

Canadian Churchman

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Vol. 45.

THURSDAY, MARCH 28th, 1918.

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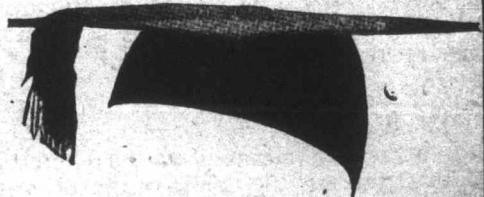
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Personal & General

The Rev. T. H. Stewart, M.C., has been appointed to do temporary duty in the London district.

The income of the S.P.G. for 1917 was £243,022—£14,000 more than in 1916 and £2,000 more than in 1915.

Archbishop Matheson, Primate of All Canada, is confined to his home by illness and all his engagements are cancelled.

Bishop Montgomery, it was announced at a recent meeting of the S.P.G., will resign the Clerical Secretaryship of the Society on October 1st next.

The Rt. Rev. Dr. Richardson, Bishop of the diocese of Fredericton, who was asked by the House of Bishops to visit the Canadian forces overseas, has returned to Canada.

The Very Rev. the Dean of Lincoln has become a member of the General Committee of the Fellowship of the Maple Leaf for the supply of British Teachers for Western Canada.

Mrs. A. D. McIntosh, who resides in the second concession of Cornwall Township, though 90 years of age, has knitted 230 pairs of socks for the men at the front, and is still keeping up the good work.

The Rev. W. Leslie Armitage, M.A., Rector of St. Mark's Church, Toronto, recently appointed Rector of St. James' Church, London, Ont., will be inducted by the Bishop of Huron on Saturday, April 5th.

Miss Norah E. Matheson, daughter of the Most Rev. S. P. Matheson, Primate of All Canada, who went to India last year as a missionary of the M.S.C.C., has been compelled to return home through ill-health.

Mr. E. H. Wilkinson, of the Church of the Messiah, Toronto, and one of its most active lay workers, has recently returned from the front, where he was gassed. He is making good progress towards recovery, and we sincerely trust that this may be complete.

The Rev. Dr. David, the Headmaster of Rugby, has accepted the presidency of the "Teachers' Union," in connection with the Fellowship of the Maple Leaf for the supply of British Teachers for Western Canada.

A bequest of \$25,000 has been made to the Board of Missions of the American Church, under the will of the late Mrs. Fiske, of Boston, who died on February 17th, aged 96. She was the oldest parishioner of Trinity Church, Boston, Mass.

Lieut. H. Morris Cody, son of Archdeacon Cody, of Toronto, has been made temporary Captain while discharging the duties of Quartermaster at the Base Hospital, Military District No. 2. He is an arts student, University of Toronto, 1918.

In the latest list of eighteen awards of the Victoria Cross, no fewer than seven were won by men from Canada. One was earned by a Sowar in an Indian cavalry regiment, another by a New Zealand private, and the remainder by officers and men from the British Isles.

The curfew hour for London and the southern counties of England has

been fixed for 10.30 p.m. At that hour all places of amusement must be closed and they must remain closed until 1 o'clock the following afternoon. No lights are to be allowed in the shop windows.

The Rev. Canon Welch, Vicar of Wakefield, who was recently elected a Proctor in the York Lower House of Convocation, has been appointed a member of the Committee of the Representative Church Council which has been appointed to consider on the Report of the Archbishops' Committee on Church and State.

A very interesting engagement that has been cabled from England is that of Lieut.-Col. the Rev. Arthur McGreer, M.C., Assistant Director of Chaplains in France, the bride-elect being Kathleen, daughter of Mr. Joseph Swards, Hertford. The groom-to-be is a Napanee boy, and when he went overseas was Curate of Christ Church Cathedral, Montreal.

After 31 years of strenuous and successful missionary service in Africa, Japan and China, Bishop Price has resigned the charge of the Diocese of Fukien, China. He is succeeded by Rev. John Hind, who has been working in China, under C.M.S. auspices, for the past 16 years. For the past six years the Bishop-designate has been Principal of the C.M.S. Middle School, which is one of the constituent parts of Trinity College, Fochow, which was founded as one outcome of the Pan-Anglican Congress Thankoffering.

Mrs. Peirce, a member of the congregation of the Church of Our Saviour, Middleborough, Mass., recently deceased, has directed in her will the payment to the parish of \$40,000 for the construction of a rectory, \$8,000 for memorial windows and \$19,000 for general parish expenses. She has further made the parish her residuary legatee. The Middleborough church, which is widely known as one of the most beautiful in the diocese, was built by Mrs. Peirce's husband, and this generous provision in her will assures its more nearly adequate upkeep and support. An uniquely intimate and loving bequest was Mrs. Peirce's provision that all her rings and jewels be melted and made into a golden chalice, to be studded with the diamonds from her rings and brooches. Mrs. Peirce's largest bequest was \$100,000 for the construction and maintenance of a hospital in the town of Middleborough, to be known as St. Luke's Hospital.

One of the best-known Canadians in public life, Sir Collingwood Schreiber, died at his home in Ottawa, on the morning of Saturday, March 23rd, aged 87. The deceased gentleman had been ailing for some months. His widow, Lady Schreiber, and two daughters, Mrs. Travers Lewis and Mrs. Lawrence Lambé, are the sole survivors. For the past sixty years the late Sir Collingwood Schreiber has been actively associated in the building and development of both public and privately owned railways in Canada. He had a tremendous part in the laying of transportation systems, both east and west, and in the latter part of his career as Deputy Minister of Railways and Canals, he helped to wisely administer lines directly under the Government and subsequently superintended the construction of the Grand Trunk Pacific. For his splendid work in connection with the building of Government lines he was knighted on the King's birthday, June 3rd, 1892. Sir Collingwood Schreiber was an Anglican and a member of the congregation of St. John's Church, Ottawa.

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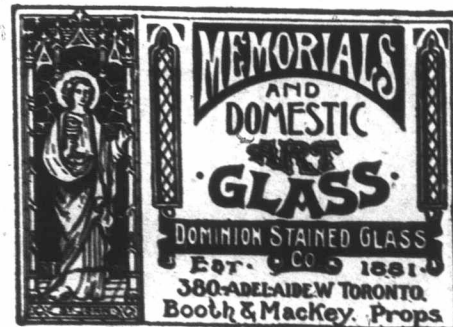
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Canadian Churchman

Toronto, March 28th, 1918.

The Christian Year

The First Sunday after Easter, April 7, 1918.

Justification, Victory, Peace—these seem to be the great words of the Collect, Epistle and Gospel for to-day. They are exactly the right words to have on our lips and in our hearts as we celebrate the great results of the Resurrection during this Easter season.

It is the Resurrection of the Lord Christ from the dead which is the assurance to us of our complete acceptance with the Father. The Resurrection is not an event separate from His death. Indeed, we might almost say it is all one great event which began on Good Friday and is continued to Easter Day. He rose again, because His atoning Death had been accepted by the Father for the sins of the whole world. His rising again is His vindication. It is the proclamation of God that the Death of His Son is "the full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Easter, then, is a pledge to us of our forgiveness. It comes, year by year, with its clear and triumphant message of God's acceptance of His Son's sacrifice, and of us through Him. So we pray in the Collect for to-day: "Almighty Father, Who has given Thine only Son to die for our sins, and to rise again for our justification."

And the Epistle brings us another great message, the message of Victory. This word is typical of the Easter Festival, for it is His Victory over sin and death which is celebrated by the Church during these weeks of rejoicing. We rejoice with Him in His great conquest, and we praise Him for the mighty things He has done for us. In the face of defeat and death we stand steadfast and confident. Our faith in Him assures us of a participation in that victory which He won, not for Himself alone, but for us all. And so it is we can say with St. John in to-day's Epistle, "This is the victory which overcometh the world, even our faith," and with St. Paul, as in the lesson in the Office for the Burial of the Dead, we can say in the presence of death itself, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

We turn next to the Gospel and learn from it an Easter message of comfort. It is the message of peace! The Lord Jesus returns to His Apostles and disciples from the unknown country beyond the grave, and He gives in His first Resurrection word to them the great message of Peace—"Peace be unto you." We are not told many things concerning that land where the dear dead are, but what we are told calms all doubts and fears. For there He stands among His own, radiant with the glory of Paradise, and brings to them the great reassuring message of peace. "The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Justification, Victory, Peace—such are some of the great messages which are sounded anew for us at Eastertide.

Sometimes that which is given with a kindly hand is more acceptable than that given with a full one.—Plautus.

Editorial

"DEAD HEADS."

One of the greatest handicaps that any organization can suffer from is what are called "dead heads." They occupy positions, and not only do little or nothing in the way of constructive work, but shut out others who might be of use. The Church is no exception in this matter, and in any work of reconstruction an effort should be made to reduce the number of such persons to a minimum.

The blame for the presence of such men on committees of the Church is due largely to the fact that we have deliberately chosen to tie our hands with our machinery. The representatives on our various Boards are, as a rule, chosen from among delegates to the various Diocesan Synods. These in turn are elected by the various parishes, where, in a lamentably large number of cases, the essential qualifications of such delegates are lost sight of and social or professional or financial considerations weigh heavily. The result is that, even in our Synods, by far too many of the delegates are men who are not doing spade work in their parishes throughout the year. They are not in close touch with its Missionary, Sunday School or Social work, and are not in a position to discuss these matters in Synod or on committee with any great degree of intelligence.

Another fact that has a vital bearing on this subject is that the women of the Church, who are the mainstay of much of its work, are excluded from official positions in its councils. True, a few representatives of the Woman's Auxiliary have the privilege of attending as onlookers the meetings of the M.S.C.C. Board, but even they must not say anything unless invited to do so, although it frequently happens that they know vastly more of the subject under consideration than those who are discussing it.

In our Social Service work the situation is still more serious. There is, for example, in the city of Toronto a small army of women engaged in social work. They are in the closest possible touch with housing, factory, and other problems affecting girls and women. And yet they have no official connection with the Social Service Committee of the diocese or with the Council for Social Service of the whole Church. They are not members of Synod, and hence have no voice in what ought to be done. Meanwhile, hundreds of young girls, future mothers of Canada, are living and working under conditions that far too frequently tend to lower their moral standards. Trained women are needed for definite Christian work among them, and broad-minded, sympathetic, capable Christian women are needed on the various official committees to supervise and direct this and similar work. But our machinery does not provide for such, and so we drift along, too often with square pegs trying to fit into round holes.

We are not certain just what the best remedy for this situation is. The M.S.C.C. Board has overcome the difficulty to a certain extent by appointing commissions, the membership of which is not confined to representatives on the Board. We believe, though, that the example of our Dominion Government in calling men and women from civil life to

serve the wider interests of the nation should be copied by the Church. Why limit the membership of committees to the representatives of our Synods? Synods are appointed to manage the affairs of the Church, not to monopolize them. Much greater freedom must be exercised in such matters and infinitely greater care in the choice of representatives if the Church is ever to grapple with its work as it should.

* * * * *

In view of the references that have been made in the "Canadian Churchman" to the financial aspects of the work of the Y.M.C.A., it is only fair to say that a statement is being prepared giving complete information regarding this matter. Some delay has arisen, largely on account of delay in mails, in getting full details from overseas, but as soon as these arrive the statement will be issued.

* * * * *

The great German onslaught has at last begun and we are facing one of the most anxious periods of the war. Let us pray as we have never prayed before that God will grant to our men strength to overthrow the enemy. Ground must be lost in places in a struggle of such terrible dimensions but the loss of a piece of territory here and there does not necessarily mean defeat. It would be criminal, however, to underestimate the strength of the enemy and to sit with folded hands in false security.

* * * * *

The various banks in Canada have been called upon to part with a number of their male employees. From the beginning of the war down to the 15th of January of the present year 7,742 bank employees had enlisted for military service. On the 25th of January there were still 11,872 male employees in all the different banks, besides 6,775 female employees. Of the male employees, 2,390 either belonged to Class I. A or had not been examined. Of these, it was decided by the military authorities to call out 834 by the 15th of March, leaving the balance, some fifteen hundred, to be dealt with later. We are aware of the fact that there was considerable criticism some time ago that so many bank employees were receiving exemption. It is evident, however, that only such cases as are really deserving of exemption will be granted it.

* * * * *

There is no excuse for people in Canada to remain in ignorance regarding the food situation throughout the world. Millions of able-bodied men are engaged in a death struggle in Europe. Under peace conditions a large percentage of them would be producing food-stuffs. Their assistance in this work has been withdrawn. Not only this, but they must be fed by others. Millions of other persons have been rendered homeless and helpless by the ravages of war. Canada, one of the great food-producing countries of the world, has been spared. It is, moreover, so situated that its food can be forwarded to where it is needed. The farmers of Canada have been relieved of military service on the strength of their value as food producers. To fail to exert themselves to the utmost of their power in the work that has been left for them to do would make them slackers of the most despicable kind. The success of our armies depends in great measure upon them.

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The Needs and Claims of Canada

Rev. CANON S. GOULD, M.D.

Address delivered at the Student Volunteer Conference, Northfield, Mass., January 4th, 1918.

IT is my privilege to speak to you to-day on the subject of the needs and claims of Canada from the standpoint of the Christian Church. Needless to say, we are bound to interpret these needs and claims from present-day situations; in other words, in connection more particularly, though not altogether, with the situation created in Canada by the war.

The first reason that I put forward in connection with this claim and need may appear on first hearing to be more or less disconnected, if not negative, in its character. I put forward the claim and need of the unoccupied territory of Canada.

I read the other day that a German scientist, prior to the war, had worked out the time it would take, according to his computation, at the present rate of natural increase and in view of the immense strides of preventative medicine, to populate the whole of the inhabitable globe to the full extent of that inhabitable area. This last summer it was my duty to set out from the city of Edmonton, Northern Alberta, and to go in a straight line eighteen hundred miles toward the North Pole, and I was still, at the end of my journey—about twenty-two hundred miles by the route which I followed—two hundred miles short of the Arctic coast of the Dominion of Canada. That may not convey very much to the minds of some present. I find it does not convey very much to the minds of a good many Canadians. Possibly this illustration may help you.

Take, when you go home and find it convenient, your atlas; then take a pair of compasses. Put one point of the pair of compasses in the city of Winnipeg; then extend the other southward clear across the whole north to south breadth of the United States, clear across the Gulf of Mexico and the Caribbean Sea to the northern boundaries of the Republic of Venezuela in South America. Then inscribe a circle. The point of the compass will sweep out into the Pacific Ocean; it will pass about three-fifths of the distance from the coast of California to the Hawaiian Islands; it will sweep up and touch a corner of Alaska, and then pass around by the mouth of the Mackenzie River, in the Dominion of Canada, and, continuing onward, include many of those great islands of the Arctic Sea, reach out to the coast of Greenland and into the mid-Atlantic, and so on, to its starting-point.

Then take the same pair of compasses with the same extension. Put one point in the city of Rome, the capital of Italy. Begin in mid-Atlantic—and you will find that there one circle impinges upon the other—and inscribe around to the north. Your circle will touch North Cape, the extreme northerly point of Scandinavia; it will pass on through Russia, through parts of Russia in Asia, through Baluchistan, and touch the borders of India; it will sweep southward through the Indian Ocean and include most of that territory which was until very recently German East Africa, south of the equator; it will continue on its way and join again in mid-Atlantic. That is what I mean by the claim and the need of unoccupied territory.

Having realized something of the immensity of the spaces still unoccupied in this northern continent, what about its possibilities?

Three hundred miles beyond what most Canadians consider as the outermost limit of possible settlement I saw splendid areas of wheat growing. Seven hundred miles and more north of that I saw fine crops of barley, oats, and magnificent yields of all the ordinary garden truck. Our company lived for nearly a week, as far as vegetables were concerned, on potatoes grown at Fort Good Hope, twenty miles this side of the Arctic Circle. I was about two hundred miles on the other side of that circle at the end of my journey.

Now, my point is this: That in present world conditions, in the face of present world prospects, the national trusteeship of, and for, unoccupied spaces of inhabitable territory is one of the greatest obligations that can be laid upon any people; and there can be no greater national or Christian service for the young men of that people than to lay their national foundations, and to relay them where necessary, so broad and deep and strong in national righteousness, truth and equity that the process of extension shall be a natural one. That with the extension of the outermost limits of the population shall go, not as a supreme effort of will and of action, but shall go in the natural order of national development the fundamental conceptions, which are the Christian conceptions, upon which the State is based in righteousness, in truth, and in love.

My second claim on behalf of the Dominion of Canada to-day is the claim and need of conflicting—I had almost said apparently irreconcilable—ideals. What Canada has done in connection with this war has been proclaimed far and wide, and, though a Canadian, I think with a very considerable measure of justice. But remember this: What Canada has done in relation to this war she has done in spite of the dead weight, the indifference, and, to a large extent, the opposition of the French population of the second of her largest provinces. If you want an analogy with regard to the United States, reduce first of all your states to eight in number. Then reduce your population to one-tenth or less, and place more than one-half of that one-tenth of your population in two of your eight states, contiguous the one to the other. Find in one of those states two-tenths of that state's population in active sympathy with the rest of the country; find two-tenths of it indifferent; find six-tenths of it in passive opposition. Then you will realize, I think, something of what I mean when I say Canada claims from its sons to-day the fullness of service on account of conflicting ideals in the state itself.

Surely, if this war has taught us anything, it has taught us this: that a conflict in radical principle and ideal is just as real, just as vital, as a conflict in the military area; and the person, or the nation, that evades the issue in the realm of principle and of ideal is just as culpable, immediately, and just as certain, ultimately, to suffer loss as the person, or the nation, that evades an issue on the field of battle. We have in the Dominion of Canada, and, I think, in the British Empire as a whole, no single man with the unique power of the President of the United States of America for welding and wielding the diverse elements of a people to the single aim and end of the high destinies of the nation.

My third reason is the claim and need of new conditions. Of necessity, these new conditions traverse much the same pathways as those which have been presented to you, in part at least, by Mr. Ward, the previous speaker. But the effect of the war has not been all negative, thank God; it has been very largely and very generally positive. For example: If any one of us seven years ago had been asked to prophesy what would be the attitude of the public press of Canada toward

everything that is represented by this conference to-day, not one of us, I think, in the wildest stretches of his imagination, would have postulated the radical right-about-face of the public press of Canada, taking it as a whole, in relation to these vital subjects. I find that a reporter comes to my office now and he says: "I am the reporter for such-and-such a paper, for the Church news of that paper. What have you got to give me?" We find that the old, cynical attitude of superior indifference has vanished almost completely, and in its place there is the keen desire to know the truth, and to present the truth to the various circles of the readers of the press.

Then there are the vast upheavals in the social and in the industrial realm. There are marvellous readjustments in the political sphere. Woman is coming into her own, and she is coming into it with a valiant stride, and we know that the entrance of womanhood into the settlement of the social and political affairs of the country will, in the long run, be altogether for good.

Then there is the other change—and it is a very vital one—affecting the Dominion of Canada as a direct result of the war. It is generally called international. I venture to coin, it may be, a new term, and say Occidental-Oriental. A few weeks ago I visited a quarantine station, and I found there four thousand coolies, the rearguard of thousands of others who had passed through up to that time. I found that they were enlarging that quarantine station to care for ten thousand coolies at one time. Every day from the neighbouring city they were sending out five tons of rice, with other provisions, to feed those four thousand coolies. As I stood among those coolies in that quarantine station, I realized that they were the virile men of Northern China. I was transported in imagination to Honan, the central province of China, and recalled a day when I stood on the great plains south of the Yellow River, and, without selecting the spot, counted forty towns and villages. There were others we could not count, because, as all the densely populated parts of China are, the plain was dotted with grave mounds, most of them crowned with trees. We counted forty. There were probably ten or a dozen that we could not count. They were hidden by the grave mounds. And then I thought of those four thousand coolies—two thousand more came in the next morning—being transported across the whole of this North American continent. With what wonder they would view the mighty rivers, the glories of the mountain ranges, the endless expanses of the rolling prairies, the illimitable lakes—the country of the North—and, from their standpoint, nobody practically to inhabit it. They are going back as the heralds of a new situation. They are going to pour into the startled ears of their relatives the conditions and possibilities and wonders of a country that those relatives have never dreamed of before. There is going to be a new Occidental-Oriental situation for both the United States and the Dominion of Canada. Those who have fought together in the same trenches, of whatever colour or language they may be; those who have shed blood in the same cause, whether white, red, brown, black or yellow, will have to find some more human, some more scientific, some more Christian solution of what we are pleased to describe as the Oriental problem than we have ever succeeded in finding, or, if we have found it, of putting into operation in the past.

That question becomes more acute for us who are a part of the British Empire. The valiant sons of far India, those who came—I confess it as a Canadian with reluctance—bearing on their breasts the medals of military service, fellow-subjects of the Empire, but

denied the ordinary rights of fellow citizens. I say the whole world will have to move on to a new platform of international relationship. The sword has been wielded in vain; militarism and the gods of war have been called upon in vain. Unto whom shall we go for the solution of our problem, save unto Him Who is at once the Prince of Peace and has the words of eternal life?

My fourth reason for the need and claim of Canada upon the very best that her students and young men of all Colleges and grades can give is the need of conservation and transmutation. We require some method, some moral equivalent of war, if you will, to repeat an overworked phrase, which will conserve the heroism of self-sacrifice and of self-service called out by the war and transmute the same into the service of Jesus Christ. What words can describe that heroism?

A friend of mine was driving a short time ago through a public park in Toronto, and the tears sprang to his eyes. What did he see? He saw one man without legs feeding a banana to another man without arms. Another friend, who is here with us to-day, has been the vocational officer for the re-education of returned men in connection with one of the Canadian Orthopedic Hospitals. He moved my heart in the train yesterday by reciting this incident of a man in the hospital without either hands or feet, all four amputated. How? He had been buried by the explosion of a high power shell. His helmet lodged in such a way that he was kept from suffocation. His hands and his feet were frozen into the ground. He was there for three days. When he was rescued, each hand and each foot had to be amputated; and when the vocational officer permitted himself some expression of commiseration in speaking with this man, the man brightened up and said: "Oh, but, sir, I'm not so badly off after all. Why," he said, "I have got every one of my joints left; and when I get my mechanical hands and feet, I shall be able to do all kinds of stunts." We want heroism of that kind in the kingdom of God, and if we had had it, we should have won the world for Christ long before this war had a chance to bring all the ruin, and sorrow, and devastation, which it has brought in its wake.

Then I would say that the conservation of Canada's moral contribution to the British Empire is an object and a service worthy of the best of Canada's sons. I am proud of Canada's military part; I am proud of Vimy Ridge and of every other glorious episode in the war. But I am becoming prouder of Canada's moral contribution to the war. One curse of Europe is the curse of the liquor traffic; and, first by vote of the people, now by action of the Governor-General in Council, that traffic in Canada is curbed. Import is prohibited, north, west, south and east; and in the very near future we believe we shall have a Canada free, root and branch, from the liquor traffic. If we can conserve that and such like results of the war, if we can make them a part of our contribution to the British Empire and to the whole world, then our brethren will not have suffered and died in vain.

Fifthly, and lastly, I put the claim of the need of Canada from the standpoint of vision. We were proud, and rightly so, of our international boundary of three thousand miles without a modern fort or a usable canon. Nevertheless, we must confess that there was a residuum of history which tended to suspicion, to cleavage, and to misunderstanding: May we not, at this conference, gathered on this historic ground, see the vision of the future. That vision the brotherhood in arms militarily, transformed, transmuted, glorified into the brotherhood in arms spiritually for the kingdom of God and of His Christ.

One of the presidents of the seats of learning, on this side of the line, came to Toronto about a year before the war began to deliver an address to laymen. One of the things which he said startled me at the time. He said, as far as I can remember his words, something like this: "We cannot tell why it should be; nevertheless, it seems to be a fact, if history teaches us anything, that God has kept the Gospel locked up for so long among the men of the British races." What he meant, I take it, was that history clearly showed that a great responsibility and privilege had been given to the men of these races, and that it was their indifference, their slowness of heart, their density of understanding, their duplicity of motive, which kept the boundless treasure of God locked up when it ought to have been handed on, not in comparative measure but in full measure, pressed down and running over, to the needy sons of men on the face of the whole globe. After the address I set to work to try to find some basis upon which to rest the statement. I found this, for example. It was the year 1914 that my figures referred to. That there was a total contribution, generally speaking, from the

(Continued on page 210.)

The Red Triangle

By a Churchman

THE clarion trump of war had no sooner sounded than the National Council of the Young Men's Christian Association took the initial step towards creating a system of Christian fellowship and activity, for the men, they knew, would respond to the call of duty, even to death. It seemed almost a prophetic impulse that moved them to thus early lay the foundation of a work which, from small beginnings at Valcartier Camp, has grown to proportions almost beyond imagination. A small tent, loaned from a friend, was set up on a central spot in the camp a few days after war had been declared, rough benches and writing tables made, a portable organ procured to lead the singing, a few thousand sheets of letter paper, with envelopes, were bought, and the "Red Triangle" was ready to start on its way to meet the need that seemed almost inevitable, namely, for some Christian organization to step into the breach to minister to the men away from home and away from those near and dear to them. A bridge of hope and cheer was thus commenced, the building up of which has expanded till its ends reach to the farthest-flung battle-line, be it in the Lybian desert or on a Chaldean barge on the River Euphrates, to the loneliest sentry on the front line trench in France or Flanders. As the tens of thousands of the men of the immortal First Division poured into Valcartier Camp the faithful band of secretaries and workers increased in number, bringing into play new conceptions of a "do-it-for-Christ's-sake" Christianity that, while placing emphasis on the same kindly and neighbourly spirit that filled the heart of the Good Samaritan, as exemplified therein in the Master's teaching, believing that men would thus come to realize the lessons thereby taught or fulfilling the greatest Commandment, and the second, that is like unto it. Thus a new interpretation was given to the well-known initials, as the Rev. Basil G. Bouchier, Vicar of St. Jude's, Hampstead Garden, wrote after visiting several hundred Association centres in Great Britain and in France, "You Make Christianity Attractive." Many others who have been favoured with permission to make similar visits testify in like manner to the splendid work of the Association. The most recent of these, Dr. Daniel A. Poling, superintendent of the United Society of Christian Endeavour, adds: "We are literally performing miracles. If folks at home only knew the real facts, which, for military reasons, cannot be made public, the 'knocker' would be silenced. The morale of the men is superb, and when the hour strikes they will be found worthy of their high tradition." He, too, characterized the work of the Y.M.C.A. as "beyond all praise" in helping to produce these results.

What hast thou wrought is the world's demand; What is thy product of brain or hand? That presented, the wise world says, Take this place! and—the man obeys.

With the inward conscientiousness and the deep, earnest desire to serve men in their extremity, no matter what their belief, their indifference to things spiritual, their cool response to the kindly hand or word of cheer, none of these things moved the Association worker. He literally "became all things to all men," that he might save some, and in doing so has won for the Association its place as one of the foremost spiritual forces of the world. To the Indian secretary, girding himself about with a towel and shaving the head of a Sikh, or to another carrying precious water in the Lybian desert to the British troops, who were compelled to live in tents and grass huts with a temperature over 120 degrees in the shade—in none of these things have they lost their reward. In journeyings across seas and deserts to No-Man's-Land, in perils of sub-marined waters, in perils from false conceptions of their motives, in weariness and painfulness, in night watchings beside the sick bed of a mortally wounded soldier, in a few quiet hours snatched in the dead of night after a busy eighteen-hour day in a trench hut, in fasting from things dear to every human heart, in hunger for a glimpse of dear ones left behind—in all these things the Association worker counted not his life dear, but spent it freely for the boys he longed to serve, nay! even to lay down his life for, as some have done. Of the first six secretaries to leave in 1914 for overseas, Capt. Oscar Irwin paid "the great price" on the bloody battlefield of St. Julien. The

last seen of him as he had gone forward to minister to the men was a waving hand of farewell, and then came the awful gas attack.

Another of this small group, Capt. Harry Whiteman, lies in that sacred spot forever dear to all Canadians, the cemetery consecrated to them at St. Albert. No grand memorial marks his resting-place, but the tablets of many a soldier's heart has engraved on it the name of Capt. Whiteman. In emptying out his life and losing it he has gained it in the fuller and larger sphere of entering into the joy of serving His Lord and Master in His immediate presence.

The world's recognition of the Red Triangle is shown in no "uncertain sound." The dual mating of the noble work of the Red Cross with that of the Red Triangle renders an unsurpassable dignity to both. From the highest to the lowest, the desire to place some sacrifice at the feet of these emblems is everywhere to be found. Her Royal Highness Princess Victoria, president of the Ladies' Red Triangle Auxiliary in England, is not averse to helping behind the counter of an army hut, and is giving her time unstintedly to conducting the activities of a vast army of some 30,000 co-workers in England and France. One day the leader in the Y.M.C.A. hut at Euston noticed a group of ragged urchins outside the main entrance. He watched them as they approached nearer and nearer the door, till one of their number summed up enough courage to walk in with an air as if he owned the place. This was too much for him. He went up and said, "You must run away. This place is not for boys and girls, it's for soldiers and sailors," when one of them replied, "Please, sir, we give our money to this show, and we want to see how it's run." On enquiring he found that they belonged to one of the poorest districts in London, and that out of their poverty they had given no less than thirty shillings, nearly all in half pennies and farthings, to the cost of the work of the Y.M.C.A. From these little urchins' muddy and dirty little fists to the elegant suite of a railway magnate's office, where, writing out a cheque for thousands of dollars in memory of what the Association had done for that president's boy lying somewhere in Flanders, comes the like story of pathos and sincere heartfelt commendation that is irrefutable. In its Canadian field of operation, either in the camps at home or overseas, the Military and Naval Service Department of the Association, knowing and recognizing the growing and appreciated need of its work, have not been averse to invite the fullest support from the Canadian public. In its first year of the war, when some thirty-five thousand dollars and six secretaries were employed overseas in this work, to the present moment, when two and a quarter million dollars and over two hundred secretaries are required to carry on its great field of operations, one gets but a fleeting glimpse of its vast enterprise. Our American brethren to the south of us set their seal on the Red Triangle by pouring fifty-four million dollars into its "kit bag." Can anyone doubt that, taking their cue as they did from the work of the Canadian and British brotherhood, this vast amount of money and their thousands of secretaries will not merit in a proportional degree the heartfelt, loving, and even proud response that the work of the Red Triangle everywhere calls forth. Finally, "Brethren, whatsoever things are true, honest, just, pure, and of good report, if there be any virtue or any praise, think on these things."

Now, new-born from death, changed into the spiritual life, Jesus' first thought is to go back to the well-loved place, to meet His friends where first He met them, to recall the old life, the old emotion, that through them the new might take a deeper meaning. I think that is beautiful; and it is good news for us if Christ, as He was after death, represents what we shall be. . . . There are some places upon earth, where we have lived with those we loved, so hallowed by the birth and growth of feeling that to see them after many years is to grow young again; so beautiful that the memory of them will be the poetry of old age. These we may yet revisit and enter as we enter a consecrated temple.—Stopford A. Brooke.

A visitor, staying with the poet Tennyson, at his home on the Isle of Wight, one day ventured to ask him what he thought of the Lord Jesus Christ. The two were walking in the garden, when the question was asked. For a moment the poet made no reply, but seemed lost in reverie. Then he stopped before a beautiful flower, every petal of which seemed to be drinking in the enlivening rays of sunlight, and said, as simply as a child: "What the sun is to that flower, Jesus Christ is to me. He is the Sun of my soul."—Selected.

NEW BOOKS

The Meaning of Faith.

By Harry Emerson Fosdick, Professor in Union Theological Seminary, New York City, author of "The Meaning of Prayer," "The Manhood of the Master." Association Press, New York. (318 pp.; \$1.00.)

Dr. Fosdick, by his excellent books, which are of great apologetic and devotional value, has already deservedly attained a reputation which might well be the envy of a man twenty years older. This last book is one of his best and weightiest. He does not go into any detailed or special views of Christian doctrine. The perplexities of mind and life and the affirmations of religious faith with which these studies deal, lie far beneath sectarian doctrinal controversy. He finds that faith is inevitable. There are certain basic elements which make it impossible to live without faith in man. Through twelve chapters he carries the discussion. Belief and Trust, Faith's Intellectual Difficulties, Faith and Science, Faith and Moods are of remarkable suggestiveness in Christian defence. His chapter on Faith's Greatest Obstacle is an admirable treatment of the problems raised by trouble and evil. He has in mind the fundamental problems raised by war. Faith in the Earnest God, Faith in Christ the Saviour, Forgiveness and Power, are rich in personal, devotional value. Dr. Fosdick has written with such interesting biographical detail, that his illustrations alone could carry the weight of his argument. We could not imagine any man rising from a reading of this book without having his faith in God mightily strengthened and with a fresh impulse to do and dare and suffer for God and man.

The Little That is Good: Stories of London and Glimpses of English Civilization.

By Harold Begbie. Cassel & Co., Toronto. (280 pp.; \$1.25.)

The contrasts and romance of London life is something which may well challenge the pen of such a gifted writer as Harold Begbie. His skill in depicting the shadows of life is well known, since his volume, "Twice-Born Men," showed us not only the seamy side of things, but also the side on which the pattern works out. This book deals with the work of the Shaftesbury Society in Ragged Schools and Rescue Homes, and the thousand and one personal services which the workers are able to render. In fifteen chapters we are introduced to costermongers, gypsies, coal-heavers, little lads who were thrown out of home by fathers who were drunkards. After Mr. Begbie has followed them for a page or two you could recognize them if you met them in the street. The best about the book is that we discover that Christianity is a real power in the lives of the rescued. His chapter on General Gordon's work at "Coal House Point," is one which makes Englishmen still prouder of that man. This book leads to a knowledge of the real Shaftesbury, to whose memory the only sufficient honour can be paid by his countrymen, as they carry on his work with his ideals. There is so much social work carried on nowadays without any definite Christian basis, that it is refreshing to read of this work which is not reduced in effectiveness and popularity, because it is true to the Enunciator of true social principles.

Mormonism the Islam of America.

By Bruce Kinney, D.D., formerly Superintendent of Baptist Missions in Utah. Fleming H. Revell. (210 pp.; \$1.00 net.)

This is a new, revised, enlarged and illustrated edition of Dr. Kinney's book, of which 70,000 have been sold since 1912. It deals with the history, books, organization and methods of Mormonism. There are chapters on Mormonism as a life and a religion. In the appendix are given a history of Morion polygamy and a copy of their covenant on polygamy. With the development of this religion in our own Canadian West, it is well that our people should get more definite knowledge of the system which has other pernicious characteristics in life and doctrine than that of polygamy.

Straight Talks.

S.P.C.K. has published a series of excellent penny pamphlets on purity subjects, such as, What Makes a Man, A King's Daughter, Friendship, Love and Courtship, Marriage and Motherhood, A Woman's Honour, Our Girls, Our Lads, Liberty and Popular Amusements. Rev. Spencer H. Elliott, Diocesan Missioner at Sheffield, takes the subjects for men and boys, and Miss Sylvia M. Hill writes for women and girls. They are well done without the wishy-washy style that mars a good deal of this kind of work. They rightly insist on the duty of parents in this matter.

The Bible Lesson

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

First Sunday after Easter, April 7th, 1918.

Subject: The Feeding of the Five Thousand. St. Mark 6: 30-44.

THE Apostles gathered themselves together unto Jesus and told Him all things, both what they had done and what they had taught. The seventh verse of this chapter tells how Jesus sent forth the Twelve. The fifteenth verse, that they preached that men should repent. Here we are told of their return. These men who had been "sent" are now reporting the success of their mission. For the first time they are called Apostles. The very name means those who were sent.

In order that they may be alone with Him, Jesus calls them to a place of rest and quiet, where they may be free from the distractions of the crowd. The multitude, however, hastened on foot round the head of the lake and intruded upon the quiet which Jesus and the Apostles sought.

1. The Divine Compassion of Jesus is shown in His treatment of this multitude. There is generally a feeling of annoyance when people intrude upon privacy which we have sought. Jesus did not have any such feeling towards this multitude. He had compassion upon them because they were as sheep not having a shepherd, and He taught them many things. Later, He fed them in that desert place. We may always be sure of the Divine Compassion. Jesus is interested in all our needs. We sometimes pray for what we call spiritual blessings—forgiveness, strength, help of various kinds. Let us remember that Jesus is interested in all our needs, bodily as well as spiritual. He has taught us to pray, "Give us this day our daily bread." Our Church Catechism interprets this to mean, "that he will send us all things that be needful, both for our souls and bodies." A belief in the Divine Compassion is a great help to direct and simple prayer.

2. The Divine Love of Order.—There are many things in connection with this miracle which show the love of order. There was the arrangement of the multitude in companies of fifty upon the green grass. St. Mark says they were like garden beds, referring, no doubt, to the varied colours of their garments and their orderly arrangement upon the grass. Then, after blessing, Jesus gave the bread as He broke it to the disciples, and they, in turn, gave it to the multitude. This shows the arrangement, which was according to the Lord's own plan. It is a type of all His work. We must not think that God is displeased with orderly arrangement and definite plans. The whole constitution of Nature shows that He is not. The Church was founded by our Lord on this same principle of order. See how He sent out the Apostles and the Seventy with definite instructions and on a well-planned mission. The arrangements for this miracle form a parable of the working of the Church. The Apostles who received from their Master the Bread of Life were to be the agents in bringing to others the blessings they had received from Him. The order and beauty of our Church services and the sequence of the Christian year find an added justification in the events of this miracle. An ordered Liturgy makes its own appeal to those who are impressed with the Divine love of order.

"Tis something that we kneel and pray,
With loved ones near and far away—
One God, one Faith, one Hope, one Care,
One form of words, one hour of prayer."

3. The Divine Use of Human Means.—St. John tells us that the five barley cakes and the two little fishes which the Lord blessed and brake were brought by a little lad. They were, probably, for his lunch, but under the power of Jesus they became enough to feed the multitude. What simple means the Lord used! The barley cakes, the fishes, the lad, the Apostles—with the Power of Jesus—these were sufficient for the Lord's great work that day. The Church is likely to be dismayed as she surveys her apparently scanty resources and realizes the great work she has to do. In the first age of her history she was not so dismayed. Those twelve men who had been with Jesus and a few hundred other disciples began their work in a world that was altogether hostile. They had the knowledge of the Resurrection and the power of the Day of Pentecost, and they went out to win the world for Christ.

We have the same Faith, the Holy Spirit is with us, and we have the same everlasting Gospel to bring to men. Let us do our part, using the means we have and depending upon Christ to bless and multiply what we have to offer, and we need not be anxious about the results.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

AN interesting session of Parliament has just been opened at Ottawa. Its personnel is the result of a war-time election, and some of the echoes of that election have already resounded in the legislative chambers. Many good citizens dreaded an election in the midst of such a struggle as Canada was and is engaged in, but "Spectator" thought and still thinks otherwise. No government could carry on its business with the firmness and promptitude that is necessary in such times unless it knew with unmistakable clearness that it had the country behind it. Many trembled lest the party supporting conscription should be defeated, for conscription to them was of the-essence of public duty at this time. If defeat had come it would only have shown that Canada didn't want it, and the futility of any government attempting to force it upon an unwilling people. Overwhelmingly, the Canadian people pronounced in its favour, and even under these most favourable circumstances we begin to realize the difficulty of setting it in successful operation. Those of us who went out of the usual course of our life policy to support what seemed a vital issue in the welfare of the country are anxiously scanning the results of the draft system and wondering what will be the end thereof. What is the effect of the results so far on the members of Parliament elected to support this Act will be watched with great interest. How men united on one great principle and differing radically on many others will be held together in the discharge of the duties of Parliament will be an illuminating study. For four years Sir Robert Borden has been confronted with every kind of problem that a parliamentary leader could possibly face, and this will not be the least exacting of his varied and successful experiences.

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The growing financial demands, made unavoidable by the necessities of war, present a new problem that thus far has only been partially faced. It becomes increasingly manifest that continuous borrowing on a huge scale to meet these demands is not a final or adequate solution. Posterity, that will enjoy the peace and protection which this generation will, we hope and believe, successfully guarantee to them, will undoubtedly have its obligations, and should cheerfully bear them. But we must not delude ourselves with the idea that the experiences of this generation in wartime are all sacrifices. The trade returns recently issued, the exports and imports for the past year, show the business of the country to be away beyond the billion dollar mark, with a credit balance of several hundred million dollars in our favour. This business doesn't represent the ups and downs of uncertain markets in peace time. It doesn't represent the narrower profits of a fierce competition that will be resumed by a succeeding generation when friendly and enemy rivals will wrestle for the coveted business of the world. Men can sit down to-day, and, according to their ability to produce, they can estimate almost to a cent what will be their sales and what will be their margin of profits. Canada has never had such a distribution of money as she has enjoyed during the period of war, and never has she had so many millionaires. Never have the farmers had such return for their labours, and everywhere an extraordinary prosperity seems to prevail, except among labourers and in professions where salaries are the rule, in spite of the high cost of living. It is self-evident that the money to pay for the huge public expenditure must come from those who have and not from those that lack. The burden manifestly must be laid on those that are profiting and not on those that are sacrificing. "How much have you left" after the tax collector has called is a much more important question than "How much have you given." Public sympathy cannot be outpoured on those who have contributed much when much still remains to them. Fairness directs such sympathy rather to him who has given little, but to whom little remains. A better spirit is certainly arising in our people, and this principle is now very generally accepted, even by men trained in another school. It is quite true that big business men are important benefactors of the country because of the very important work they carry on. But it is equally true that the general public are still greater benefactors of the big business men because of the business they make possible. It, therefore, becomes clear that not only during, but after the war and for the long years to come, the method of supplying the public revenues of the country have undergone a radical

change for the better. It is a very old and stable principle, "To whom much is given, of him much shall be required."

The spirit of the new Parliament seems to be that of the business man rather than of the politician. There are already signs of directness, anxiety to get on with the duties of the moment, a readiness to face new and complicated legislation with a minimum of fencing. Several subjects have, even at this early date, been disposed of that former Parliaments considered dangerous. It is wonderful how, when things are done, the public, that was supposed to be ready to make all sorts of rows about it, take them as a matter of course. If a public man gets a letter or two from constituents on a given subject, he seems to think that the whole electorate are up in arms. The reasonable thing and the right thing are by far the easiest to get accepted by the people. Some of the stings of the election still rankle. Mr. N. W. Rowell was the first member of the Government to be selected for a ferocious attack. Something he is supposed to have said about the Roman Catholic Church or the French-Canadians, or both, was the excuse for a very violent denunciation, in which his personal character was the subject of consideration. A quarrel between statesmen is very much like a quarrel between boys or strife between nations. "You began it" is the chief justification for hostilities, and the trouble is that it seems to be impossible to convince both belligerents as to who really was the original aggressor, and, of course, equally difficult to convince them as to who should leave off first. The bitter feeling that exists between Quebec and Ontario is bound to grow unless care is taken. The victors at the recent election ought to feel secure enough in the confidence of the people of Canada to ignore the pin-pricks that would at other times be most exasperating. A propaganda, not by the individual members of the press or Parliament, not from a provincial point of view, but by men who can look at this country as a whole, whose sympathies and vision are as broad as the Dominion, reaching into the future as well as into the past, could do much to lay a better foundation for mutual respect and confidence than now exists. Such a movement would have to use two languages and understand the two great races that compose the citizenship of this country. It would have to be wisely and honestly carried out, and the men behind it would have to be endowed with unusual patience, forbearance and integrity. It in any case is worth a trial.

Spectator.

THE GIFT OF INDIA.

(Lines by Mrs. Sarojini Naidu).

"Is there aught you need that my hands withhold,
Rich gifts of raiment or grain or gold?
Lo! I have flung to the distant West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.

"Gathered like pearls in their alien graves,
Silent they sleep by the Persian Waves;
Scattered like shells on Egyptian Sands,
They live with pale brows, and brave broken
hands;
They are strewn like flowers mown down by chance
On the blood-brown meadows of Flanders and
France.

"Can ye measure the grief of the tears I weep,
Or compass the woe of the watch I keep,
Or the pride that thrills through my heart's despair,
And the hope that comforts the anguish of
prayer?
And the far sad glorious vision I see
Of the torn red banners of Victory?

"When the terror and tumult of hate shall cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in dauntless ranks,
And you honour the deeds of the deathless ones—
REMEMBER THE BLOOD OF MY MARTYR-
ED SONS!"

There is no right believing without diligence
and watchfulness joined with it. There is no
right diligence without believing.—Archbishop
Leighton.

Do not despise your situation, in it you must act,
suffer and conquer. From every point on earth we
are equally near to heaven and to the infinite.
Amiel.

Put Yourself in
His Place

THE man who talks about the Problem of the Disabled Soldier is so far back in the procession that he cannot hear the tune which the band is playing. The Problems of the Disabled Soldier is the line of approach to the question which every man must take who seriously wants to be a help to the returned man who is disabled.

"Pack up your troubles in your old kit-bag" is all very well for a song, but it does not stop some of the married men in the military hospitals worrying about what they are going to do for their families when they get out on their own. Suppose a man has been a skilled artisan earning five dollars a day and has come back minus a leg, or worse still, minus his good right arm, what chance has he? The bottom of the ladder gives a poor chance for climbing with only one leg. More difficult still, suppose he has been an unskilled labourer earning his living by the strength of his back, what chance has he?

He must train for something else. There's the rub. It is hard for a man over thirty to settle at books. Study may be worse than prison. If his injury prevents him from going on the land, his chance is to develop into a skilled mechanic in some line. All this takes application. Application and concentration is most difficult for a man who has been through the terrific storms over there.

The Civil Service in its varied branches will provide employment for a limited number. But naturally there is a limit to the number of handicapped men and the kind of handicaps which the Civil Service can employ to the benefit of both the men and the country. The requirement for a post worth \$1,000 a year or over is the passing of the Qualifying Examination, equivalent to the High School Entrance Examination. The preparation for this means the resumption of study which after an interval of years is a bore and even impossible unless a man has reached somewhere near that standard when he was going to school as a boy.

Contrary to the notion of some people the desire of the man to better himself is a great help. About five per cent. when they reach home strike the attitude that the country owes them a living. But the ennui of an idle life and the high cost of loafing impels four of the five per cent. to look round for something useful, or at least profitable, to do. Many of the men have started training for their new life before they leave the hospital. Many of them appreciate the advantage of the training offered in practically every line under the sun. One man who lost a leg attended a class in machine-shop practice every day for nine months. He had to have a reamputation to get a good stump, and he fussed more about losing his classes than his leg. Another man was delayed in the hospital because his stump was in such shape that he could not wear the "bucket" of his artificial leg. His leg had been amputated in Germany and it was a poor job. He stewed at his books all summer long and wrote the Civil Service Examination in the fall. Another man, who lost his foot, and has been losing his leg by inches through subsequent operations, worked through both Civil Service Examinations, and then started Electrical Engineering, and took on an extra load of Steam Engineering because there were no classes in the afternoon in the Electric. He had to hobble to and from school on his crutches.

Hard things about the returned boys are said only by the man who does not know what he is talking about. There are a few who think that they own the town and can paint it any colour they choose, chiefly red. But the great body of returned men are against such tactics.

Do not judge the men by the few excitable ones who cut loose. Our legal friends would not like to be judged by the lawyers who devour widows' houses and for a pretence write long letters. Our stock market friends do not want us to take as a sample of their ethics the broker who so thoroughly believes that God tempers the wind to the shorn lamb that he does not mind shearing any number. The medical fraternity are not all so old-fashioned as to believe in bleeding—not your veins, but your pocketbook. So let us be fair. There are thousands of returned men in Canada, and they prefer to obey the laws which they fought to maintain.

How can you help the disabled man? First, by keeping your eye open for work which offers a future as well as a living. The Government will provide training courses for every field which offers a fair chance. Ninety-seven different courses, varying from desk work, such as draughting and bookkeeping, to mechanical work of all kinds, are being given. Efforts are being made to interest the men in motor mechanics, so that they may learn to drive tractors, thus assisting in the greater production. All kinds of workers are demanded in the development of our agricultural, mining and timber resources and in our industries.

Our industrial machine is geared up to its highest speed. The competitive system is remorseless in its pace. To absorb any handicapped men will require consideration. Our manufacturers must be patient and far-sighted. At first the disabled men may not be able to stand the regular hours. They must be eased into the work. Do not break the man by jerking on full speed at the start. It would be poor economy to have the speed of the machine create a permanently unemployed class.

There is no economy in using a whole man for work which a disabled man can do as well. The public should realize that it is not the business of an able-bodied man to do work which a crippled man is able and willing to do, for two reasons. First, it gives the crippled man occupation; and secondly, it releases the able-bodied man for some other needed line of work. Our people and manufacturers must develop a Canadian *esprit de corps*.

About 35,000 soldiers have returned to Canada. Nearly 15,000 were able to help themselves, and have generally followed their own line or some work allied to it. Over 8,000 have been discharged after treatment in Canada and are being absorbed. Eleven thousand are on the strength of the hospitals. One thousand and fifty is the total number among these who have suffered amputations. Seventy per cent. of them have lost a leg and the others an arm. The relative figures of these injuries have been variously explained. Most occur from shell-fire. About twice as many men have lost the leg above the knee or the arm above the elbow as have suffered amputation below the knee or elbow.

No peg-legs selling boot laces shall we have to see as a result of this war. How shamefully many of the Crimean veterans were treated. The Government are providing fairly good artificial limbs—so good that some boys who have both legs off can navigate with a walking-stick. It is difficult to make an arm which can hold either a wheelbarrow or a pen. But the wooden arms can do many things almost incredible.

The empty sleeve catches the eye and excites the sympathy. There are many disabilities which are not apparent resulting from gas, exposure or exhaustion. Sympathy is no good unless it leads to co-operation.

"If a man runs a cigar store or something else to eke out his living he will lose his pension." That was the experience of some of the South African veterans. Not so now. The pension entirely depends on the disability. If a one-legged soldier gets to be the president of the Bank of Montreal he can still draw thirty dollars a month, with allowances for his wife and children. But while he is waiting for the presidency the thirty will hardly keep him.

You might imagine that the financial problem would press most heavily on the totally disabled man. But he gets his full pension, \$600 a year, with allowances for his wife and children. If he is helpless, he gets \$300 for personal attendance. His great problem is mental. What can he do to keep himself mentally and morally fit? Here the blind have a decided advantage over other forms of disability. One brave chap has taken up life insurance work. Several have learned the "braille."

The indomitable spirit of the men is their strongest ally. One man, who has lost both hands and feet, answered a friend who was talking about his hard luck: "Well, sir, I shall get on all right. You see, I have all my joints left." Another man had his leg blown off as he was going over the top on a trench raid for the third consecutive night. He lay for three days and nights, and then the line shifted and he was picked up by the Germans. The bone of his leg had withered. Successive amputations were required to get above the diseased bone. He stood them all. He obtained work with his old firm better than he had before. It required more education than he had. Back again he came to school for the education. That is the spirit that wins out.

Some people say that the returned man is not very religious. He is about the same as he was when he went over. You cannot expect to shoot religion into a man any more than you can starve a man into piety. Profiteering seems to accelerate

a man's pious expression rather than fighting. But then that is not religion. It is for the churches to give the returned man a welcome worth the name if they want to show him that they are in earnest.

"The returned man is making too much noise," say some folk, so there is no need of our efforts on his behalf. A disgrace it is to us that they had to make a noise before the Government would raise the pension for total disability from \$480 to \$600 a year. Before they go overseas everybody says "Nothing is too good for them." When they come back, "Anything is good enough," according to some. They have a right to the same thing for which they were fighting for us—a square deal.

Your attitude, interest and influence are the things which will count. We honour the brave dead. Do not forget the brave living. Let us help to solve their problems. MARCUS MANN.

Prayer Book Studies

THE POST-COMMUNION RUBRICS.

THERE are ten Post-Communion Rubrics. We saw in our last study that the Church of England had laid down as a foundation plank of her teaching with regard to the Holy Communion, that there shall be No Communion Without Communicants. In 1549 the Church ordained that there should always be some one to communicate, leaving the matter indefinite. In 1552 this was altered to "except four (or three at least)." This was confirmed in 1662.

The Minimum Rubric. It has since been the Church's irreducible minimum. By the way, it is interesting to note that in the Canterbury Convocation last month, the Bishops refused to accept any lowering of this number, and that the Bishops of Ely, Bristol and Exeter, in opposing the proposed change, argued that they must not evacuate the word *communio*, or lose sight of the social aspect of the Sacrament. One of the Bishop's feared the legitimate enactment of solitary masses. The Church of England had a high reason for inserting this Minimum Rubric. It was to emphasize the social nature of the Holy Communion, and make the Lord's Supper what it was ordained by our Blessed Lord to be forever till He come, a Feast not for one, but for many. Heart is to join heart in the Blessed Communion with the Lord in the Sacrament. As St. Paul said: "Because there is one bread, we are one body, though, we are many; for we all partake of one bread. The Church seems to call: Stress fellowship! It is the desideratum of the day. And more. We hope that the day is coming when the whole body of the communicants of the congregation will communicate together more frequently. Certainly the Communion custom of to-day, of half-a-dozen or a dozen, coming together at a particular hour in an otherwise empty church, is not the Anglican ideal of the Holy Communion. Far better to have four celebrations a year with the whole congregation celebrating, than a weekly communion with an infinitesimal fragment of the communicants present.

It is interesting in this connection to read the eighth rubric. It is evident that the Church of England theory is that every Churchman is to communicate. Not only so. But that every Parishioner shall take the Communion at least three times a year. It is indeed a consummation devoutly to be wished. Our present situation is deplorable. We have a mass of adherents in the city and town churches who never think of communicating more than once a year. In fact, we have a mass of listed peo-

ple who never think of coming to the Holy Communion at all. It is a deplorable reflection upon the spiritual apathy of the times. We need indeed a spiritual revival. We need a great awakening. We need to pray daily the prayer of Hab. 3:2. Historically the eighth rubric is very interesting. The Roman Church requirement of once a year was re-enacted in the 1549 rubric. Every man and woman was bound to communicate once in the year at least. In 1552 this was made three times a year. That is the Church's standard to-day. But it is evident from the 23rd and 21st canons that the Communion was not as frequently ministered then as to-day, and that Colleges in spite of the fourth rubric had the Communion only once a month. In fact, up till a few years ago in our Church in Canada, it was almost universal to call the first Sunday in the month, Communion Sunday.

The fifth rubric is about the bread. Its purpose was to take away all dissension. But the hope has been vain.

The Fifth Rubric. The Communion Bread.

As a matter of history, it has created a great deal of dissension. It concerns the question of wafer bread and of unleavened bread. Antiquity, of course, favours both. It is curious though that there is no express statement either in the New Testament or in the early Church to show *what kind* of bread was used. Some say it must have been unleavened bread. Others say with equal emphasis that it must have been ordinary bread. Gradually, however, a special bread was prepared for the Communion use. And then came unleavened bread. And then the wafer, which became the universal use of the Roman Church. Then came the Reformation and, of course, a change. In 1549 the Prayer Book authorized a kind of unleavened wafer, but larger and thicker, and more like a biscuit. In 1552 came the rubric, almost as we have it to-day, and the famous words that have been the occasion of so much discussion—and dissension—"It shall suffice that the bread be such, as is usual to be eaten at the table with other meats, but the best and purest of wheat bread." It shall suffice. What does *suffice* mean? Opinion is divided. Some contend that it leaves the matter open, that is, that one could use the wafer if he wants to. Others contend that it prohibits unleavened and wafer bread, and quote in favour of this the proposed motion of Bishop Cosin in 1661: "The wafer bread, pure and without any figure upon it, shall not be forbidden," which was rejected by Convocation. A thousand pities that such an infinitely unimportant matter as the composition of the bread should introduce trouble and dissension in a great national Church!

The sixth rubric refers to the disposal of the unconsumed elements. The 28th article distinctly denies reservation as the teaching of the Church of England.

The Sixth Rubric. What is dogmatically taught as the doctrine of the Church is here rubrically forbidden as a practice of the Church. This rubric distinctly teaches that there is to be no reservation of the Sacrament in the Church of England. Any one who compares this rubric with the rubric in the Communion of the Sick in the first Prayer Book: "Then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person," etc., can but honestly come to one conclusion.

The seventh and ninth rubrics refer to matters that concern churchwardens. The latter part of the eighth rubric, as it stands in the English Church Prayer Book, sounds very quaint in Canadian ears. There is a dictatorial

ring about it that sounds strangely out of place in our Church system to-day. It says that at Easter "every Parishioner shall reckon with the Parson, Vicar, or Curate." They are good old-fashioned words which, alas, to-day are rapidly passing out of use in this country; and every parishioner was to pay either to them or their deputies, their ecclesiastical duties, whatever that meant,—probably the parson's tithe dues. Apparently about five cents per head, was the Anglican standard, that is, two pence for each person. Do you wonder that some English Churchmen are such laggards in giving. This really meaningless rubric from the Canadian Church view point is now happily obsolete. It is replaced in the Canadian Church Prayer Book by the much more sensible and business-like injunction: "Every Parishioner shall contribute regularly of his substance to the maintenance of the worship of God, according as God shall prosper him. It is the ideal of the Apostolic Church, 1 Cor. 16:1-2. In a sentence it means this. Every Churchman is to be a contributor to the Church. Regular, systematic, proportionate giving, whether by Weekly Envelope, Duplex Envelope, or some up-to-date modern way to meet the requirements of the Church, is the duty of every one who professes to be a member of God's Church. It is a splendid rubric and should be written in conspicuous lettering in the vestibule, if not on the church wall, of every church in Canada. It not only embodies the spirit of the Old and translates it into the New, (1 John 2:7-8), it is a new conception of Church devotion. It means that the Church ordains authoritatively that the apostolic and inspired, financial system of the New Testament, is to be the system of our Church to-day. The last rubric is what is commonly known as the "Black Rubric." It is of such importance that it deserves separate treatment.

A Fine Canadian Rubric.

DYSON HAGUE.

"Eight million women have become voters in Great Britain."—Public Opinion.

"More than fourteen thousand British non-combatants—men, women and children—have been murdered by the Kaiser's command."—Punch.

Figures just completed show that 505 medical officers serving as combatants had been killed or had died of wounds from the commencement of the war up to the end of 1917.

"Whatever affects the peace, affects mankind, and nothing settled by military force, if settled wrong, is settled at all. It will presently have to be reopened."—President Wilson.

"Every woman who is mistress of herself, and makes high demands of the men with whom she associates, is, by embodying the ideal, the most powerful counterweight to animal instincts."—Public Opinion.

Russia, says Mr. Frank A. Simonds, is the biggest single stretch of European territory which has been opened to invasion and partition since the Roman Empire fell. Her area is over six times as great as that ruled by Imperial Rome.

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Raised from the Dead

[The following remarkable incident is related by Mr. C. F. Morison, licensed lay-reader at Metlakatla, B.C. Steven Ryan is a Christian Indian about 55 years of age. The strong faith and earnest prayers of this Indian might serve as an example to many a white man.]

Thinking that you might like to hear a few items from the old Historic Mission of the North-West Coast, B.C., I crave a short space in your valuable magazine. This, the first Mission (Anglican) established on this coast over half a century ago, is still a living example of good sound teaching amongst the Indians of this coast, who are much farther advanced than any of the surrounding tribes. We have good congregations at church services, and considering the smallness of the place a good number of communicants. We also have a good Sunday School and a Church Army Organization. Last November we had a wonderful manifestation of the goodness of Providence in saving one of our number from a watery grave. Two young men went out in their gasoline launch to hunt deer. Bad weather came on, as it can come on, on this coast, and a rescue party started out to look for them. The party consisted of Steven Ryan, father of one of the young men, and Peter Robinson, one of our very best men, owner of the rescue launch, and Arthur, his son, a very bright young lad, 18 years old. Just after they started the two young men returned safely home, not having seen the rescue party. Terrible weather set in with strong gales, and great fears were entertained for their safety. After some days another rescue party went out, led by C. P. Ryan, Steven Ryan's brother. After a cruise in rough weather they found the wreck of the launch, the engine sunk to the bottom, but no trace of any human beings, dead or alive. C. P. Ryan was not satisfied and went out again with a party, and after cruising round he found his brother alive on a bare rock, where he had been for sixteen (16) days, the other poor fellows, father and son, having both been drowned when the launch was dashed on the rocks. Steven subsisted on a few raw potatoes he had in his pocket and rain water from a cavity in the rock. The weather was dreadful, the spray constantly washing over him. He told me he prayed as he had never prayed before, and this comforted him much. He had given up all hope and had prepared himself for death, covering his face with a bit of old canvass, when he heard a launch approaching, and with almost superhuman energy he shouted and they steered towards and rescued him. His first words on seeing them were: "There is a God! there is a God!" He requested them to sing a hymn, "Jesu, Lover of My Soul." They brought him home and I saw him shortly after. He told that in his sore state his great comfort was in prayer. It seemed to put new life into him. Our doctor says he must have been made of iron. This affair has had a good effect in the village. He actually kept a journal from day to day almost illegible, always beginning "yet alive," and ending with a few words of prayer. His being brought back to parents, wife and children almost amounts to a miracle, and his being almost raised from the dead has made quite a quiet and sincere revival of religion in the old historic village of Metlakatla.

Charles F. Morison,
Lay Reader.

The Governments of Australia and New Zealand have donated £50,000 and £10,000 to the Halifax Relief Fund, respectively.

Canadian Churchman

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Any further contributions will be thankfully received.

Yours truly,
 (Rev.) J. R. Bythell.
 The Rectory, Granton, Ont.

REV. G. W. BULLOCK.

Sir,—While sitting at my desk (a box placed on a bench), writing an article for "The Canadian Churchman," my attention was arrested by a familiar voice calling: "Hello Bish." I looked up and who should it be but my old friend "Jerry." I hasten to send this item that he is fit and well, again and is on his way to join his unit this afternoon. This will be good news to the many Churchpeople who have been making enquiries concerning him since he was wounded at Passchendael. Capt. the Rev. G. W. Bullock came to France with the Royal Canadian Regiment. After a year he returned to England and was made Chaplain of one of the camps. He came to France last fall and was wounded at Passchendael.

J. F. Tupper,
 Hon. Capt. and Chaplain,
 R. C. R.
 France, February 5th, 1918.

LENT AND THE WAR.

Sir,—One, who in the course of years has seen a great many Lenten, cannot help remembering the difference, now and heretofore. In pre-war times, Lent was always a period of penitence. Since the war began, we seem to have lost the sense of sin, and complacency has taken the place of contrition. This may be attributable to two reasons: (1) The righteousness of our cause; (2) the frightfulness of the Germans. By comparison with them we shine as angels of light. And we make that the keynote of our song. It inspires our addresses; it pervades our devotions; it dominates our thanksgivings. In ecstatic admiration of our good qualities, we ignore the many long years of slothful indifference, of selfish greed, of the gradual substitution of materialism for Divine law, which have made possible this orgy of human will run riot and slaking its thirst in human blood.

With an easy optimism born of ignorance and self-conceit, we have repeatedly assured ourselves during the past year: (1) That the submarine menace was a failure; (2) that the food situation was not serious; (3) that the Russians would come back stronger than ever; (4) that Germany was exhausted. And many other equally plausible and fallacious futilities.

In the meantime, we continue to put our trust in the three M's—Men, Munitions and Money. Social and industrial activities are increased. Meetings are multiplied, many of them patriotic, most of them benevolent. Life was never so full of interest and incident. So full that there is no room for the things that are not seen. There is no real awakening of the soul, no actual turning to God. Cumbered with so much serving, there is no time to listen to His voice. Yet He is speaking in very solemn accents. The suffering, the agony, the destruction, the slaughter, the daily toll of maimed and shattered lives. For all this, His anger is not turned away, but His hand is stretched out still. He is waiting for us to repent.

L. F. P.

THE COMMANDMENTS.

Sir,—A letter from Wm. Bevan in your paper of February 21st, opens a wide question. Why should not the Ten Commandments be so shortened in their wording for public worship as to bring them into more exact line with Christian thought and teaching without in any way impairing their force? The first, sixth, seventh and eighth do not admit of change. In the tenth chapter of the Gospel according to Saint Mark we find the three latter of these given by our Lord as, Do not kill, Do not commit adultery and Do not steal. In the twelfth chapter, "The Lord our God is one Lord," corresponds with the first. The second might be written as a commandment only, Thou shalt not bow down to or worship any image or the likeness of anything. The third in the same way, as Thou shalt not take the Name of the Lord thy God in vain. The fourth as, Remember that thou keep holy the weekly day of rest, and the fifth as shortened by our Lord Himself into Honour thy father and mother. The ninth, on the same authority, as Thou shalt not bear false witness, though "or tell lies" might well be added, as in like manner the eighth might well be extended by the addition of "or defraud." Thou shalt not covet properly modernizes the tenth without lessening its obligations.

Ed. Harper Wade.
 Quebec, March 16th, 1918.

SEVENTH DAY ADVENTISTS.

Sir,—As the distinctive belief of the Seventh Day Adventists is now widely spread, and is not without acceptance by some in our own country, allow me to explain that there is not on this world a definable universal first or seventh day. When it is noon at any place it is midnight at its antipodes, so it is at the same time Saturday and Sunday at different places. If a Christian left any point on the earth's surface and travelled round the world, persistently advancing to the east, he would find on again arriving at the starting place, that if he has counted seven consecutive days to each week, and kept the first day of each week as Sunday, he will be keeping Sunday on Saturday. On the other hand, if a Seventh Day Adventist travelled in the same manner in the opposite direction, counting seven days to each week and keeping the Sabbath on the seventh day, he would,

as a result, find he was keeping the Sabbath on Sunday.

The Hebrew record of creation makes an evening and a morning constitute a day, presumably from sunset to sunset, and the Jewish Sabbath was so kept from its earliest recorded observance. The present accepted astronomical day is from midnight to midnight, divided into two precisely equal periods by noon, or when the sun is in the meridian or highest apparent altitude, which periods are denominated ante-meridian and post-meridian. As noon varies in accordance with the longitude of any place, for convenience twenty-four legal noons or middays have been established by the division of the earth's surface into as many zones, so that legal time in any place rarely exactly coincides with true astronomical time.

He Who spake as never man spake, the wisdom of whose saying is conclusive for all Christians, and even recognized by many who do not acknowledge His Divinity, declared, for the guidance of all, that the Sabbath was made for man and not man for the Sabbath. In the light of this revelation it seems of little consequence whether the first or seventh day is observed, provided one regularly recurring day of the week, as we know it, is kept in accordance with the spirit of its institution as a day of rest and religious observance.

As it is important that all in any community should observe the same day, it is regrettable that those differing from the great majority, cannot take a trip round the world in the right direction, and so permanently adjust differences and dispose of conscientious objections.

I may add that during a long life I have never yet seen permanent good come of week day work on Sunday, though I have seen it undertaken as a regrettable necessity and discontinued as being found too expensive. But that is another story. China has not accumulated exceptional wealth through working seven days a week, nor has her working population perceptibly benefited. An exhaustive enquiry into munition production in Great Britain established beyond question that the addition of Sunday as a working day to the week, did not result in a greater production after the first few weeks.

Ed. Harper Wade.
 Quebec, March 21, 1918.

THE Y.M.C.A.

Sir,—I generally look forward to the snatching of a few moments from a busy Sunday to read and get an inspiration from some of the articles that appear in your columns, many of which leave a "sweet savour" in my mind for this sacred day. To one such article I take the liberty to refer to entitled, "The Non-Combatant," and to thank the writer, Capt. John McNab, of the 2nd Divisional Artillery, who in a modest and convincing way, without dark type lines, alludes to the "Non-combatant" in charge of a Y.M.C.A. dug-out in the shell-swept area north of Wyttschaete. Formerly a clergyman and a native of the breezy western plains of Canada, but now transferred in service to the King of Kings, away from the "smouldering Gehenna" of the neighbouring town of Ypres and the "chorus of the Devil's orchestra" that daily filled his ears. Referring to another article in the same issue of your paper over the signature of "Spectator," can anyone associate the inuendos of that writer with the self-sacrificing life and glorious death of "Non-combatant," who is only a type of hundreds of other Y.M.C.A. workers. Was the management of his hut or canteen (all Y.M.C.A. huts are such), "carried on under exceptionally favoured conditions?" And while ministering there to the boys was he raking in "a gen-

Progress of the War

March 18th.—Monday—Belgian troops repulse Hun attacks near Nieuport and Dixmude.

March 20th.—Wednesday—British aviators make effective raids over German lines. Holland refuses Allied demands and her shipping is seized.

March 21st.—Thursday—Germany begins its attack on Western front with fierce artillery attack.

March 22nd.—Friday—Germans claim 16,000 prisoners in its first attack on British front. British forces retire but line holds.

March 23rd.—Saturday—Germans continue to gain ground at frightful cost. Long range gun throws shells 70 miles into Paris.

erous margin of profits" for some ulterior object? Might those profits have been used to recuperate the loss of his hut and its supplies when it was blown up with the shell that killed its occupant? This is not an isolated case nor is that of the loss of thousands of pounds of supplies burnt in Saloniki. Would "Spectator" have your readers believe that the "manifest inference" of all Y.M.C.A. officers and the members of the National Council (of which I am a member), is that there is some ulterior object behind all this work, even stooping to deception to attain that object? If so, the commendations of a host of the leading military dignitaries in Canada and overseas, from Sir Douglas Haig in France, and Sir Richard Turner in England, down to the little Canadian bugler boy who recently wrote home to his parents: "The Y.M.C.A. is the real thing," are not true. Can all these, as well as that great army of over 30,000 British and Canadian ladies under the leadership overseas of Her Royal Highness the Princess Victoria, be so misled as "Spectator" would have your readers believe?

"Spectator" alludes to "a small proportion of the amount to be collected will be used for the extension of the Khaki University plan," also that "a small amount will be for the regular home work, both of which statements are absolutely correct, as I happen to know, having been associated with the proportioning of these amounts, but why "Spectator" should infer that these statements are contradictory, that the policy of the Y.M.C.A. is unsettled and may possibly not be correct, shows more than gross ignorance, and recalls some of his former disparaging allusions to our work which do not commend themselves or the writer to your readers. In stating that "the biggest contributors to its ministry (that of the Y.M.C.A.), are the boys themselves," he is entirely in error. The biggest contributors are the public who recognizing the ministry of self-sacrifice and service that that the Association is doing for their boys, have given it in the past the most generous and unstinted support, and we have this confidence that they will even in a larger measure continue to give it to us in the future.

Could "Spectator" give some explanation of the marvellous response given by our American cousins to the appeal made by the International Committee there when some 50 million dollars was handed them and no questions asked. Will the Association there or in Canada betray its trust? Not if the Association repeats its record of the past three or four years.

Thanking you, Mr. Editor, for the insertion of this rather lengthy letter. I remain, Yours in the work for the best interests of our soldier boys at home and abroad.

W. H. Wiggs.
 Quebec, March 17th, 1918.

Lack of Food—threatens the Battle Line



ONTARIO

—Lord Rhondda,
Britain's Food Controller.

"The food wanted by mankind does not exist. The word 'shortage' is not strong enough. The whole world is up against a nasty thing, familiar to the people of India, called 'famine.'"

One year ago, only the enemy was on rations.

To-day, Great Britain, France and Italy are on rations.

To-day, Germany controls the wheat lands of Roumania, Russia, Poland and Ukrania.

To-day, the shadows of hunger, famine, disease and death hang over the Allies.

Upon the 1918 crop from Canada and the United States depends the fate of the democratic peoples of the world.

If that crop is sufficient the Allies can be fed.

If that crop is not sufficient the Allies may have to accept a German peace.

That Battle Line in France and Flanders Must Not Want

Do you realize what a German peace would mean to Canada?

Germany covets our natural resources—our agricultural and mineral wealth, our forests, our fisheries, everything that is Canada's.

Germany won't be satisfied with European territory, with teeming masses, wrangling factions and depleted natural resources. She wants colonies—big, thinly-populated countries in temperate zones for her sons and daughters to go to propagate their kind.

The Kaiser would sacrifice millions of Germans to-morrow if he thought that by so doing he could set foot on Canada's shores as Conqueror.

And what's more, the Germans would offer themselves for the sacrifice, so great is their subjection to the military ideal.

The only thing that balks German ambition is that battle line from the North Sea to Switzerland—and the British Navy.

The Only Thing That Sustains Our Men on Land and Sea—is Food

What are we, each one of us, prepared to do to insure that Food supply?

Germany, by her submarine campaign, has seen that great Armada, the British Mercantile Marine, shrink in volume.

Germany has seen South America, Australia, New Zealand, India and far away outposts of the Empire practically cut off from supplying food to the Motherland because of the lack of ships.

Forty million Allied men and women having been put on warwork, food production has dangerously decreased in Europe.

These forty million consume more food than when they were in ordinary occupations, and there are fewer men for farming. Hence an increased demand and decreased supplies.

The heart of this problem is labour.

Without more farm labour more food cannot be produced.

If you really want to serve your Country in a big, practical way, register now for farm labour, or urge and assist your male employees to do so.

The harvest of France was one-third less in 1917 than 1916, and this year must be smaller still, owing to lack of fertilizers, which cannot be supplied through shortage of shipping.

The world's decrease in live stock, as compared to 1913, is approximately 115,000,000 head.

Herbert Hoover Says:

"Our European Allies are dependent upon us for greater quantities of food than we have ever before exported. They are the first line of our defence. Our money, our ships, our life blood, and not least of all, OUR FOOD supply, must be of a common stock.

"In pre-war times, Britain, France, Italy and Belgium yearly imported more than 750,000,000 bushels of grain, plus vast quantities of meats and fats.

"The submarine destruction of shipping has made it necessary to abandon the hope of bringing food from South America, Australasia and India.

"Food must, therefore, be shipped from Canada and the United States—the nearest and safest route.

"Canadian and United States supplies are normally 350,000,000 bushels short of the Allied needs. By greater production and conservation Canada and the United States must combine to increase the export of grain by 150,000,000 bushels.

"The remaining shortage of 200,000,000 bushels must be overcome by greater reduction in consumption in the allied countries. And this is being done by Britain, France and Italy rationing her people.

"From two and a half years of contact with the German Army I have come out of the horror with the complete conviction that autocracy is a political faith and a system that directly endangers and jeopardizes the future of our race—that threatens our very independence. It has, however, been able to command complete inspiration of devotion and self-sacrifice in its people to the interest of their nation. The German farmer, in the name of the Fatherland, supports a nation two-thirds as large as the United States and threatens to subject the world from an area one-half the size of Ontario.

"My vision of War is not of an academic problem to be solved by discussion. To me it is a vision of brave, dying men and suffering women and children, for service on whose behalf the greater exertion of the Allies' farmers comes in a direct necessity and a direct plea. The Canadian and the United States citizen who sees war as I see it, needs no inducement and no inspiration but the thought that every spade full of earth turned and every animal reared is lessening human suffering and guaranteeing the liberty of the world."

Lloyd George's Warning

"I fear the disciplined people behind the Germany Army, the rationed family and the determination of wife and sister and daughter and mother to stand and starve—so that their fighting men may be fed—I fear it more than the Imperial German Army itself."

Britain is now on Food Rations.

France is now on Food Rations.

Italy is on the verge of starvation. Only continuous support from us can enable us to hold out.

Only with a disciplined people behind can we hope to win. The rationed British nation, blood of our blood, bone of our bone, are proudly paying the price and sharing with France and Italy their limited stock of food. For in this there is mighty pride, a conscious measuring of their glory with the best traditions of ancient Sparta, and of Imperial Rome, for Britons know that upon them rests the burden of saving humanity. The story of their service shall ring and echo forever along the hill tops of history.

To Send More Food to Our Allies is Not Charity

It is war. The Allies have a right to demand it. They have a right to resent the offer of only what is "left over." Those who are fighting the common battle for civilization and for our protection have a higher claim than had Lazarus, to only the "crumbs that fall from the rich man's table."

The Canadian people must recognize that our Allies have the first claim on our food supplies.

As the shipping situation makes the Allies dependent upon the North American continent for food, it is vitally necessary that Canada should increase her production of food in order to take a larger part in providing for the Allies' requirements. This is especially urgent as the maintenance of a large United States Army in the European field will cause a very heavy drain on that country's resources.

There must be no peace without victory.

For nearly four years Germany has been struggling against the powers of law and order. She has failed so far to make good her escape with her booty by superior strength and skill. And now she is attempting by intrigue, suggestion, device and propaganda to divert the attention of her antagonists from the struggle itself, and thus to gain her ends by relaxing the strength and skill of her antagonists.

What she can gain from these tactics is plain to all the world in the sorrowful experience of Russia.

Germany's most dangerous weapon is not her Zeppelin—that is obsolete. Not her submarine—that can be overcome. Not her machine-like army—that has been repeatedly hurled back by the living armies of freemen. Her most dangerous weapon is her propaganda of peace.

While with her hands she murders and despoils, with her voice she invites to parleys.

**When Liberty is in Peril
There is Threat of Lasting
Disaster in the Very
Word "Peace"**

Lord Leverhulme, long known in Canada as Sir William Lever, who knows well the German mind, in a recent interview stated:

"You will never be able to dictate terms to Germany till she is beaten. This argument you mention is founded on the dangerous fallacy

that because Germany is sick of this war she is sick of war in general. She isn't. I doubt if her Government is even sick of this war. You've read the speech of that old brigand, Hertling. Is there any sign of repentance in that speech? Is it a chastened speech? Is it the speech of a statesman who wants disarmament and a league of nations? No! Germany is back in her mood of 1914. She believes she is winning the war. She believes she has won now. And if we talk of peace to her she HAS won it. Why, it would be better a thousand times that every man in England should be dead than that Germany should issue from this war with the feeling of a conqueror. You hear people use the phrase, 'to the last man, and the last shilling,' and you think it is only a bit of rhetoric, but to my mind it's the most solemn and absolute truth. I mean when I say it that it would in very truth be a million times better for the people of these islands to be dead, every one of them, rather than live on as the serfs of a triumphant Prussia."

How can any lover of liberty remain insensible to this peril?

Food means Victory and the world made safe for democracy—

Lack of food means disaster and subjugation to Germany.

**The Citizens of Ontario
Must Lead This Mighty
Crusade for Greater
Food Production**

They did it last year and will do it again.

As the greatest food-producing Province, Ontario must maintain her leadership in America. Great are our opportunities—our responsibility is tremendous.

Upon every man and woman, boy and girl, rests a personal obligation to serve. Every pound of food produced, in whatever form, is a contribution to the Cause of Freedom.

Ontario farmers should sow 500,000 acres of spring wheat.

Every Ontario farmer whose land is at all suitable should put an extra five acres into wheat, even at the expense of another crop.

**What YOU Can Do
To Help**

At all costs production must be maintained. That's why farmers and farmers' sons are being exempted from military service. Working on

a farm is equivalent to service in the Second Line Trenches.

To enable the farm to do the work two factors are essential. The first is Time. Whatever we are to do must be done at once. Nature waits for no man. The second is Labour. Many farmers cannot plant the acres they would because they cannot get the necessary help. Many are afraid to increase their acreage because they fear they would not be able to cultivate and harvest an unusual crop after they had raised it.

The burden is not one to be placed solely upon the farmer. Neither can it be placed upon the townsman. It is a personal obligation upon every man, woman, boy and girl, in every farm, town and city home in the Province of Ontario.

AWAY WITH CRITICISM—CO-OPERATE! Mr. City Man, don't say that the farmer should do so-and-so, and thus allow criticism in this hour of our Nation's peril to cripple your effort. Mr. Farmer, don't hastily underestimate the value the city man can be to you.

**GET TOGETHER IN THE FIGHT FOR
LIBERTY**

Let us not lament what **MIGHT** be, but earnestly face what **MUST** be.

Fifteen thousand boys between the ages of fifteen and nineteen must be organized as "Soldiers of the Soil" to work on Ontario farms this season.

Farmers can get one or more of these boys by applying to their District Representatives or to the Public Employment Bureaux at Toronto, Ottawa, Hamilton or London.

Unmarried men, exempted from military service, are urged to take up farm work. Married men who have had previous experience on a farm are urged to resume farm work for a season. Employers of labor are asked to assist men to take up farm work.

We urge the farmers and the townsmen to get together for greater production in the interests of a free people and democracy.

Let the Organization of Resources Committee, your District Representatives or the Public Employment Bureaux act as your intermediaries.

When we have done our best, the cry for food cannot be wholly met.

For the rest—our Allies are tightening their belts.

**Organization of Resources
Committee**

Parliament Buildings, Toronto, Ont.

CHAIRMAN: His Honour Sir John S. Hendrie, K.C.M.G., C.V.O., Lieutenant-Governor of Ontario. **VICE-CHAIRMEN:** Honorable Sir William H. Hearst, K.C.M.G., Prime Minister of Ontario; William Proudfoot, Esq., K.C., Leader of the Opposition. **SECRETARY:** Albert H. Abbott, Esq., Ph.D.

The only thing that balks German ambition is the Battle Line in France and—the British Navy. The only thing that sustains our men on land and sea is Food.

The Churchwoman

Columbia W.A.

The monthly meeting of the Diocesan Board was held in St. Saviour's Schoolroom, on Friday, March 15th, at 11 a.m., when Mrs. Harper welcomed the members in the name of her Branch. Special mention was made of the loss to the W.A. in the death of Mrs. Baugh-Allen, wife of the Rector of the Naval Church, St. Paul's, Esquimalt. The Diocesan president of the Kootenay W.A. Board, Mrs. Harry Bird, was welcomed at the meeting, and gave a short account of the work in that diocese. Special mention was made of the work of the Baby Branch secretary, who asks for the support and interest of all members, to extend the membership of the "Little Helpers," so that every baptized child might become a member of the W.A. and grow up in the spirit of missionary effort. In reporting the work among Orientals in this diocese, Mrs. Gilbert Cook noted that many of her scholars are being withdrawn in order to attend the public schools, and deplored that there they would receive no instruction in Bible study, for it is not in the public school curriculum in British Columbia. A discussion arose over the Study Book of the year, the excessive price of which prevented its circulation amongst the members of parochial Branches, and yet its educative value was fully recognized by all the literature secretaries. Mrs. Schofield suggested that the General Board be advised to make a free distribution to the members of the Study Book for the year, out of a fund allocated for such literature work. Rev. Robert Connell gave the noontide prayers, and an instructive address on the new conditions with regard to missionary enterprise owing to the war and changing powers and ownership of foreign fields of work. Mrs. E. G. Miller read an interesting article from an army Chaplain, who has been two years at the front, and writes of the soldiers' religion in the trenches, where avowed atheism is almost unknown, and Christianity is recognized as a force and help in men's utmost need. At the opening of the afternoon session Mrs. Schofield read special intercessions for various needs, praying that God would open a way so that the school at Elkhorn may not be closed, a calamity which is threatening. St. Saviour's Branch presented a life membership to the president, Mrs. Harper, who is also one of the vice-presidents of the Diocesan Board. Mrs. Luxton framed and proposed a resolution to go before the General Board, to amalgamate the "Letter Leaflet" and "The Mission World" into one good magazine, at the possible price of 75c. a year. Mrs. Phipps seconded the resolution, which was approved after some discussion. Mrs. Schofield gave an interesting account of her recent visit to New Westminster to attend the "Whirlwind Campaign" to increase W.A. membership and interest, and brought back some valuable suggestions to the meeting. Miss Orwin gave some information with regard to the annual meeting of the Columbia W.A., which is to be held, D.V., May 9th and 10th, with the Junior W.A. Annual on Saturday, May 11th, when the pupils of her Chinese Kindergarten Class will be present and show the progress they have made during the past year. It is hoped that Mr. Swanson and Rev. C. Kennedy will be able to address the meetings, also that the Bishop of Columbia will speak, and that the Dean will arrange for a special Ascension Day service in the Cathedral, for Thursday evening, May 9th. At the close of the meeting, Miss Turner, Diocesan president, called upon Rev. and Mrs. Little, who were present at the meeting, to give some of their experiences in their far away Mission in Athabasca, where they have been

for the past five years. Much interesting information was given of the work being done by clergy and W.A. effort there.

Annual Meeting Holy Trinity, Toronto, W.A.

On Tuesday, March 19th, the Church of the Holy Trinity Branch of the W.A. held their 26th annual meeting, when many friends and former members were present to bid farewell to the retiring president, Mrs. H. P. Blachford, who for the past 15 years has so ably and successfully guided the affairs of the Branch. It is due to Mrs. Blachford's faithful and devoted work that the year just closed was the most successful in the history of the Branch. There has been an advance in every department of the work. The treasurer reported the largest amount ever contributed. During the afternoon Mrs. Blachford presented the Rector with a silver baptismal shell for use in the church, in memory of her little daughter, who was the first life member of the W.A. in Holy Trinity. The Rector spoke in appreciation of the services of the retiring officers, Mrs. Blachford, Mrs. Caston, Mrs. Thrush and Mrs. Sutherland. The president was presented with a lovely basket of spring flowers by Mrs. Langmuir, on behalf of the executive committee and friends, and the Branch made Mrs. Caston and Mrs. Thrush life members of the W.A. "In loving appreciation of their faithful service." Miss Cartwright, the Diocesan president, gave a most inspiring address. The officers for the coming year are: President, Mrs. John Bruce; 1st vice-pres., Mrs. A. D. Langmuir; 2nd vice-pres., Miss Thompson; sec., Miss Stella Grey Sherman; treas., Miss McAuley; Dorcas sec., Mrs. Saigeon; sec. of literature, Miss Armstrong; sec.-treas. of Babies, Mrs. Harford; superintendent of Juniors, Mrs. Waugh; diocesan representative, Mrs. Howe; Rector's representatives, Mrs. Wright, Miss Pearson.

Junior W.A. Exhibit at St. John's, Havelock.

This Junior Branch held a missionary exhibit in the schoolroom of the church, on Saturday, March 16th, which was a success in every way. The Diocesan W.A. generously loaned the curios and costumes. The members of the Branch, under the direction of Mrs. (Dr.) Holdcroft arranged and presented the material in attractive and edifying form in booths illustrating and representing the General Junior pledges in India, China, Japan, Palestine and among Eskimos and Indians. A considerable amount of the work presented was the handiwork of the members themselves, and creditably demonstrated their intelligent interest and enthusiasm, as well as reflecting credit on their leader herself. The tea-room was in charge of the superintendent, Mrs. W. T. Curtis.

Church News

Preferments, Appointments and Inductions.

Hawkins, Rev. E. M., Rector of Durham, Ont., to be Rector of St. James, Hamilton. (Diocese of Niagara.)

Extract from a Letter from Bishop Lea, Kyu-Shu, Japan.

"We have seen some progress in the work during the last year, but things are still very primitive. Our lack of workers has weighed so heavily on us, that we have been carrying on for some time a theological school in our house. There are now ten students and I give three hours a day

to them except when I am compelled to be away. This, of course, adds much to my work, but there is no help for it. . . . Some of the missionaries in this diocese were asked to go to the front with Chinese coolies, thus causing extreme lack of workers."

Archbishop of York Cannot Visit Montreal.

It now appears unlikely that the Archbishop of York will be able to visit Montreal. Bishop Farthing wrote to him many weeks ago urging him to come, if possible. The Archbishop's reply reached Montreal after Bishop Farthing had left for Newfoundland to attend the consecration of the Bishop of Newfoundland. Dean Evans, the Bishop's commissary, at once wrote explaining Bishop Farthing's absence and asking the Archbishop, on behalf of the Bishop of the diocese, to endeavour to make a visit there. Dean Evans has now received a reply from the Archbishop's Chaplain, saying that the Archbishop fears it will be impossible for him to visit Montreal, much as he regretted it, owing to the fact that his mission to this side of the Atlantic is chiefly to the people of the United States and his time is very limited.

Memorial Service at Hamilton.

An impressive service was held in Holy Trinity Church, Hamilton, on the evening of March 17th, in memory of the late Mr. F. Wilkinson, of Mount Hamilton. The deceased gentleman had been a member of the congregation for many years, and for some time had filled the office of warden. The service was conducted by the Rev. G. M. Thompson, the Rector of the parish.

Patriotic Rally at Birchcliff.

On Wednesday, March 13th, a Patriotic Rally was held in the Church Hall, Birchcliff (diocese of Toronto), when both the sailors and soldiers were remembered. A splendid address was given by Captain Forgie, who has just returned from three years at the front with the Y.M.C.A. His vivid description of Vimy Ridge and its wonderful capture by Canadians was followed by all with the closest attention. Dr. Alfred Hall, of the British and Foreign Sailors Society, was also present, and was the recipient of a cheque handed to him by two little girls from two public schools in the district. Over \$100 has been collected, mainly by the children, to equip a cabin in the Royal Naval Institute at Esquimalt, B.C. Dr. Hall showed a fine set of nautical slides. A collection of \$19 was taken up to send comforts to Birchcliff soldiers. There were also on the platform Reeve J. G. Cornell (chairman), and the Rev. C. E. Luce.

Rev. W. Earp, of India, Addresses Meeting at Washago.

The lecture on India, given in the Temperance Hall, Washago (diocese of Toronto), on Friday evening, March 15th, was a rare treat indeed, and any one who missed hearing Rev. W. Earp and seeing the fine views illustrating the beauties as well as the need of education and enlightenment in India, missed something which they may not have the opportunity of hearing or seeing again. Mr. Earp has spent the last five years in Kangra, India, and knows the needs of the people. The sight of the suffering lepers awakened much sympathy among the audience. There were over a hundred present, and we are sure that each and everyone went to their homes determined to do all in their

power to help these bright, but ignorant people, British subjects, most loyal to the same king and flag as ourselves, fighting in the same ranks as our own dear boys, but who, for the sake of necessary teachers and financial aid are walking in darkness, their children, especially the girls, being totally devoid of even the first essentials of knowledge. The patriotic tea, under the auspices of the Woman's Guild, was a success, \$16.40 being realized. This will be spent in yarn to knit socks for the boys who have gone from the village. Every English mail brings to the people of our village letters of thanks and appreciation from the boys who think we are doing so much for them, and all the while we are thinking that all we can do and more would not be half enough. The prayer meetings every Wednesday evening in different homes are very well attended, and it is gratifying to see how well the people turn out to these intercessions, which mean so much to us all. The Friday evening service and series of addresses on the "Fatherhood of God," given by the Rev. W. E. Mackey, in the Anglican Church, are also well attended and much appreciated by all.

Mission at St. George's, Hamilton.

Rev. R. P. McKim, of St. John, N.B., conducted a Mission in this parish, throughout the week, March 10th to 17th inclusive.

Rev. W. G. Walton at St. Peter's, Hamilton.

The Rev. W. G. Walton, of the diocese of Moosonee, who is at present on furlough, gave an interesting illustrated lecture in the Parish Hall of St. Peter's, Hamilton, upon his work amongst the Indians and Eskimos living within the Arctic Circle, on Monday evening, March 11th.

Grenville, P.Q.

The parish of Grenville, in the diocese of Montreal, has recently sustained an irreparable loss in the death of three of its most faithful members—namely, Messrs. George Foreman and Alfred Bridgen and Mrs. Alexander Pridham. The two former each held the office of Rector's Warden for some time, and the former was also a lay delegate to Synod. The latter was the Sunday School superintendent and the leader of the choir, a position which he held for 30 years. The late Mrs. Pridham was one of God's own gentle women. A woman who lived simply and spoke kindly and acted openly, who gathered strength and fortitude by her faith, one in whom the spiritual had gained the mastery over the material, she is indeed a great loss to all who knew her. No home is better known to the clergy of the diocese than the Pridham's, of Grenville. For many years its doors have opened to welcome them, and the history of the parish centres largely round that name. The late Archbishop Bond and also the late Bishop Carmichael often refreshed themselves in its restful atmosphere, and Mrs. Pridham delighted to talk of the old days and had many intimate little stories of their visits.

New Rector of St. James', Hamilton.

The Bishop of Niagara has appointed the Rev. E. M. Hawkins, Rector of Durham, Ont., to be Rector of St. James', Hamilton, in succession to the Rev. George Tebbs, who has been transferred to the Church of the Ascension, Hamilton, during the absence of the Rev. Dr. Renison, who has gone overseas. Mr. Hawkins was at one time Curate of St. Stephen's,

Montreal. He is a graduate of the Western University, London and a post-graduate of McGill University, Montreal. He was ordained by the Bishop of Montreal. Mr. Hawkins will enter upon his new duties on the first Sunday in April.

Resigning After 32 Years' Service.

Rev. J. J. Roy, the Rector of St. George's, Winnipeg, has announced his intention of resigning shortly the rectorship of that parish, which he has held for nearly 32 years. A parishioners' meeting took place on Monday, March 18th, for the purpose of receiving and dealing with the Rector's resignation and of taking immediate steps for the appointment of another Rector.

Welcome to Returned Men.

A very pleasant time was spent by a number of the members of the congregation of St. Paul's, Wingham, on the evening of March 18th, when three returned soldiers, Lieut. Holmes, Sergt. Fitt and Lieut. Jones-Bateman, were the honoured guests of the A.Y.-P.A. There were interesting addresses by the Rector, Rev. H. W. Snell, ex-Mayor Spotton, and from each of the returned men.

Huron Diocesan Notes.

At the regular meeting of the W.A. of St. Thomas' Church, Granton, on Thursday, March 7th, a life membership and badge was presented to Mrs. Horace German, from the members as a mark of the esteem in which she is held and an appreciation of her long and faithful services in connection with the church work. She is the first to be made a life member of this branch.

Huron Synod to Meet on April 30th.

Proposed amendments to the superannuation canon of the diocese of Huron, whereby approximately \$2,000 will be added to the capital fund each year by the assessment of the clergy and laity were discussed at the recent meeting of the Executive Committee of the Synod at Cronyn Memorial Church Hall, London. The major part of the afternoon was devoted to consideration of this subject, which will be referred to the Diocesan Synod at its meeting on April 30th for action. The Executive Committee recommended that the clergy be assessed one-half of one per cent. on their incomes, while the parishes be requested to contribute one per cent. on the basis of the stipend received by the pastor in each respective charge. The meeting of the Synod was definitely set for April 30. Reports from the committees on finance, land and investments, A.Y.P.A., and Sunday School inspection, indicated that these branches of the work were in a satisfactory condition.

Tablet Unveiled.

A tablet was unveiled on Sunday, March 17th, at St. Clement's Church, Toronto, in memory of the late Lieut. Allan Minns, whose family resides on Lee Ave., Kew Beach. Lieutenant Minns had been in France for more than two years before making the supreme sacrifice.

"The Principles of the Reformation."

The Very Rev. Dean Owen gave an address in the Parish Hall of Christ Church Cathedral, Hamilton, on the above subject on the evening of March 7th. The lecture was one of the series given in connection with the observa-

tion of the Lenten Season. The speaker maintained that behind all movements of world history had been great ideas of the people, which found their outlet through big events. This idea up to the Reformation, had been in the minds of the people, and came to the surface at the time. These ideas which actuated people always had a far-reaching effect, as had the ideas that were behind the Reformation. The ideas which developed the principles of the Church and people had to be maintained at all times, and at all cost.

Rev. Arthur Carlisle on Lessons from the War.

In the course of Lent Lectures given in the parish of St. Aidan's, Toronto, that on Thursday evening, March 14, was given by Captain Rev. A. Carlisle, Rector of All Saints' Church, Windsor, Ont., on the timely subject: "Some Lessons for the Church from a Chaplain's Experiences." Mr. Carlisle has the gift of sketching a picture with a few master strokes, and the pictures he left with his hearers of the life of the men, the conduct of the war, the work of a Chaplain and the new opportunity for the Church, are such as will never be effaced. The marvel of organization, the cheerful optimism, the immediate adaptability to conditions, the simple, practical faith of the men—these were the keynotes both of the life at the front and of the Church's lessons from the same. Incidentally, one or two observations were most welcome. Describing the war work of the Mother Church, the speaker stated that from what he had read in the secular press before leaving Canada in 1915, he was prepared to find the Church in England dead or dying and entirely unable to rise to her new opportunities. On the contrary, when he reached the English training camps, he found the Mother Church already there with every facility ready to hand for the comfort and help of her sons; and the thorough and cheerful help given Chaplains, officers and men by the Church authorities there were unflinching throughout their whole stay. The Church was both alive and awake and carrying on this war work in a marvellous manner. He also paid a fine tribute to the behaviour and calibre of the men at the front. If, as recently stated by some, there was a great percentage of intemperance and indulgence in the trenches, the men could never stand their life as they do. But, said he, they do bear and bear with smiles and unflinching courage a combination of circumstances day in and day out that would test even a constitution of iron. The men of our fighting line, he claims, are unsurpassed. They are temperate, clean, manly and brave; and he had been proud to be among them.

Moosonee Notes.

The parish of Iroquois Falls becomes vacant at Easter on the resignation of Rev. H. A. Ackland. It is a parish of great opportunities. The new church of St. Mark's was only completed at Christmas. There is a nucleus of enthusiastic laymen resident in the town, and the big pulp and paper mills, which are yearly increasing their production, employ labour enough to guarantee a substantial population.

It is nearly a year since the first conference of clergy and laity in this diocese was held. The preliminary arrangements for the formation of a Synod are well in hand and it is probable that this will be consummated at an early date.

Monteith and Matheson are both vacant Missions. Archdeacon Wood-

WE ACT AS AGENTS FOR INDIVIDUAL EXECUTORS

Individuals appointed as Executors of Estates frequently find they have not the time or the experience necessary to properly administer the Trust. We act as agent for such Executors, managing the estate, investing the funds, collecting the revenue, and remitting it to the beneficiaries, keeping and rendering proper and systematic accounts. Write for particulars.

THE
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HEAD OFFICE: TORONTO
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Serbia's Cup of Sorrow

"Towards such a population all humanity and softness is highly out of place, indeed positively detrimental.

"I therefore order that during the whole operation the greatest severity, the greatest harshness and the greatest distrust is to prevail towards everyone. Armed Serbs without uniform are simply to be shot down, and anyone who on this case shows mercy will be most severely punished.

"In villages hostages are to be taken; every house where weapons are found is to be destroyed; and if its occupants are not to be found, the next best inhabitants must supply information, and if they refuse this with obvious intention, are to be hanged. Everyone who is met outside the village, specially in woods, is to be looked on as nothing else save komitadjis, who have hidden their weapons somewhere, we have no time to look for these; such people, if they seem in any way suspicious are to be shot down."

The foregoing are extracts from Orders for behaviour towards the population in Serbia, issued by the 9th Austrian Corpskomando in August, 1914. Here in its stark simplicity is laid bare the origin of some of the horrors that Serbia has had to endure.

No other nation in the welter of the world-war, great or small, has endured so much as Serbia, and yet the proud soul of this little people without a country, rides triumphant above her sorrows. War, famine, disease—the tragic triumvirate has stalked through Serbia and laid heavy hands on its people for over three years. To-day the remnants of the Serbian people number only two-thirds of the pre-war population.

Every Briton is in honour bound to help save the Serbian race from extinction. Every one of us should do something to support the Serbian people and comfort them in their sorrows until that great day when we shall restore to them the country now trampled under the iron heel of the enemy.

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THE NEEDS AND CLAIMS OF CANADA.

(Continued from page 201.)

whole world for the various objects we describe as foreign missions of about \$32,000,000, and of that \$32,000,000, \$28,000,000 were contributed by the men of the British races; broadly speaking, the United States of America and the British Empire. And when I say the men of the British races, I am not applying any specific physiological law of descent, I mean—I think he meant—that the countries where that blood which originated in the islands of the northern seas predominates, and where, above all, those conceptions of the state, of social relationship, of equity as between man and man, prevail; those are the countries which received the treasure and which responded in the measure that I have spoken of to the supreme call of preaching the Gospel to the whole world.

This is my second Student Volunteer convention or conference. My first and only other one was, I think, the first of the series, in the city of Detroit. Then we looked out—I think it was my sophomore year—on the radiant morning of our manhood, and the skies seemed very bright; the world seemed passing on by a path of progress to a height of glory. Today, in the midst of the years of our human life, we seem to see the whole thing come crashing down in disaster and in ruin all around us. The world of our anticipation has become the world of war, of death and of sorrow. We who are now in the midst of the years shall pass with our day and generation. We shall see the thing through; we shall be privileged to take a little part in the work of reconstruction. But the great edifice must be built by the men in the Colleges to-day, and particularly the men in the junior classes of the Colleges. Look out, brethren, on the future. Go valourously forward, whatever be your immediate duty, and remember that the one great transforming principle the world has ever known is the vicarious principle of the cross of Jesus Christ; that it is good for a man to die for his friends, it is God-like for a man to die, if need be, for his enemies. That is the pathway of service, and the new countries of the new continent must be the leaders in the making and the shaping of the new world. May it not be within the compass of our abilities, as well as within the compass of our opportunities, that leaders are to go forth from this conference with such a ringing message of the brotherhood of the North American continent that the spiritual leadership of the new world may be assured from this very hour.

Changing Weather

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More than half the Jewish population of Jerusalem has died of famine and pestilence, says a message received through British Government sources. The message adds that "the remaining 30,000 look little better than living corpses. Their morale, however, with the British in control, is excellent and everybody is happy despite three years of acute suffering.

Dimbie's Dustman Tales
By M. O. TAYLOR

(Registered in accordance with the Copyright Act.)

"Oh! I quite forgot Mummy," said Dimbie one night when she was tucked up in blanket land and all ready for the dustman, "I couldn't go to sleep without making you guess what I found in my garden to-day."
"Let me see," said Mummy, "I know, a plumpudding."
"Oh! Mummy," said Dimbie, laughing, "how silly, why plumpuddings don't grow in gardens."
"Oh! of course they don't," said Mummy. "Well, let me see, perhaps it was a sugar stick."
"Oh! dear, dear," said Dimbie, laughing more than ever. "Why, Mummy darling, don't you know that sugar sticks only grow on string in shop windows?"
"So they do," said Mummy. "Well I can't guess, so you will have to tell me."
"Well," said Dimbie, "a teeny, weeny, little green leaf just sticking its head out of the ground. Does that mean spring is coming, Mummy?"
"Yes," said Mummy. "Spring will soon be here, tuck the sheet under your chinny-chin and pull the little blinds down, and I'll tell you the story of

THE SPRING FAIRY

The Spring Fairy flopped down on the edge of the robin's nest and burst into tears.
"Stop crying on my eggs," said Mother Robin, crossly. She couldn't help being a little bit cross, because she had been sitting on five eggs all at once for so many days and had got pins and needles in her wings.
You know how you feel when you have to sit still for ever so long without twiddling your fingers or toes while somebody talks and talks, you get pins and needles in your feet, don't you? So Mother Robin said again very crossly,
"Stop crying on my eggs."

"I'm not crying on your silly eggs," said the Spring Fairy, "I wouldn't waste my tears."
That was a funny thing to say, wasn't it? But the Spring Fairy had to be very careful of her tears, they were very precious, each one was a bright sparkling dewdrop, and wherever she let them fall, something started to grow, either a blade of grass, or a tiny seed, or a wee baby tree, so of course she had to be very careful so that there would be enough to go all round.

And then she suddenly remembered that she was wasting them, so she took a little bucket from the pocket of her dress and started to cry into that, and then because it seemed so funny to be crying into a bucket she began to laugh, and that is just like Spring; first she cries and then she laughs, one minute the rain is pouring down and then the very next minute out pops the sun as if to say, "I was only playing, here I am again."

But then the Spring Fairy suddenly remembered that she really had something to cry about, and so she started all over again.

Mother Robin was just going to be quite cross again, when she remembered that the birds and fairies and flowers always help and are kind to each other, so she said:—

"Don't cry, dear Spring Fairy, tell me all about it." So the Spring Fairy

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dried her tears on the backs of her tiny hands, put her little bucket carefully down where it wouldn't spill, and began.

"Well, you know, I've been so very busy for ever so many days getting ready for Spring, the Winter has been so long and the snow blanket so heavy that I've had the biggest bother to wake everyone up, they've been so warm and comfy under the earth.

"Of course the brooks are never any trouble, they are always awake, and as soon as I unlock the ice doors they jump out and start running and dancing away to the big river and on to the sea. Then I had to unbutton the flowers' coats so that they can just throw them off and be all ready in their new bright frocks for Spring. Oh! and then, my dear Mother Robin, what do you think I found that silly little hedge-sparrow doing? Why, sitting on a cuckoo's egg, and when I told her she was so cross and said, 'Do you think I don't know my own children,' and you know she does the same thing every year, (said the Spring Fairy, laughing), and when the cuckoo comes out of it's shell he just pushes the poor little thing right out of her nest and takes it for himself, isn't that silly? So I just had to 'leave her and go and wake the 'chestnut babies' up.

"My dear, the way those babies are wrapped up is simply awful. First I had to get inside their cradle, which is just hard green wood, and then I found them wrapped round and round in woolly blankets, and then a fine silk sheet, and then underneath all that were the 'chestnut babies,' and the biggest bother I had to wake them, I laughed over them and cried over them, and Mother Chestnut Tree shook and shook them, and at last they opened their sleepy little eyes and said, 'Is Spring here?' If they weren't so much wrapped up they wouldn't be so hard to waken.

"After that I went to the dormouse

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and hedgehog, and to 'Squeegee,' the squirrel. He had eaten all his nuts and was lying fast asleep among the shells and I had a fearful bother with him, too, I prodded him and poked him and sang to him and at last he opened one sleepy eye and said, 'Is Spring here?' So you can just imagine how tired I am, but, *Oh dear!* I haven't told you the most dreadful thing of all, it's just terrible.

"I was all ready to fly back to Fairyland and tell our Queen that everything was ready for Spring when I thought I would just take a last peep at the daffodils and violets and when I unbuttoned their green coats and looked inside, I found the most terrible thing had happened, SOMEONE had painted the daffodils a *bright blue* and the violets a *bright green*. Fancy blue daffodils and green violets, *Oh dear!* Oh dear!" and here the Spring Fairy began to cry again.

"Well," said Mother Robin, "I don't see that it matters what colour they are as long as their frocks are nice and clean."

"Oh!" said the Spring Fairy, "whatever would the children say if they found a blue daffodil, why they wouldn't know it, and just suppose Dimbie went into her garden and found a green violet, why she'd just cry her eyes out, and besides, *whatever* will the Fairy Queen say, I daren't go home and tell her," and she picked up her little bucket and started to cry into it just as hard as ever.

"Oh! please, please, *do stop*," said poor little Mother Robin, "you're making me quite damp, and besides you're

wasting time, just go right back to Fairyland, and tell the Fairy Queen, and then perhaps she will think of something to do."

So the Spring Fairy dried her eyes once more, kissed Mother Robin goodbye, took up her precious little pail of tears and flew straight back to Fairyland.

Now when the Fairy Queen heard the sad story she called all the fairies together but none of them knew anything about it.

"Well," said the Fairy Queen, "it must have been a 'pixie.'" The "pixies" are very naughty little elves who are always up to mischief.

"There is nothing to be done but to paint them all over again, and we'll just have to get the very best gold and the very best violet paint we can find."

So some of the fairies had to fly all the way to "Sunset Land" and get some of the beautiful gold that you see in the sky when the sun is setting, and others had to go right to the edge of the rainbow and steal a little of the violet and then they had to sit up all night long and paint the daffodils and violets all over again, and even then there wasn't quite enough gold to finish the daffodils, and so "darling," said Mummy, "if you look at the 'daffy's' in your garden, you will see they are just a little bit green down at the bottom of their petals near the stalk, and that is because there wasn't quite enough gold paint to cover up the blue."

But Dimbie was fast asleep.

Boys and Girls

Dear Cousins,—

Here comes our prize list at last, and another text competition. I have enjoyed reading your stories so much, and it was specially interesting to see who were your favourite boys in the Bible. One of these days we'll have the stories of girls, and see what you do with them. Most people liked Joseph—I think everybody wrote about him; then Samuel, David and Moses were next, while only one of you wrote about Daniel. He always used to be a favourite of mine, and I remember writing a story about him when I was 12 years old, and I won a prize for it. Dear me! What ages ago that seems! I'd almost forgotten all about it.

And here we are beginning spring. Did you all notice what a beautiful day we had for March 21st, which really is the first day of spring? Some people tell me they have seen robins already. I haven't; but I certainly have heard them, and it is beautiful to wake up in the morning and hear the birds singing away outside. The snow has nearly all gone now, and I hear of energetic people who already have begun to dig over their gardens and get ready for the food campaign. It won't be so very long now before some of you will be getting busy in your gardens at school and at home, and I daresay most of you are looking forward to quite a busy time in the summer. I'm going on a farm again—a lovely place I know of where there are cows and horses and all sorts of things—also plenty of work with not enough people to do it, so I'm going to help. Imagine having your summer all arranged before the snow's away. I think it's rather nice, don't you?

Well, when you send in answers for the next competition, I shall be hoping to hear of some of your plans for the summer.

Your affectionate Cousin,

Mike.

Results of February Competition.

1st prize. Paul A. Gardner, age 11, Bobcaygeon, Ont.
2nd prize. Frances Munro, age 9, Experimental Farm, Rosthern, Sask.

Highly Commended in Order of Merit.

1. Winnie Oram, age 10, 38 Burford St., Bradford, Ont.
2. George Jennison, age 11, 52 Admiral Rd., Toronto.
3. Frank Martyn, age 12, Kendal, Ontario.
4. Ruth Gardner, age 9, Bobcaygeon, Ont.
5. Katie Bland, age 12, Malton, Ont.

April Competition.

Where, in the Second Book of Chronicles, do the following passages occur:—

1. Gave me now wisdom and knowledge.
2. And they stood on their feet, and their faces were inward.
3. For his mercy endureth for ever.
4. An house for the name of the Lord God of Israel.
5. Then hear thou from heaven.
6. There shall not fail thee a man to be ruler in Israel.
7. So the house of the Lord was perfected.
8. The one half of the greatness of thy wisdom was not told me.
9. My father chastised you with whips, but I will chastise you with scorpions.
10. He took all.
11. Behold, God himself is with us for our Captain.
12. They relied upon the Lord God of their fathers.
13. Be ye strong therefore and let not your hands be weak.
14. And they made a very great burning for him.
15. Go up, for God will deliver it into the king's hand.

16. A certain man drew a bow at a venture.

17. The high places were not taken away.

18. God save the King.

19. And the work was perfected by them.

20. The Lord look upon it and require it.

21. For he was marvellously helped, till he was strong.

22. For our trespass is great, and there is fierce wrath against Israel.

23. And they sang praises with gladness.

24. For the Lord your God is gracious and merciful.

25. For the Lord hath blessed his people.

26. So he returned with shame of face to his own land.

27. And he repaired the altar of the Lord.

28. Behold, I will gather thee to thy fathers.

29. For God commanded me to make haste.

30. The wrath of the Lord rose against his people.

Last day for receiving answers is Friday, April 26th. Don't forget to put your age on your paper.

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Mr. William H. Kennedy, Gloucester Street, Cornwall, Ont., writes: "For the last two years I have been suffering from run-down condition of the system, gradually getting worse all the time. Last summer, during the hot weather, doing extra work, brought on the climax. I was taken with nervous prostration, feeling dizzy, sick at my stomach, the nerves in my arms and legs twitching so that I could not keep still, while at the pit of my stomach the nerves would beat quite perceptibly. I have given many remedies a thorough trial, patronized several doctors, and spent hundreds of dollars without getting any relief. I was even in the hospital for a short time, living on egg-nogs. I was told that there was no hope.

"In August I was in my father's store, feeling rather discouraged; could not eat or sleep, with no ambition to get around very much. I was so bad that I could not even ride on a train. While at the store a traveller advised me to try Dr. Chase's Nerve Food, and give them a good trial. I commenced this treatment, and after the second box I saw that I was getting better, so I continued taking them according to directions until now, when I am on my sixth box. I am feeling fine, able to do my work, can eat well, and sleep well at night. I feel that I cannot recommend Dr. Chase's Nerve Food too highly."

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