriptures as the true attitude for Christians. Those who have this attitude will find in the Scriptures light, encouragement and strength to face and to endure bravely and hopefully all suffering and sacrifice.

But there are some, perhaps many, who are not satisfied with this: who believe that they have in the Bible the revelation of God's plan in detail which they claim to be fulfilled in the events of this time. Old Testament prophecy and the Book of Revelation are their peculiar spheres of speculation. They find sure indications of a re-establishment of a Jewish Kingdom in Palestine and quote Old Testament prophecies to support their claim. By combining expressions in the Book of Daniel with like expressions in the Book of Revelation they calculate more or less definitely the time of the end of the world. And then from the midst of a series of symbolical visions in a symbolical Book, heedless of the inconsistency, they single out one chapter to which they give a literal and materialistic, not to say carnal, interpretation, by which Christ is to reign over a great earthly kingdom for a thousand years, a kingdom now about to be established. All these have received an impetus since the capture of Jerusalem by the British.

These speculations or vagaries are not confined to the late "Pastor" Russell and his Millennial Dawnists. They represent the logical positions of a considerable body of misguided, materialistic and fanciful expectations of prophecy and interpretations of the Bible, and held by others besides the followers of the late "Pastor" Russell. These are often good and devout people. It is not their goodness that is called in question, but their way of interpreting prophecy, which is unspiritual, materialistic, unwarranted by Scripture itself, and in the end mischievous.

Now, there are two facts or principles which are ignored by these people, but which are really subversive of their whole position.

First, the Old Testament prophecies, in so far as they were intended to have a fulfilment in the national history of God's ancient people, were fulfilled by the return of the Jews to Palestine from the Babylonish captivity, and in so far as they were spiritual ideals and promises of things to come, in so far as they were Messianic, they were fulfilled in Christ and His Kingdom, the Church. Christ is the Messiah

to Whom all prophecy pointed and the Church takes the place of Israel after the flesh, so that what is said of Israel, even to the name Israel, is applied to the Church of Christ. So that now the true Israel of God is not Israel after the flesh but the Israel after the spirit. Therefore, to build up expectations of a second return of the Jews to Palestine as necessary to the fulfilment of prophecy is to mistake fundamentally the nature and purpose of Old Testament prophecy in reference to Christ and His Church. It makes the spiritual fulfilment merely an episode, and the carnal and national restoration of the Jews the final culmination of prophecy, and elevates it to a position higher than the Incarnation and the founding of the Christian Church, which is unthinkable.

Then, secondly: The Book of Revelation is wholly misapplied when it is pressed to foretell certain detailed scenes which are to be established on earth thousands of years after the time the Book was written. To do so is to mistake fundamentally the nature and purpose of the Book as well as the nature and purpose of all prophecy.

It is worth while to consider for a few moments the nature of prophecy.

It is now universally acknowledged that all prophecy was meant to encourage and support in the first instance the people to whom it was addressed and not some future generation. I do not know of a single prophecy that was not so spoken. So the Book of Revelation was written to encourage the greatly harassed Church of the late Apostolic Age in the Roman Province of Asia. This Province, of which Ephesus was the capital, was the great centre of heathen learning and heathen worship throughout Western Asia. Large numbers of Jews had also settled in it who were bitter opponents of the Faith. Moreover, at this time the worship of the Emperor as Divine was being enforced throughout the whole Roman Empire. So that the Christians met with hostility and persecution from all three—heathen, Jews, and, worst of all, the Roman power, whose insistence upon the worship of the Emperor was peculiarly offensive to the Christians because it involved them in the terrible position of being branded as traitors if they refused it, and of denying Christ if they complied with it. The Book was written to encourage and sustain the Christians in their terrible position. Humanly speaking, the Book would not have been written were it not for this need. The encouragement is given by the revelation of things really as they are and how God's purpose is being worked out in spite of the rage and fury of their enemies. That is the essence of all prophecy. For prophecy is not prediction, but revelation, and only incidentally prediction. There may be prediction, but the prediction is the result of the revelation. While most men lived in a fog and became confused by the multitude of events as they passed by, the prophet was the man who had insight into what was happening, who saw what was important and what was trivial. He looked below the surface of events and saw what was the real and permanent trouble, what were the real and permanent issues, what God was at work doing there and then in the world. And because the prophet had this insight into events to see what was really Divinely being done, therefore the prophet had foresight also. He could tell what must be. He could tell that what God was doing must eventually come to pass. So, having insight, he had foresight. God's cause, God's people must be victorious. But in all this the aim of the prophet was to declare the will of God to the people of his own day and not to predict: to declare God's purpose to God's people in his own time, so that, encouraged and strengthened by the revelation they may be steadfast in their fidelity to God.

So the Book of Revelation was written in the first instance for the encouragement and support of the Infant Church in a time of great stress and persecution, and it does this by unfolding the final issues of the conflict in which the saints are engaged. It does not under-rate the magnitude of the conflict, but bids them to be courageous and steadfast, for however great and fierce their enemies, the final issue is already assured. Any interpretation of the Book that ignores or minimizes this aim violates the essential nature and purpose of all prophetic writing.

But now, while the Book of Revelation is thus prophetic in the true sense, it is, nevertheless, prophecy expressed in a peculiar way. It belongs to a class of literature that was not well-known until recently—the class called Apocalyptic, of which the Book of Daniel is the first clear example. This literature was abundant and popular before our Lord's advent and for some time after. It exercised a profound influence upon the Jews of that day and also upon the early Christians. Two points deserve attention:

(a) First, all Apocalyptic writers looked forward to the great Day of the Lord, the moment when God should vindicate Himself. They viewed this day as a catastrophe, an unveiling, a sudden manifestation of God or Christ, the vindicator of His way in human history, the destroyer of all that set itself against God. You see the giant forms of empires on their way to ruin. One by one they tower and are gone. All the various forms in which human pride or wilfulness seeks to build the structures of human life without God appear as gradually on their way to destruction; and on the background of them the true work of God, the establishment of His Kingdom and sovereignty appear as the true issue of human history.

(b) Then secondly, these forces which are at work in history are, in Apocalyptic literature, represented in forms of imagery as animals or men. In the Book of Daniel empires are depicted under the forms of living creatures, and the Kingdom of God under the human form,—"One like the Son of Man," and, as stated above, Daniel is only the first specimen of a great literature. In the whole of this literature the great forces which are at work in the world, good and evil, are generally represented under typical forms of imagery, forms of uncouth animals or the glorious human form, according as they are bad or good.

(c) So St. John, the great master of Apocalyptic literature, gathers all the fruit of those who had gone before him. He represents the great conflict between good and evil, under mysterious, imaginative, mystical types and forms. There is the sovereignty of God: It is the throne set in heaven and One sitting upon the throne amid forms of majestic light and power and splendour. There is the Lamb as it had been slain. There are the seven lamps which are the Seven Spirits. And there is the woman, glorious in her apparel. There is the Bride of Christ, the perfected humanity. And over against those forms there are forms of evil. There is Satan, the old serpent; there is the great beast of violence; there is the lamb-like beast of false prophecy. There is the woman, the harlot, in all her horror, over against the Bride of Christ. So we have these great forms representing the great conflict between the forces of good and the forces of evil. All these are idealized and seen in their extreme development. But though the course of trial and suffering is prolonged from one judgment to another, yet the final issue of the conflict is never in doubt—for the conflict is already settled in heaven—in the eternal sphere, and it only remains to realize the victory on earth through patience and steadfastness and that victory will be achieved through the appearance

and leadership of Him Who is the Faithful and True, accompanied by the armies in heaven, who will finally discomfit all the hosts of evil and vindicate His saints.

This in general terms was the meaning of the prophecy to those to whom it was written. But as the various elements of the conflict are represented in their extreme development, it follows that on the plane of history no one struggle will fulfil all the conditions of any single vision or symbol. But from this revelation of the final issues the Church in every age will find, in its struggle against the forces of evil, strength and inspiration in its time of need. And this is true prophecy.

Thus the Book though written for the comfort and strengthening of the Christians of the first age, is nevertheless an unveiling of principles which are eternal and which the successive ages of Christian and human history amply illustrate. The fate of all human movements that count not God or that are opposed to God is assured, and therefore God's people and God's Church should never lose heart in any crisis or in any age. Therefore, the Book of Revelation has a message to us to-day: of encouragement and assurance from the reality upon which it insists, namely, that all schemes of mere world-power and domination and conquest are foredoomed to failure because they aim to set up a kingdom which is not God's Kingdom.

So long as we look to the Book of Revelation for consolation and strength along these lines and remember that the Book is symbolical from beginning to end, we shall find it a wonderful source of strength and inspiration in these trying days that have come upon the world.

But unfortunately that is not the use that is too often made of this wonderful Book. Instead of this, men have imagined that in some way the great secret of the time of the end is revealed in it. Our Lord solemnly warned His Church that they were not to know the course of the future and of the time of the end. "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Again after His Resurrection He said: "It is not for you to know the times or the seasons, which the Father hath set in His own authority." In spite of these plain and solemn warnings men have taken up this Book and pored over the riddles of the future and sought to anticipate the course of history and the time of the end. Hippolytus, Bishop in Rome at the middle of the third century, notes how some foolish Bishops of Syria, misled by dreams, were daring to announce the time of the end. It is only a few pages after this lamentation that he himself, misled, not by dreams, but by mistaken calculations of numbers out of the Book of Daniel and out of the Book of Revelation, has arrived at the conclusion that it is quite certain that the end of the world is to come in the year 500 A.D., and this, of course, is only an instance of an example which has been followed time and again since his day.

Again the number of the beast has been variously interpreted to mean not only Nero and the Latin Empire, but Mohammed, the Pope, Luther, Napoleon, and now the Kaiser, and a great number of other characters in history. In like manner Babylon has been identified with Papal Rome, and also by some with Paris and the French Revolution. Whether the prophecies were applicable to any of these is not the point. The mistake lies in thinking that St. John had these definitely in view when he wrote the Book. What we have to remember is that the Book is true prophecy, not mere prediction of events. So that these giant forms, the first beast and the second beast and the woman who sits upon the beast, the great harlot, must have referred in the first instance to manifestations of evil which came under St. John's own eye; but, being true prophecy, they also represent forces and embodiments of evil, which appear and re-appear in different aspects in different ages. To St. John probably the beast was Nero and Babylon was Rome, drunk with the blood of saints and martyrs; but it does not follow that Babylon and the beast may not be found, nay, will inevitably be found in many a modern city—in any great centre of government and commerce, which becomes a centre of organized world-power without God, and therefore of hostility to God.

The points to remember are these: The Book of Revelation was not intended to reveal the course of history in detail, whether as regards persons or events, nor to reveal the time of the end, but to set forth symbolically the nature of the conflict in which the saints were engaged—the conflict between the forces of evil and the world against God and His Church, and to give to God's people such a revelation of the truth and reality of things and

(Continued on page 332.)

Thoughts on the W.A. Devotional Scripture Portion JUNE Mrs. C. CAMERON WALLER

The woman who cast two mites into the treasury. —ST. MARK xii. 41-44.

WE have come now to our last study at this time of the women of the Bible. We have studied types of non-Christian women, of bereaved, practical, single-eyed, fallen and ambitious women. We have considered two types of missionary workers, the one who carries the glad tidings herself and the one who prays. And this month we have a third type of missionary worker, the one who gives her money.

Each month we have noted our Lord's treatment of these various women so as to gain from the Scriptures a clear idea of what His will is in the varied circumstances of their lives that we ourselves may try to carry it out. Should we be similarly situated, avoiding what He disapproves and seeking in all things to please Him Who has done so much for women.

We have before us this month the woman whose heart is larger than her purse, who was willing to give all, but whose all was so little that it was of no practical value whatever. "Two mites which make a farthing," the price of two or three sparrows.

But the little that is given willingly, lovingly to the Saviour is transformed by His power into the very much. The five barley loaves fed five thousand, the ignorant fisherman became the inspired preacher at whose first sermon three thousand repented. And the little that is given to His work by those who long to give more but cannot is surely blessed, as no gift which has cost the giver nothing can ever be.

We want to notice two things about our Lord's attitude in this story.

1. He was sitting watching and He knew just what it had cost her to give this poor little sum of no value to anyone but to Him because it was the expression of a loving heart.

Isn't He watching now? Does He see the dollar, the quarter, the ten cents which might have ministered to our pleasure, physically or intellectually, dropped into the plate for His work? There is not likely to be the sacrifice of "all her living" now, but there may be the sacrifice of a new dress or hat or the concert ticket or the ice cream which He will note as He watches, and which in His blessed hands can do such great things.

And He never forgets. The cup of cold water, perhaps more insignificant than the two mites, shall in no wise lose its reward if the heart that prompted its bestowal is filled with love to Christ.

2. His standards are not ours, any more than His thoughts are not ours. Look at the Beatitudes and see the list of what are important in God's eyes, but of no account to the world—meek, beggars in spirit, mourners, hungry, persecuted. The alms' giving, the fasting, the prayers which were to be hidden from all observation but His, but which by and by were to be rewarded in the open for what they were really worth in His sight.

So let us not be ashamed to give our little because it is little, only in our sight is it so, but remember that in this missionary giving we have only to deal with the watching Saviour Who looks through the outward appearance to the heart that gives all it can.

It takes a real man to be a real preacher of the real Gospel; because only such a man can make sacrifices commensurate with the sacrifice required to preach sacrificial Christianity to the world. It takes a real man to stand up against the persecutions, calumny and lies of the unregenerate in the pulpit and out of it, in the press, in the forum, on the streets, and throughout the world. Only a soldier who understands the infinite meaning of the word "soldier" can endure with a smile the hardships and dangers of a soldier's life. The minister of the Gospel is an officer in the army of Christ. He never asks his men to go where he does not lead. He is a leader, he is a director, he is an executive, he is a preacher, he is a pastor, he is an impregnable force standing before the world preaching Christ and Him crucified. The pulpit offers a greater opportunity for real men, who possess real manhood, than any other position in the world. The work of the real pulpit will outlast the stars, and will make up the record of the future.

A Soldier's View-Point

From a letter written to a Canadian Bishop by a boy at the front.

MY dear Bishop,—I am much relieved to find that my thoughts are to some degree sensible!

You know, sir, I go "rambling on," so to speak, and "get off the track!" After all, the problems are beyond the ken of such limited minds as mine. At the same time one learns by experience, and if my experiences enable me to live my life more worthily later on, in the "New Era" (after the war), it will be something. Sincerity of thought and action is a great need which all experience goes to prove. This morning at church we had a preacher of the S.P.G., and he gave some very good reasons for the need of "good shepherds" to be sent to the colonies to keep the young men, who will go there after the war, near to God. "To keep the restraining influences of home life near." How true that is and how necessary. Now I will tell you, sir, I believe in evangelizing the world, but the men who do it and upon whom the people spend their money should be good, amiable, broad and lovable men.

I am uneducated, so to speak, and consequently not at home in any company. But I know this, when I went to Q—and visited the mission church, I was made welcome, but I was not impressed by all I saw, a kind of a "yes I guess he is a pretty good Churchman—but if not—well I haven't any time for him"—spirit. It is an alarming fact about Church people, they will wrangle over Kikuyu (I may miss-spell the name), disestablishment, heretical Bishops-elect, but as for "following" a fellow who needs following till they find him—the hundredth sheep,—that is out of the question. Golf, afternoon tea, visiting Church people is all right, but the Saviour wants those who cannot afford golf and those to whom the Church was once a safe refuge, but now in a far country away from home they have wandered.

Now, dear Bishop, I only speak from experience, and it may be unique, but I hope it will at least find a ready home. After the war, thousands will pour into the West; they should not be left to solitude on an unnatural struggle on 160 acres. I have no trade particularly, but I will work and do my part in the upbuilding of "our great West." I am enthusiastic and as keen as anybody, but I don't want anyone to say to me, "you drank, you wasted your money, you were altogether reckless, now you are 27 and no good." No man who has a drop of red blood in his veins can be described as no good at 27. The strong men are encouraged in every way, while a fellow who has had some failing in his younger days is discouraged. Yes, I will farm, although I am ignorant of it at present, but I want company and a wife. There is a rank case of impunity. Apart from a man's past, isn't it sufficient that he is willing to work now. The government says we will give you a course of agriculture, and when you are fit you get 160 acres and \$2,500 to work it, on easy terms, and while studying you get pay at the prevailing rate. Am I irrational in suggesting, give him also a chance to take a wife and live as a man should in a community? . . . Look inside the asylums of Canada and they will speak to anyone of the horrors of loneliness. The churches, Y.M.C.A.'s, etc., must provide recreation and spiritual atmosphere for the man away back.

Now, sir, I hope you will forgive me for running away. Will you pray for me and advise me? We sang 217, "Thy Kingdom Come," to-day, and I must say I felt enthralled, and I pictured the Reign of Peace.

Good bye, sir, God bless you. Your sincere friend,

A. A.

The real pulpit, where the real Gospel is preached, is the highest position in the world. The pulpit and the Church have not lost their power, if they believe and preach the infallible Bible, the deity of Christ and His vicarious atonement. Such a pulpit and such a church and such a minister constitute the world's greatest influence, and are the greatest agents through which the blessings of God descend upon the world. There is no voice that reaches so far, there is no influence so lasting, there is no power so great as the pulpit where Jesus Christ is honoured and preached.

The Bible Lesson

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

First Sunday after Trinity, June 2nd, 1918.

Subject:—Review.

THE Golden Text chosen for this review is St. Matt. 20: 28. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." It sums up the life of service depicted in the lessons under review, and points, as well, to the Sacrifice upon the Cross, which is commemorated in Good Friday.

There are twelve lessons to be reviewed. It is to be observed that these lessons are taken from the Gospel according to St. Mark and follow the order of that Gospel. There are, however, two interruptions in the sequence. The first is to call attention to the events of Holy Week and Easter and the second is to mark the occurrence of Ascensiontide, Whitsuntide and Trinity Sunday.

1. The Lord's power over Nature and over life. There are two lessons on these subjects. St. Mark 4: 35-41, tells of the stilling of the Tempest and of the strengthening of the little faith of the Apostles. St. Mark 5: 21-43, gives an account of the raising from death of the daughter of Jairus, a ruler of the Synagogue. The same lesson also shows how Jesus healed, on the way to the ruler's house, a woman who had suffered for twelve years from an infirmity which the physicians were not able to cure.

2 Holy Week and Easter are marked by two lessons. St. Mark 11: 1-11 describes the Triumphant Entry of our Lord into Jerusalem on Palm Sunday, and shows the popular enthusiasm of His followers from Galilee. It also indicates how the whole city was stirred by His kingly entry.

The Easter lesson, taken from St. John 20: 1-10, gives an account of the discovery of the empty tomb and of the first message concerning the Resurrection. This message was investigated by the Apostles Peter and John who went to the tomb to verify the message that was brought to them.

3. The regular course resumed. There are five lessons following Easter in which St. Mark's narrative is again taken up. The feeding of the five thousand, St. Mark 6: 30-44, is also one which shows our Lord's power. Then we have St. Peter's confession, St. Mark 8: 27-9: 1, where the conviction concerning the Lord's Divine nature is expressed by St. Peter.

Naturally following that is the revelation of Glory, made to the three chosen Apostles, in the Transfiguration, St. Mark 9: 2-13. After the Transfiguration there is the lesson on Humility and Forgiveness, St. Mark 9: 33-50 and the lesson concerning the rich young ruler, St. Mark 10: 17-31, in which is taught the danger and temptation of riches both to those who have them and those who have not. "Trusting in riches," is a dangerous snare.

4. Ascension, Whitsunday and Trinity. Each of these great Festivals has its appropriate lesson. For the Ascension, St. Luke 24: 44-53 is chosen. It describes our Lord's meeting with His Apostles at Bethany and His parting from them in the Ascension.

The Whitsunday lesson is from Acts 2: 1-11. It tells of the coming of the Holy Spirit on the day of Pentecost and shows how by wondrous signs His presence was made known. It also tells of the Special Gifts bestowed upon the Apostles and how multitudes were made to hear "the wonderful works of God."

The Trinity Sunday lesson, from St. Matt. 28: 16-20, is admirably suited to the teaching of the day. It contains the great Commission, part of which is to baptize in the Name of the Father, and of the Son, and of the Holy Ghost.

PRAYER FOR VICTORY AND PEACE.

O Lord God Almighty, from Whom all good things do come, we give Thee humble thanks for the valour and sacrifice of all those who have died for our Empire by sea and by land in this great conflict. Grant, we beseech Thee, that their deaths and sufferings may not be in vain. Forbid the triumph of tyranny and wrong. And give such a full and complete victory to the cause for which they have devoted themselves even unto death, that the sins and horrors of war may pass away from the earth, and that Thy Kingdom of right and honour, of peace and brotherhood, may be established among men. Hear us, we pray Thee, for the sake of Thy Son, Jesus Christ our Lord. Amen.

THE LIVING LINE.

As long as faith and freedom last,
And earth goes round the sun
This stands—the British line held fast
And so the fight was won.

The greatest fight that ever yet
Brought all the world to dearth;
A fight of two great nations set
To battle for the earth.

* * * * *

That bleeding line, that falling fence,
That stubborn ebbing wave,
That string of suffering human sense,
Shuddered, but never gave.

A living line of human flesh,
It quivered like a brain;
Swarm after swarm came on afresh
And crashed, but crashed in vain.

* * * * *

The world shall tell how they stood fast,
And how the fight was won,
As long as faith and freedom last
And earth goes round the sun.
—Harold Begbie, in the "Daily Chronicle."

LOVE'S LABOUR IS NOT LOST.

A garden is a school of toil,
Where labour is with patience blent,
Where hasty work will fail to foil
The weeds and worms on ruin bent.

No careless methods should be wrought
In times like these when Empire's needs
Are daily to our notice brought,
And praised are patriotic deeds.

True patriot is he who farms
Nor leaves his crops to time or chance,
Heedless of tense and tired arms,
So the production may advance.

His garden is a school of joy,
Because on Freedom's cause he's bent,
And better means he doth employ
To feed the lads to Flanders sent.

Alas! In many a home are found
The vacant chair and mourning sore,
And quivering lips the praises sound
Of heroes who have "gone before."

The loved ones left, with stern resolve,
Determine still to "carry on,"
Nor slacken, while the months revolve,
Till o'er the foe the Victory's won.

PENTECOST.

"The Lord is that Spirit," 1 Cor. 3: 17.

Incarnate Love, whose gentle grace
Didst veil, for man's half-blinded eyes,
The burning glory of thy Face
In sweet, familiar human guise:
Oh Love in Man, thy Presence be
By thy own Spirit sealed in me.

Redeeming Love, whose blessed word
Divine forgiveness echoes still,
And, pledged in virtue of thy Blood,
But waits the answer of my will:
Oh Love, oh Grace, so full so free,
By thine own Spirit cleanse thou me.

Oh Light, from Light whose ray Divine
Sifts through the shadows of all night,
Thy full, fair beauty can but shine
In souls that turn them to thy light:
Reflect, oh Christ, in even me,
Thy Spirit's pure epiphany.

Thou, quickening Love, to men of old,
With rush of wind and fire, didst give
The heart of hope, the speech of gold,
The faith to trust, the will to strive:
God in our frail humanity
Grant faith, will, hope and tongue to me.

Oh Jesu, ever-living Lord,
To touch and sight as yet denied,
In all thy Deity Adored,
In all thy Manhood crucified,
Faith knows the wonder of thy might,
Spirit of Love and Power and Light.

C. A. Seager, St. Matthew's Church, Toronto.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

ARCHDEACON Woodall's letter in criticism of what "Spectator" had to say about the conditions of the native peoples on the east coast of James' and Hudson's Bays, is certainly entertaining and clever, but it is somewhat difficult to comprehend the Archdeacon's objective. To poke a little playful badinage at "Spectator" is certainly enjoyable to the reader in a comfortable home in more southern latitudes, but it is extremely doubtful if the archidiaconal humour would be as fully appreciated by the Eskimos and Indians on whose behalf "Spectator" attempted to plead. The general effect of the letter referred to, written by one who has done long and honourable service to the Church and the natives of the north, is to convey the impression that all is well with the Eskimo and the Indian. Let the Church be assured that it is of no consequence that it is not represented by an accredited missionary at the present time. Let the Government of Canada rest easy in the thought that it has done its full duty. There is no cause to worry about defective clothing in that bitter climate; about lack of food when the hunt fails; about absence of medical attention when an epidemic is rife; or the non-existence of educational facilities of any sort. All is well. Put your trust in the trading companies. Some of the factors' children marry missionaries or missionaries' children. They administer \$8,000 in relief. Why worry? The words of Archdeacon Woodall carry weight because of his experience and service in the North, and therefore the greater pity that he did not stand out as a sturdy champion of a people whose privations and sufferings he knows so well. He knows only too well that these people cannot plead their own cause effectively before those who alone can help them. Why should he have such kind words for the trading companies and so little apparent concern for the wretched natives who are so utterly in the power of those companies? It is quite evident that the letter referred to did not do Archdeacon Woodall's head or heart full justice, for he is not lacking in sympathy or in knowledge.

Let us do a little analysing of this letter. The Archdeacon ridicules the picture of an Eskimo seal hunt in winter. The vision of one of these men sitting on a snow block watching a hole in the ice for his quarry to appear, suggests Dante's Inferno. Does the Archdeacon deny this method of hunting? Certainly not in his letter, and until he does so, "Spectator" will rely on his evidence that this is the sorry reality, a reality that may not exemplify Dante's Inferno but an actual Polar Inferno—an Inferno that has to be endured, not for the sins of a degenerate life, but for the actual necessities of existence for the hunter and the hunter's wife and children. "Spectator" emphasized the "snow block," the "motionless position," the "northern blizzards," to impress upon his readers the absolute necessity of clothing suitable for such exposure. It is manifest that European clothing is useless. It is equally true that moleskin and other devices of clothing are not sufficient to retain the animal warmth of the body and prevent the heat of the body from melting the snow on which the man sits, while he waits at the seal hole, or lies in his igloo. Now this may give rise to another vision of merriment, but not to the Eskimo. Is it of no interest to the people of Canada whether fellow citizens perish from exposure of this kind or not? Does it not call loudly to Canadians through their Government to enquire if the material for proper clothing may not be placed within the reach of these people? The skin of the caribou or reindeer exactly fills the requirements. Shall it be said that a reindeer experiment prospers in Alaska, and we shall not even consider it on the east coast of Hudson's Bay? The failure of Dr. Grenfell's experiment on the Labrador Coast, due, it is understood, to an inferior type of animal, cannot close this matter so long as Alaska stands as evidence to the contrary.

Again, the good Archdeacon disposes of the necessity of either the Church or the Government of Canada bothering about the relief of the destitute, because that is taken care of out of the abounding benevolence of the trading companies that do business with these northern people. "A deaf ear is never turned to the destitute," he assures us. He admits that, "all that he (Spec-

principles of the Christian ethic. They afford the only basis for permanent solution of the problems.

The truly successful preacher to-day is the expository preacher. Comparatively only a few of our clergy have discovered the wonderful suitability of Isaiah for these times. It was said regarding one of our preachers that he made the Bible "as fresh as a newspaper." It takes a patient study of background and situations to attain that happy result. The preacher who takes magazines and war books as his morning reading instead of the Scriptures will have sermons as stale as last week's newspaper, and as spiritually profitless. Let our clergy remember that for six days in the week we are thinking and working war, and that we do need a "Mount of Vision" on the Sundays.

MARCUS MANN.

PROPHECY AND THE BOOK OF REVELATION.

(Continued from page 329.)

of their final issue as would guide them aright and sustain their faith and courage in the conflict in the first age, and through it to Christians in all other ages, including our own.

Therefore, to build up expectations of discovering the Father's secrets through the symbols of the Book; to single out one vision or symbol from the midst of all the others, and to give that a literal and materialistic sense; to fix upon some one person, and no other, as fulfilling the number in the beast, and so forth. To do this is to lose oneself in a maze of useless figuring and calculations of no moral value whatever; to reduce the Book to the level of a puzzle; to degrade to a materialistic plane a Book that is intensely spiritual, and, in fact, to mistake the whole nature and purpose of the Book.

On the whole, then, let us hold fast to these positions and we shall not go astray:—

1. Christ was and is the fulfilment of all that Israel stood for in God's providence. Its prophecies, its types, its law, and the meaning of its history were all fulfilled and spiritualized in Christ and His Church. The final end and consummation of all the Old Testament prophecies was Christ, and through Him His Church, and not the Jewish nation, which was only a preparatory instrument, a schoolmaster to bring us to Christ.

2. The Book of Revelation teaches by symbols and images, and, therefore, is not to be taken literally. The historical background is the condition of the Church and of the world towards the end of the first century; but this historical background is not treated historically, but seized as supplying the material and the occasion for teaching by means of symbols, images and figures, well understood by the people at that time, the real nature of the conflict in which the saints are engaged, and in which they are the earthly champions of Christ and His Church against the forces of evil and of the world—a conflict in which the latter seek to overcome the Kingdom of God, but in which they will be themselves overthrown and finally crushed and the Lord God omnipotent shall reign forever and ever in the midst of His saints and His redeemed creation.

The Royal Military College has three new instructors, all of whom were with British regiments in the famous retreat from Mons, and wear the Mons Star besides other decorations. They are Company Sgt.-Major Spanton, Sgt. Scales, and Sgt. Middleton.

Downeaster

Thoughts of an Eastern Churchman.

WE can generally find most of the symptoms of any disease when we start to look for them. The man who closely watches himself can, as a rule, fit any malady to his case, mental or physical. If, for instance, you have made up your mind that you have heart disease, you will have most of the symptoms: shortness of breath, palpitation, dizziness, tightness in the chest, etc. If you are sure you are losing your memory, you will become absent-minded and muddle-headed thinking about it. If you think you are in imminent danger of creeping paralysis, the chances are that you will develop a stutter and an uncertain gait. These "symptoms," of course, will not materialize, but they will make you very miserable until the particular obsession wears off, or is succeeded by another, or, better still, if you acquire some absorbing interest in life. And then how swiftly will they vanish! Symptoms over which you brooded in the silent watches of the night will disappear as if by magic. You will suddenly regain a clear, crisp articulation and a firm, manly tread. You will forget that you have such a thing as a heart, and the state of your memory will no longer fill you with forebodings of mental decay.

Swift somewhere says, "You cannot argue a man out of anything unless he has first been argued into it." That is why you cannot argue a man out of a religion he really believes in. The things we most strongly believe in are just the things we find it impossible to give a reason for. We cannot prove our faith, often even to our own satisfaction, and nobody can disprove it.

"For nothing worth proving can be proved, Nor yet disproved."

Reason ballasts, buttresses, steadies faith, but it cannot originate it. For faith, in its first beginnings, is a venture, if I may be excused for using such a term in such a connection—a gamble, a going forth into the unknown, or, if you like, a leap in the dark. It begins by the determination to take chances by doing something for which you can give no reason intelligible to anyone, including yourself. Later on, reason comes in and does its part, and an essential part. But everything in its own order. The starting-point of religion is, as Thackeray puts it, in something that is "above and below reason," i.e., deeper and higher than reason.

The characters of fiction live forever. They never die, they never grow old, they never lose their freshness and charm, they always appeal to us, and in their company we grow young again. One after another, we lose the friends of our youth. They die, or pass out of our ken, or change, and, alas! sometimes grow cold. But our favourite characters in our favourite books remain unchanged and unspoiled and we can always go back to them again and again.

How significant and suggestive is that old word, "Religion," one of the oldest in human language! In its original meaning it signifies "bondage." Religion was anciently founded on fear, the fear of an unseen, irresistible, mainly malevolent, power, whom it was necessary to "propitiate" or cajole, so as to keep on good terms with. Christianity is a Religion and a bondage, but its meaning has been transformed. It is a service, but a "reasonable service." We are bond servants to conscience and to God, but to a loving God, a God not worse, but better than ourselves. Strange that all the nations of antiquity, as

far as we can judge, with the exception of the Jews, conceived gods worse than themselves, and feared them far more than they did each other. The word "religio" must have had a sinister sound to those old Romans. No wonder that the other word, "superstitio" was used as a synonym.

Start straight and you will keep straight. I have always noticed that in planting seeds by the eye, that if I begin with a crooked row, and go on without verifying my work, that I insensibly repeat and exaggerate my curves. There is a tendency to repeat oneself inherent in us all. It is like the child and his copy book. In nine cases out of ten, unless carefully admonished, he will copy the line above him rather than the headline, reproducing all his errors on a steadily increasing scale. Most of us are inclined this way. We are too fond of copying ourselves (and sometimes others). We need to keep our eyes on the headline. We compare ourselves too much with ourselves. The question is not, "How does this compare with something I did yesterday?" but how does it compare with the one unchangeable Model and Standard? * * * *

What a vast amount of difficulty we bring upon ourselves by trying to avoid difficulties! An evaded difficulty always avenges itself. And how many difficulties, squarely faced from the first, amount to anything really serious? Nothing was ever conquered by running away and hiding, and, when we have made up our mind to it, it is just as easy to fight as to run away, and there is a great deal more fun in it. * * * *

One of the principal differences between people is that some are wanderers and some travellers. Some are content to drift. The others know what they want and go right ahead.

We cannot command our material surroundings, but we can command our own attitude towards them. All happiness can be summed up in the word "Adaptability." As we accept and shape ourselves to our environment and ourselves, that is, to our own temperament, so will we know what happiness is. The worst form of discontent is self-discontent, the vain regrets that God did not make us differently, and that we are "not somebody else." A vast deal of misery and unhappiness in this world arises from this self-discontent. Let us get rid of it and have a good conceit of ourselves. The Master Workman knew what He was about when He framed and fashioned us, and when you come to an all-round balancing up of things, is not one temperament just as good as another? When you envy the other fellow his temperament, is not it just as likely that he is envying yours?

Tablet in Memory of Rev. J. B. Moreau.

Lieut.-Governor McCallum Grant on Sunday, May 5th, unveiled a tablet in St. John's Church, Lunenburg, in memory of his great-grandfather, Rev. Jean Baptiste Moreau. The Governor's ancestor came to this country from France in 1750, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, and for 17 years he held services in Lunenburg, preaching in English, French and German. Governor Grant presented the brass mural tablet to St. John's Church, and on May 5th, he unveiled it with the following words: "I unveil this tablet to the glory of God and in memory of my great-grandfather, the Rev. Jean Baptiste Moreau, the first Rector of this parish. And I present the same to St. John's Church, Lunenburg, in the Name of the Father, and of the Son, and of the Holy Ghost."

The Churchwoman

St. Alban's Cathedral Woman's League.

The 12th annual meeting of St. Alban's Cathedral Woman's League was held in the Chapter House on Tuesday, May 14th. The Lord Bishop of the diocese, as Dean of the Cathedral, presided over a well-attended and enthusiastic meeting. The collection for the year from 71 members amounted to \$489.98 and was voted to the Permanent Building Fund. This makes a grand total of \$8,348.63 collected by the league since its organization some 12 years ago. All Churchwomen of the diocese are eligible as members of the league, the full membership fee being \$5 a year and the associate membership fee \$1 a year. The following are the officers for the ensuing year: Patron, the Lord Bishop of the diocese; hon. presidents, Mrs. Sweatman and Mrs. Sweeny; president, Mrs. Arthurs; vice-presidents, Mrs. Reeve, Mrs. Clarke, Mrs. Monk, Miss Canavan, Miss McCollum, Mrs. Horrocks and Mrs. Thompson; secretary, Mrs. Richetts; treasurer, Mrs. Howard; executive committee, Mrs. Wood, Miss Capreol, Mrs. Canavan, Mrs. Pach, Mrs. Clougher and Mrs. Lyrwhitt; secretary-treasurer, Juniors, Mrs. Ri-bourg.

Mothers' Union.

At the last meeting of the Mothers' Union for Toronto for the present season, Canon Plumtre preached a most interesting sermon on the Book of Esther, taking as his text, "Who knoweth whether thou art come to the kingdom for such a time as this?" The Book of Esther is one of the only two books in the Bible which bears a woman's name, and it has the remarkable peculiarity of containing no mention of the name of God. The speaker divided the book into three parts, which he called a girl's romance, a queen's dilemma, a woman's victory. First we see the humble Jewish woman, one of a captive race, exalted to the position of favourite wife in the harem of a great Oriental king. Next we see her in a great dilemma, her family, her nation, her church threatened with extinction, shall she, dare she interfere? Lastly we see the woman's victory. She conquers her fears, and with the famous words on her lips: "If I perish, I perish," she risks her life for the sake of her people, and ventures unmasked into the presence of the despot. Having conquered herself she achieves the victory over the enemies of her race, their oppressor, the king's minister, is hanged, the Jews are permitted to fight for their lives, and their apparent defeat is turned into a victory. Having thus reviewed the story the speaker asked us to consider the point emphasized by his text, the words of the queen's cousin, and to apply them to ourselves in the present hour. "Who knoweth whether thou art come to the kingdom for such a time as this? Woman is coming into her kingdom in every department of life, and in 'such a time as this,' when every existing institution is being examined to see whether it is worthy to continue. If increased liberties and powers cause her to take less interest in her home, it will be a misfortune, for a Christian home is the noblest institution that we have. The preacher did not believe that such would be the result, and urged us all to strive to improve not only our own homes, but the homes of the whole land, that every child may be born into a home worthy of the name. He also begged us to 'carry on' the work of the union in these difficult times, in the assurance that when normal conditions return we shall go forward into greater and wider fields than we have yet known.

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Correspondence

CORRECT PRONUNCIATION.

Sir,—What is the correct pronunciation of the name of Dr. W. M. Clow, author of "Christ in the Social Order," etc.? Does it rhyme with "now," or with "know?"

Enquirer.

PAPER COLLECTIONS.

Sir,—Many congregations and patriotic organizations have, since the war began, collected newspapers, magazines and papers of all sorts. Will someone, who has experience in this matter, kindly state what is the best way of turning these collections into money? In the early days of the war, I believe it was possible to find a ready sale for such collections. How can they be best disposed of now?

A. B. C.

HUNGRY SUMMER.

Sir,—The article regarding the "Hungry Summer" in your number of the 9th of May was very interesting. My grandfather, the Rev. James Richardson, D.D., was born in Kingston, 1791, and in his recollections he speaks of the scarce season, but he gives the date about 1794. These recollections are set out at length in the report of the Women's Canadian Historical Society for 1915-16, and they also give some interesting remarks regarding the Niagara District and other settlements of Ontario.

Jas. R. Roaf.

SOCIAL SERVICE PAMPHLETS.

Sir,—I am sorry to say that I find I am unable to get further supplies of the various pamphlets of the English Christian Social Union.

I feel that I owe a very sincere apology to the great number of correspondents who asked me for copies of these, and I beg them to accept my regrets for so unfortunate a misunderstanding on my part, which has arisen entirely on account of war conditions.

I am glad to say, however, that the committee of the C.S.U. has been kind enough to inform me that I am at liberty to reprint any which may appear suitable for our use in Canada, and we may possibly do so in the future.

H. Michell.

"THE COMMON CUP."

Sir,—How would it satisfy those who object to our present mode of partaking of the Common Cup to use small, sterilized glass pistons? They could be placed in a receptacle on one side of the chancel, and after use could be placed in another receptacle on the other side of the chancel. The small amount of the contents of the Common Cup adhering to this small piston would be ample for Communion, and the Common Cup and its original symbolism would be retained. This would be much more simple than the ancient fistula, once in common use, and still used by the Pope on solemn occasions. It would be infinitely more simple than the individual glasses.

Wm. Bevan.

Niagara Falls, Ont.,
April 8th, 1918.

Sir,—I am afraid that some advocates of individual glasses at the Holy Communion picture many of us who oppose this mode of satisfying the objection of Dr. Hastings as unprogressive conservatives, standing with both feet firmly stuck in the mud, and crying, "J'y suis; j'y reste." I can assure them they are making a mistake. It is not a question of progress, but the direction in which we should move. The history of the modes used in past ages of administering the Communion is too long to be treated of here. Various as they have been, the endeavour to preserve the symbolism of "Communion" has been kept in sight. Individual glasses have never been used. Our friends who advocate individual glasses are not the only Christians who know full well that "the path of the Church's progress is simply littered with the bleached bones of long-forgotten decisions, decrees and customs which, in their day, were revered as immortal." These quoted words are the words of a Roman Catholic theologian. The preservation of the Communion Cup, and yet absolute protection from the danger Dr. Hastings points out, is quite possible.

I do not suppose that "Communicant" means that the civil law would ever dream of compelling the Church to take the step of using individual glasses if another mode were used ensuring absolute safety. I am sure the law-makers of this country, in which we have about three millions of Roman Catholics and other religious elements, would ever dream of invading the sacred region of freedom of conscience in such an outrageous manner.

Wm. Bevan.

Niagara Falls, Ont.
May 10th, 1918.

Sir,—Will you allow me to supplement what I wrote last week about the Common Cup? I was anxious not to make my letter too long, and, therefore, omitted much that I might have said.

I do not think that it is fair to argue that because our Lord knew all things, He intended that we should always do at His Table what He did at the Institution. We do not, for instance, offer sops which have been dipped in the dish to our guests. Our Lord, so far as we know, always followed the customs of His time. And, if modern science or instincts condemn what is non-essential in the administration of the Lord's Supper, I do not think that we should refuse to follow where fuller knowledge has, perhaps, shown us another way.

But may I, in passing, point out how inconsistent we are? I have never heard of anyone objecting to the loving cup, from which all drink at military banquets, nor have I read that so far any medical health officer has

warned us against the nasty practice, now so prevalent, of distributing saliva by licking the fingers to facilitate the turning of pages of books.

The objection which I feel to the use of one chalice is not due to the danger of spreading disease through germs. I believe that to be very slight. My repugnance is due to a sense of refinement. It may be urged with some force that what was entirely proper at a small gathering of friends and relations (as at the Last Supper) is out of place at a large Communion, at which all sorts and conditions of people drink from one cup. But to me there is a difference only of degree. I should not myself use elsewhere than at the altar a spoon or a cup which had been used by anyone else, whether by a member of my family or by a stranger.

The objection to the use of a common chalice might be lessened if all clergymen would use one chalice only (instead of trying to save time by carrying one in each hand) and wipe the edge after each Communion, which it is manifestly impossible to do if two cups are carried. It is also impossible when both hands are thus occupied to deal with the distressing accidents, incidental to drinking from one chalice after Communion with ordinary bread, which sometimes occur. Reverence prevents me from being more explicit, but I think every clergyman knows to what I refer. These accidents, I may add, practically never occur when wafer bread is used. There are some clergymen, however, who, though they never use more than one chalice, refuse to allow the people to receive except from one part of the chalice, and also refuse to wipe it with the purificator. Personally, I should prefer to communicate in one kind only if I were compelled to receive from the chalice in this way.

Some would urge, of course, that to carry one cup only would make the administration too long. But when large numbers are receiving and there is only one minister it would be quite proper to follow the old-fashioned custom of saying the words of delivery once, and then administering in silence or with only the briefest sentence.

It is sometimes urged that the use of individual cups destroys the symbolism of the Cup of Blessing. What becomes, then, of the symbolism when two cups are used? And are not the individual glasses filled from one flagon? The objection to these little glasses is that they minister rather to the grotesque and the irreverent than to the dignity and beauty of the most comfortable Sacrament of the Body and Blood of Christ. I cannot conceive of any lover of decency and order making use of them under any circumstances.

I am far from saying that the use of a napkin to wipe the chalice after each Communion removes the objection to a common cup. But it does furnish some relief to those who feel the difficulty.

But why should not those who feel as I do be allowed to administer by intinction, as it is called; that is, by dipping the wafer into the chalice and putting it into the communicant's mouth? Such a method of Communion is not new; in fact, it is extremely ancient, and it is practised in some parts of Christendom at the present day. It is quite common, I believe, in sick rooms and where tuberculosis is prevalent in the United States. It is just as seemly as our present method; its adoption would mean a vast saving of time, and it would remove all the difficulties which are being increasingly felt regarding the common cup. But Communion by intinction cannot satisfactorily be given with ordinary bread, and against wafer bread most people are strongly prejudiced. That it is reverent and convenient cannot, I think, be denied, and practical necessity has caused its

Progress of the War

May 14th.—Tuesday—Attacks by Germans on western front repulsed.

May 16th.—Thursday—Italian naval raiders, under cover of darkness, enter harbour of Pola, on Adriatic, and torpedoed many vessels.

May 18th.—Saturday—Australians capture village of Ville-Sous-Corbic with 360 men and twenty machine guns.

very large adoption, I understand, at the Front, and where only war bread can be obtained. I am quite sure that, after several years' use of it, not one member of my congregation would willingly return to the use of ordinary bread. As for the symbolism of the one Loaf—well, wafers are no more individualistic than cubes of ordinary bread, and, after all, the One Loaf is not any particular congregation or body of communicants who may be met together, but the whole Church, which is the mystical Body of Christ.

C. B. Kenrick.

THE GENERAL SYNOD.

Sir,—The letter of Mr. Justice Hodgins in your issue of the 9th inst. in regard to the necessity of holding the General Synod in September, and for the Church to take counsel regarding present-day needs, is most timely. I feel that it is necessary that not only the General Synod, but the Synod of every diocese should hold a special conference in order to face the grave questions that are being forced upon the attention of the Church. I think that it is safe for me to say that I am sure that every reading and thinking person to-day realizes that we are now in the sweep of a mighty current, swiftly bearing us into the vast ocean of a new age. And the burning question is this, Will the Church be able to adapt herself to the new conditions? Will she insist on forcing the new wine into the old bottles, or will she so yield herself to the leading of the Spirit that she will realize that "God fulfils Himself in many ways," and be able, with the elasticity of Life, to adapt herself to the new needs?

I also agree with Mr. Hodgins: "That no effort should be made to finally formulate our Prayer Book until after we have examined the ground on which we stand."

C. P. Muirhead.

Bowmanville, May 12th, 1918.

THE CHURCH'S OPPORTUNITY.

Sir,—Anyone who reads to-day the religious press of the Old Land and this continent must surely acknowledge that a cry is going forth with ever-increasing volume from a myriad hearts for a need of national acknowledgment of God and humble prostration of the people before Him. And yet, in spite of the appeals of Archbishops and Bishops, and deputations from conferences and committees, there has been an inexplicable and obstinate unwillingness on the part of the British Government to appoint a representative day of intercession and national humiliation before God. Surely there can be no change in the policy of the Almighty until there is a change in the procedure of His people, for He has distinctly declared, "Them that honour Me, I will honour," and "If we return to the Lord, He will have mercy upon us and revive us." It may not be known, perhaps, to your readers that the United States are far in advance of

us in this particular, and that last month a concurrent resolution was passed by both Houses of Congress in Washington, declaring that, inasmuch as it is the peculiarly incumbent duty in a time of war humbly and devoutly to acknowledge dependence upon Almighty God, the President of the United States be respectfully requested to declare a day of humiliation, prayer and fasting to be observed by the people of the United States; and that President Wilson has proclaimed May 30th (Thursday week) as a national day of humiliation, prayer and fasting. Could Canadian Churchmen do anything more practical than to energetically co-operate at this present time in every parish in every diocese, from ocean to ocean, in doing three things?

First. By taking their place as individuals in the great army of intercessors, and individually, from day to day, imploring God to pour out the spirit of prayer and supplications, and so great a sense of need that the nation may turn to God. The most ordinary Christian may perform the most effective service by becoming an intercessor, in the strength of God, and achieving what a Nehemiah, an Isaiah, or a Daniel did by the force of his supplications.

Second. By helping and inspiring the clergy to take up this great work each day, and multiplying prayer services for the mobilization of the spiritual forces, for the duty of representative repentance and vicarious intercession.

Third. By individually and unitedly voicing the national demand for a public acknowledgment of God, and the separation of a day in the near future for a united prostration before the throne of God, and in the meantime joining at the Throne of Grace on May 30th with the people of the United States.

There ever was a time in the history of the war when we stood so face to face with the helplessness and powerlessness of man. The organized powers of the nations have failed to bring victory, and to break down and to destroy the forces of the enemy. A change of mind is needful. God forbid that we should be so foolish as to discount reliance upon the bravery of our soldiers and the splendour of our material forces, but, after all, in this critical hour the supreme consideration is that we and our nation should be in right attitude to God. No man can offer at this moment a higher contribution to the Empire than the humble, grateful, earnest contribution of the contrite heart and continuous prayer.

D. H.

THE MORMONS.

Sir,—The name of the "Josephite" branch of the Mormon Church is "Re-organized," and not Re-formed, as Judge Savary rightly pointed out in your columns recently. The Re-organized church claims that polygamy was not an accepted practice of the Mormon Church, and that Joseph Smith was not a polygamist. It is difficult to give a categorical answer to the last question. The Utah people (Brighamites) affirm it, and the Iowa people (Josephites) deny it. In Trautman's "Mormonism against itself" (1910), the evidence of conflicting affidavits is given. He suggests that there was no question about Joseph Smith's polygamous relations until the Re-organized church started. Be that as it may, there has always been opposition in the Mormon church to polygamy. Lieut. J. W. Gunnison in the "History of the Mormons" (1852), written within nine years of the introduction of polygamy, says: "There are many of both sexes denouncing it, without being cut off, because it is not yet a publicly proclaimed doctrine." He further said: "That polygamy existed at Nauvoo, and is

now a matter scarcely attempted to be concealed among the Mormons, is certain."

Since the outbreak of war Mormon missionaries are unusually active in England. It is easy for them to watch the casualty lists, and if the fallen soldier has left a young widow, or an attractive daughter, they endeavour to creep into the confidence of the sorrowing women and lure them to some of the Mormon cities of the United States of America. At the last semi-annual conference at Utah, President Joseph F. Smith said that "all widowers who are not too old should feel it their duty to marry again." The Mormons are preparing for the gospel of polygamy for all the world as a result of the tremendous slaughter of men. \$2,000,000 was subscribed last year by the faithful for the extension of Mormon principles. They are completing a temple in the Hawaiian Islands this year as well as the one in Alberta.

Marcus Mann.

PRAYERS FOR THE DEPARTED.

Sir,—Please permit me to reply in part to the letter written in support of prayers to the departed and for the departed by "Anglican Layman."

May I ask the following question? Is it conceivable that on matters of such vast importance to the human race, of such vast possibilities for good, and of such wondrous satisfaction and comfort to the human heart, and so likely to call forth from generation to generation such a mighty and multitudinous response as praying for and to the dear departed, that the Word of God, the great Guide Book of the Church, would be silent?

How much teaching about prayer and what numerous examples of prayer, as, for instance, in the Psalms, we have in the Bible, and yet we have neither instruction nor example on this practice, which, if efficacious, would be of such tremendous import, and so likely to be universally followed. The writer of the letter says: "If this teaching is not in the Prayer Book, then so much the worse for the Prayer Book." Will he go farther and say also, "If this teaching is not in the Bible, so much the worse for the Bible?"

Is the Word of God to be our guide, or certain possible wishes of the human heart? Are there not many things which we might think to be well and desirable which are not actual?

Last summer a foreigner was killed on the railroad. His sister wrote to me from his native land, imploring my prayers for him. In reply, I made it clear to her that he had no need of my prayers. Now she writes that if I will turn my thoughts to him that he will pray to Jesus for me. Where did she get these teachings? Certainly not from the Bible, but from that Church which has done so much to keep the Bible from her people. Her brother, I believe, found the Saviour through reading the New Testament. The same New Testament is now on the way to his sister. I trust that it may have the same effect with his sister. I hope that she will find therein that it is infinitely better to make sure of the Saviour in this life than to trust to prayers after this life, and also, that having access to God by Christ Jesus, we have no need to take a roundabout way, the very possibility of which we have no knowledge.

I have friends in England, in Africa, on the Pacific Coast. I should like to be able to communicate my desires to them without the intervention of post, or telephone, or telegraph, or cablegram, or wireless. I would ask "Anglican Layman" to give me an inkling of proof from the Bible that it will be of any more use for me to speak to my friends in heaven than for me to speak into the

air and be assured that my friends in England or in Africa hear.

The inconvenient thing about such things on earth is that in a short time it could be proven from the statements of those in distant lands that they did not hear what we said to them, but those in heaven cannot so communicate with us (unless you believe in the reputability of the seance).

If there was no way of disproving it, I might practise and teach communicating with friends the world over by simply speaking into the air.

Now, then, Jesus said, "Whatsoever ye shall ask the Father in My name, He will give it you," "Ask and ye shall receive, that your joy may be full" (John 16: 23, 24). Again we read, "If we ask anything according to His will, He heareth us" (1 John 5: 14). Why not take hold of these certainties and not launch out into the uncertainties and waste our strength in making appeals, concerning which there is no assurance whatever that they are either heard or answered? I fear that, instead of it being so much the worse for the Prayer Book or so much the worse for the Bible that prayers to and for the departed are not therein taught or exemplified, it is rather through this wastage of effort so much the worse for the practitioner of these prayers.

A. H. Rhodes.

Point Edward, Ont.,
May 10th, 1918.

Church News

Preferments, Appointments and Inductions.

Smith, Rev. W. Hilliard, Rector of Lyndhurst, to be Rural Dean of the County of Leeds. (Diocese of Ontario.)

Farney, Rev. C. M., Rector of Parkhill, to be Rector of Holy Trinity, Chesley, and Grace Church, Sullivan. Mr. Farney was inducted Rector of Chesley by Archdeacon Richardson on Ascension Day. (Diocese of Huron.)

Carpenter, Rev. Charles, to be first Rector of the new parish of St. Leonard, formerly a mission in the parish of St. Clement, North Toronto.

St. Mary's, Hochelaga, Vestry Meeting.

The adjourned Easter vestry meeting of this parish was held on May 14th in the Parish Hall, Rev. R. Y. Overing, the Rector, presiding. Warden, H. Bayliss, J. H. Furness. Delegates to Synod, H. H. Buchanan, J. C. Wight. The financial statement showed an increase in current receipts from practically all sources being about 35 per cent. in excess of the preceding year. The total current receipts of \$4,081, being the largest in record in the history of the parish.

Archbishop of Algoma Visits Fort William.

The whole of the seating accommodation of St. Paul's Church, Fort William, was filled to capacity at the evening service on May 5th, on the occasion of the visit of the Archbishop of Algoma to administer the rite of Confirmation to the candidates from this parish. The preliminary service was taken by the Rector, Rev. E. Pierce-Goulding, assisted by Rev. Canon Burt, at the conclusion of which the candidates were presented to the Archbishop by the Rector. The sermon was preached by the Archbishop who took for his text the last verse of the 29th Psalm, "The Lord shall give strength unto His people: the Lord shall give. His people the blessing of peace." After alluding to the cluster of flags of the Allied nations which adorns the church, his

Grace spoke of the relation of the war to the religious life of the nation, and in particular to that phase of inquiry that asked how it was that a good God would sanction the evils that were being wrought overseas. He combated the idea that men should be made good in spite of themselves, such a theory being the negation of free-will, which was the most precious gift of God to man. At the conclusion of the service the Archbishop personally met the young people who had been formally presented to him at the Confirmation service.

On Monday, May 6th, the Archbishop of Algoma addressed a special meeting of the Thunder Bay Ministerial Association of which the Rev. E. Pierce-Goulding, Rector of St. Paul's, is the president. During the course of his address he said that the ministry of the church was on trial and consequently a new conception of devotion and a greater spirit of self-sacrifice must be developed by the clergy. He also pleaded for a greater unity amongst the several churches because it was to a great extent the present cleavages existing which prevented the Church dealing successfully with the evils of the day. The cause of these divisions should be earnestly considered, and some remedy sought.

Rev. C. M. Farney's Farewell at Parkhill.

The Rev. C. M. Farney, who for the past six years has been Rector of Parkhill, was lately appointed Rector of Holy Trinity, Chesley. Prior to leaving Parkhill to take up his new sphere of work at Chesley, Mr. Farney was presented by his late parishioners with a purse of gold and an address, and the members of the band, of which he had been the president, presented him with a silk umbrella with a silver handle, and an illuminated address in token of good citizenship and activity in Patriotic and Social Service.

Biennial Deanery Meeting.

The semi-annual meeting of the Ruridecanal Chapter of Elgin was held in the Church of the Nativity, Dutton, diocese of Huron, on Monday, May 13, and a large number of delegates from the churches in St. Thomas and parishes in the Deanery being present, except Port Stanley. Rev. W. F. Brownlee, of St. John's Church, St. Thomas, presided as Rural Dean; Rev. C. H. P. Owen, of Tyrconnell was secretary-treasurer. The delegates were entertained by the members of the parish in Dutton. The morning session opened with Holy Communion at 10 o'clock. At 11 a.m. the business session of the Rural Deanery Chapter was commenced, when the routine business for the half-year was transacted. The Church throughout the entire Deanery was found to be prospering, one new church, St. Luke's, at Yarmouth Heights, having been built during the past year. Simultaneously with the Chapter meeting, a session of the W.A. to the M.S.C.C. of the Deanery Chapter was held, when they were addressed by Rev. S. Middleton, the missionary to the Blood Reserve, Alberta. Mr. Middleton's address was most interesting in every way. He told eloquently of the loyalty shown by the Indians on the Reserve to the British cause and spoke of the great sacrifices which they had made already. Mr. Middleton addressed the entire Convention at the afternoon session on the same subject, illustrating the great work that had been accomplished, and also the task that remained undone, and that was urgently in need of attention. Later on Miss T. A. Connell, Head of the Church of England Deaconess House, Toronto, addressed the meeting on "Women's

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Work in the Church." Miss Connell's address was both interesting and educational. Capt. the Rev. A. E. Appleyard, L.Th., M.C., of Woodstock, was to have given his famous lecture on "War Experiences," but owing to faulty train connections Capt. Appleyard was unable to be present, to the great disappointment of the Convention. However, his place was ably taken by Rev. F. S. Ford, of Palampur, India, where he has been engaged in missionary work for several years. Mr. Ford told a very interesting story of the work being done by the Church in Northern India.

Chapter of B.S.A. Formed in Hospital for Incurables.

A probationary Chapter of the Brotherhood of St. Andrew was formed at the Toronto Hospital for Incurables, February 15th last, and the same is probably unique in the annals of the order as the members, with one exception, are patients at the Dunn Avenue institution. A special feature is that patients desiring to join who belong to other denominations are admitted as associate members. Meetings are held fortnightly in the board room of the hospital. Reports of personal work (Rule of Service), are particularly interesting, as they show what the members of the Chapter are doing daily in visiting their fellow patients in the different wards who are confined to bed, reading chapters from Holy Writ and the news of the day, etc., to them. The Ven. Archdeacon Ingles was unanimously elected director and kindly consented to act in that capacity until the Chapter was fully established and a lay member appointed. Joseph Gimson is secretary-treasurer. The total list of members now number 16 full and four associate members, which is almost double that of the original meeting. On Friday afternoon, the 10th inst., Mr. Evelyn Macrae, chairman of the Executive Committee, was present and gave a most interesting and instructive address on Brotherhood work, which was highly appreciated by those present. At the close, Mr. Macrae was tendered a hearty vote of thanks. The gentleman thought it was a beautiful idea in starting a Chapter at the hospital. There is a voluntary fund to defray expenses.

Mission at All Saints', Collingwood.

The Rev. R. P. McKim, M.A., St. John, N.B., has just completed a two-weeks' mission in this parish. The mission was a very real success in every way. The attendance at both the afternoon Bible readings and at the mission services in the evening grew steadily from the beginning and interest was maintained right up to the end. Definite results of blessing and help were evidenced during the time of the meetings and the influences will be long felt after the missionary has gone. It was a great privilege for everyone who attended the services to hear and meet Mr. McKim. Two well attended services for men were held on Sunday afternoons during the mission. When the speaker gave strong and direct messages of appeal. The missionary left Collingwood for Campbellton, N.B., where he conducts a further mission, beginning May 12th. This will be the closing mission of Mr. McKim's present series.

Moosonee Notes.

What a local humorist described as "An Air Raid," took place at Timmins on May 8th. Several "Sky Pilots," including the Bishop, landed there and enjoyed an important and interesting conference. Those present included Archdeacon Woodall, Revs. J. H. King, R. S. Cushing, R. C. Pitts, A. Marchant, G. F. Knox and Mr. C. P. Heaven, lay missionary. The Bishop celebrated at the Holy Communion service and the Rector of Timmins, Rev. R. S. Cushing, preached an appropriate sermon. The meeting was held in the rectory, after lunch had been kindly served by Mrs. Cushing. The agenda was the consideration of the Draft Constitution for Moosonee Synod with special attention to certain amendments, suggested to the Bishop and committee by the Primate. Good progress was made so that at the impending conference of representatives of the laity with the Bishop and clergy the process of organization may be the more easy and expeditious.

An interesting class of seven male and four female candidates of the parish of Cochrane were confirmed in the Pro-Cathedral on May 12th. All except three of these were adults and among the men was a returned soldier. Those who subscribed to the relief of this parish after the fire in July, 1916, will have pleasure in learning that there has been such an accession of new blood and new spirit to its membership which the fire had seriously reduced.

Rev. Canon Gould, M.S.C.C., paid a short visit to the North between May 13th and 15th, stopping at Cochrane and Kapuskasing. His purpose was to investigate the conditions at Monleith, Kapuskasing, etc., with special regard to the work of the Church among Returned Soldiers.

The writer accepted the invitation of the local theatre manager to see the six-reel film "The Sign Invisible." He has pleasure in recommending this picture to your readers, should it come their way, which suggests quite realistically many of the conditions of nature, life, thought and character prevailing in the North.

Unique Service at St. Alban's Cathedral, Toronto.

Probably the most unique service yet held in St. Alban's Cathedral, Toronto, took place on May 9th, Ascension Day, when over 150 uniformed Knights Templar, headed by M.W. Sir Knight C. H. Collins, Grand Master of the Sovereign Great Priory of Canada, attended Evening Prayer. The service was most impressive and was rendered with the full Templar ritual. A most appropriate sermon was delivered by Rev. Dr. Ribourg, who referred to the Crusades of the Ancient Templars who sought to wrest the tomb of the Lord from the infidels. Templars of the present age held the Cross high and endeavoured to solidly maintain and preserve all the great principals and ideals which it symbolized. Ascension Day marked a great epoch in the chivalrous Order and it was only fitting and proper that the local Sir Knights should observe the Festival of the Ascension. Bishop Reeve assisted in the ceremonies and pronounced the Benediction. The Knights assembled in the chapel adjoining the Cathedral and headed by the choir and clergy marched in procession to the sacred edifice. Many members of the Order from outside places attended the service.

St. John's, West Toronto.

The Girls' Club of this church threw open their closing exercises at the Parish Hall on May 16th to friends of the Club who were pleased with the physical exercises, marches and drills presented and for which Miss E. Code, the president, played. Previous to this the girls had tea in the hall, to which the honorary members were invited and heard an address from the Curate, Rev. H. Naylor, on "Service." Later in the evening the Club presented their instructor, Miss Caldwell, of the Margaret Eaton School, with a basket of Killarney roses. Contributions were received for the Soldiers' Aid of St. John's Church. Besides the study of physical culture, the Club engages in Red Cross and church work.

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Dr. Wellington Adams Dead.

In the death of Dr. Wellington Adams in Toronto on May 16th, Whitby has lost one of its best-known and most prominent citizens. Dr. Adams, who was 70 years of age, had been in failing health for some time. He was for years a dentist in Whitby, and was active in municipal affairs, being a member of the Town Council at one time, as well as president of the Board of Trade for a number of years. He was a member of St. John's Church. A son, Dr. Allan Adams, of Jarvis Street, Toronto, and a daughter, Mrs. McIntyre, wife of the Rev. E. A. McIntyre, the Rector of St. Aidan's, Toronto, survive. Mrs. Adams predeceased her husband a year and a half ago.

Presentation to Rector of Walkerton.

The Rev. R. Perdue, Rector of Walkerton, Ont., diocese of Huron, was recently waited upon by a deputation from his congregation who presented him with a purse containing \$225 as a token of their appreciation of the work he has done in the parish during the past nine years. The financial statement at the recent vestry meeting showed that the activities of the parish were in a healthy condition. Mr. Burrows, manager of the Merchants Bank, was appointed people's warden and Mr. McBurney Rector's warden.

Colonel Almond on the Chaplains' Service.

Speaking on the Canadian Chaplains' Service before a large congregation in the Church of St. Andrew and St. Paul, Montreal, on Sunday evening, May 12th, Colonel the Rev. Canon Almond, C.M.G., Director of the Canadian Chaplains' Service overseas, spoke of the necessity of organizing a Chaplains' Service in Canada. In his opinion no other organization but the Church was capable of handling the return to normal life of 300,000 men, and he had come to Canada to organize such a service. In the course of his sermon Col. Almond said that democracy was a thing much talked of to-day but little understood. A benevolent autocracy was productive of far greater good than an undisciplined democracy. Col. Almond spoke along the same lines at Christ Church Cathedral at the morning service on the same day. He said that the war had been the testing of Christianity but Christianity had withstood the shock. He had yet to meet the Christian soldier whose religion had not been sufficient to carry him through the dangers of battle.

Rural Deanery Meets at Alliston.

On Wednesday and Thursday, May 8 and 9, well-attended meetings of the Rural Deanery of South Simcoe were held in St. Andrew's Church, Alliston (diocese of Toronto). The Rural Dean, Rev. G. L. Gray, B.A., of Rosemont, presided, and Rev. Thos. J. Dew, of Ivy, was secretary. The following were present: Revs. A. P. Kennedy (Beeton), P. Howard (West Mono), H. A. Meek (Bondhead), P. W. A. Roberts (Alliston) and W. F. Carpenter, B.A. (Hornings' Mills), three being absent. The W.A. and Sunday School organizations of the Deanery have plans already arranged for their annual conferences, and at the business session the Chapter de-

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cided to invite the laymen to their autumn meetings for the purpose of organizing a Laymen's Missionary Association for the district. Rev. Professor W. H. Griffith-Thomas, D.D., of Wycliffe College, Toronto, contributed his usual intellectual feast, impressing upon his hearers throughout the really essential needs of the true spiritual life. At the opening service on Wednesday evening, Dr. Thomas, preaching from the text Heb. 7: 25, presented a most timely message on the Ascension thought: "Our Lord's Present Life in Heaven," pointing out what a glorious salvation is guaranteed and given to us as believers by a constant, loving Saviour Who ever liveth to make intercession for us. On Thursday morning at 10 a.m. he conducted a "Quiet Hour," on the topic: "St. Paul's View of the Ministry," centring his thought on Eph. 3: 8, which summed up St. Paul's view of the Christian minister as a humble, dignified messenger of a wealth of good news, one endued with a gift of power, through whose ministry human hearts are warmed and souls are fed. The Deanery sessions commenced with a study in Greek on the Epistle to the Philippians, led by Rev. P. W. A. Roberts. In two excellent papers on "Preaching for War Time" and "Germany and the Bible," Dr. Thomas emphasized the fact that we do not need a reconstruction so much as a restatement of the old truths of Christianity. Civilization has collapsed and our religion has never been tried. The blessed hope is ours. Look up to God and to His purpose. The German mind lacks spiritual insight and considers the Bible as a natural Book, thus divorcing intellectual theology and personal religion. The highest criticism is that of the contrite heart; the Bible is a discernor of us. In closing the speaker appealed to his audience to read the Bible for themselves and obey its truth.

A Joint Service at Halifax.

A joint service of Anglicans and Presbyterians was held in Stairs Memorial Presbyterian Church, Dartmouth, on May 12th. It was the first service in this district since the explosion of December 6 of last year. In that disaster the Church of England edifice was completely destroyed, while the Presbyterian church was badly damaged. Repairs to the latter have just been completed.

Nova Scotia Notes.

The annual Diocesan Synod will take place on June 4th. On account of the condition of the city the Synod session may be held outside the city, possibly at Windsor, the north portion of the city being entirely devastated, and, in addition, a number of private hotels are closing on account of the stringency of the food regulations. On account of the large number homeless, any accommodation is being gladly welcomed.

His Grace the Archbishop and Mrs. Worrell have returned from Bermuda, where the Archbishop was holding a Confirmation tour.

Mrs. H. P. Cunningham, wife of the Rector of St. George's, who was in Montreal attending a meeting of the W.A., has returned home.

Rev. L. J. Donaldson, Rector of Trinity Church, arrived home recently after a visit of some months to the United States, having gone as far west as California. He was greeted on the Sunday following his return by large congregations in Trinity Hall, preaching a strong sermon in the evening on "Duty to the Bystander" from the text, "We know that we have passed from death unto life, because we love the brethren." While away he met a large number of Nova Scotian and other Canadian

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clergy, a number of them being old friends. In Cleveland, Ohio, he met Dean Almon Abbott, returned from overseas; Rev. George Foster, Rev. R. W. Woodroffe, and Rev. A. F. Payzant, and in Philadelphia, Dr. Mockridge, whose father was at one time Rector of Windsor; Rev. W. J. Cox, who was assistant to the late Rev. Mr. Murphy, the last Chaplain to the forces here under the old regime, when the soldiers worshipped in the Garrison Chapel; Rev. R. W. Norwood; Rev. Robert Johnstone, who spends his summers at Chester, and has frequently preached in All Saints' Cathedral. On the Pacific Coast he met, in Los Angeles, Dr. Davidson, who was born in Halifax. "I was," said Mr. Donaldson, "profoundly struck by the deeply earnest spirit everywhere apparent as regards the war; it is very striking, indeed. There is far more stringent observance of wartime thrift and economy in the homes of the United States than in Canada. Do you know, I have not seen a slice of brown bread since I left Halifax. All through the winter 'heatless' Mondays were observed by all the large manufacturing and business concerns, which, in order to conserve coal, closed up on this day, and during Lent the churches held united services in one central place with the same patriotic object in view. The President in this free, democratic country has practically autocratic powers in war time—a good thing. The people are enthusiastically loyal to our common cause. I shall never forget a great patriotic demonstration, held on a Sunday in Shenley Park, Pittsburg. A conservative estimate of the number present was 100,000, and, personally, I think it was even larger. The special attraction was a British tank, which had done great service in France, and was brought over by General Kenyon, who made use of it at recruiting meetings. It was a wonderful sight, that—wonderful!" Mr. Donaldson is looking well and is as full of energy and optimism as ever.

The many friends of Archdeacon Martell are pleased to know that his operation was successful. At present the Archdeacon is in the Halifax Infirmary, but soon hopes to return to Windsor.

A number of the Halifax clergy and laity went up to Windsor for the annual Encenia at King's. A greater interest is being aroused in King's by reason of the splendid response to the King's forward movement.

At the annual Convocation on Wednesday last the Rev. Dr. Boyle, president of King's College, Windsor, addressed the graduates at Dalhousie.

The Rev. N. H. Wilcox, Rector of Dartmouth, has been elected a Governor of King's College, Windsor.

The Rev. F. H. Kingston is taking the Sunday services at St. Matthias' Church. The Rector, the Rev. T. H. Perry, will be absent until July.

The annual Baccalaureate service of Dalhousie University was held in the

Cathedral. The sermon was preached by the Dean.

The Rev. S. H. Prince, the assistant at St. Paul's Church, gave a lecture to the members of the Sunday School Institute on the topic, "How We Got Our Bible."

At the annual meeting of the Halifax St. George's Society the Very Rev. Dean Llwyd was elected president.

Mrs. Haslam, the wife of the Rector of Liverpool, is a patient in the Halifax Infirmary.

St. Monica's, Toronto, Patronal Festival.

Special festival services were held in this church on Sunday, May 5th, in honour of its patron saint. The Rev. F. E. Powell, of St. Barnabas', Danforth Ave., preached at the morning service, the Rev. Robert Gay, the Rector, in the afternoon, and the Rev. Canon Gould, M.D., in the evening.

Captain Carlisle Speaks in Behalf of Y.M.C.A.

Capt. the Rev. Arthur Carlisle, a former Chaplain with the English forces in France, gave an admirable and instructive talk on Thursday, May 2nd, at Victoria Hall, Brantford, on "The Red Triangle." Although, in no way connected with the Y.M.C.A., the Captain was well posted on its work in England and in France, particularly at Folkestone and East Sandling Camp, where the Canadian soldiers are. In the course of his remarks he gave many very interesting details concerning the excellent work which is being carried on at the Front by the Y.M.C.A.

The Rev. Frank Vipond Bereaved.

Much sympathy will be felt for the Rev. Frank Vipond, the Rector of Islington, who returned to Canada recently from overseas, where he has been acting as a Chaplain at the Front, in the loss of his eldest daughter, Nettie Aspinall, who died at the sanatorium at Weston on May 18th, aged 24 years. The funeral was held on Monday, the 20th May, from St. Barnabas' Church, Danforth Avenue, Toronto, and the interment took place at St. John's, Norway.

St. Saviour's, East Toronto.

In connection with the increased food production campaign, Rev. G. I. B. Johnson, Rector of this church, has secured a plot of ground in Todmorden for the production of vegetables. "The parish ground, of which there is a comparatively large tract, is sandy and close to a gravel pit, and is useless for cultivation," said the Rector. "We tried it last year, but it was a failure."

Honour Roll, St. Andrew's, Todmorden.

There are 98 names on the Honour Roll of men overseas who are connected with the parish of Todmorden (diocese of Toronto). Of this number six have been killed and a large number wounded. The women of the congregation are showing much commendable activity in both Patriotic and Red Cross work.

Mr. G. A. Warburton at St. Paul's, Bloor Street, Toronto.

Taking as his subject, "The Romance of the Red Triangle," Mr. G. A. Warburton, representing the Dominion Y.M.C.A., addressed the congregation of St. Paul's Church, Toronto, on Sunday evening, May 5th, and gave a graphic account of the war work by the "Y" representatives among the soldiers of the Allied armies. The military work of the Y.M.C.A., now done by the branch known as the Red Triangle, had first begun at Niagara Camp, in Canada. In the United States, the idea of Y.M.C.A. military work was copied from Canada at the time of the Spanish-American War. During the present year \$75,000,000 was being gathered for Y.M.C.A. work among the allied troops. The fact that when the soldiers returned from the war they would have altered views regarding religious denominational distinctions, owing to the co-ordination of the various Chaplains in their work at the front, was drawn attention to by Mr. Warburton. He said he didn't believe in the destruction of denominationalism, but he did believe in the abolishing of narrow bigotry.

Supports Conscription.

At a meeting of the Executive of the Diocesan Synod of Newfoundland, on April 23rd, the following Resolution was adopted, and a copy ordered to be sent to the Premier: "The Executive Committee of the Diocesan Synod respectfully urges the Government of the Dominion of Newfoundland, in view of the urgent necessity of sending reinforcements to our gallant Regiment, to forthwith introduce into the Legislature and pass into law some measure of Selective Conscription, and further assures the Government of its hearty co-operation in carrying out successfully the provisions of such a law."

Chaplain Service for Men in Canada.

A special meeting of the Ministers of the Protestant Communion of Montreal was held on May 1st in the Convocation Hall of the Diocesan College for the purpose of considering the relation of the Chaplain service overseas to the Church in Canada. The Bishop of Montreal was unanimously elected chairman, and introduced Col. Almond, Director of Chaplain Service, for the Canadian Expeditionary Forces. Col. Almond dealt briefly with the problems bound to arise in connection with the return of soldiers to Canada and the demobilization of the army later on, expressing the conviction that the Church was the best institution to deal effectively with these problems. He advocated a strong Chaplain organization for Canada, to be linked up with the Churches, that thus the Churches might come into touch with every man. The men needed for this organization were the strong, able, young men of the ministry who later could be sent to the trenches. Col. Almond also spoke of the canteen work and cinema shows carried on under the auspices of the Chaplain service. The sum of \$3,500 was borrowed from the Government to inaugurate this work, being refunded inside of three months from the profits made.

This branch of the service had paid its own way and during a recent quarter showed profits amounting to 58,648 francs. Every dollar of these profits went back into the work for increase of equipment and to meet the special needs of the men. For instance, at the Battle of Passchendaele \$4,000 were spent in providing hot coffee and other refreshment for wounded and war weary men. The address was followed by discussion opened by Rev. Dr. Dickie who moved the following series of resolutions, which had been prepared by the committee representing the Protestant communions: "That this meeting respectfully request the Government to organize a Chaplains' service throughout Canada for the purpose of caring for the spiritual welfare of the returned soldiers and soldiers in training. That there should be appointed in each military district chaplains representing various communions in proportion to the strength of each. That in order to co-ordinate the Chaplains' service and the Church in each military district, that the various communions be requested each to appoint a representative to constitute together an advisory committee to work with the Chaplain service." The resolutions were seconded by the Rev. T. E. Holling and unanimously passed. A vote of thanks was tendered Col. Almond for his instructive address. The attendance was a large one, about 80 clergymen being present.

Resignation of Canon Boydell.

The resignation of Canon Boydell from the rectory of the Church of the Epiphany, Sudbury, which took effect on May 1st, 1918, is a matter of universal regret, not only among the members of his own congregation, but throughout the town of Sudbury and the diocese of Algoma. The Rev. James Boydell, M.A., Rector of Sudbury, Canon of St. Luke's Pro-Cathedral, Sault Ste. Marie and Commissary to his Grace the Archbishop of Algoma, and at one time Examining Chaplain to his Grace, was born in Liverpool, England. He came to Canada as a young man, and was engaged for a time in the study and practise of land surveying. In this connection he took part in several expeditions into what was then the bush of southern Ontario, and penetrated on one occasion as far north as Lake Nipissing—long before the settlement of North Bay was thought of. The Canon has many interesting stories to tell of these early exploits, and the hardships then endured and the experience gained of bush life played no small part in fitting him for the arduous labours which he was later to undertake in the pioneer work of the Church in various parts of the country. Wishing to take up the work of the sacred ministry Mr. Boydell proceeded to the University of Bishop's College, Lennoxville, P.Q., where he graduated as Master of Arts, and in theology. He was ordained deacon at Quebec Cathedral and priest at Durham, P.Q., by the late Bishop Williams, father of the present Bishop of Quebec, and served first as Curate of St. Matthew's, Quebec, under the Rev. Chas. Hamilton, who afterwards became Archbishop of Ottawa. Subsequently, Mr. Boydell, after holding several charges in the diocese of Quebec, moved to Brandon, Man., which Mission, under his able guidance, soon became a self-supporting parish, and a large new church building was erected. Responding, however, to the call of the Algoma rocks, Mr. Boydell moved east to Bracebridge, Muskoka, where his vigorous labours extended over a period of 15 years. From there he moved, 19 years ago, to the Mission, as it then was, of Sudbury—with its small wooden church, its collection of shacks and its muddy spaces called "streets." In the early days some half-dozen neighbouring Mis-

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sions were served from Sudbury—and we hear such stories as of the Canon riding his bicycle on the track to Copper Cliff when the road was impassable, with a looking-glass fastened to the handle-bars to warn him of approaching trains. Under his guidance the Mission—like that of Brandon—soon became a self-supporting parish. As time went on the old church became inadequate for the accommodation of the growing congregation, and the present dignified building, rising as it does as a landmark in the centre of the town, was erected. Canon Boydell's indefatigable vigour—especially in visiting the sick, and his friends of other religious opinions than his own, are well known. In spite of advancing years, he kept his full vigour until the end of July last, when he was seized with the serious and painful illness which for several months made it impossible for him to take any part in the work which has been so dear to him. His improvement in health, though slow, has been uninterrupted, and of late he has been able to take some part in the church services—notably in all three of the services on last Easter Day. Canon and Mrs. Boydell will continue to reside in Sudbury, so that they will both of them still remain in close touch with many of their old friends.

Service Flag Dedicated at Cobourg.

A service flag has been presented to St. Peter's Church, Cobourg, by Mr. Clive Pringle, and was dedicated on a recent Sunday evening. There are 127 maple leaves on the flag and on 12 of these is a golden cross to show that the supreme sacrifice has been paid. Rev. J. A. Elliott, of Port Hope, gave the address at the service of dedication.

Annual Vestry, St. John's, Saskatoon.

Annual meeting, St. John's Church, Saskatoon, Rector, Canon E. B. Smith. Total receipts, \$13,681.95; total expenditures, \$13,011.08; contributed to Missions, \$2,005.64. Rector's warden, C. E. Strickland; people's warden, T. D. M. Osborne; treasurer, S. E. Fitzgerald. Delegates to Synod, W. J. Bell, Adam Turner, F. H. Holland. Rector's stipend increased by \$500.

Ordination at St. Alban's Cathedral, Toronto.

The Bishop of Toronto will hold a General Ordination in his Cathedral on Sunday next, Trinity Sunday, at 11 a.m. Dr. Macklem, the Provost of Trinity College, Toronto, will preach the Ordination Sermon. Five deacons and five priests will be ordained. On the previous day a Quiet Hour for the ordinands will be held, which will be conducted by the Bishop of Toronto in the Cathedral Chapel. At the close of Evening Prayer at the Cathedral on Saturday the ordinands will be the guests of the Bishop and Mrs. Sweeney at supper at the See House.

Reception to Lieut.-Colonel the Rt. Rev. A. U. de Pencier.

A number of clergy and members of the Executive Committee awaited the arrival of the morning train, Thursday the 25th of April, to welcome the Bishop of New Westminster on his return to his diocese. On the evening of his arrival a public reception was given his Lordship. Seated on the platform were P. G. Shallcross, Esq., president of the Board of Trade; A. Dunbar Taylor, Esq., K.C., Chancellor of the diocese; C. E. Tisdale, Esq., ex-Minister of Education in the Province of British Columbia; Dr. MacKay, Principal of Westminster Hall; Dr. Ernest Thomas, of Wesley Methodist Church; R. R. Maitland, Esq., representing the Canadian Club; Alderman Hamilton, representing Mayor Gale; Archdeacon Heathcote; Messrs. H. O. Bell-Irving; A. McC. Creery, diocesan treasurer; and J. H. MacGill, diocesan registrar; Mrs. Godfrey, representing the W.A.; Mrs. Scott, representing the Women's Canadian Club; Mrs. Herbert Drummond, representing the I.O.D.E.; and Mrs. Mills, representing the Red Cross. Sir Charles Hibbert Tupper, who had promised to preside at the reception, was unavoidably absent. Mr. P. G. Shallcross took the chair in his place and gave an address of welcome. Mr. Dunbar-Taylor read the following address of welcome from the Executive of the diocese of New Westminster:—

"Vancouver, April 25th, 1918. To Lieut.-Col. the Right Reverend A. U. de Pencier, Lord Bishop of New Westminster,—We, the undersigned, on behalf of the Executive Committee and the members of the Anglican Communion in general in the Diocese, beg to tender to your Lordship a hearty welcome home after your second year of service at the Front. We recall that it is now nearly three years since your Lordship offered your services as Chaplain to the Forces, serving as such nearly a year in British Columbia, then a year at the Front and a second year at the Front after your short visit home a year ago. While we all felt your absence and missed your Lordship's guiding spirit in the affairs of the Diocese; we have always felt that your Lordship was right in responding to the call for service at the Front, and while your help in the Diocese at home has been missed, we cannot but feel that what your Lordship has been able to accomplish at the Front has more than made up for your absence from the Diocese. It was with feelings of pleasure, and may we say of pride, that we heard of the appreciation of your Lordship's work at the Front by other Chaplains including those of our Communion, the other Branches of the Catholic Church and all the other denominations represented at the Front, expressed as it was in a Special Resolution of appreciation which was transmitted to the House of Bishops of the Dominion. In conclusion, let us again express a very hearty welcome home; our heartfelt thanks to Providence for your preservation from the dangers

on the journey to and from and at the Front, and our assurance of our sympathy and support in your work in the Diocese, or should your Lordship feel it your duty to return to the Front for further service there, our sympathy with that decision and all good wishes and prayers for your safe return home again when the war is over in the one and only way that we look forward to, a great and glorious victory for our Empire and our gallant Allies. On behalf of the Executive Committee. Address to Lieut.-Col. The Right Reverend A. U. de Pencier."

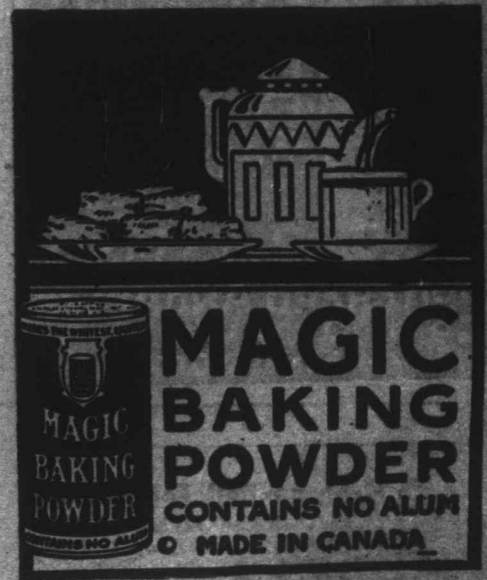
Mr. C. E. Tisdale, Alderman Hamilton and H. O. Bell-Irving gave short addresses of welcome. After the singing of a hymn Mr. Shallcross called upon the Bishop of New Westminster, who was given a great ovation, and made a splendid speech, referring to his work and that of the other Chaplains at the Front. With the singing of the National Anthem, the crowd dispersed, the Bishop having had to leave earlier to be present at the Closing Exercises of Latimer College.

Awards by Trinity College, Toronto.

The following medals and scholarships have been awarded by Trinity College, Toronto: Fourth year—H.E. the Governor-General's silver medal for the best degree, Miss C. E. Moss; H.E. the Governor-General's bronze medal for the headship of St. Hilda's College, Miss C. E. Moss; the prize for the highest first-class honours in English and history, Miss C. E. Moss. Third year—The Wellington scholarship in classics, J. B. West; the Dickson scholarship in science, Miss M. I. Tom. Second year—The Wellington scholarship in mathematics, P. Lowe; the Dickson scholarship in modern languages, Miss N. E. Elliott. First year—The Wellington scholarship in classics, C. E. Phillips; the Burnside scholarship in English and history, C. E. Phillips qualified, no award; the Dickson scholarship in science, Miss M. C. Galt. Matriculation scholarship, 1917—The Wellington scholarship in classics, C. E. Phillips; the Bishop Strachan scholarship in classics, J. F. Davidson; the Dickson scholarship in modern languages; J. R. Croft; the Burnside scholarship in English and history, Miss M. J. Coutts; the F. A. Bethune scholarship, J. F. Davidson.

Boys' Work Leaders Active in Toronto.


A most enthusiastic Conference of Leaders in Boys' Work, and of Older Boys, was recently held in St. James' Parish Hall, Toronto. About one hundred and fifty were present. The programme as arranged and successfully carried out was as follows:—Saturday afternoon and evening, May 11th, 1918.—2.30—Devotional period—



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The Rt. Rev. the Bishop of Toronto. 2.45—Address, "The Challenge of today to the older boy," Mr. R. W. Allin, Editor, the "Canadian Churchman." 3.15—The Organized Boys' Class, Why? What? Mr. F. Francis, (Demonstration). (a) The Sunday Session—By a group from the Church of the Epiphany Sunday School. (b) The Week Night Session—By a group from St. Peter's Sunday School. 4.00—Conferences: (a) For Leaders—Rev. R. S. Mason; (b) for Older Boys—Mr. John Dade. 4.30—Demonstration of group games. 6.00—Supper. Programme addresses and songs by the boys. Address, "Our Response," Mr. A. H. Cuttle. 9.30—Closing Exercises. The addresses of Mr. R. W. Allin and Mr. A. H. Cuttle were most inspiring and aroused great enthusiasm amongst those present. A definite programme, to carry on and develop Boys' Work in Toronto is one of the outcomes of this meeting, and conferences of a similar nature are promised for the early autumn.

Annual Meetings of St. Mark's— Divinity Hall, Vancouver, B.C.

The annual meetings of the Council and Corporation of St. Mark's Hall of the Anglican Theological College of British Columbia were held on Tuesday and Thursday, April 30th, and May 2nd, A. McC. Creery, Esq., presiding. The attendance was large and the meetings were enthusiastic. The Bishops of Kootenay and Columbia

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were present as members of both Corporation and Council. Their addresses were full of optimism and of hope for the future. The Bursar, F. W. Sterling, Esq., presented a financial statement of a most encouraging sort. Eight students were in residence during the year. Already seven men form the prospective student body or next winter. One, Mr. L. C. Marrant, has recently donned the khaki, having, after several fruitless previous attempts to enlist, been at last accepted by the military authorities. The question of filling the principalship of the hall, made vacant by the resignation of the Rev. Dr. Seager, now Rector of St. Matthew's Church, Toronto, was a subject of long and careful consideration. It was finally decided to leave the matter in the hands of a strong committee which was appointed for the purpose. Like all other theological training schools, St. Mark's has been depleted by the war; but so long as there are any men left to train (and there will probably be a slight increase in future owing to discharged men returning from the front) the Hall will carry on its work. Three St. Mark's students graduated this spring and were given their diplomas of Licentiate in Theology: Revs. James Macdougall, Sam Pollinger and Bernard Oana. The latter is the first Japanese to graduate from the college and receive the diploma. He is assisting in the Japanese Mission in Vancouver.

Edmonton Notes.

The Bishop of Edmonton held a confirmation service at Holy Trinity Church on Whitsunday, when a large class of candidates was presented by the Rev. C. W. Saunders, acting Rector.

On Trinity Sunday the Bishop is to hold an ordination service in the Pro-Cathedral.

On Sunday, April 21st, a special service was held in All Saints' Pro-Cathedral under the auspices of the Royal Society of St. George, and was largely attended by the Boy Scouts and various patriotic societies of the city. The service was conducted by the Ven. Archdeacon Webb, and the sermon was preached by the Rev. W. Everard Edmonds, M.A., who took as his subject, "The Inspiration of the Heroic."

Rev. T. Marsden, of the Edmonton Mission staff, who has been lecturer in history at the University of Alberta during the past two years, has left for overseas with the Universities Tank Battalion.

Miss Field, deaconess of Holy Trinity Church, left on Thursday, May 9th, for a visit to British Columbia. Miss Alice Field, who has spent the winter in Edmonton, left a few days before to take up work in the Industrial School at The Pas.

Miss Wibbey, deaconess at All Saints' Church, for the past four years, has resigned and will return to Toronto some time during the summer. Miss Wibbey has done excellent work, especially among the girls, and will be missed by all.

Ven. Archdeacon Webb has resigned his position as Rector of All Saints' Pro-Cathedral, and will leave the city for British Columbia as soon as his successor is appointed. Family reasons made this step imperative, though it comes as a shock to the many friends of the Archdeacon in All Saints' parish and throughout the diocese. As General Missionary of the Calgary diocese, and as Archdeacon of Edmonton and Rector of All Saints' since Bishop Gray's consecration, Archdeacon Webb has, by his faithful attention to duty, accomplished a vast amount of splendid work for the Church in the province of Alberta, and his departure is regretted by all.

Confirmations in Toronto.

On Sunday, May 12th, the Bishop of Toronto, held Confirmation services in the morning at St. John the Baptist, Norway, and in the evening at St. Mary the Virgin, Dovercourt Rd.

Memorial Tablet Unveiled at Picton.

On Sunday, May 5th, the Bishop of Ontario visited the parish of Picton, Ont., and dedicated two choir boards beautifully ornamented and full of detail for the guidance of the choir during Divine service, presented by Miss Boyd, organist of the church, and afterwards unveiled a chaste and beautiful tablet in memory of the late Lieut. Percy L. Barber, son of the Rector, which bore the following inscription: "To the glory of God and in loving memory of Percy William Louis Barber, Lieut., late of the 21st Battalion, C.E.F., and formerly of the 59th Battalion, who was killed in action while gallantly leading his men at Passchendaele, Belgium, November 3rd, 1917. This tablet was erected by the members of his family in recognition of his sterling worth and Christian character.—Requiescat in Pace." Taking as his text Hebrews 12: 1, his Lordship preached a sermon that was full of devotional thought, and inspiring sentiment. Every heart was moved and desire aroused, to share in the noble inheritance of the Church Triumphant, and as with tender pathos the preacher spoke of the heroic sons of our Empire, laying down their lives for God, for King and country, a responsive thrill went through his hearers, realizing in full as they did, that these modern saints are no whit behind those others that form the cloud of witnesses. His Lordship closed with a strong personal appeal for Unity and Faith. In the evening his Lordship held a confirmation service at which 14 persons received at his hands the apostolic rite of laying-on of hands. At the Easter vestry meeting of this church a most satisfactory financial report was presented, the liabilities being reduced by an income of over \$5,000, reducing the debt on the church from \$22,000 to \$18,000, with a small balance to the good.

Community Memorial Service.

A memorial service for the soldiers from the congregation of St. George's Church, Newcastle, Ont. (Diocese of Toronto) and the surrounding country was held on May 6th, and was largely attended by all denominations. The Bishop of Toronto, Right Rev. J. F. Sweeny, was present and preached a most impressive sermon. The service was taken by the Rector, the Rev. J. E. Fenning. United choirs of thirty-five voices from the three village congregations led in the singing. The Holy Table was beautifully decorated with forty calla lilies, given by the A.Y.P.A., and above, at the back of the reredos, the flags of the Allies were hung. One of the boys in whose memory the service was held formerly pumped the organ in St. George's. After passing his R.M.C. matriculation examination, and later his lieutenant's examination, going overseas, he joined a Highland regiment, and was killed at the age of twenty after nine months in action while doing duty for another soldier who was ill.

Latimer Hall Commencement.

The eighth annual commencement of Latimer Hall, Vancouver, B.C., was held in the schoolroom of Christ

DEATH NOTICE

GEDGE—At Bognor, England, Rev. John Wycliffe Gedge, formerly rector of St. Anthony's, Steyne, and Diocesan Inspector of Schools. (By cable).

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Church on April 25th. There was a representative attendance of friends of the Hall. On the platform were: H. J. Cambie, president of the Council; F. L. Beecher, the treasurer; Lieut.-Col. Right Rev. A. U. dePencier, the staff of the Hall, Revs. Major Owen, A. H. Sovereign, J. D. M. Naughton, L. C. Luckraft, W. S. Larter, J. H. Atkinson, and Mrs. J. R. Seymour and Mrs. G. H. Cowan, of the Woman's Aid of the Hall. Principal Vance reported on the work of the year, and mentioned that the five graduates at the front were Captains and Chaplains, and of the undergraduates, one was a private, two were lieutenants, one was a captain and one a lieutenant-colonel. In all, they had won a mention, a Military Medal, four Military Crosses and a D.S.O. Two men had completed their course, while a third had taken a special course. Rev. J. E. Godsmark and Mr. W. W. Williams were each presented by Mrs. Cowan, on behalf of the W.A., with a scarf. Mr. Williams goes to the Yukon. Mr. Godsmark will remain in the Diocese of New Westminster. Rev. J. W. Thompson goes to Athabasca. Major Rev. C. C. Owen related some of his impressions gained at the front. Bishop dePencier gave an address on his work as Chaplain, and Prof. H. R. Trumpour gave a lecture on "The Theology of H. G. Wells." Mr. Williams gave the valedictory address, and was presented with the Lye medal for reading. The annual dinner in honour of the graduates of Latimer was held in the Hall on April 29th, when some seventeen students and representative clergy enjoyed a pleasant evening, and joined heartily in toasts to the graduates, the Hall and the Church in general.

Ordination of Emmanuel Graduates at St. John's Church, Saskatoon.

On Sunday, May 5th, a most impressive service of Ordination took place in St. John's Church, Saskatoon (Diocese of Saskatchewan), when Messrs. E. H. Maddocks, L.Th., George W. Legge, B.A., L.Th., and T. W. Kirkbride, A.Th., were ordained Deacons, and the Rev. A. Harding, B.A., and the Rev. A. T. Leach, B.A., L.Th., were advanced to the priesthood. The Bishop of Saskatchewan was assisted in the service by the Ven. Archdeacon Dewdney, B.A., the Rev. Canon Smith, R.D., the Rev. Principal Carpenter, D.D., the Rev. H. A. Clark, L.Th., the newly-appointed Rector of St. George's, and the Rev. W. S. Wickenden, B.A., L.Th., Incumbent of Monitor, Alta. After the processional hymn, the sermon was preached by the Rev. H. A. Clark on 1 Cor. 2: 2, who, in the course of his inspiring discourse, laid emphasis on the only solution to life's problems being the personal knowledge of Christ Jesus. The Rev. E. H. Maddocks, who was Gospeller, completed with a first class the course of Licentiate of Theology in Emmanuel College, and is well on the way to the completion of his B.A. course. During his college life Mr. Maddocks has not only excelled in his studies, but has taken a leading part in student activities. During the past academic year he held the distinguished position of president of the Students' Representative Council of the University of Saskatchewan. He has been appointed Incumbent of Edgerton, Alta. The Rev. George W. Legge has just finished the B.A. course of the

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university and the L.Th. course of Emmanuel College. In his L.Th. course he graduated in the first class division. Mr. Legge has on several occasions successfully taken part in debates, both for the university and his college. He has been appointed to the incumbency of Blaine Lake. The Rev. T. W. Kirkbride is the first student to complete the Associate course of Emmanuel College. His studies and other activities have been characterized by earnestness and diligence. Mr. Kirkbride returns to the Parish of Langham. The Rev. A. Harding graduated in Arts in the university this year. He has been a good student in the university and in Emmanuel, and has contributed not a little to athletics. Mr. Harding has been appointed the Rector of Sutherland. The Rev. A. T. Leach graduated in Arts and Theology last year. For the last twelve months he has had charge of the parish of Hafford, and has recently been appointed to the parish of Macklin. But for the war there would have been about twenty more candidates for Ordination. Three of these have made the supreme sacrifice, and the rest are on the fields of Flanders or in Mesopotamia.

Dimbie's Dustman Tales
By M. O. TAYLOR

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XI.

MUMMY had been away for two whole days, and Dimbie was missing her very much, but she was coming back, and so Dimbie was out in the garden, picking the sweetest roses she could find, just to make the house look pretty. She was so busy trying to reach a lovely pink one that she did not notice that right above her head swung

'GRIMES.'

"Oh!" cried Dimbie, as she dropped on the end of her nose.
"How do you do?" said Grimes, running on to her dress. "I came to ask you to tea." And then she started singing:—

"Will you walk into my parlour?"
Said the spider to the fly.
"It's the prettiest little parlour
That ever you did spy.
You have only got to pop your head
Just inside the door,
And you will see some curious things
You never saw before."

"I'm not a fly," said Dimbie, "but I'll walk into your parlour."
Of course, she remembered to say the words, "When you're in Spider Land, do as spiders do," and then she was sitting upon a rose leaf, watching Grimes spin her web.

Grimes was swinging from a long silk thread, trying to join it to another part of the rose bush. Backwards and forwards she swung, but still she couldn't manage to reach her thread across.

"Oh, dear!" said Grimes. "I wish the wind would blow and help me."
"Give it up," said Dimbie.

"Give it up!" echoed Grimes.
"Why, whatever would my great-great-grandmother say if she could hear you? She showed King Bruce how to save Scotland.

"Well, what would she say?" said Dimbie.

"She would say, 'Try, try again,'" said Grimes; and this time the wind gave a little puff and blew her thread just where she wanted it; and as soon as it was firmly fixed, she started making her web. It was really very wonderful. She kept running to the middle of the thread and out again to the rose bush. She tied every thread firmly in a knot in the middle until she had them looking just like a cartwheel, and then she began running round, and round, and round, carrying her thread with her all the time until the web was quite finished. Dimbie had been wanting to ask questions, but Grimes seemed far too busy, so she waited. She was a little bit afraid of Grimes, too. She really wasn't very pretty to look at. She had eight eyes. Fancy that! Eight eyes looking at you at once, and eight legs, all covered with long hairs; and when she ran up a thread so quickly quite close to Dimbie, she wanted to run away; but that would have been rude, because Grimes had asked her to tea.

"But where do you get all that thread from?" said Dimbie.

"Out of my body."
"Well, but how do you get it out?" Dimbie asked.

"I pull it out with my back legs," said Grimes.

Grimes was very busy again in the middle of the web, gathering up all the loose pieces of thread and rolling them into a nice little ball; and when she had gathered every little bit she ate it up. Wasn't that funny?

"That's how I take care of my thread," said Grimes. "I keep it in my body."

That made Dimbie laugh.
"Well, if I were a fly and got in the web, I'd fly right out again," she said.

"You couldn't," laughed Grimes. "It's all covered with sticky stuff. Do you think I'd be such a silly as to let the flies get out when once they get in? Look!"

And Dimbie looked, and saw that all the web was covered with tiny, little drops like gum.

"I think you're very cruel to catch the poor, little flies," said Dimbie.

"Cruel!" cried Grimes. "Why, I'm not half as cruel as you. You run after things to kill them. You catch the poor, little lambs in the field, and go out and shoot the beautiful birds just for fun. I don't do that. I just wait till they come. If they're stupid enough not to look where they're going, it's not my fault. Besides, I must eat. You're very tiresome to talk like that. Now, I'm going to have a sleep, and when I wake up I'll have my tea."

"Well, but what are you going to have for tea?" said Dimbie. And then Grimes looked at her with her

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eight wicked, little eyes, and said:—

"YOU!"
Dimbie gave a scream and tried to get away, but she was caught fast in the web.

"Oh, you bad Grimes!" cried Dimbie; "bad, wicked Grimes. I'll never go home to Mammy any more."

"Will you, won't you; will you, won't you
Walk in, pretty fly?"

sang Grimes.

And when Dimbie saw her coming nearer with her sharp, little feelers, all ready to bite, she struggled so hard that she fell right through the web—bang!

Of course, she'd been asleep, but when she looked up, Grimes was still sitting there, and she looked so wicked that Dimbie broke her web all to pieces.

Letter From an English Tommy

Tells of the Exciting Campaign on the Gallipoli Peninsula — A Present From a Canadian Soldier Which Proved Useful.

Essex, Eng., May 23, 1918.—Many an interesting story is told by soldier boys who served in the Gallipoli campaign. The letter quoted here from Corporal Tomlinson is not only interesting, but also contains information which is sure to prove of value to many of our readers.

Corporal E. Tomlinson, of the 4th Essex Regiment, of the British Army, Essex, Eng., writes: "I have just returned after taking part in the campaign on the Gallipoli Peninsula and am writing to tell you how thankful I am for taking some of Dr. Chase's Ointment with me. A Canadian soldier presented me with a box of Dr. Chase's Ointment when I was leaving for the front, and he was so enthusiastic over it, that I decided to take it with me. We tried it first of all for putting on our hands and faces after being blistered by the poisonous shrubs and bushes as well as bitten by the flies with which the peninsula abounds. We found that it afforded instant relief and got to using it for all manner of minor wounds and grazes. Whenever my friends had troubles of this nature they came to me for Dr. Chase's Ointment.

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Fact One.—A member of the Church, a generous and regular contributor through the weekly church envelope, was hard hit by the war, lost his situation, and was regretfully compelled to give up his weekly contribution. After a couple of years or so, he recovered his financial position and was enabled to contribute his envelope to the Church once more. But he was not content with that. A few weeks ago the churchwardens received a letter enclosing a cheque for one hundred and ten dollars (\$110), covering the back payments for his envelopes for the year 1916, plus 6 per cent. interest, with the promise that as soon as possible he would send a similar amount for the year 1917. There is something to thank God for an example like that. It is good for Churchmen to look upon their givings as debts to God! So many would think they had done well had they but started again to contribute.

Fact Two.—A soldier boy at the front, belonging to the same church, who was confirmed a few months ago, and is now serving as a private for \$1.10 a day, had such a deep and personal sense of God's love in saving his soul and preserving his life that he resolved to give a dollar a Sunday to the Church through the weekly envelopes as a sign of his gratitude to God and his love for the parish church. It may not seem much when measured by the offerings of the well-to-do people, who can easily give their five or six dollars a Sunday, but when we think of it, relatively and proportionately, in the light of the estimate of Christ, it is surely a great gift.

Fact Three.—In the same church a number of boys at the front, nearly all of them privates, are keeping up their weekly and missionary envelopes, and in one case, a soldier, in order to be sure that his offering to Christ and His Church would not be lost, paid a whole year in advance.

Fact Four.—In the same church, a Sunday or so ago, an ordinary looking envelope was dropped on the offertory plate. The wardens took it up without any special notice, but when they came to open it, they saw that, in the place for the name of the donor these letters were printed in large letters, O GRATEFULL. They opened it with a certain curiosity. Inside was a piece of paper with the words: "To apply against the mortgage. This is given on account of answer to prayer. Would like to hear a sermon on the basis of the hymn which runs, in part, 'Just Take It to the Lord in Prayer.'" A bank note was folded up with the paper, and you may imagine the churchwarden's surprise when he found it to be a Canadian bank note for—FIVE HUNDRED DOLLARS!

After all, these are the things that count. These are the things that tell that the Holy Spirit is at work in the hearts of the people. They show that the Gospel of the grace of God is working out in the actual purposes and deeds of human lives.

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