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Personal & General

The Archbishop of Nova Scotia and Mrs. Worrell, who have been for the past two months in Bermuda, have returned to Halifax.

* * * *

The Rev. A. C. Trench, formerly of the Archbishops' Mission, and stationed at Edmonton, has been appointed an Army Chaplain.

* * * *

One of the two latest Canadian Chaplains to be taken on the strength is Captain the Rev. W. B. Singleton, who has been serving for over a year as a private in France.

* * * *

Archdeacon Armitage, of St. Paul's, Halifax, and Mrs. Armitage, have recently received many congratulations upon the birth of a grandson.

* * * *

The total ordinary income received by the C.M.S. during the past year amounts to £404,646. The ordinary income received this past year is considerably in advance of any ever received by the Society in the past.

* * * *

A French war correspondent writes: "Someone asked me recently what the Germans called their 'tanks.' I was compelled to confess ignorance. A document found since, however, shows that the German for tank is 'Sturmpanzerkraftwagen.'"

* * * *

The anniversary of the deliverance of France by Joan of Arc will be celebrated with great solemnity at Orleans on May 12, and three days of prayer have been ordered in the Roman Catholic churches through France for the success of the Allied troops.

* * * *

According to a statement which was recently made by Mr. Havelock Wilson, president of the British Seamen's and Firemen's Union, no less than 15,000 sailors belonging to the British mercantile marine have been murdered by German pirates during the war.

* * * *

The Lenten offerings of the Church Sunday School children of New York amounted to the large sum of \$10,834.72. Calvary Church gave the largest individual sum, namely, \$1,650. The whole sum is to be devoted to the missionary work of the Church.

* * * *

Tuesday, May 7th, was the third anniversary of the sinking of the "Lusitania" in many churches in the British Isles special services were held and a service was also held in the Lusitania Cemetery at Queens-town to mark the occasion. A detachment of American bluejackets and marines were present at this service.

* * * *

Six Summer Schools will be held this year, from June 24th to July 13th, under the joint control of the M.S.-C.C., the S.S. Commission and the Council for Social Service. Three will begin on June 24th—viz., Lennoxville, Que., London, Ont., and North Bay, Ont.; one on July 2nd, at Port Hope, Ont.; one on July 3rd, at Regina, Sask.; and one on July 8th, at Victoria, B.C.

* * * *

Dr. A. C. Headlam, for some time Principal of King's College and Professor of Dogmatic Theology, London, England, has been appointed to succeed the late Canon Scott-Holland as Canon of Christ Church and Regius Professor of Divinity at the University

of Oxford. Dr. Headlam has published several important theological works and has been editor of the "Church Quarterly Review" for the past fifteen years.

* * * *

Miss Edith Aiken, a London, England, school teacher, 23 years of age, died as a result of a removal of skin from her arm to be grafted upon her wounded brother, Lieut. Lionel Aiken. Lieut. Aiken's condition was critical when grafting was resorted to, and because in such operations no anæsthetic can be used, Miss Aiken sat conscious through it. Her brother is now progressing satisfactorily. Another brother, Lieut. Douglas Aiken, was killed in France.

* * * *

H.R.H. the Duke of Connaught has accepted the presidency of the British and Foreign Bible Society, in succession to the late Marquis of Northampton, K.G. His Royal Highness is a friend of the Society of many years' standing, and his appointment, bringing the Duke of Connaught into active relationship to the work of the Society, will be a source of much gratification to a very wide circle.

* * * *

Archbishop Randall Davidson recently celebrated his 70th birthday. He has occupied the Chair of St. Augustine for the past 15 years, having been appointed to the See of Canterbury at the age of 55. Only three of the 14 Archbishops of Canterbury who have preceded him during the past 200 years came to the Archiepiscopal Chair at an earlier age than Dr. Davidson. The average age of the 14 Archbishops at the date of their appointment was 60 years and the oldest successor to the high office was the late Dr. Temple, who did not reach the See of Canterbury until he was 75 years of age. Of the 14 Archbishops four only held the office, for a longer period than Dr. Davidson has done. The average term was 13 years.

* * * *

Just before leaving Gipsy Hill, for Redhill, Canon Joynt, who, for the past 23 years has been Vicar of Christ Church, Gipsy Hill, London, England, was presented by the congregation as a whole with a beautifully illuminated address and a purse of gold containing £560. In addition to the above both Canon and Mrs. Joynt were the recipients of many valuable individual gifts from parochial units and also from private friends. Canon Joynt was lately appointed the Vicar of the Brass Memorial Church, Holy Trinity, at Reigate, in Surrey. During Canon Joynt's vicariate at Gipsy Hill, the congregation of Christ Church have given nearly £40,000 to the C.M.S. This averages £1,740 a year—a noble contribution to the cause of Foreign Missions.

* * * *

Admiral Sir John Jellicoe has taken the title of Viscount Jellicoe of Scapa. The name Scapa is derived from Scapa Flow, which has been the principal home base of the British Grand Fleet since the beginning of the war. Scapa Flow is a great land-locked harbor in the midst of the Orkney Islands, north of Scotland, and a 24 hours' train journey from London. The surrounding land is brown, bare, desolate and treeless. There are ninety islands in the Orkney group, of which sixty-two are uninhabited. Such was the place to which Jellicoe brought his squadrons at the end of July, 1914, and the place to which he returned with them time and again to rest after fruitless chases in the North Sea. Scapa was the king-pin in the strategical disposition of the Allied naval forces during the entire time that Jellicoe commanded them.

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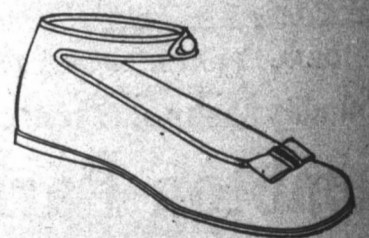
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Canadian Churchman

Toronto, May 16th, 1918.

The Christian Year

Trinity Sunday, May 26th, 1918.

At first sight it is a strange combination of messages which comes to us in the Collect, Epistle and Gospel for this day, "the day of the Doctrine of God," which we call Trinity Sunday.

It is "the glory of the Eternal Trinity" which is set before us as we pray the words of the Collect. "The Power of the Divine Majesty," "the Unity"—these are the great expressions put upon our lips in this prayer. We bow before the mystery of the Name of God, which is, as it has been revealed to us, a Threefold Name. It is before God upon His Throne that we bend and say with the worshippers of Heaven, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." This is a day when we especially contemplate the mystery of that Ineffable Name, when we worship Him Who is so far above us that we can only dimly comprehend the wonder and the glory of His Power and Holiness.

The Epistle also is full of these thoughts, so characteristic of Trinity Sunday. In it we have St. John's vision of the Uplifted Throne of God, for we are shown Heaven itself and catch glimpses of the worship of Heaven. But there is another message in the Epistle full of blessing. It is the message of "the open door." "And after this I looked, and behold, a door was opened in Heaven." God is high, sitting upon His Throne, far removed from sin, unto Whom no sin-stained one may approach, for from His Throne proceed "lightnings and thunderings, and voices." God is Holy and Awful and Strong—all this the Epistle sets before us by a variety of very glowing images. But there is a door opened in Heaven. There is a way of approach for sin-stained man! Yes; even on Trinity Sunday this thought is prominent in the Church's message.

And when we come to the Gospel we hear Our Lord's own message about the way of approach for sinful man to the Uplifted God, and something about "the open door." It is a glad message at any time, but it has especially joyful sound when, as on this day, we realize afresh the Glory, Majesty and Holiness of God. Well might we say with Isaiah, "Woe is me, for I am undone." How can I approach this Holy God, Who is unveiled for me in Collect and Epistle in Divine Majesty? Then it is we hear in the Gospel the true answer. It is because of the New Creation in Christ that we may draw near to God. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God." We have another name given to the open door—it is the Cross of Christ. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

And so it would seem that the combination of messages for this day is not really so very strange. Our religion is one which gives to God the highest place. He is Awful and Glorious in His Holiness and Power. He cannot tolerate sin. Sin in our religion is the supreme horror—separating and death-dealing. But our religion is the religion of "the open door," of the way back to God made clear by God Himself through His Crucified, Risen and Ascended Son.

Editorial

"SPIRITUAL MUNITIONS."

There are two great forces needed in a conflict such as is being waged to-day. We need guns of all descriptions and an abundance of ammunition and other material equipment. We need also a strong human force in order to make the material equipment of value. The material without the human is helpless.

With regard to the human force, there are still persons to be found who speak and act as if all that is needed is numbers and physique; that if we can get a body of men sufficiently numerous and strong enough physically, victory must be ours. This sentiment is abroad in Canada to-day, and it is one of the most plausible, and at the same time disastrous, features of the present situation. Why, you are asked, should you go to the expense of holding church services, of carrying on missionary work, of issuing religious literature? There is a war on. Why not let these things stand to one side? It sounds plausible and appeals to a great many. And if all that was needed in order to win the war and to secure a satisfactory peace were men and money and munitions, using these terms in the popular sense, such questions would be unanswerable.

No less a man than Napoleon is responsible for the statement that in a great national emergency things spiritual count as four to one, and the moral force behind and within a man is of much greater value in the last analysis than physical or brute force. In times of reverses, or of political disturbance at home, as at the present time in England and Ireland, and even in Canada, there must be something more than the merely human in order to carry us through and on to the end. And it is here where the work of the Christian Church must tell, and it is here that the crucial test of its value and of its work comes. True success cannot be gained unless the power that the Church represents is brought to bear upon the struggle, and it is the most utter folly to argue that it should slacken its activities. It should, with every other department of a nation's life, economize wherever possible without detriment to its efficiency, but it is a time for greater effort rather than less, for more careful scrutiny of its methods, and for a fearless consideration of the character of the message that it is delivering.

We have intimated that there is real danger facing us to-day. This danger does not, however, come from our brave soldiers overseas, but from men in our very midst, some of whom, for the sake of a few dollars, would be glad to put a stop to the Church's work. The devil is as real a force to-day as he ever was, and he knows well that the present unsettled condition of people's minds affords an exceptional opportunity for him to get in his work. There is, therefore, only one thing for the Church of Christ to do if it is to be true to its Leader and is to play its part in the present struggle. It must "carry on" in spite of opposition, and it must help with every atom of strength at its command in heaping up such a store of "spiritual munitions" that no sign of wavering may be seen in its ranks, and that the irresistible power that God alone can supply will be given to those responsible for the prosecution of the war.

Last week we emphasized the need of a conference in connection with each of our Synods, and we were naturally delighted a few days ago to receive a copy of a programme for such a conference to be held in connection with the forthcoming Synod of Niagara. This conference will be held during the afternoon and evening of the day immediately preceding the Synod and follows an ordination service in the forenoon. It is a definite effort to improve matters and while mistakes will probably be made and many things be learned, we are convinced that this can be made a valuable asset to the diocese.

* * * * *

Two dioceses in Eastern Canada have intimated that the holding of the General Synod this year might profitably be postponed, while another diocese has intimated just as strongly that postponement would be a mistake. We do not presume to say which is right, as there are many strong arguments for either side, and we are quite willing to let the matter rest in the hands of the Primate. There are difficulties in the way, but if harm is going to be done by postponement to the cause for which the Church stands, the difficulties should not be allowed to stand in the way. The example of the Presbyterian Church is worthy of earnest consideration, and something might very well be done in order to decrease the expense along the line of lessening the number of delegates.

* * * * *

We were asked recently to give some information regarding the work of the Church Army. Unfortunately, little is known in Canada of this splendid institution in the Church in England, and of the work that it is doing among the soldiers. It will give some idea of the extent of this latter to know that in the recent fighting on the western front it lost some fifty-two huts and equipment, valued at about £15,000. It works on similar lines to the Y.M.C.A., except that the Anglican Chaplains hold services in its buildings by right and not by permission. Both institutions are of inestimable value in the conflict that is raging. In times of peace the Church Army, which, in its essence, is a "Working People's Mission to Working People," carries on an active evangelistic work. It also conducts a large number of homes of various kinds, and altogether is a valuable part of the machinery of the Church in the Motherland. Full information can be obtained from its secretary, Rev. Preb. Carlile, 55 Bryanston Street, London W., Eng.

* * * * *

There could scarcely be better evidence of the changed feeling between Canada and the United States, brought about by the war, than the advertisement inserted in United States papers and paid for by the United States Government asking for men to come to Canada to help in food production. The two countries are now facing a common foe and their sons are fighting, and some of them dying, side by side in a common cause. It should not seem strange, therefore, that those at home should stand shoulder to shoulder in backing up the boys at the front and in helping the less fortunate millions in Europe. There can scarcely be a return to former conditions after such an experience. The future well-being not only of this continent but of the world will be advanced very materially by a continuance of good-will and united action on the part of these two nations. (See page 323 for a copy of one such advertisement.)

Social Service

From Charge of Rt. Rev.
David Williams to Synod of Huron

THE times are big with changes, socially and industrially. The old individualism is passing away and a kind of Socialism is replacing it. It is our duty to see that the new order, whether called Socialism or not, be built up in harmony with Christian ideals. This is the aim of the Social Service Department of the Church—to lead the members of the Church to recognize these facts: (1) That service is expected of them as well as innocency of life; (2) that as Churchmen it is their duty to take part in works that minister to the well-being of the community; and (3) that the Church should corporately participate in such works and also help to form public opinion along Christian lines in matters of social reform.

Having dwelt at some length on the general aspects of the subject in my charge last year, I propose this year to call your attention only to one particular subject, with its ramifications, a subject which, because of its present importance to the country, deserves most serious thought.

The Conservation of Child Life.

The ravages of the war bring home to us, as never before, the necessity of saving our children alive. The subject is a very wide one. Where shall we begin?

The Birthrate.

1. We must begin with the parents. The first thing is to have children to conserve. That must be the starting point. But that is just where the old Canadian stock fails, especially the well-to-do among them, and the failure is not due to natural, but to selfish considerations, but it involves most serious consequences. The evasion of the natural results of the married state is physically injurious, a national calamity, and a sin against God. It is repudiation of God's primal blessing upon the human race and the perversion of marriage from being the Divinely ordained means to preserve and increase the race into a means for gradually but surely eliminating it. Already in this province we are beginning to feel the result of this restriction of children by our failure to hold our own in it. God will not allow this fair province of Ontario to be empty, and if we continue to refuse to fill it with our own progeny, by an inevitable law of social evolution others less selfish than we and more prepared to accept the burdens and responsibilities as well as the pleasures and benefits of married life will supplant us in it. In view of this, and particularly now in view of the great loss of manhood through the war, the time has surely come for the people of this country and this province to consider their ways and change them, and to recognize that the first social and Divine end of the married state is the preservation and increase of the race. The first point in the conservation of child-life is to have children to conserve.

Maternity Hospitals.

2. It has been said that unborn children have certain inalienable rights, and among these is the right of every child to be born. Not always has this right been granted. Sometimes it is deliberately denied, as we learn from the criminal records of the country. More often this right is denied through the circumstances in which the mother is placed. Part of the responsibility for such circumstances is due to

our social and economic system, *i.e.*, to the community. It is a product of our present stage of social and industrial evolution. Where such is the case, it is surely only fair that the community should bear part of the expense involved in placing the mother in such circumstances as would help to the birth of the child with safety and into healthy surroundings. I do not say how this should be done, whether by free maternity hospitals, or by grants in aid, or in some other way, but I feel quite sure of the justice of doing it. The child has a right to be born and born safely.

Public Dispensaries and Education of Parents.

3. Then we must see that the child has a fair chance to live after he is born. We rejoice at the awakening to responsibility for this that is now taking place in this province. At present the number of children lost before they reach the age of one year is appalling. The record for one municipality is 18 per cent. and this is only typical of others. That is, more than one out of every six children born, die before they reach the age of one year. With proper care, the majority of them could be saved, and if they could they ought to be. We are assured that most of this death-rate is due to the ignorance of young parents of the laws of health and dieting as regards infants.

I cannot but think that our system of education is to a large extent responsible for this. We educate boys and girls precisely the same, as though in life's economy they were to fulfil exactly the same functions. We do not teach even the senior girls anything about the care and management of little children and the home. And so young people enter upon the most serious enterprise in this world—the building up of a home and the bringing forth and bringing up of children, with no knowledge except their own instincts and tradition, and in ignorance of the most elementary laws of health regarding infants. Is it any wonder that the death-rate is heavy? And are we not responsible for it as a community when we so grievously fail to equip the prospective mothers with the knowledge required for their high and noble work? We cannot look for improvement so long as our system of education ignores the fundamental difference of function in life between man and woman. The education of the senior girls in our Public Schools should be so differentiated from that of boys that the former should receive at least some elementary scientific knowledge of home hygiene, the care of little children and the responsibilities of motherhood.

Until this is done, the community itself for its own preservation, should supply by means of trained district nurses, or by establishing public dispensaries or places where children could be treated free if necessary and where parents could be instructed. If, as we are assured, every man who reaches the age of 65 is worth to the community an average of \$12,000, it would be a profitable investment for every municipality to spend a few hundred dollars in safeguarding the lives of its children during their earlier years.

My suggestion is that we interest ourselves in this subject locally, assist in creating such a public opinion as will ultimately modify our system of education as regards the older girls, support present efforts made for the conservation of our children, and so help to lessen the present appalling death-rate which is so serious a blot upon our civilization.

Widows' Pensions

Not all poverty is due to thriftlessness. Our social and industrial system is such that when a married wage-earner is removed by death in early manhood his widow and orphans are

necessarily left in more or less poverty, and when this is the case, it would only seem fair that the system should come to their assistance. It is too much to expect the widow both to bring up the children and also to earn the living. The children must suffer for lack of care or lack of sustenance or both. That is not good for the community, which has tried to meet the difficulty by placing the children in institutions and breaking up the home, a method now condemned by all who have studied the subject, and repugnant to our natural instincts. A home is the birthright of every child and no matter how efficiently such institutions may be administered they cannot replace the influence of the mother in the tender years of childhood. Besides, to separate a mother from her children is at once to inflict upon the mother the bitterest sorrow and to deprive the children of their natural guardian and the community of one of the most valuable elements in the moral training of the children. No official can be so interested as the mother in the physical and moral well-being of the children. The State is therefore blind to its own best interest when it unnecessarily separates a good mother from her children simply because of poverty. The remedy lies surely in pensioning such widows and not in breaking up the home. The subject may be surrounded with difficulties, but they are not insurmountable, and the benefits, wherever tried, are such as to warrant the more general adoption of the system.

Veneral Diseases.

1. Then there is another subject, a branch of social welfare, and closely connected with the conservation of children, a subject, to the seriousness of which it would be not only false modesty, but a crime to affect any longer to be blind. I refer to venereal diseases. I connect this subject with social service rather than the war because, according to records lately made public, it is a great mistake to think that these diseases have been created by loose habits among our soldiers. The war has only revealed what was the condition of the civil population, for according to one of the leading medical authorities in the province upon the subject, one who has facilities for knowing the conditions both in the army and in the civil population, "venereal disease is one hundred per cent. more prevalent among civilians than soldiers." "In the army," he claims, "steps are taken to eradicate the disease, while the facts are suppressed among civilians with disastrous consequences." How disastrous we may learn from facts now well established that hundreds of children are either still-born or die in early infancy every year as the result of this disease in the parents and that even when the children of such parents survive, enfeebled constitutions are inherited to the third and fourth generations.

2. The fight against these diseases is therefore one that vitally concerns the whole country. It is gratifying to know that the Provincial Government is taking up the question seriously and practically on the hygienic side, and the efforts of the government deserve the support of all who have at heart the well-being of the present and future citizens of this country.

3. But the question is not merely one of hygienic and physical treatment. The cause of the disease lies ultimately in moral and religious failure: in failure or refusal, under temptation, to recognize and accept as obligatory the Christian ideal of purity; and, as generally happens with sins involving the body, the sin becomes the cause of disease, which follows as the inevitable punishment in this life. Medicinal prophylactics and preventive measures do not and cannot remove the cause of

Synod of Huron Business Sessions APRIL 30—MAY 2

Preliminary Meetings.

PRELIMINARY to the opening of the Synod, a meeting of the Executive Committee was held on April 29th, at which the tenders for the administration of the \$600,000 funds for the next five years were opened. That of the Trusts and Guarantee Company of Toronto, offering 6 3-10 per cent. was the most attractive offer, and accordingly it was agreed to recommend to the Synod that the agreement be renewed with that corporation. It was also agreed to recommend that in future the annual vestry and congregational meetings be held in January. During the eight months covered by the last financial year a grand total of \$36,836.06 represented the contributions in the Synod, divided as follows among the following departments: Diocesan purposes, \$10,885.71; Huron College, \$1,294.14; Huron College Jubilee Fund, \$55; Indian Mission collections, \$96.50; Church Extension, \$163.52; Children's Day Fund, \$1,398.02; Parsonage Building Fund, \$81.76; other than diocesan objects, \$15,217.86.

At the meeting of the Clerical Union held during the afternoon of the same day, interesting papers were presented as follows: "Holy Communion," by Rev. E. C. Jennings; "Prayer Book Revision," by Rev. H. C. Light; "Occasional Offices," by Rev. E. H. Croly, Port Burwell; and "Canadian Standard Efficiency Tests," by Rev. T. B. Howard.

In the evening the Ven. H. J. Cody, Rector of St. Paul's Church, Toronto, conducted a devotional hour and addressed the clergy in St. Paul's Cathedral. Taking St. Paul as the criterion of the Christian life he enumerated those elements necessary to the fully developed follower of Jesus Christ. "Paul," he said, "was perhaps, the greatest of all Christians. He was not only a man of prayer but one of power. Everything he did was accomplished superbly well, but on everything there was the mark of devotion to the Master. Paul was essentially a man of prayer. The man who realizes that only as he goes into the shrine alone with God can he come out prepared to speak for Him, is the man moulded after St. Paul. The originality and versatility of Paul was indicated in the diversity of his prayers, and showed the fully rounded development of the man. In his prayers, he expressed the ideal of the Christian life. The four elements essential to the true Christian life are love, growth, knowledge and tact. By love, I do not mean mushy sentimentality, but that force which inspires us to bring our fellow men into a truer, nobler, clearer understanding of Jesus Christ. Fullness of development in our lives is also necessary if we are to render the best service. Knowledge, not only of the fundamentals, the rudiments or the underlying principles of Christianity, but an advanced knowledge we should all possess. Is ignorance a sin? Remember that nature makes little allowance for ignorance, and religious ignorance is certainly a sin. Lastly, there must be tact, the child of unselfishness. Tact was one of the basic characteristics of Paul, and to the fourfold Christian it is also essential. The results of full developed Christian lives are discrimination, purity, sincerity and fruitfulness such as was possessed in a great degree by St. Paul."

Regular Sessions.

The regular sessions of the Synod were opened with a celebration of the Holy Communion, followed by an address by Archdeacon Cody. He chose as his text the words: "No man having put his hand to the plough and looking backward, is well set for the Kingdom of God." "There were two classes of followers of Jesus Christ," he said. "There was the outer circle, consisting of those who believed His teachings but were content to remain passive and unchanged in the daily routine of their lives. Others there were who aspired to the inner circle of fellowship and active assistance. In selecting His disciples, Jesus Christ had been called upon to exercise discrimination, to urge on the tardy, to prepare the hasty for their sacrificial duties and to give to all a clear understanding of the duties of the Christian. Just as ploughing requires concentration, strength and steady effort, so this principle is applicable

(Continued on page 322.)

Impressive Military Service in Montreal

A MOST impressive service, at which, amongst others, over 5,000 soldiers were present, was held on the M.A.A.A. grounds on Sunday, April 28th. The service, which was very largely attended, was a joint service, and it was conducted by Anglican, Presbyterian and Methodist Chaplains. The Rt. Rev. J. C. Farthing officiated, together with Major the Rev. C. A. Williams, of St. James' Methodist Church, and the Rev. George Duncan, of the Church of St. Andrew and St. Paul, each clergyman performing part of the service. The sermon was preached by Col. the Rev. Canon Almond.

As his text, Col. Almond, who has done long and faithful duty at the front, took: "Thanks be to God Who has given us the victory through our Lord Jesus Christ." In opening his ten-minute address, the Canon reminded his hearers of the wonderful spirit of patriotism and devotion of the Canadians which had made possible the taking of Ypres. None of the later engagements which had added lustre to Canadian arms could equal that terrific battle of Ypres. The gallant men who now lay "in Flanders fields" or who had come back maimed and wounded had prevented the enemy from gaining "that same objective at which he is now aiming, and where, please God, he will again be stopped."

Those who had returned to Canada had another bit to do here. They must stand together.

"You are Canada. You must stand together and realize and make others realize that you are really Canada," Col. Almond told the wounded men before him, "Christian soldiers, it is your duty to see that no man goes to the front who is not consecrated body, mind, and soul to God. The prestige of the Canadian Corps must be upheld."

"I may say that no veterans' association in Canada is worthy of its name if it allows the widow or orphan of any man who laid down his life for the Empire to suffer neglect or be forgotten for a fraction of a second," declared the speaker. "I pledge my soul that the Chaplain Service and the Church of God in Canada will stand behind you in this work."

"Death is not defeat. Death spells victory. I shall not be contradicted when I say that the multitude of graves in Flanders fields are the richest sowing of the seeds of God. Death spells victory, and because of this we shall not allow the Hun to hold the land where our dear ones sleep; we shall not allow the Hun to trample the ground our sons and brothers have trod. If the war lasts five or ten years we are going through with it."

Warning men who will be going to France for the first time against the use of filthy and blasphemous language, he quoted Sir Douglas Haig and Gen. MacDougall to prove that British soldiers were Christians going on a holy mission. Sir Julian Byng had never sent men over the top without going down on his knees.

"You cannot leave God out of your life there," he said. "There may come a time when you are beyond the reach of Chaplains, wounded in No Man's Land, and then you will feel the need of God, as so many have done before you."

"We must think in terms of victory and prepare ourselves for victory," declared Col. Almond. "We cannot do less because of those comrades of ours who sleep in Flanders Field."

At several points in his sermon the speaker was interrupted by applause. In concluding he recited the beautiful poem of the late Lieut.-Col. McCrea, "In Flanders Fields."

After a collection taken up by officers on behalf of the G.W.V.A., the Benediction was given by the Bishop. The first verse of "O Canada" and the National Anthem were sung, followed by the "Last Post" sounded in honour of the brave men who had made the supreme sacrifice.

Life without an eternity to follow it is like a half-written sentence, which has no meaning till the other half is added. All our deeds, our sufferings, our attempts at virtue, are without significance unless there comes in the fulness of an eternal life to consummate them all in triumphant holiness.—Amory Battles.

the disease. Nay, by themselves they only lessen the physical danger of indulgence, and make safe the way of sin. Therefore, hygienic efforts must be supplemented by moral and religious education in true ideals of purity and cleanness of life, or else morally the last state will be worse than the first. For so long as there exists to any degree a low ideal of the relation between man and woman, so long as immorality of this kind among men is tolerantly treated, so long as men are not held in the same condemnation with women for the same sin, so long as the young of both sexes do not fully realize the sacredness of the body and the imperative need of purity and self-control, so long as the Divine law is ignored that the only legitimate union between man and woman is in holy wedlock; so long will the causes of these diseases remain.

From all this it can be readily seen that the Church has a grave responsibility and will be derelict in its duty unless it strives to the utmost to create a right public opinion upon the subject, especially among the young. Nor must we rest until the people of this country are so impressed, on the one hand, with the imperative obligation of the Christian law of purity that men will feel it to be a moral impossibility to violate it, and on the other, with such horror of licentiousness that a man who has contracted any of these diseases will be shunned and ostracised from the society of decent men as a moral outlaw and a peril to the community. In other words, I am profoundly convinced that these diseases that now disgrace our country will not be stamped out unless the preventive measures of the Government are supplemented by moral and religious teaching and by the inspiration, especially of our young people, with the obligatoriness of the Christian ideal of purity and self-control.

To sum up these remarks: In view of the depletion of the population by the war, such questions as the birthrate, the conservation of child life and the stamping out of social disease are intimately bound up with the well-being of this Dominion and of the world. But these questions have a moral and religious aspect as well as economic, and it is the duty of the Church to diffuse more insistently true and Christian ideals of the Divine purpose of marriage, of the responsibility for saving the children alive, of the moral value of the home, and of personal purity and cleanness of life; and to seek by personal and corporate efforts to secure practical recognition and adoption of these ideals in the individual and corporate life of the people, believing, as I do, that the nearer we approach to them the nearer we shall come to remedying the evils that at present exist, and to attaining that better condition towards which we are striving.

TO A KILTIE.

Laddie o' mine, but 'tis dull since you're goin'!
*Ochon-a-rie, an' I'm missin' you sair,
Still must you follow the war bugle's blowin'!
Still must I smile tho' the teardrops are flowin',
Greetin' I am, lest I see ye nae mair.
Tender your voice like the Laverock liltin',
Ochon-a-rie, cud it fa' on my ear.
Bonnie you looked in your gay Scottish kiltin'
Brave as a Laird might have gone to a tiltin!
Leavin' a lass to your Heilan' heairt dear.
Weel do you ken how we went close together,
Ochon-a-rie, over hill-tap and burn,
Now I'm alane in the land o' the heather,
You in the trenches thro' wind an' thro' weather,
Laddie, oh Laddie, when wull you return?
Cauld is the ocean, sae dim an' sae misty,
Ochon-a-rie, an' 'tis lang that you stay.
Down by the green waves I wander sae lonely,
You do I want by my side, an' you only,
Wad I cud have you forever and aye.
—L. Arbor, in the Philadelphia Ledger.

*Old Scotch for "Woe is me."

FOREIGN STUDENTS IN THE UNITED STATES.

There are at present something like 6,000 foreign students, representing fifty nations, enrolled in the United States. About one-third of these are on scholarships supplied by their own governments to win which they must have passed a severe examination. The rest have come here as the result of their own initiative and perseverance. They represent the future leaders of China, Japan, Latin America, Armenia, India. The length of their stay varies from two to eight years. They are studying in over five hundred different institutions in every part of the United States and Canada.—"The Churchman."

NEW BOOKS

Introduction to the New Testament.

By Theodor Zahn, Second Edition, Revised. New York, Charles Scribner's Sons, 1917. (504+ 617+539 pp.; India paper, \$5.00.)

New Testament students are enthusiastic over Scribner's making available on this side of the Atlantic a one-volume edition of this three-volume work at a one-volume price. Ever since the first English translation was made in 1909 by a company of Scholars and Fellows of Hartford Seminary under the supervision of Dr. Jacobus, Professor of New Testament there, it has been increasingly recognized as indispensable for New Testament study. Dr. Zahn is the New Testament Professor in Erlangen University. He has been one of the regulating forces in critical study, challenging and checking the radical theories that have been advanced regarding the authorship, integrity, and date of the New Testament books. A review of some of his positions shows this. Contrary to current opinion, which puts St. Mark earliest, he thinks that St. Matthew's Gospel is the earliest, having in it the translation of the Aramaic St. Matthew. He holds that the Fourth Gospel, the Epistles and the Revelation were all written by the Apostle John, again running counter to the theories that would put the Revelation and the Gospel by different authors, one of which would be "John the Presbyter." Dr. Zahn is convinced that St. Paul wrote all the Epistles bearing his name, including the Ephesians and the Pastoral Epistles. Apollon is his answer to the puzzle regarding the authorship of the Hebrews but he feels the uncertainty of the question. The Epistle of St. James he puts as the earliest Christian writing (before 50 A.D.), and takes St. James, the President of the First Council at Jerusalem as the author.

It is difficult in a short notice to convey any conception of the thoroughness and painstaking detail which mark the entire work. Fortunately for the patience of the general student, the minutiae are confined to the small print notes which follow every section, but they are a mine of philological, critical and patristic information. The reader may not agree with all Dr. Zahn's points, but he never leaves a statement unsupported. Dr. Zahn's influence has always been on the conservative side. He was one of the first (1875) who contended for the genuineness of the seven Ignatian Epistles, which is to-day generally accepted. Dr. Zahn recognizes that his style is "confused and obscure," and this has not been helped by translation, but the variety of material handled and observations made is Dr. Zahn's apology for that. But the student who is in earnest finds the profound scholarship of the work an offset to this difficulty. It is strange that the best statement of the case in opposition to the radicalism of Moffat and the Encyclopedia Biblica articles should come from Germany, the home of so much radicalism.

IN GOD'S GOOD TIME.

In God's good time we'll see the reason why
To some He gives, to others must deny;
We will not think it strange, or wonder then
Why different gifts he gives to different men.

In God's good time the feet we thought so strong
We'll find could not have run the journey long;
The willing hand has palsied e'er it wrought:
In mercy God denied them what they sought.

In God's good time the will that was most weak
We'll learn was stayed by Cross it did not seek;
The careless heart had trifled all its days;
In mercy God with shadows spread their ways.

In God's good time we'll thank him for our share
Of burdens, that to others were no care;
Of tasks, most irksome, which He bade us do
Of crosses, borne alone the whole life through.

In God's good time no sigh will seek release
For that which now we deem would grant us peace;
We'll know that, had we cast ourselves the lot,
The path had led where peace abideth not.

In God's own time we'll understand the pain
Which now we feel, was big for us with gain;
That, had we travelled less, the child of strength
Would never from the soul have leaped at length.

In God's own time, with all life's lessons learned
The purpose in this training then discerned,
We will not think it strange, or wonder then,
Why different gifts God gave to different men.

The Bible Lesson

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

Trinity Sunday, May 26th, 1918.

Subject: The Great Commission.—St. Matt. 28: 16-20.

THIS brief lesson tells of one of the appearances of our Lord after His resurrection. It is referred to by St. Paul in 1 Cor. 15: 5. The angel who spoke to the women at the empty tomb directed them, "Go quickly and tell His disciples that He is risen from the dead: and, behold He goeth before you into Galilee. There shall ye see Him." In St. Matt. 26: 32 our Lord had given this promise to His disciples. We are not told the name of the mountain upon which this meeting took place, but all had been arranged and the disciples knew the place.

1. **They worshipped Him.** There appears always, after the Resurrection, a sense of awe and reverence in the bearing of the disciples in the presence of their risen Lord. If you refer to the various scenes where He appeared to them you will observe that this is true. St. John who "leaned on Jesus' breast" at the Passover supper, St. Peter who "took Him and began to rebuke Him," as well as the others who had known Him in intimate relationship before, now regarded Him with deeper reverence and approached Him with worship. This is the proper disposition for all Christians. It comes to us not only from this passage of the New Testament, but also from that ancient hymn, Te Deum, in which we sing, as Pliny said of the early Christian, praise to Christ as to a god.

2. **But some doubted.** The Gospel narrative is remarkably frank. It tells, without hesitation, here and in other places, of the weakness of faith in some of our Lord's disciples. There were men like Thomas who found it hard to believe, but Jesus was very gentle with those who had real and honest doubts to contend against. On this occasion all doubts must have been dissolved in the presence of Him to Whom all power was given.

3. **All power belongs to Christ.** The Father has given all power to the only begotten Son. He must reign until He has put all enemies under His feet. The commission to the disciples could not have had a better preface than this assurance of power in the hands of Him Who sent them forth. It was for them a source of strength in the hardships and discouragements they had to meet. It is a source of strength to Christ's disciples now. In a war-distracted world, with mighty forces contending for diverse aims, when some are doubting as to the outcome, it is blessed to rest in the assurance, "All power is given unto Me." Christ is not apart from the world. In earth, as well as in Heaven, His power shall be known.

4. **The Great Commission.** "Go ye therefore." The "therefore" seems to relate the Lord's command to the Lord's power. Because He has all power He sends them, with confidence, to do so great a work and they, with confidence in Him, go forth to do it believing that they cannot fail with such power sustaining them. The commission is two-fold—to teach and to baptize. Our Lord was called a Teacher when He was in the world and the Church must always be a teaching Church. The Sunday School is one of the fields for this part of the Church's work. But the teaching especially spoken of here is that of the missionary. The school is large, and ever growing larger, in which this teaching is to be given. "Make disciples of all the nations," is the command. What are we doing to fulfill that last injunction of our Lord? By prayer and missionary giving we may all have our part in so great a work. Teaching in the missionary field leads to baptism. That is the definite step by which those who have learned of Christ from the Christian Teacher enter into membership in the Church.

5. **Into the Name of the Father and of the Son and of the Holy Ghost.** To be baptized into the name of the Holy Trinity means entering into a new relationship. We become members of Christ, the children of God and inheritors of the Kingdom by this initiatory Rite. Yet some parents think of it only as having their children "done." In non-Christian lands the converts to the Christian Faith have a clearer conception of what baptism is. Let us learn from them.

6. **Lo I am with you alway.** The promise goes with the command. Christ's continual presence is assured to those who do His will. It is the great commission because it is world-wide and age-long and the promise is as great as the command.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

IT is altogether doubtful if the spirit and personnel of the General Synod is likely to adequately handle the Revision of the Prayer Book at the coming session. What are the final recommendations of the Revision Committee the writer does not know, but it is unlikely that any very radical changes will be forthcoming. "Spectator" would again appeal to the Revision Committee to make its final draft available to any member of the Church that is willing to pay for it. The Church can in perfect safety be trusted to handle it in a way that will in the end be most helpful to Synod. In the old days of the compilation of the Book of Common Prayer "Spectator" was invariably favoured with a copy of each draft with the compliments of Mr. James Edmund Jones, the secretary, and his criticisms welcomed even if not always accepted. There are hundreds of men and women in the Church quite competent to give valuable suggestions on the subject of revision if they had the proposed book before them. Many shrink from making suggestions lest the particular matter has already been considered and disposed of. It is infinitely better to have the criticisms before the revisions are finally adopted than afterwards. Trust the Church is a sound principle that ought to find full expression in so serious an undertaking.

* * * *

The present services for Matins and Evensong might with propriety be left as they are as a sort of model service to be used in their fulness at stated intervals. The orderly course of invitation, contrition, absolution, praise, instruction and intercession is an ideal, but it is impossible to make it a living reality at all times. Alternative services of a much simpler and briefer structure would in the writer's judgment prove advantageous. Why, for example, should an intelligent congregation be compelled to listen to the reasons for confession at every service? Why should the expression of our contrition be so elaborate and detailed at every service? Is not the beauty and power of this splendid ideal of worship greatly weakened by the continual repetition? Does it not presume a spiritual discernment and spiritual standard that is difficult of attainment even for the most devout? Should we not take into consideration from time to time those who are only entering into the spirit of worship, and require the milk and not the strong meat of devotion? "Spectator" would like to suggest not as a final judgment, but as a subject of tentative discussion the propriety of the full morning and evening prayer as we now have them being used say once or twice a month with one or more alternative services of a simpler structure, including special prayers prepared by the clergymen for special local or national occasions when such suddenly arise. The times seem to demand that we cast not away the old ideals of worship, but that we recognize that the actual should lead up to the ideal.

* * * *

The people of Canada have very little interest in the personal fortunes of Mr. Lloyd George, but they have a tremendous interest in the efficient conduct of the war. It is annoying beyond words to think of our three hundred thousand good Canadian men in England and France facing, or about to face, the enemy, while all sorts of politics and intrigues are being perpetrated in London. It is a case of "whom the gods wish to destroy," etc. Some time ago a great uproar was created over the Versailles Council, and when an explanation was made in the House of Commons the leader of the Opposition petulantly exclaimed why were we not informed of this a week earlier. A few days ago an even more dangerous uprising occurred, and the answer was quite as simple and quite as crushing. Why in the name of high heaven cannot these statesmen and lovers of country get the information they desire privately and leave a government to attend to its public duties instead of spending its time in quelling political riots? The burden of leadership of an Empire in war time is appalling, why add to it for no good purpose? It seems to show that the greatest are akin to the least when personal interests are touched. Canada's displeasure should in some way be voiced by parliament or our premier for the safety of our Empire and our Canadian men, for the good relations with our Allies. If Lloyd George proves to be incompetent the action of his opponents does not inspire the world with high hopes from their efforts. Gentlemen, get on with the war.

WEEK

s of Interest

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ery little interestloyd George, but t in the efficient ing beyond words l thousand good France facing, or uile all sorts of g perpetrated in the gods wish to great uproar was cil, and when an ouse of Commons tunately exclaimed is a week earlier. angerous uprising ite as simple and e name of high a and lovers of y desire privately end to its public time in quelling leadership of an , why add to it for to show that the when personal in- displeasure should arliament or our Empire and our relations with our to be incompetent es not inspire the ir efforts. Gentle-

Whitsunday turns the mind of the Church and we hope of the world to the things of the Spirit. It is not God the Great Creator and Mighty Ruler we contemplate. It isn't God the Son, the Loving Redeemer and Matchless Teacher we consider. It is God the Spirit, pervasive, unlimited and unavoidable. It is the Divine personality expressing himself in the universe and in the hearts of men. Everybody knows what is meant by the morale of an army. The morale of a nation, of a congregation or of an individual is just as definite and just as important in its way. It is the spirit in which we face our tasks, the spirit in which we conceive and work out our ideals. The real power of a man is his spirit, and the real power of that spirit is its harmony with the Divine Spirit. How prone we are to magnify the material, and how powerless it all is without the spirit behind it. What a difference there is between our despondent and cheerful moods. There is the same intellect, the same physical strength and the same resources, but the spirit makes all the difference in the world. It comes with a cheerful word from a friend or a fresh glimpse of duty. Instantly our powers are revived and our attitude is changed. The Gospel of Christ brings to man the Divine Spirit which glorifies every power within us and consecrates every virtue. The great message to humanity in these days of the material is the power of the Spirit of God.

WE SHALL REMEMBER THEM.

They sleep beneath no immemorial yews; Their resting place no temple arches hem; No blazoned shaft or graven tablet woos Men's praise—and yet, we shall remember them. The unforgetting clouds shall drop their tears; The winds in ceaseless lamentation, wail, For God's white Knights are lying on their biers, Who pledged their service to restore the Grail. They gave their lives to make the whole world free; They recked not to what flag they were assigned, The Starry Banner, Cross, or Fleur-de-lis— Their sacrifice was made for all mankind. For them the task is done, the strife is stilled; No more shall care disturb; nor zeal condemn; And when the larger good has been fulfilled, In coming years we shall remember them. How can the world their deeds forget? In France White crosses everywhere lift pallid hands, Like silent-sentinels with sword and lance, To keep their memory safe for other lands. What need have they for holy sepulture? Within the hearts of men is hollowed ground— A sanctuary where they rest secure, And with Love's immortality are crowned. And far-off voices of the future sing, "They shall remain in memory's diadem"; And winds of promise still are whispering That same refrain, "We shall remember them." —James Terry White.

EXTRACT FROM THE "LIVING CHURCH" OF MAY 4th, 1918.

"A woman . . . a communicant of my parish, asked for a letter of transfer to the 'Christian Science Church.'" After some correspondence she was asked to sign the following, which, however, she has not yet done. "Renunciation of the Communion of the Holy Catholic Church. "Whereas, I, the undersigned, was once baptized in the Name of the Father and of the Son and of the Holy Ghost, according to the commandment of Jesus Christ, confirmed by the laying-on of Apostolic Hands, and thereafter admitted to the Holy Communion of the Body and Blood of Christ, but have since then accepted the teachings of Mrs. Mary Baker Eddy, as set forth in Science and Health, with Key to the Scriptures, I do now hereby certify:— "That I renounce my Baptism; "That I reject my Confirmation; "That I deny Jesus to be God-Made-Flesh; "That I repudiate His Sacrifice on Calvary as my salvation, since I have no need of a Saviour from sin; "That I no longer worship the Blessed Trinity; "That I have no part in the Blessed Sacrament of the Eucharist; "That I abandon the faith and Communion of the Holy Catholic Church, refusing henceforth any part in it, and choosing rather to be a member of the Church of Christ, Scientist, founded by Mrs. Eddy." "Dated: Signed: "

A Day in the Life of an Artillery Chaplain "Visiting Guns and Waggon Lines" JOHN J. CALLAN.

(Continued from last week.)

THE game of war, looked at from some points of view, is a pretty one. Sometimes it seems to be played on the principle of "Don't hit me, and I won't hit you." For some time past we had been living in a state of comparative peace, but two nights ago the Boche had taken it into his head to shell our back areas, and, in consequence, every gun available had been fired into his line. He had failed to take things in the proper spirit, and was now pelting us with heavy artillery. Whizz.. Crump! And the earth on the right arose in a thick cloud as the big shell exploded. Whizz.. Crump! and another came over and burst on the left. He seemed to know that a battery of guns lay concealed in the trees at that particular spot, and sent shell after shell crashing into the wood. Suddenly there was a terrific explosion, the earth shook, and the air was filled with loud and intermittent reports. I flung myself face downwards in the ditch which ran beside the road. A large piece of a shell whizzed and fell in the mud a short distance away, where it lay sizzling and spluttering furiously. I raised my head and looked around above the sides of the muddy ditch, but ducked quickly as fresh reports rent the air, and the pieces began again to fly. It was easy enough to imagine what had happened. An enemy shell had burst among our ammunition, and exploded it. As soon as possible I raced across to the scene, where a never-to-be-forgotten sight met my eyes. A huge crater in the ground, two guns lying on their sides, men bloody and battered, and some dead. I stood and stared. One never knows just what he will do under given circumstances. I pulled myself up to discover that I was whistling. A man once met me as he was coming out of the trenches. He was laughing, so I stopped him, and spoke. "Don't," he said. "My mate has just been killed alongside me, and bli' me, he don't half look funny." And he went, laughing away. Almost as soon as I arrived, the First Aid party appeared. Their ambulance happened to be waiting at the corner, and, at the sound of the explosion, they had torn along to render what aid they could. Soon the wounds were roughly bandaged, and the sufferers borne away to be cared for in the field hospital in the village. Those who were beyond suffering were taken to the valley, where God took care of them. Two guns had been put completely out of action, and most of the ammunition in the gun-dump destroyed. When comparative peace had been restored, the Captain looked at me and stopped swearing. "Beg pardon, Padre. I always swear like that when things happen. It doesn't mean anything, and I—I, by God, we'll give the Boche something for that, the—the—" and off he went again. When a man has just lost two gun detachments, and narrowly escaped with his own life, one does not feel like handing him a tract on swearing, even if the air is taking on a bluish tinge. It is much better to be diplomatically deaf, and to realize, as one man put it, that it is "from the teeth out," and not from the heart. After a while, things quieted down, and we went into the dug-out. Here I managed to scrape off some of the ditch-mud, which still adhered to my clothes, and to make myself a trifle more presentable. The Captain pressed me to stay for lunch, and I gladly accepted. He rang for the orderly—there are electric bells up there. "Tell Thompson that there will be another officer for lunch." In a few minutes the man returned. "Cook says a bit of shell smashed the stove, and dinner will be late." We went out to see. A fragment of iron had landed on the stove, and ripped it across, scattering fire everywhere. Ever resourceful, the cook had procured an abandoned German gun shield, which was placed over the rent, and made an excellent top. He was busy stoking up, and singing: "If I were the only boy in the world, and you were the only girl," as we went in. He stopped, and grinned at us. "Say, that was a narrow escape. I'm afraid you'll get no stew to-day, sir. That bit came right through the doorway, and put a hole in the soup dixie as well." What can one do with men who miss death by a foot, and then go on singing? Other men were going about their duties as usual. With some

insight the Captain had put them on firing with the remaining guns, and, under the command of a Subaltern, they were busy giving back whatever they could to the enemy. We wandered round, talking here and there to the men, and at last went into the dug-out again, and sat down to lunch. "There's Johnson," said the Captain meditatively. "One of the finest chaps you could meet. And he's laid out by a shell fired by a Hun who didn't know a thing about him, and who never saw him. It beats me, Padre, that these good men go, and other chaps who are not half so good, and nothing near their use in the world, are left. Why do the best fellows get killed off like that, and so many useless ones dodge everything?" That is a problem presented quite regularly to the Chaplain. Unfortunately, Eschatology is the last department of theology to move, though a great crisis, such as this present war, may do much to place it on a rational basis, and purge men's ideas of the after-life of much that is crudely Jewish, or even Pagan. In all cases where death, or life after death, is considered, the Chaplain is greatly handicapped by the crude teaching to which our Church has been for so long subjected, and which distorts men's vision of God. No sensible man will be blind to the awful realities which are represented by the words "Heaven," "Paradise" and "Hell," but most sensible men will agree that the terms need a fresh explanation, and need to be filled with a new content. "Can you explain it, Padre?" continued the Captain. "Here are fellows who ought to do great good in the world. They would have done good, and made this rotten old show a lot better, and yet they were snuffed out like that, and the others are left." "The explanation is beyond me," I answered. "The problem crops up time and time again. There were two fellows at College with me; a chap named Hodge, and another named Owen—Harold Owen—" "That Owen of the 7th Battalion?" "Yes. From Vancouver." "I knew him. Gad! he was a fine man. One of the whitest fellows that ever walked. And you knew Dad Owen. Say now, Padre, think of what he might have done if he had come through this war, and yet he was pipped off." "I know. I was saying that he and old Hodge were two of the finest men I have ever met, and yet they both went. Why? If we look at this life as ending at death, there's no answer; but if life for all these thousands and thousands of fellows ends there, then this world is a ghastly farce. But it isn't. It's too good and too grand and too reasonable to suddenly stop at the third act when we're getting into the swing of the play. There must be a fourth and a fifth act, too. Take the fellows who lie up there on that ridge. Do you think they crawled round upon the earth like worms, and then snuffed out? Not a bit. There must be something more. If there's no hereafter we can chuck up the sponge, for we are fighting for a shadow, and this idea of justice for which we are scrapping is all nonsense. Now think of the men we've known out here who have been killed. They were just ordinary fellows, not good enough to go to Heaven, and certainly not bad enough to go to Hell. God wants the best for those chaps. Do you think He will be content to see all this manhood wasted? But they have to be led to Him, and they have to be shown what is really the highest. Who could do it better than men like old Hodge and Dad Owen, who knew them so well, and who were so well beloved by them?" "Do you believe that, Padre?" he asked after a long pause. "I do. There's Johnson gone over to them this morning. Perhaps he has begun his work already. It's a bigger job than we have here. We are not going to spend our days in heaven twanging harps in streets of gold; you might get used to it, but you would be horribly fed-up in the end. There's work to do, and what finer work for men like Owen, and Hodge, and Johnson, than leading the men they led here?" "Shall I bring in the coffee?" suddenly asked the orderly, appearing at the door of the dug-out. "Yes, bring it in. That idea of your's, Padre, makes things a bit clearer, but still—" "I know. There are a thousand things we don't know, but we can draw conclusions from the things that we do. And the fact that we don't know everything shouldn't prevent us feeling after the truth." "We talked on, and after a while I decided that it would be advisable to set off for the other batteries, if even one Brigade was to be covered that day. The battery had to take up a new position, and one had to be found. As the safety of the guns depends to a large extent upon the concealment of

the pits, this is by no means an easy job. One may walk past waving bushes, or other natural objects, to discover later that he has almost trodden upon a cleverly disguised gun.

"Don't go over by the railway," said the captain. "Fritz is shelling that pretty badly. You can cut off through the trees. There's a trail up there by that white shell-hole, see it? Just to the left. Go along there, and turn off to the left, and you'll come to a trench. You cross that, and the battery is just behind the spur."

I thanked him, and started off once more. Across the field lay rows and rows of abandoned trenches, thick with rusty barbed wire. One trod cautiously, and even then could not escape the devilish stuff. The white chalk shell hole was reached, and the trail followed. It wound and turned and twisted in every direction. Three or four branches led off, and there was nothing to indicate which one to take. Voices could be heard a little distance away, so I pushed forward to enquire, and found a signaller's camp among the trees.

"Did they know where Z battery, Canadians, was?"

"Well, there were guns somewhere in that wood, but they couldn't say where."

I strode on, and came to another group. "Did they know?"

"They had seen men going up that way, but couldn't say which way they went." The battery, evidently, was within easy distance, but none seemed to know where. I beat around in the bush, and, at last, guided by the flash and report of a gun, succeeded in discovering the position.

"Where is the Captain?" I enquired of one of the Sergeants. He directed me to a narrow passage which ran into the side of the spur. I entered, and walked along. One's steel helmet is most useful in negotiating dug-outs, for in the darkness the head meets the roof with monotonous and painful regularity. I walked on and on, and ever downwards. At last a corner was turned, and a large room, from which several smaller ones led off, lay ahead. The place was illuminated by electricity, and well furnished. There, sitting at the table, with a telephone to his ear, poring over a map, I found the Captain. He waved his hand as I entered, repeated an order through the wire, and then went on with his gun fire, as though I had no existence. The dull boom of the guns outside could be heard but faintly, and we might have been miles away from the scene of action, for all that was conveyed by the surroundings. At last the guns were safely launched on battery fire, and he could turn and talk.

"Excuse me, Pad, but there's a little nest of machine guns that they want cleared out, and I had to see to that. What do you think of our new home?"

"I was just admiring it. Boche, I suppose."

"Yes; catch our Engineers building a place like this. Look at the wood-work."

I examined the wooden walls of the room, all beautifully planed, dovetailed and finished. In the corner stood a stove.

"Did you find that here?"

"Yes. Everything as you see it. We're afraid to light that, in case the gentle Boche has left a little surprise in the chimney. Did you hear about his dodge with the bomb?"

"What was that?"

"Some fellows took over a dug-out, and there was a bomb lying on the floor. One of 'em went to pick it up to throw outside, but someone stopped him and examined the thing. They found it was connected by wires to a charge of ammonal in the ground below. If that fellow had lifted it a couple of inches they would all have gone to blazes. We don't know what little joke he has stored up for us here, but anyhow, it's worth the risk to live in a place like this."

(Continued on page 321.)

The Mission of Religious Journalism and How to Make it Effective

By JAMES LAWLER, B.A.

(Continued from last week.)

The Kind and Quality of Reading Matter.

THE character and quality of the reading matter which goes to make up the religious journal—its journalistic character, in fact—is the most important subject of all. The religious journal may fail in all other departments and yet win if it wins here; and, conversely, it may be a success as to organization and profits, and yet failing here, fail miserably. What kind of paper the religious journal will be will depend upon the kind of people it intends to reach. Keeping in mind that the subject to be discussed is how to make religious journalism effective, and that the mission of religious journalism has been decided to be the extension and enrichment of the Kingdom of God, it follows that to be effective the religious journal must appeal to the men and women who can and will go out to extend that Kingdom. It must arouse to new enthusiasm and to new responsibility the men and women who are satisfied with the present state of the Kingdom. Those who look back or are willing to stand still are not fit for the Kingdom. Those who are going to make the Kingdom advance are those filled with divine fire, and, consequently, filled with divine discontent as they look around and see what the Church is and what she ought to be. Are such people going to be attracted by journals printed on expensive paper, with expensive engravings, sold at \$3 or \$4 per year, and filled with soothing articles to the effect that God's in His heaven; all's right with the world—and the Church? Is a journal which puts individuals to sleep going to wake up the whole Church? When Christianity first appeared in organized form in the Apostolic Church it was a dynamic force which wrecked old institutions and turned the whole wicked world upside down. The world to-day is no less wicked, though, perhaps, more subtle, and it needs to be overturned by Christianity's dynamic power no less than it did two thousand years ago. Therefore, the religious journal must be the light-armed warrior who can advance rapidly into the enemy territory. For reasons given above it should not be too large, decently but not expensively printed. It must rely upon its subscribers more than upon its advertisers, and upon its association members more than upon either. As to what it will publish, it may be said it will not publish the old-fashioned parochial news, but will only glance into the canyons of evil and touch the mountain tops of high achievement to arouse at once the righteous indignation and the glowing enthusiasm of the Church Militant. The editor should conceive his work to be, above all, that of giving inspiration to his readers, as one of Britain's greatest leaders and organizers writes of a book that aids his cause: "I want every reader to get at the book and study it, and write about it, and shout about it everywhere he goes. That is our duty; it is our duty to our country, to the army, to the navy, to our Allies, to posterity." The religious journal must be as a tender conscience to the whole Church.

The propagandist side must ever be uppermost, but the editor of the religious journal cannot shut his eyes to the fact that in the multitude of publications in North America there are very few of them entirely trust-

worthy. How many of all the magazines published on this continent does a Christian man feel safe in bringing into his house, and, without reservation, recommending as reading for his family? The editor and other educated Christians are able to select and reject among reading matter offered, but the average Christian man and woman, and particularly the children and young people, have not this ability, and they are entitled to bright, attractive matter, which is at the same time not immoral. So far as the children are concerned, this will to some extent be supplied by the Sunday School papers, but, just as children ought to be accustomed to attending Church with their parents, so it would be well, if possible, to accustom them to read the Church newspaper, and to this end, if it can be arranged, there should be a department for them.

No one reads all the departments in a daily newspaper. Out of the five or more sections—news, editorial, commercial, sports, social, etc.—into which a daily newspaper is generally divided, few persons are interested in more than two or three. In the same way, if a religious journal is to take in the whole family and the whole community, readers must be content to see considerable space devoted every week to matters which do not directly appeal to them. So far, it has not been possible in Canada to maintain magazines to supply Sunday reading and good stories apart from the regular weekly journal, and, as it is cheaper to have one paper to cover a double field than to have two papers, each one of which is devoted to a single field, it will probably be necessary for the religious journal to embrace in its contents good stories, Sunday reading and children's pages in addition to the explanatory, educative, hortatory and argumentative articles, which are the backbone of the religious journal. Here the talent of the editor must come in. He has only so much space. He must get in these departments, and yet, ever his first business must be to arouse the Church and to keep it awake. A sentinel asleep is worse than no sentinel at all. Christianity is surrounded by innumerable foes. New heresies and schisms press upon her every day. There are those who would procure immunity for Christians by preventing all thinking and all discussion which leads to thinking, but that way death lies. The cure for wrong thinking is right thinking. Men will think, must think, ought to think, and the religious journal which will succeed in doing its part in keeping men in the paths of Christianity and in inducing other men to walk therein will be the one which shows that Christianity is not afraid of the thoughts of any honest thinker, and which invites its readers to think and to express their thoughts. No movement, religious or secular, advances until men become earnest and enthusiastic and begin to write to the journal of the movement. Every progressive journal is the target for hundreds of letters. Some successful journals have been filled almost wholly with the culled and arranged and answered letters from their correspondents. Many of the ideas expressed are bound to be crude, illogical, wrong, but they show what the people believe. How many ministers really know what their people believe? How can they apply the remedy if they do not know what is the disease? The correspondence department is useful in many ways. Men confess, under a pen-name, to an editor what they would not confess to a parson. The writers of these letters do more than that, for many of the ideas expressed are wholly or partially good. They awaken, encourage, rebuke, make ashamed, and in every way quicken the life of the whole Church. The editor is provided with fit subjects to write about; his themes grip because they relate to real beliefs and real needs, and the clergy have

a mirror in which they can read the intellectual and spiritual condition of their parishes.

The religious journal must ever cry "Forward" and show the way. Its pages must be a noisy and smoky arsenal, not a peaceful cemetery. The faith once delivered to the saints must be stated and restated in ever new and ever plainer terms till every Christian of every type can furnish himself with the armour and the weapons he needs to go out and fight the evil around him.

Never were the opportunities for service in every department of Christian work so great as now, and, in particular, the great fields of missions and social service invite as never before; and, on the other hand, never before were men and women so ready to respond to a trumpet call to duty. Never were there so many men and women ready to try the glorious adventure of applying Christian principles to every part of human life—to industry, commerce, finance, politics, education, art, science, and recreation, and of making Christian ideals dominant in the home, the nation and the world; and the religious journalist who sounds that call will be doing his share in making religious journalism effective.

Church of England Deaconess and Missionary Training House, Toronto.

All the students who tried their recent theological examinations were successful, 14 first-class honours being obtained. Miss E. F. Jones, a graduate of last year, has been accepted by the M.S.C.C. for work in the Foreign field and has been designated to Honan, China. Miss Jones was formerly on the staff of the M.S.C.C., and has been doing post-graduate work during the past year at Wycliffe College and the University of Toronto, in addition to work in St. Peter's parish. Mrs. Gibson has left with her husband for the diocese of Mackenzie River. They will be stationed at Fort Chipewyan. Miss Watts has been accepted by the M.S.C.C. for work in Honan, China, and will leave for that country in August next. Mrs. Trivett, of Honan, China, Miss Hurlburt, of Montreal, P.Q., and the Rev. R. P. McKim, of St. John, N.B., visited the House during the past month and addressed the students. In the medical department 449 visits were paid from March 4th to April 15th, 12 operations performed and 156 prescriptions filled. The following cases will give some insight into the character of the persons dealt with. Mrs. H. . . . is a woman who is quite willing that we should read to her, apparently she agrees with all that is said, but we know that in practice she is absolutely indifferent. Though she is not very poor, she is satisfied to live in surroundings of indescribable dirt. Her children are neglected, one moment being roughly treated and the next given anything they want. She seems to have no sense of responsibility, and yet we know if we could only reach her what a change there would be. Mrs. E. . . . is rather different, she has her children baptized, she keeps them and her house clean, but beyond that she will not go. She never goes to church, in fact seems to care for nothing except in so far as it adds to her comfort. She can read but little and it is very hard to know how to appeal to her. Mrs. W. . . . is somewhat the same type, her interests seem entirely materialistic, she has never been baptized herself and is quite indifferent about it.

The 35th annual meeting of the International Missionary Union will be held at Clifton Springs, N.Y., from June 12th to 17th.

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Correspondence

HELP FOR HEROES OF BACK TOWNSHIPS.

Sir,—Help for workers in rural parishes is now possible in a very definite way through membership in the Lantern Slide Exchange of the Sunday School Commission. The small, narrow outlook which the rural Rector finds so stifling may be counteracted by illustrated travel talks. Thousands of good slides in the Exchange will reveal the big outside world and impress the individual whose opportunities for travel have been restricted to a small area.

For religious instruction, nothing that I have ever tried can equal the picture method. Only our wealthy churches can have beautiful stained glass windows and costly oil paintings; but any little congregation may enjoy the beauty and spiritual teaching of the great masterpieces of the art galleries of the world with the aid of the lantern.

Any clergyman of the Church of England who can be reached by express or mail, dog-sled or canoe, may obtain these slides for the nominal sum of two dollars per year. The membership fee (\$18) may be paid, when necessary, upon the instalment plan.

If there are no funds for the purchase of a lantern, the Sunday School Commission is making arrangements to rent lanterns, and when the amount paid in rentals equals the cost of a lantern one will be given.

The chief difficulty arising out of the use of a lantern is that most churches are too small to accommodate the congregations, and Sunday Schools cannot hold the audiences. Another problem arises from the fact that the proceeds from such services and lectures are such as many of our wardens are not accustomed to handle.

"One Who has been Helped."

LOOKING BACKWARD.

Sir,—I write to commend the words of Marcus Mann in his article in your issue of April 18th, "A Canadian Church for Canadians." Much might be written on this subject but the point of it all is this, that we who have the Canadian spirit believe that if the great constructive Churchmen of England were living in Canada with our freedom and our new conditions they would not stick to old methods just because they were old, but would endeavour to find the best

means for meeting the new problems. The only two persons who, in my hearing, have suggested changing the name of the Church in Canada are both Englishmen, and one of them is Canon Welch, recently Rector of St. James', Toronto. In a memorable sermon to the Synod of Toronto, Canon Welch pointed out that it was dangerous for Canadians to cling to methods which had been adopted two hundred and fifty years ago in a small, thickly populated country, and which, as he said, had not been any too successful even there. He urged Canadians to emulate the spirit of their forefathers but not to slavishly copy their methods. In addition to this every Churchman who has travelled about in the older parts of Canada knows of sections where the Church was once strong but where she is now weak, or from which she has vanished altogether. What did this? It was the persistent giving forth by the clergy of the idea that they were missionaries, giving up the comforts and luxuries of "home" in order to shepherd a few "colonial" sheep in the wilderness, and because they were always talking of some "fortunate" brother clergyman who had been given a good "living" at home, and how they would rejoice to be in his shoes. The reason the Church of England in Canada has not gone forward better is because too many of her clergy have been looking backward, backward to England and backward to conditions that thoughtful Churchmen in England would be happy to escape.

Central Canadian.

"SPECTATOR'S" DISCUSSION OF HUDSON'S BAY MISSIONS.

Sir,—There is no column in your paper to which I turn with greater eagerness for information and inspiration than to "Spectator's" "Discussion of Topics." It is not often that I differ with "Spectator," but there are a few remarks in his discussion of the missionary situation of the Anglican Church on the east coast of Hudson's Bay, in your issue of April 14th, to which I must take exception. Were it not for the fact that "Spectator's" remarks carry so much weight, I would pass them over in silence, but the "Oracle" having spoken, I venture to think that his words are likely to engender a want of confidence and to create a suspicion that the Anglican Mission on the east coast of Hudson's Bay is a South Sea bubble in the Northern zone into which the Canadian Church is pouring her funds and which might burst at any moment to the grief and sorrow of a deluded people.

If valid grounds for such fears exist the Bishop's attention should be called to them. He is the accredited "Inspector" of the diocese, and in the first instance, the proper authority to deal with such matters, but with all due respect to "Spectator," I fail to see any cause for alarm.

To one who has spent some years in the North, it would be interesting to know the source of "Spectator's" information, for the very graphic account he gives of an Eskimo seal hunt. For horror it equals anything in Dante's Inferno. A human being "sitting on blocks of snow" and "watching a hole in the ice" is certainly an arresting if not an enchanting picture. Our interest in this being is increased and our hearts moved to pity, when we realize that this monotonous occupation, in which he is engaged, is his source of livelihood, and must be pursued even in "Arctic blizzards." But the sight of this Nimrod of the North sitting on his blocks of snow, in the full blasts of the Arctic blizzard, not

for a few hours, but "for days and nights at a stretch," and, mark you, "without changing his position," is too painful for human endurance.

"Spectator" informs us that: "A work that has been carried on with many evidences of success for a quarter of a century, stands in danger of collapse." Upon what data does "Spectator" base this alarming information? It is not a quarter of a century, but forty-two years since Dr. Peck first went to Fort George and Whale River, which formed the most northerly mission on the east coast of Hudson's Bay. Dr. Peck's name is still fresh in the memory of the natives in those parts, testifying to the success of the mission in his day. The wonderful evangelistic work of Dr. Peck's successor, the Rev. W. G. Walton, is known to every student of Canadian Missions. Thus, for nearer half a century than a quarter, this mission has been carried on with many evidences of success. Among those evidences I would number conversions and growth. They are the supreme test of success in any mission to the heathen. Those of us who have heard, not one, but many, from this mission, testify to the work of grace in their hearts, know that conversions have been abundant. The very fact that last summer the Bishop confirmed over a hundred candidates, and administered the Blessed Sacrament to over two hundred and forty communicants, is sufficient evidence of growth. Healthy growth must tend to permanence. There is, one would think, some tough fibre in this northern plant which blossoms so beautifully. "Spectator's" viewpoint may be different to mine, or he may possess information of which I am ignorant, but I think your readers will agree with me that the Church which can boast of conversions, which can show a communicants' list equal to any in Canada in proportion to the number of her adherents, which can and does send forth her native evangelists on missions of help to other missions, is not the Church standing in any sudden "danger of collapse." Neither is it a cause for undue alarm, if the Indians and Eskimo are, as "Spectator" tells us, "at the present moment without a single white missionary." It is not the first time in the history of this mission that the native church on the east shore of Hudson's Bay has been left during the furlough of her white pastor for a few months to the care of her native evangelists. In fact, five years ago, at the missionary's request, the mission was so left. That, with a larger staff and equipment, better work could be done, goes without saying, but what I wish to impress upon your readers is, that the staff which has hitherto worked this mission with success, is the same to-day as it has been for the past quarter of a century. "Spectator's" remarks are open to criticism in another direction. Hard as the social conditions of the natives in the north are, there is nothing gained by making them appear harder than they are. To say that the natives are "without the guardianship of a single white man," is to involve the honour of the two great trading companies of the north. Wards of the government should not need "charity organizations to turn to when all else fails." Many of the gentlemen engaged in the fur trade have grown up in the atmosphere of "The Honourable Company of Adventurers Trading in Hudson's Bay." The traditions of the "Great Company" in regard to the paternal care of the natives, are jealously observed. A deaf ear is never turned to the destitute. Between the trader and the missionary there has often been the closest alliance. The young missionary has taught in his school the children of the trader and sought in marriage the hand of the trader's daughter. The young clerk has assisted the missionary in many ways and chosen his wife from among the girls of the Manse. More than

Progress of the War

May 6th.—Monday—The British have withdrawn from east of the Jordan, near Es-Salt.

May 8th.—Wednesday—Enemy renews attack in Flanders with slight success.

May 9th.—Thursday—British and French regain ground lost yesterday.

May 10th.—Friday—British partially block harbor of Ostend by sinking of "Vindictive" filled with concrete.

one dignitary of the Canadian Church to-day first saw the light in a fur trader's home. To quote the words of *Isaac Cowie: "Many of the successful missions throughout the Indian country seem to owe quite as much to the assistance of a Hudson Bay trader of the same persuasion, as to the devotion of the missionary himself." These gentlemen are the almoners of the Government, and it is their duty to see that no native goes in need. Two years ago, when it was noised abroad that the trading companies were starving the Indians, at one post alone the two companies issued relief to the extent of about \$8,000. Credit to whom credit is due.

May I close, Sir, this lengthy letter by giving "Spectator" credit for laying before the public the great scope for social development among the poor people in whose interests he writes. All he says of the lack of homes and hospitals and doctors, is only too true, and cuts to the heart. The accessories of civilization which make our social conditions so comfortable are unknown in those latitudes, and it is good to hear that some responsible for the supply of such things are getting "hot under the collar" about it.

J. E. Woodall,
Archdeacon of Timiskaming,
Porquis Junction, N. Ont., April 25.

*"Company of Adventurers," p. 186.

CHURCH UNITY.

Sir,—The English Church papers have recently published an important document bearing upon the question of Church Unity, which is worthy of careful attention. It is the second interim report of an English Sub-Committee in connection with the proposed World Conference on Faith and Order. It must be borne in mind that this document is a report, and that the members of the Sub-Committee alone are responsible for the substance of the document. But considering the signatures appended to it, it must be regarded as an utterance of considerable weight, which marks a distinct advance towards that broader conception of the Church for which some of us have been contending for many years.

I do not mean to say that the "Modern" Churchman can assent to every proposition put forth without further explication of its terms. Thus, it is stated that the visible unity of the Body of Christ could only be fully realized through "community of worship, faith and order." Just what is involved in this, it is not possible to say. The phrase leaves much open to difference of opinion. It is significant that a little further on it is said that this community would be quite compatible with a rich diversity "in life and worship." No mention is made of diversity in "faith and order." Yet so far as doctrine is concerned, there is already a considerable diversity of opinion in the Church of England alone. Can anyone, who

reads with an open mind the best theological literature of all the schools of thought in our Communion, suppose that this diversity will be stayed in a United Church.

Or, again, do the signatories of this Interim Report consider that a United Church is incompatible with diversity in order? If this is the case, they may prove to be right. But just exactly what unity in order means is a difficult question to answer. May it not prove in the long run that federation in some form or another is the best solution of our present difficulties? I am, further, at some loss to know just what is meant by "diversity in life." "Diversity in worship" is quite clear, but has anyone ever proposed, even in the Church of Rome, that there should be no diversity in life? The phrase appears to me to have no particular signification and may even be misleading.

These remarks are not intended by way of hostile criticism, but to put the reader on his guard against supposing that these phrases denote a larger measure of agreement than has as yet been achieved. We are still in the realm of such generalities as have been admitted for many years by men who can lay claim to any reasonable degree of moderation.

I note with pleasure the frank admission that the war "has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians," and particularly the statement that "a Church which is itself divided cannot speak effectively to a divided world." It is this truth, to which it sometimes seems that our authorities deliberately close their minds, that renders such organizations as the Y.M.C.A. and the Student Volunteer Movement more vital than the Churches. The emphatic word in the Committee's statement is "effectively." The divided Churches can speak, and do speak, but their effectiveness is steadily diminishing.

I find, however, the most notable part of this document in those clauses which deal with the vexed question of episcopacy. Here, the advance towards a reasonable ground of appeal for episcopacy is most marked. It is laid down, and bear in mind that five at least of the thirteen signatories are Nonconformists, that "continuity with the historic episcopate should be effectively preserved"; that the episcopate "should resume a constitutional form," and that acceptance of the fact of episcopacy alone should be asked, and "not any theory as to its character." Then follows the frank statement: "We think that this may be the more easily taken for granted as the acceptance of any such theories" (no doubt Apostolic Succession is in the signatories' minds) "is not now required of ministers in the Church of England." I do not quite understand the "now." Was any theory ever required of ministers of the Church of England? No doubt individuals have strenuously propagated the theory of Apostolic Succession as the sole appointed means of covenantal grace, but such a theory has never been exacted of ministers. It was, indeed, the cornerstone of the Oxford Tractarians, but the Oxford Movement failed to impose its views on this or any other subject upon the Church. It remains to-day what it was at the outset, a school of thought within the Church.

The deduction which I am compelled to draw from this part of the Interim Report is that the method of ordination is admittedly not a matter of the essence of the Church, but only, as Broad Churchmen and Evangelicals have all along contended, of the *benefit*. If this deduction is correct, then there no longer exists any ground in principle why a Presbyterian, let us say, should not be admitted to our pulpits, or to what we sometimes call "our" altars.

If this Interim Report were signed by Broad Churchmen or Evangelicals

only, it would not possess any particular significance, but when amongst the Anglicans we find the influential names of High Churchmen, such as Bishop Gore and Bishop Talbot, we realize what a long way one section at least of the High Church School has travelled since the days of the Tracts, and of the writings of Pusey, Hadden and Liddon. I confess I do not understand how Bishop Gore can strenuously contend for the doctrine of Apostolic Succession at one moment, and at the next regard it as a matter of comparative indifference. But consistency is not the Bishop of Oxford's strong point, and there is, perhaps, an inconsistency which has about it a touch of greatness. Mind and heart will sometimes be at strife. To me this report is a sign of real progress towards the broader view of the real nature and work of the Anglican Communion.

Herbert Symonds,
Christ Church Cathedral, Montreal.

"THE COMMON CUP."

Sir,—While I have not been guilty of "throwing Lambeth or Canterbury" at anyone's head, I suppose "Observer" must refer to some quotation from the Lambeth Conference in connection with this subject.

I love and revere our dear Canadian Church, in which I was ordained forty years ago. I am strongly of opinion that she is mistress in her own house. Over thirty years ago, the old Provincial Synod, by canon claimed entire control of her own household. This was in connection with Prayer Book revision. Our Church in Canada, with a population of over seven millions, has almost exactly the same number of clergy and communicants as the four Welsh dioceses with two millions of a population. The Welsh Church is a small fraction of the Anglican communion in South Britain. The opinion of a great communion should receive some respectful attention by a comparatively small body, even if we exercised our power in refusing to be led by it. Then we are told, "The advocates of the individual cups are bound to win in the end." Perhaps they may. From the first century down to yesterday the advocates of many movements in the Christian Church have won in the end, but from our Anglican standpoint they were not always in the right. Of course, "Observer" may not have meant it, but that sort of assertion seems like a bid to the rest of us to get in on the winning side. While evolution means that no living being or institution can stand still, it does not mean that every step taken is necessarily a step in the right direction. The great scientists have warned us against this fallacy many times, but the warning does not appear to be taken to heart by many religious teachers, even with this horrible war upon us. If our Church authorities endorsed the individual cup we should have to obey. I have the greatest respect for the Methodist and Presbyterian communions, but I do not see my way, in a matter of Church usage, to follow them rather than Canterbury.

For the sake of Union I would sacrifice many things I love, and perhaps even accept individual cups, but in the meantime we had better preserve some of our distinctive Anglican usages and ideas, or we shall have nothing to sacrifice when Union becomes a real, live question, and nothing of our own to carry into the united body. I believe this would disappoint many of our thoughtful Presbyterian and Methodist friends. In any case I have far too much respect for the Presbyterian and Methodist Churches to accuse "Observer" of throwing them at my head.

Wm. Bevan,
Niagara Falls, May 6th, 1918.

The Churchwoman

Toronto W.A. Annual.

The thirty-second annual meeting of the Women's Auxiliary to the M.S.C.C. in the Diocese of Toronto was held last week, and proved one of the most interesting and inspiring in its history. The first gathering, in the Church of the Redeemer Parish House on Tuesday evening, was devoted to the consideration of work in the city of Toronto and in our own diocese under the title of "The Claim of the Community." Miss A. Nordheimer, president of the Girls' Friendly Society, spoke on the "Boarding-house Problem," showing what the two clubhouses in connection with that society in Toronto are doing to provide the girls who flock into town with something more than a place in which to eat and sleep. They appreciate the home-like surroundings. Miss Newberry, the deaconess of the Children's and Women's Courts, spoke of the work among the dependent, delinquent and neglected children who come before the court, and of the working of the probation system. The Women's Court is for those over sixteen years of age. Mrs. Donaldson told of the work of St. Faith's and Humewood Houses, where girls are helped to abandon the downward path and trained to take their places as useful members of the community. Humewood House is for maternity cases, and St. Faith's for wayward girls, such as those brought before the Children's Court. The last address was from the Right Rev. W. D. Reeve, the assistant Bishop of the diocese, on the missionary districts within its bounds. There are 46 mission stations, with 114 congregations, those about Haliburton and Apsley being in the poorest agricultural parts. On Wednesday, at 10.15 a.m., the regular sessions began in St. Anne's Parish House. After prayers and the reading of letters of greeting from other dioceses, (Mrs. Sweeny welcomed the delegates in her own genial manner. The officers then presented their reports. One and all had the same story of steady, if not very marked, progress to tell. All pledges had been fully met, the total receipts passing through the treasurer's books amounting to \$20,859, a net increase of \$2,810.22. There are now 277 parochial branches, with a total membership of 11,416, and 689 life members, 49 having been added to the list during the past year. The Dorcas department showed a splendid record of work. Four hundred and twenty bales had been sent out to Indian schools and missions and outfits supplied to 181 children. On church furnishings, special gifts and appeals \$2,235.55 had been spent, an increase of \$251 over last year, the total expended in the department being \$10,709.03, an increase over last year's expenditure of \$1,487.64. The convener of the Candidates' Committee reported eight candidates in training under the General Board, six of whom would be ready for work in the foreign field this summer, and there were many enquiries from girls anxious to be trained. Three missionaries had gone to the foreign field during the year and one to our own North-West. At mid-day the Rev. R. Macnamara conducted an intercessory service for the war in St. Anne's Church. His address pointed out that the call of God to us from the conflict was a call for increased confidence in Him, for realization of our dependence upon Him, a call to true prayer, accompanied by penitence and the spirit of self-sacrifice. During the afternoon the Rev. W. M. Trivett, home on furlough from Honan, gave a graphic picture of the opportunity for mission work in China, a country containing one-quarter of the population of the whole world. In the district where he is

working he is the only ordained man among six million people. A revolution has taken place in the educational methods of the country. Western education has been adopted. What will the result be without Christianity? After intercessions for our different mission fields, the president, Miss Cartwright, gave her annual address. She spoke of the evidences of growth in every department of the W.A., of the deepening spirit of prayer, going on to point out that our missionary work was not only a question of the evangelization of other lands, but must begin with the individual in her own home, her own parish. Our helpfulness must begin there, and then we must go on to do our part in the great fellowship of our nation. Mission work cannot wait till after the war, for in this war we are fighting for the Christian ideal of freedom through service against the pagan idea of brute force. It is for us to show forth the Christian idea of fellowship, as seen in the trenches; that is the spirit which should be seen in Christians, in parish churches, in the Church at large. And then the note of self-sacrifice? What are we sacrificing for our religion? What are we giving of our time, our energy, of what, perhaps, costs us most, our reserve? The realization of Christ's presence is found in self-sacrifice; not when we are taking our ease, but when we are striving earnestly, painfully to help others in imitation of our blessed Lord. Wednesday evening was given to the meeting for Girls' Branches, and many took advantage of the tea provided for them at six o'clock. Conferences on Literature and Dorcas work filled the interval between tea and the evening session, at which the attendance was very good. The speakers were Rev. R. A. Hiltz and Miss Cartwright. The former spoke on "The Fourfold Standard of Development": our duty to do and be all that we have been rendered capable of by God; fully developed, physically, mentally, spiritually, and in the way of service to others. Miss Cartwright's theme was God's purpose for us—what part we could take as individuals in the present crisis of our history. The prizes for the literature competitions were presented. They were won by the Branches of Church of the Redeemer Girls, St. Stephen's Girls, Church of the Messiah Girls, St. Anne's Girls, and by individual members of St. Aidan's Church of the Redeemer Girls and Church of the Messiah Girls. On Thursday, at 10.30 a.m., the Holy Communion was celebrated at St. James' Cathedral by the Bishop of Toronto, the church being filled with members of the W.A. In the afternoon the business sessions were resumed at St. Anne's, and even better attended than on the previous day. Talks on "Opportunity, Responsibility, Systematic and Proportionate Giving" were given by Mrs. MacGachan and Mrs. H. D. Warren, both of whom urged the members never to forget that our "pledges" were the first claim upon our funds. The former drew attention to the fact that the out-of-town Branches had not all remembered this, adding that money sent in undesignated was most valuable. Mrs. Warren reminded us that a "pledge" is a promise and must be kept. Pledges are for the support of missionaries, schools and hospitals, three most important works; and the missionaries' salaries should be increased. This year a small bonus had been sent to them from a special fund collected for that purpose, but that was not the proper method. On both Wednesday and Thursday brief addresses on the subject of food conservation were given, and a resolution passed, pledging the members as patriotic women, in view of the critical situation confronting Great Britain and her Allies during the next four months: (a) By self-denial to save wheat in whatever way is possible, remembering that the

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standard flour only saves 9 per cent., while a saving of 50 per cent. is necessary; (b) to make a personal study of the question of substitutes for wheat, bacon and other foods that can be sent overseas; and (c) to do what they can to make the seriousness of the actual condition of affairs known and realized among their personal friends and in the various organizations to which they belong. Another resolution was passed, asking people to save and deposit in the banks of Canada as much money as possible, in order to help in increasing the financial backing, so much needed by the Allies. This can be done by buying war bonds. The Rev. A. J. Vale, of Hay River, told us that they intended to dry all the vegetables they could in that far-away Mission, where last year their garden produce had meant a saving of \$1,500 to the diocese. He was leaving that evening, and was glad of this opportunity of thanking the W.A. for their help and interest. The Rev. F. S. Ford, on furlough from Kangra, India, sketched the progress of work at Palampore, where he has been working for four years. Buildings for the missionaries, native preachers and native hospital assistants have been put up; also, the Buchanan Memorial Hospital and a leper asylum have been opened, and the distrust of the natives overcome. The work of the hospital and among the lepers was a powerful agent in inspiring confidence. The value of the Junior Branches, and the responsibility of the Seniors for them, was strongly laid before us by Mrs. E. F. Blake. This brought a most interesting session to a close. During the interval before tea there was a meeting for life members, and the Bishop and Mrs. Sweeney held an informal reception. The Bishop also gave a short and earnest address at the close of tea. At 8 p.m. St. Anne's Church was filled for the missionary service, and the Rev. W. E. Taylor preached an eloquent and inspiring sermon on "The Call of the World and the Challenge of the War." Friday morning was given up to various conferences, perhaps the most valuable part of the meetings, as they afford opportunities of obtaining all sorts of helpful hints as to the best methods of carrying out the work of the various departments in parochial branches. In the afternoon the various standing committees were appointed and different funds voted away. A legacy of \$500, left for special work in the North-West, was given for a chapel for the Gordon School, in the Diocese of Qu'Appelle. The undesignated annual offering of \$300.50 was divided, \$150 going towards a residence for the matron on the Thunder Cloud Reserve, and the balance to Rev. W. G. Walton, Moosonee. The E.C.D. Fund for the month (\$180.40) was divided as follows: \$26 to itinerating work in the Diocese of Kootenay, \$72.76 to the residence for women missionaries in Mid-Japan, and the balance (\$81.64) for repairs to the parsonage at Stayner. The life membership fees (\$1,225) were voted to a residence for women missionaries in Honan. The E. M. Williamson Fund was given for a motor car for the Mission at Thompson River, and the Nineteenth Century Fund was divided, \$200 going towards a parsonage at Massey, \$107 towards a church hall at Fort William, and the balance (\$36.20) towards Holy Trinity Church, Tarentorus. A Quiet Hour in the church, conducted by the Rev. W. W. Craig, of Montreal, finished the day and the sessions of the Senior Branches. The busy sessions of the Senior Branches came to an end on Friday afternoon, but on Saturday the curtain rose again, as it were, on a vision of the future of the missionary work of this diocese, and bright, indeed, must that vision have appeared to all who witnessed the enthusiastic gathering of the Junior Branches, which, long before three o'clock, filled the large parish

hall to overflowing. The story of the year, told by Miss Selby, showed the work of this department to have progressed in every way. One hundred and twelve new members have been added, making a total membership of 2,712, and the money raised for the General Pledge Fund and other missionary work amounted to \$1,225.65. The programme for the afternoon included a welcoming address by Mrs. Sweeney, the honorary president; a delightful illustrated talk on India by Mrs. Earp, of Kangra, assisted by her small daughter, and a hymn by the children of the Nathanael Institute. Very special mention must be made of the little "Visitors from Far Away," presented by the St. Barnabas Juniors, and most cordially received by all present. At the close of the meeting certificates were given to the 336 children who had passed the recent examination in Mission Study. The offertory taken up during the afternoon amounted to \$70, and is to provide a lantern for the Hay River School.

Annual Meeting of Prince Edward Island W.A.

The twenty-first annual meeting of the Prince Edward Island Diocesan Board of the W.A. took place on the 10th of April in Charlottetown. It was held in St. Peter's Schoolroom, with the president, Mrs. Simpson, in the chair. Most of the officers of the board were present, and the Branches were represented by their delegates. There was also a goodly number of other W.A. members present to show their interest in the work of the society. An address of welcome to the out-of-town delegates was read by Mrs. W. E. Hyndman, and responded to by Mrs. A. Holroyd, of Milton. The reports of the various officers were most encouraging. One new branch has been formed during the year at Springfield. The Dorcas secretary reported that six bales of clothing, bedding, etc., the total value of which was \$221.29, had been sent to McKay School, All Hallow's School, Yale, Lac la Rouge and the Magdalene Islands. The treasurer reported an increase of over \$100 in the receipts this year, the total amount sent in being \$1,019.94, which included \$288 for General Pledge Fund, \$138 or appeals, thankoffering \$148.68, Cent-a-Week \$92.60, and life membership fees \$150. The secretary of Junior Branches reported three working Branches, which contributed \$10 to the Junior pledges and \$2.56 to appeals. During the year there have been six new life members made: Miss May and Mrs. H. Lowe, by St. Paul's Branch, Charlottetown; Mrs. A. Newberry, by relatives; Mrs. L. W. Watson, by relatives; and Miss S. Cleveland and Miss P. Gorrell, by Port Hill Girls' Branch. The fees of the first three have been donated to Miss De Blois' work in Kangra, the others to Rev. F. Kennedy's work among the Japanese in Vancouver, Miss Shaw's work in Japan, and for land and building for women missionaries in Niigata, Mid-Japan, respectively. The president's address was most helpful, taking up the different departments of W.A. work, explaining each, and urging the members to further effort. A resolution was passed to send affectionate greetings to the missionaries in whom we are especially interested, namely, Miss De Blois, Miss Shaw, Rev. R. H. A. Haslam, Rev. W. Trivett and Rev. W. Cotton, three of whom are natives of our own province. A letter from Mrs. R. H. A. Haslam was read which described the medical work done in Kangra. After the adjournment the visitors were entertained at tea by the ladies of St. Peter's Branch. The second session was held on Thursday morning at ten o'clock in St. Paul's Parish Hall, there having been a celebration of the Holy Com-

munion for the W.A. in St. Peter's Chapel at 7.45 a.m. The unfinished business was first attended to, and then a paper was read by Mrs. W. L. Cotton on "Mission Work in South Africa" as carried on by the Community of the Resurrection. Following this was an address by Rev. J. Bamford, who took as his subject-St. John 20: 21-23. After this, Rev. C. Neisl spoke helpfully on "Prayer," the primary solution of the missionary problem. Then an article by Miss De Blois, written for the "Mission World," on "Girls in India," was read by Mrs. T. J. Harris. At the conclusion of the meeting a short service of intercession for Missions and for the war was conducted by Canon Simpson. A series of interesting and helpful meetings was thus brought to a close, and the visiting delegates to the D.C.S. and W.A. spent a social hour together at luncheon, provided by the members of St. Peter's and St. Paul's W.A.

Church News

Preferments, Appointments and Inductions.

Swayne, Rev. W. G., L.Th., Rector of Athens and Rural Dean of Leeds, to be Rector of Christ Church, Belleville. (Diocese of Ontario.)

Hockley, Rev. E. F., inducted as Rector of Trinity Church, Streetsville, on May 10th. (Diocese of Toronto.)

Cantrell, Rev. Joseph, Incumbent of Bancroft, to be Incumbent of the Mission of Shannonville.

Montreal Diocesan Notes.

The Rev. A. C. Fenwick has begun his work as Curate of St. George's Church, Montreal.

The Rev. Joseph Irving, Jr., has been appointed to St. Cuthbert's Church, Montreal.

The Rev. H. Lindsay, B.A., has arrived from France, and he began his work as Bishop's missionary in succession to the Rev. J. J. S. Seaman on May 1st.

On April 12th, the Bishop opened the new Mission on Vitre St., Montreal, the late Woods Mission, which has been taken over and will be worked by the Rev. W. H. Davison, of St. John the Evangelist Church.

The Bishop dedicated three memorials in St. Matthias' Church, Westmount, on the occasion of his visit there on April 21st. One was a brass tablet in memory of the late Lieut. George Magor Dodwell; a window in memory of the late Lieut. J. Jaques; another window in memory of the late Jane Macfarlane.

Colonel the Rev. Canon Almond, C.M.G., D.C.L., director of the Chaplain Service in our army overseas, arrived in Montreal about the middle of April on a few weeks leave. He was welcomed home by several members of the congregation of Trinity Church, of which he is Rector, and has been sought out by many of his friends all of whom are delighted to see his strong and cheery face again and to be thrilled by his magnetic enthusiasm for the work of Canada's army and more particularly for the Chaplains' Corps. As the Colonel speaks of the work of the 276 Canadian Chaplains his eyes glisten with satisfaction and pride. Through his efforts the Chaplain is no longer restricted from the front line but now goes "over the top" with his men. Colonel Almond has the Chaplains' Department completely organized and it is run along military lines. His headquarters are in London but he travels all along the Canadian front every six weeks. While on leave in Canada Colonel Almond may visit Washington and other American cities in addition to the special Mission which he has in Canada in connection with the working of his de-

partment. He was the preacher recently in Westminster Abbey, and brought his message from Canada's army to those who attended the Ypres commemoration service in Montreal on April 28th, at which he gave the address.—"Montreal Churchman."

Memorial Window Dedicated.

At the morning service on Sunday, April 21st, the Elinor Ada Turner memorial window, which has been placed in Holy Trinity Church, Toronto, was formally dedicated by the Rev. Ralph Sherman, the Rector of the parish. The memorial is composed of two pairs of windows, one above the other. The subject of the upper pair is the "Annunciation," while that of the lower is the "Adoration of the Magi." The window was erected by Catherine Maria Spragge in memory of her niece, Elinor Ada Turner, who died March 12th, 1889.

Rector's Salary Increased.

The stipend of the Rev. S. P. Irwin, Rector of Watford, Ont. (diocese of Huron) was increased by the handsome sum of \$200 at the recent meeting of the vestry.

Port Arthur Notes.

Sunday, May 5th, was a notable day in St. John's Church, for his Grace the Archbishop of Algoma, the Most Rev. George Thorneloe, D.D., D.C.L., administered the rite of Confirmation to 22 candidates, six males and 16 females. Service began at 10 o'clock, with plain Matins, read by Rev. John Leigh, priest-in-charge, Rev. R. F. Palmer, who is in charge of the Anglican Missions in Port Arthur, reading the Lessons. His Grace preached an eloquent sermon from the text: "Verily, verily, I say unto you, whatsoever you shall ask the Father in My Name; He will give it you." The Archbishop gave some sound advice to the newly confirmed, urging them to avail themselves of the all-powerful opportunity of prayer, of which he said the text was the pledge. Speaking of affairs directly relating to St. John's parish, his Grace paid an exceedingly warm personal tribute to the splendid work of Mr. Leigh, saying that the question of keeping him in Port Arthur as permanent Rector of St. John's rested entirely with the congregation, urging the people to continue their hearty co-operation and support in the work Mr. Leigh has been and is doing. The Archbishop pointed out the necessity of paying entirely for the new church site, getting ready to build the basement, opening up at once a building fund, and hinting that a great memorial church in memory of those who have fallen at the front, with the building finances aided by friends in England, might be erected on the magnificent site, "worthy of the site, and worthy of the city which that site crowns," said the speaker. In the meantime, concluded his Grace, they must be content to worship in the old church, crowded out though it was. "Don't spend or waste money on the old church," said his Grace. "Don't mind being crowded out; it is human nature for people to go to places where they can't get in."

Rev. A. J. Bruce, Incumbent of St. Thomas, West Fort William, occupied the pulpit at St. John's Church on Sunday evening, May 5th, preaching a very acceptable sermon on the Book of Revelation of St. John the Divine.

Rev. John Leigh made an effort to induce Ven. Archdeacon Cody, the eloquent Rector of St. Paul's, Toronto, to stop off in Port Arthur Sunday night on his return east from a visit to Winnipeg, but the Archdeacon wired his regrets at being unable to accept the invitation.

LOCH SLOY REST-HOME Ideal Home in the Garden of Canada

Combination of country and city, just the environment in which to relax from business, social, or household duties; also for those desiring to visit this interesting fruit district. Electrical car to Hamilton. Pamphlet on application. DRAWER 126, WINONA, ONT.

A financial statement, the first prepared for many years, has been issued in pamphlet form and sent to every member of the congregation. The statement shows how wonderfully the parish has progressed during the past few months, how every church organization is flourishing, how the old mortgage, which like the sword of Damocles, has been hanging over St. John's for years, is now a thing of the past, and, in addition, contains many suggestions for channels in which the work of the year may be guided.

The W.A. of the church held a bake sale on the afternoon of Saturday, May 11th, in order to maintain a comfortable balance in the bank during the summer. The summer is more or less a time of quiescence for the W.A. here, as in other centres, and the officers of the Auxiliary have had this sale in order to keep their finances in good shape during the "off" season. Though it is the exception rather than the rule to hold these sales just now, when food controllers and conservators are scouring the country, still, the action of the W.A. is commendable, as the Auxiliary clothes an Indian girl and contributes in other ways to missions, while the annual fees are, in the majority of instances, not in yet. It is the intention of the 1918 W.A. to reach the 200 mark of membership before the season closes. The membership is now approaching 150.

Sunday morning, April 28th, the Independent Order of Oddfellows, Port Arthur Lodge, paraded to St. John's and listened to an eloquent sermon from Rev. Bro. John Leigh, P.P.G.C., who preached from the text: "A new commandment give I unto you, that ye love one another." Many brethren from the sister lodge in Fort William attended the service.

In Memoriam.

The town and parish of Pembroke (diocese of Ottawa) has suffered a loss in the death of William Addy Hunter, who recently passed away in his 83rd year. As head of the well-known firm of Hunter and Co., he had long been a power in the town, but, besides being one of the two or three men who practically built Holy Trinity Church, he was a pillar of the parish for upwards of 50 years. He was the very soul of honour, a man whose bond was his word. In him a personal devotion to his Lord and Master was translated into the everyday practice of a noble life—a life which was a constant source of right influence upon those with whom he came into contact. He will always have his place in the affectionate remembrance of those whose privilege it was to know and love him well. His tired body lies neat the pines of the beautiful cemetery on the hill, but he himself rests safe in the Paradise of God. The funeral was one of the most largely attended that Pembroke had ever seen. The Rector of the parish was assisted by the Rev. W. Netten, M.A., a former Rector and close personal friend of the family of the deceased.

Ordination at Cornwall.

The Bishop of Ottawa held an Ordination in Trinity Church, Cornwall, on the morning of Sunday, May 5th, when Mr. C. L. G. Bruce, L.Th., of Trinity College, Toronto, was ordained Deacon and the Rev. E. A. Woolley, of Crysler, was advanced to the priesthood. Archdeacon Mackay pre-

sented the candidates, and the sermon was preached by the Rev. W. Netten, M.A., Rector of the parish. Other clergymen who assisted the Bishop were the Revs. R. H. Archer, M. G. Poole and A. D. Floyde. The whole service was most impressive and a reverent congregation filled the great church from end to end. The Bishop confirmed 24 candidates at the evening service.

New Rectory at Mitchell.

The congregation of Trinity Church, Mitchell, Ont. (diocese of Huron) recently purchased a new rectory and at the last vestry meeting paid off all indebtedness including a floating debt of \$650. The Rev. W. H. Robarts is Rector.

Confirmation at St. Margaret's, Hamilton.

The Bishop of Niagara was present at this church, and confirmed 13 candidates. The Bishop based his address on the Confirmation Service, what we do for God and what God does for us. He drew a comparison between the soldier of the king and the soldier of Christ, pointing out that the soldier of Christ had a lifelong battle to fight against an old and experienced enemy, but that he was always a match for the devil if he fought by the power of God. A number of those confirmed were a result of the recent mission conducted by the Rev. R. P. McKim, M.A., of St. John, N.B.

A New Parish for Toronto.

St. Clement's Mission, Bedford Park, Toronto, having reached the stage when it can be considered self-supporting and able to look after a parish of its own, the church wardens of the mother church, at a meeting on April 29th, were asked to agree to a system of boundaries for the new parish, which it is proposed to call St. Leonard's. The boundaries, which proved acceptable to the wardens, are the northern boundary of the present parish of St. Clement's, Bayview on the east, Bathurst St. on the west, and the southern line Bathurst to Bayview through St. Dennis Ave. The parish church, having consented to the petition, it only now remains for the Bishop to give his official sanction establishing the new parish of St. Leonard's, and for the boundary committee of the Synod to approve of the limits suggested. The first Rector of the new parish will be the Rev. Chas. Carpenter, who has been in charge of the Mission since last fall, and under whose ministry the Mission has grown to its present status. The Mission was inaugurated about ten years ago to give service to the residents of the Bedford Park district, which was then just opening up. It was decided last summer to work towards the establishment of a separate parish, and the Rev. C. Carpenter was called to the task of strengthening the support and widening the influence of the Mission. It was anticipated that at least two years would be required to fulfil this achievement, but with the inauguration of regular services by its own incumbent the attendance was quickly enlarged with the result that the district is now financially able to support itself and it will therefore shortly become a separate parish.

Grace Church, Brantford, New Parish Buildings.

The officials of this church state that all is now virtually in readiness for the erection of the new Sunday School and Parish Hall to replace the present buildings, which have been in use since 1853 and which have long been insufficient to accommodate the number of children attending the Sunday School. The new structure is to

be of Gothic architecture and built of brick and stone, in conformity, as far as is possible, with the design of the church. It will cost \$35,000, but of this sum approximately \$20,000 has already been subscribed in a preliminary canvass of the parish, and a special canvass is to be undertaken this week to raise the balance. The new buildings will consist of a basement, a ground floor and a clerestory. In the basement, which will be commodious and well lighted, will be found a kitchen and the club rooms, gymnasium and social hall, with a seating capacity of over 400. The ground floor will be divided into 14 classrooms by rolling curtains, while in the centre will be the assembly hall. Room will also be provided for the W.A. and the men's and boy's choirs, as well as offices for the librarian and the secretary. A gallery erected at the back will provide additional seating accommodation for 150 persons, as well as room for Bible classes.

St. Luke's, Brantford.

The annual vestry meeting of St. Luke's Church was held in the Sunday School room, April 2nd, when a considerable number of the congregation, including many ladies, attended. The financial report read by the people's warden and audited by Mr. C. Mavin, showed the gross receipts for the year to be \$1,471.55, the total expenses being \$1,395.11, and a balance of \$76.44 in hand. There had also been paid a considerable sum off the mortgage on the building. The Sunday School, the Ladies' Guild, the Girls' Friendly and all the church societies gave satisfactory reports. The wardens, Messrs. G. Wilton, representing the congregation, and W. Clifford, representing the Rector, were re-appointed, Mr. Harradine again being elected vestry clerk. Besides the already appointed sidesmen, Messrs. Edward and Benny were elected to that office. Rev. H. C. Light spoke encouragingly of the advancement of the church, of the large number of communicants and the many efforts sustained by the church members. Many votes of thanks were passed to the willing workers, especially to Mr. A. S. Mitchell, of Huron College, for his many and devoted efforts on St. Luke's behalf. Mr. J. Mavin, who for a long time has been overseas and for many months a prisoner of war in Germany, but still continues his generous support of the church, was also affectionately remembered. At the congregational meeting Mr. C. Mavin was appointed lay delegate to the Synod and Mr. Harradine substitute.

Extract.

From "The Musical Times," London, England. Dated 1st March, 1918. The 1917 Year Book of Christ Church Cathedral, Montreal, gives a list of choir music that reflects great credit on Mr. Arthur Egg, the organist and choirmaster. The settings of Te Deum and Jubilate are by Stanford (C and B flat), Noble in B minor, Martin in A, Smart in F, Stainer in A, and Walford Davies in G. The Communion services include Stanford (in C and B flat), Wesley in E, and Bairstow in D; Evening Canticles are by Noble in B minor, West in E flat, Walmisley in D minor, and Stanford in B flat. There is a fine list of anthems, among them being Bach's "Christians be joyful," and the cantata "God's time is the best," Franck's "Psalm cl.," Ouseley's "It came even to pass," Stanford's "Ye choirs of New Jerusalem," Tye's "Laudate nomen Domini," Tallis's "If ye love Me," S. S. Wesley's "Ascribe unto the Lord," and "The Wilderness," Walford Davies' "O Thou that hearest prayer," besides many standard oratorio choruses, seven of the best of these having been added to the repertory during the past year.

Confirmation and Unveiling of Memorial Window.

The Ascension Festival was marked in the Church of St. Michael and All Angels, Toronto, by a Confirmation service at which 21 candidates were presented to the Bishop of Toronto by the Rector, Rev. W. J. Brain, and by the unveiling of a beautiful stained glass memorial window. The design of the window depicts a soldier in armour bearing a shield, symbolical of the shield of faith, and an angel looking over the young man's shoulder. The window was erected in memory of the late Pte. Wm. Thomas, of the 42nd Batt., who was killed in action at Passchendaele. He was formerly closely associated with the church, and was confirmed there on Ascension Day, 1911. The window is the work of Robt. McCausland, Ltd., Toronto.

Halifax Notes.

Rev. N. Lemoine, Rector of St. Mark's Church, has received a letter from his son, Lieutenant Reginald Lemoine, who reverted from the rank of captain to that of lieutenant, in order to get to France, and who is now in hospital in England, having been wounded in action.

Rev. L. J. Donaldson, Rector of Trinity Church, who has spent the greater part of the winter in the United States, has returned to Halifax. The congregations have kept up well, and especially since getting into the Hall, many who had been scattered "hither and yonder" by the explosion have come back. On a recent Sunday the entire lower part of the hall was filled, Rev. J. D. Townsend preaching in the morning and Rev. S. H. Prince in the evening.

The work of repair on St. George's Church is now rapidly progressing in the expectation of having the re-opening service on Whit Sunday—the Feast of Pentecost. The old fabric, so full of sacred and historic associations is now given over to the plasterers and other workmen who will, in so far as possible, repair the ravages made by the explosion. The pipe organ will not be in its place, the damage to that fine instrument being so heavy that its repair will cost a large sum. St. George's has been sorely pressed during the past four or five years—but it has a loyal people and a most courageous and devoted Rector.

Fire at Ridley College.

Fire from a cause not yet determined completely destroyed Ridley College skating rink early on May 8th, along with a building nearby, containing eight live hogs and a large number of chickens owned by the College. Only the hard work of the firemen, who were not called until the rink's destruction was almost complete, saved Ridley College School and frame buildings or private property in the neighbourhood. The rink was presented to the College by Senator Nicholls, of Toronto. Loss, \$12,000; insurance, \$5,000.

Ordination at Diocesan College, Montreal.

On April 25th, St. Mark's Day, the Bishop of Montreal ordained to the diaconate in the Chapel of the Diocesan College in Montreal, Mr. Edward Ried, a student from Newfoundland. Mr. Ried was to have worked in the diocese of Montreal, but the Bishop of Mackenzie River, during a recent visit of his to Montreal, stated his great need of men. Dr. Farthing told the Bishop that he was at liberty to take any man from the College. Accordingly, the Bishop, Dr. Lucas, interviewed two of the men with the result that Mr. Ried offered himself. Mr. Ried will start for his new home at Fort Macpherson early in July next.

Vancouver Notes.

Rev. Canon d'Easum, formerly Rector of Holy Trinity Cathedral in New Westminster, writes to friends that he is going back for service at the front line. He was gassed and wounded at Passchendaele Ridge last October while serving as a Chaplain with Canadian troops. It was reported that he would never be able to return to the front, but he now writes that he has recovered and is ready for service at the front again. Captain d'Easum went overseas as Chaplain with the 131st Battalion. He has a son serving in France.

The war has taken so many students of theology that the graduating class of St. Mark's and Latimer Hall combined numbered but five at the Convocation at St. Paul's Parish Hall on a recent date. Diplomas were presented by Archbishop du Vernet, of Caledonia, to Messrs. J. E. Godsmark, James Macdougall, Samuel Pollinger, Walter Winfield Williams and B. Oana, the latter a Japanese student. In a brief address preceding the presentation of the diplomas, Mr. J. H. McGill, the Registrar, expressed his regret that the class was so small and he gave the war as the reason, as there was not one solitary student left, who was eligible for military service. The Registrar further mentioned that none of the members of the graduating class was eligible for active service. He also said that the fact that no member of the class had been born in Canada and that this was the first time for some years that a class had been presented in which Canada was not represented. Assisting the Archbishop were the following: Bishop de Penier of New Westminster, Bishop Doull of Kootenay, Bishop Schofield of Columbia, Archdeacon Heathcote, Canon Rix, of Prince Rupert, Rev. Principal Vance, of Latimer Hall and Professors Ellis and Trumpour.

Yukon Notes.

During the winter Bishop Stringer has suffered from an attack of jaundice. Probably his diet on the Arctic Coast had something to do with bringing on his illness, which undoubtedly was aggravated by the severe weather which prevailed in Yukon during December and February. The month of December was the coldest on record, with an average of 51.34° Fahr. below zero. In addition to the cold weather experienced during December, Dawson also suffered from an epidemic of whooping cough and pneumonia. Twenty deaths resulted. A Confirmation service was held in St. Paul's Church, Dawson, on Sunday morning, March 10th, when the Rector, the Rev. J. A. Davies presented seven candidates. The pupils of St. Paul's Sunday School contributed the sum of \$15 in February to the Assyrian and Armenian Relief Fund, and \$15 during March to the M.S.C.C. In spite of straitened circumstances, and a greatly reduced membership, the members of St. Paul's congregation, have been entirely self-supporting for the past two-and-a-half years, and, in addition, have contributed the sum of \$711.25 to patriotic purposes. The honour roll of the church contains the names of 68 men who have gone overseas for military service. At the annual meeting of St. Paul's congregation, Mr. A. E. Lee was reappointed Rector's warden and Lt.-Col. Knight was elected to the office of people's warden.

Bishop Stringer left Dawson on March 22nd for the purpose of making a visitation to the south end of the diocese.

The Rev. C. Swanson has resigned the incumbency of Christ Church, Whitehorse, and is now engaged as assistant master at the University School, Victoria, B.C. The Rev. C. E. Whittaker, late of Mackenzie River diocese, has been appointed Rector of

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Whitehorse and expects to begin his new duties about the first day of May. Mr. Whittaker will be accompanied to Whitehorse by Mrs. Whittaker and their two daughters.

The Rev. W. G. B. Middleton made a trip of 80 miles in mid-winter to visit the Indians of Ayshikik, while the Rev. B. Totty recently visited the band of Indians at the head of Blackstone River, which is about 200 miles from Moosehide, where Mr. Totty has his headquarters.

Mr. W. D. Young, formerly of Herschel Island, is now missionary-in-charge at Champagne Landing, where he is doing a valuable work amongst the Indians of that district.

A DAY IN THE LIFE OF AN ARTILLERY CHAPLAIN.

(Continued from page 316.)

"They should employ the Boche prisoners in clearing out the dug-outs."

"Yes. They're doing that now, I believe."

We went out into the open, and watched the men at battery fire. Presently he showed me the way to the next position, which, also, had been changed, and I wandered off to find it. Leaving the trail, which seemed to turn in every direction but the one required, I scrambled through bushes and disused trenches, and at last came to my objectives. This was the battery at which the various messages from the wagon line were to be delivered, and, that business over, I proceeded down the hill to the howitzers. Their position had not been changed, and I spent some time watching the gunners at work.

"What do you think of that little pile of stuff?" asked one of the men, as "Cease Fire" was ordered, and he sat down on the trail of the gun, and wiped his brow. I examined the heap of ammunition at which he pointed, and found it marked with a German "G.F.S.P."

"We've got thousands and thousands of rounds of that stuff," he continued. "Captured a big pile last week, too. Not so bad, shelling Fritz with his own stuff, is it? This gun's a Boche, and so is number Three. We've had 'em for some time now, and they are beauties. There's some satisfaction in hitting Fritz with his own shells."

The gun was a beautiful weapon, and I felt constrained to wait until firing had recommenced, in order to see her in action. A gunner is more than proud of his gun. She is to him as much as McAndrew's engine was to him, and quite as worthy of a poet's song. When one has learnt to understand a gun, it is borne in upon him why the gunner pats the steel, and calls the weapon "her."

Time was passing. I went round to the other pits, and then began to retrace my steps in the direction of home. It was much easier to get back than it was to get up, and very soon the light railway was reached. There can be no estimate of the time, and life, and labour which have been saved by the use of the line for hauling ammunition and material to the guns. The Canadian Corps has specialized in the use of it, to great advantage. I walked along the line, taking a short cut, and soon heard behind me the warning toot of an approaching train. It was like catching a city car once more, to wait until the train drew level, then grab a projecting bar, and leap on to the step. Soon we arrived at the road; I jumped off, found my horse, mounted, and rode through the valley. There were several places at

Death of Miss Forneri.

About one year ago the death in action of Lieut. D. A. Forneri, of the 73rd Royal Highlanders of Canada, son of the late Rev. Canon Forneri, of Kingston, occurred, and now another member of his family, his eldest daughter, Miss A. F. Forneri, has given her life in her country's service. She left Canada for overseas on March 28th, 1917. On arriving in England she served for a time on the nursing staff of the Kitchener Memorial Hospital, Brighton. In July of the same year she crossed to France, being detailed for duty at No. 8 Canadian General Hospital, St. Cloud. In February last she was invalided to England, but recovered sufficiently to resume her duties in March, being attached to the Bramshott Canadian Hospital. In April she suffered a relapse, under which she sank, and on April 24th, she passed peacefully away.

New Superintendent of Ontario S.S. Association.

Rev. T. A. Halpenny, B.A., B.D., has been appointed General Superintendent of the Ontario S.S. Association in succession to his brother who has joined the staff of the International S.S. Association. Mr. Halpenny is a graduate of McGill University, an ordained minister of the Methodist Church in Canada and a Canadian by birth. He has distinguished himself in S.S. organization and management, and has been active in promoting community service. He is regarded as possessing special qualifications for his new office.



Rev. T. A. Halpenny, B.A., B.D.

which I had to call, and promise to come again, and when at last the camp was reached, it was time for mess, and all were at dinner. After the meal I changed, and sat down to write letters. Vain hope. A friendly Sergeant came in for a talk, and I had to make him welcome. One cannot plead tiredness or letter writing on such occasions, for they are possibly the most important part of a Chaplain's ministry. How the conversation took its particular turn I cannot say, but we fell to talking about Christian character. One of the most hopeful signs in the matter of religion to-day, is the freedom with which men speak about spiritual things. I do not know that I ever consciously give the conversation a turn in that direction, but I doubt if ever a day passes without someone mentioning religious matters. It is the Padre's job, they think, and they expect him to be ready to discuss religion. He is the expert in that department, and they turn to him as they do to the medical officers in matters of health, or the veterinary in matters equine.

To return to the Sergeant. He was very insistent that the average "religious" person is a most unattractive individual, and not always superior to the common man in matters of conduct. I was too tired to argue, and, indeed, I had often thought the same myself.

"This war has been a revelation to me," he said. "I was brought up to think that a fellow who smoked, or drank, or swore, was a regular heathen—outside the pale. My people used to talk about so-and-so being a Christian, and so-and-so not being a Christian, but what is a Christian? I've come to see that some fellows you think are nothing but blackguards are really magnificent men at heart, and they do things which put so many of the so-called religious people to shame."

There is the problem which must have occurred to every Chaplain who thinks. Does our present system, or lack of system, produce Christian character? Would Christ approve of the product of our churches? Who is the saint, and who is the sinner, in this great day? Old Bill swore a lot, and when he had the cash he went on the spree; but Old Bill was always willing to help a fellow, and when he got his Blighty, he was out there, not doing "heroics" but doing his little bit for the Kingdom of God. So with others. One could scarcely take some of these men home for they are not "genteel"; but, says R. L. S., in his letter to Dr. Hyde: "We have some reason to doubt if John the Baptist was genteel"—and the Pharisees were most respectable.

Our conversation proceeded until about 10 o'clock, when my visitor arose to go. At that moment a messenger appeared at the tent.

"The Z Battalion is going out tomorrow. Will you and the Doctor come over to the mess?"

We went. To-morrow night, the battalion would be in the lines, and shortly afterwards over the top. We came to say "Good-bye," though that word was not spoken. Soon after 11 I pleaded tiredness, and got back to my tent. I struck a match, lit a candle, and sat down to write the long-delayed letters. A pile of envelopes had been placed upon the table—letters for censoring. I waded laboriously through them; censoring is dull work, especially at night, but at last, they were finished, the last one signed and the last envelope fastened. My own correspondence clamoured. I sat at the table, pen in hand, and tried to think of the date. My brain refused to work, and I looked at the time. It was 12.30 so the pen was laid down, I undressed, and got into bed. As a last thought I reached for the note-book from which the weekly report is compiled, and put in the days work.

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It is a rule, excellent enough in its way, that on every Monday morning the Chaplain shall send in a report of his work for the past week. But I had taken no services, I had no results to show, and all that I could enter was:—

"Visiting Guns and Waggon Lines."
That was the day.

SYNOD OF HURON.

Regular Sessions.

(Continued from page 313.)

to the Church, the nation and the individual. Ploughing means the breaking up of the superficial surface, the exposing of hidden depths to the elements of the upper earth, the pulverizing of old materials. Ploughing is incisive, penetrating. In the Christian life we are called upon to overturn traditions and customs that have lost their spiritual power, and to break up popular expediences, no matter how common they may be. The ploughshare is the spiritual instrument of change, upheaval and disturbance. The disciples of Jesus were not all men of philosophic depth, but they were, without exception, men of tenacity of purpose, perseverance and endurance. They were prayerful and practical men who stayed in the furrow until their work was completed, or until they were struck down. As were the disciples, so every other good ploughman in the Kingdom of God is called upon to drive his ploughshare through hard, dry, polished surfaces and turn over the depths of human nature to the sunlight of the spirit of God. In our lives, individual, Church and national, we need both quiet and earthquake. Since the war broke out many established institutions and theories have been put to the acid test. The ploughshare has revealed to them to the light. Christianity has been tested and we have found that many areas have been more pagan than we ever dreamed. Our national policies and life have been put to the test as have we all, individually or in our Church life." Dr. Cody concluded by describing his dream of the "Church of the future" in Canada. It was a Church that would not seek to win adherents by appealing solely to the pleasant and easy, but to the heroic that lies latent in every man and woman. The Church that would bear the mark of the sacrifice of the cross of Christ—the key to self-realization. To be successful and compelling in its influence, the Church of the future would have to be more realistic and greater in its simplicity of life, creed, worship and service. It should also be a teaching body, that would instruct in a sound doctrine to insure right conduct. The Church of which he dreamed, said Archdeacon Cody, would always keep its mind open to the lessons of the present age while remembering and cherishing the lessons of the past. It would be a uniting force, and itself united, eliminating petty internal bickering and altercation to present a better, stronger, more united front to the common foe. The Church of the future should be militant, not dormant; alive, vigorous, active on every front, ready for

extension and propagandism which constituted the very essence of its life. While it might not itself provide the solution for those problems that will confront Canada, from the Church there should emanate those principles that will prove important facts in the solution of the difficulties of the future.

Synod Officials.

Following the service the first business of the Synod was the election of officers and the reception of the report of the Executive Committee. The Rev. R. J. Perkins, Ingersoll, was re-elected Honorary Clerical Secretary, Mr. Wm. Baird, Galt, Honorary Lay Secretary, and Archdeacon Young and Mr. G. L. Spry, Auditors.

Bishop's Charge.

The first item of business at the afternoon session was the reading by the Bishop of his annual Charge to Synod which dealt in a forcible manner with some of the problems facing the Church to-day. He urged the need for more businesslike methods in Church finance, greater attention to social problems, and a greater share on the part of congregations in their regular services. He reported that the effort made to increase the stipends of clergy had resulted in a total increase promised amounting to over \$7,000.

Missionary Meeting.

In the evening addresses were delivered by Canon Gould, Gen. Secretary of the M.S.C.C., and Dr. W. E. Taylor, Gen. Secretary of the Anglican L.M.M. The former gave a graphic picture of the work that has been accomplished in the great Northland of Canada, and the undertaking that yet faces the Church. He also dealt at length with the situation in China, where the programme has been hampered by the ever-increasing diverse rates of currency exchange owing to the war.

Four methods that would adequately meet the situation were offered by Dr. Taylor. "There are four ways in which we can organize," he said. First he advocated standardizing the budget through a common clearing house. Secondly, he suggested elaboration of the organization in diocesan districts. In this connection the first essential, proper machinery was available, but there should also be a director to supervise the work of more effectively raising and administering the missionary funds. A third way in which the missionary contributions might be promoted was through a group system of co-operation between missionary committees, representing the different Churches of the respective districts. The fourth phase of organization that virtually constituted the basic unit of the undertaking was outlined in conclusion by Dr. Taylor. There were seven standard missionary church things that went to make up a missionary pastor, a missionary committee, a missionary Sunday School, a programme of prayer for Missions, systematic education, an every member canvass and a weekly offering.

On the following day consideration of the home and foreign missionary situation of the Church was taken up, with a view to organization for securing the entire budget of the diocese.

General Synod.

The Synod went unanimously on record as strongly disapproving the discontinuance of the holding of the General Synod scheduled to be held this year. In the interests of economy, however, it was felt that the gathering should be held in Ontario, rather than in Winnipeg, as originally arranged, and, accordingly, the Primate will be invited to select London as the location. A resolution, embodying the attitude of the Synod, was introduced by Mr. Chas. Jenkins, who, in support of his motion, expressed the belief that the material gain that would result

from discontinuing the holding of the General Synod would not compensate for the spiritual loss. Canon Tucker, who seconded the resolution, declared that the only objection to the holding of the meeting was the prevalent war-time conditions, which, he said, might be in existence again next year, and that even if the war were over by that time, the situation immediately following peace would not be more favourable to the gathering.

Sunday School Work.

Rev. R. A. Hiltz, General Secretary of the Sunday School Commission of the Anglican Church in Canada, waited on the Synod and reviewed the work that had been accomplished in the first ten years of the existence of the department, extending from 1908 to 1918.

Greetings from Presbyterians.

Capt. McGillivray, of St. Thomas, headed a deputation representing the Presbyterian Synod of Hamilton and London, also in session in this city, and brought a message of co-operation, fellowship and cheer. Canon Tucker and the Rev. J. B. Fotheringham responded briefly.

Committee on Bishop's Charge.

Issues of a broad national character, referred to in the charge of Bishop Williams, were further dealt with in recommendations included in the report of the special committee appointed by his Lordship to deal with the Charge. The report was submitted by Canon Tucker, and, without amendment, was adopted by the Synod.

Widows and Orphans Superannuation.

In the afternoon, the Rev. W. J. Doherty introduced a memorial to be sent to the General Synod as follows: "The Synod of the Diocese of Huron respectfully petitions the General Synod of the Church of England in Canada to devise and inaugurate immediately a plan for providing general beneficiary pensions (including superannuation and widows' and orphans') for all the clergy and missionaries of the Church of England in Canada." After considerable discussion this was agreed to by the Synod.

After a prolonged debate, it was decided to continue holding the annual vestry and congregational meeting at Easter.

The motion of Mr. John Ransford to amend the constitution so that the holding of Synod annually would be optional was defeated.

The motion to change the time of meeting of Synod from June to February was also defeated.

It was decided to make a special appeal for the sum of \$2,000 to help meet the deficit caused by the heavy rate of exchange in transmitting money to China. At the concluding session the Synod went on record as unanimously favourable to assisting the Dominion Government in promoting the increase of foodstuffs and their efficient consumption and distribution.

In commenting on the gathering in his closing Charge, Bishop Williams expressed gratification at the large and representative attendance that had characterized all the meetings. He was pleased at the substantial proportion of laymen who had participated in the deliberations, and, referring to the proposal to change the time of meeting from June to earlier in the year, gave it as his opinion that the satisfactory attendance this year, in spite of the many secular demands on the time of delegates, apparently did not favour the change.

Elections.

Clerical delegates to the General Synod—Rev. W. J. Doherty, Rev. Canon Tucker, Rev. Arthur Carlisle, Rev. Canon Sage, Rev. Principal Waller, Rev. J. B. Fotheringham, Ven.

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The Rev. Sir Montagu Proctor Beauchamp, Bart., who has been serving as an Army Chaplain for some time past, is resigning the living of Monkton Combe, near Bath, as his duties as Chaplain keep him away from the parish for such long periods of time. Sir Montagu Beauchamp was one of the famous "Cambridge Seven," and he spent many years in China engaged in missionary work in connection with the China Inland Mission.

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Dimbie's Dustman Tales

By M. O. TAYLOR

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X.

DIMBIE had been out in the garden all day, watching the little bees flying backwards and forwards so busily and happily. She didn't think they could be naughty, because they had so much to do; but when she asked Mummy, she said:—

"Oh! yes, sometimes."
So that night when she was tucked up in her little bed, she said:—
"Mummy, tell me about a naughty bee."

So Mummy told her the story of

"BUZZY AND FUZZY."

Buzzy and Fuzzy lived in a beautiful hive and had a dear, kind Queen, who was very good to them, but she made them all work very hard, which did them good. Buzzy was a dear, good little bee and loved to work, but I'm afraid Fuzzy wasn't like that at all; he never wanted to do anything he was told. If the Queen told him to stop in and fan his wings to help keep the hive cool, he wanted to go out,

and if she told him to go out and get honey he wanted to stop in; so you see he was never contented, and was always wishing to be a butterfly, which was very, very silly, wasn't it?

One fine day when the sun was smiling quite a lot, the Queen told them to go and get honey. Now, as soon as Fuzzy got outside the hive he began to be naughty and told Buzzy (who was his little sister), that he wasn't going to get honey but was going to play with the butterflies. Then poor little Buzzy began to cry and said:—

"Oh, dear Fuzzy, don't do anything so naughty, the butterflies never gather honey and what would our Queen say if you came home without any, and besides, you might tear your wings or something dreadful like that. Please, please don't go."

But Fuzzy only laughed and flew away.

He hadn't gone far before he met Silverwings. Now Silverwings was a beautiful, white butterfly and all the silly young bees wanted to be like her; but really Silverwings was quite naughty and never did anything all day long but get into mischief, and when she saw Fuzzy flying away from the others she thought in her wicked little head that she would have some fun; so she flew away high, high in the air, and then round and round, and of course Fuzzy tried to do the same.

You know, darling, when people will do things they ought not to do, they always get into trouble. Fuzzy had been taught by the Queen Bee to

fly in a straight line and when he tried to go round and round and wiggly-wiggly, he got giddy and went tumbling against a rose bush and tore his wing. Poor Fuzzy! It was a very terrible thing to happen, because all the bees had been told to take great care of their wings as they were very useful; you see they had to use them for everything; flying, sweeping, and fanning to keep the hive cool; and Fuzzy knew the Queen would be very, very angry, and besides it hurt; but Silverwings only laughed and said:—

"Oh, how funny you look, Fuzzy!" and flew faster than ever till Fuzzy begged her to stop and rest, but Silverwings only danced about and flew round and round and up and down and got more and more silly, and the next minute she had flown right into a big web. Poor, poor Silverwings!

The Web belonged to a fat old spider called Grimes; all the bees and butterflies knew where he lived and kept right away, and if Silverwings had been looking where she was going, instead of just seeing how unhappy she could make Fuzzy, this would never have happened; but there she was, caught fast and knocking all the pretty silver off her wings in trying to get away. Fuzzy flew round and round, buzzing with fright, but he couldn't help poor Silverwings, and because he really was a brave little bee he wouldn't leave his poor little playfellow, and thought to himself,—

"I can't help Silverwings, but if old Grimes comes out to catch her I'll sting him to death."

And he threw himself against the web and buzzed louder than ever. Then Silverwings cried out:—

"Go away, go away, old Grimes will hear you and come out and catch me; go away, you're only making it worse."

And she beat her wings so hard that Fuzzy was afraid she would kill herself, so he flew sadly away and when he looked back he saw old Grimes coming round the corner of the web and poor Silverwings grew quite quiet and still.

Here was a sad ending to the day, Silverwings caught in the web, and Fuzzy with a torn wing and no honey; and what was worse the sun was going to bed and the flowers had shut up all their doors so that he couldn't get any now. He could hardly fly home, his wing hurt so, and when at last he did get there the soldier bees were just closing the big doors; another minute and he would have been too late; as it was they asked him where he had been and why he hadn't come home with the others, and when they found he had no honey they took him straight to the Queen. When she saw his torn wing, and the little bags under his legs with no honey in them, she looked so cross that Fuzzy almost wished old Grimes had caught him. Then she said:—

"You naughty, bad little bee; how dare you disobey your Queen; look at your beautiful, useful wing all torn. If you had flown in a straight line this would never have happened; and where is the honey you should have gathered?"

Then she turned to the soldier bees and said:—

"Take him out and give him six cuts on the wings; I'll have no idlers in my hive."

And she buzzed so loudly with anger that all the bees in the hive heard her, and shook with fear.

It was a very sore, sorry Fuzzy that crept in beside his little sister that night, and after he had told her all the sad, sad story, he said:—

"Don't you be angry, too, Buzzy, because I've been punished enough."

And when Buzzy stroked his poor, torn wing, and felt he shivered, she knew he was thinking of his beautiful, bright playfellow; and then she couldn't feel angry, so she just folded her soft little wings round him and said nothing at all.



THEOLOGICAL STUDENTS NOT EXEMPTED.

All students for Holy Orders of the Anglican Church will have to don the khaki, if fit, and their classes called, according to a decision unanimously arrived at by Judges Curran, Galt and Haggart, at Winnipeg. The decision came into force through an appeal by four students who were to be ordained within a few weeks. The four students were told to get into the army and their exemptions were cancelled.

No Return of The Lumbago

Many Are Suffering From This Distressing Ailment Now and Can Profit by Reading of This Lasting Cure

Gowanstown, Ont., May 16th.—At this time when so many thousands are experiencing the excruciating pains which accompany an attack of lumbago; it is of special interest to learn of lasting cures which are being effected by the use of Dr. Chase's medicines.

Mr. Clayton C. Heinmiller, Gowanstown, Ont., R. R. No. 1, writes: "My father, who is a farmer in Perth county, was cured of Lumbago eight years ago by the use of Dr. Chase's Nerve Food and Kidney-Liver Pills. He suffered terribly with lumbago and severe pains through the back. Nothing seemed to relieve him much until he used these medicines, and they made a complete cure, for he has never had a sign of lumbago since."

Mr. John Bellard, Carpenter, Hammer, Ont., writes: "I was entirely cured of kidney disease and rheumatism by the use of Dr. Chase's Kidney-Liver Pills. For about twelve years I was troubled with the kidneys and suffered a great deal from rheumatism and lumbago. I consulted three different doctors, and as they failed to cure me I began the use of Dr. Chase's Kidney-Liver Pills because a friend of mine had been cured by their use. Altogether, I used ten boxes, and I was entirely cured over a year ago. I can recommend Dr. Chase's Kidney-Liver Pills as the best cure for kidney disease, backache and rheumatism."

It is always wise to obtain relief from pain by the use of plasters or liniments, but if lasting cure is to be obtained the kidneys must be set right, so as to eliminate the pain-producing poisons from the system.

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The Food Controllers of the United States and Canada are asking for greater food production. Scarcely 100,000,000 bushels of wheat can be sent to the allies overseas before the crop harvest. Upon the efforts of the United States and Canada rests the burden of supply.

Every Available Tillable Acre Must Contribute; Every Available Farmer and Farm Hand Must Assist.

Western Canada has an enormous acreage to be seeded, but man power is short, and an appeal to the United States allies is for more men for seeding operations.

Canada's Wheat Production last Year was 225,000,000 Bushels; the demand from Canada alone, for 1918, is 400,000,000 Bushels.

To secure this she must have assistance. She has the land, but needs the men. The Government of the United States wants every man who can effectively help to do farm work this year. It wants the land in the United States developed first of course; but it also wants to help Canada. Whenever we find a man we can spare to Canada's fields after ours are supplied, we want to direct him there. Apply to our Employment Service, and we will tell where you can best serve the combined interests.

Western Canada's help will be required not later than April 5th. Wages to competent help, \$50 a month and up, board and lodging.

Those who respond to this appeal will get a warm welcome, good wages, good board, and find comfortable homes. They will get a rate of one cent a mile from Canadian boundary points to destination and return.

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Giving to War Funds

St. Matthew's parish, Ottawa, has adopted the method of systematic giving to war funds. Twelve small yellow envelopes are given to each contributor with five objects specified on the envelope—viz., Red Cross Fund, Patriotic Fund, Belgian Relief Fund, War Prisoners' Fund and Disabled Soldiers' Fund. By this means some \$800 was contributed to these objects last year. The following is a copy of the letter issued by the wardens which accompanied the envelopes:—

War.

"The fourth year of the war finds Canada still grimly determined to stop at no sacrifice to win the war. The price of victory is heavy, but we are not of a breed to let it appal us. Most of the price, the terrible part of it, is being paid in blood and misery by our sons. Shall they be the only ones to make sacrifices? We agree that the man or woman who prates of winning the war and is unwilling to sacrifice much to win it is a humbug and a hypocrite. We cannot all go overseas. Those of us who remain in safety in Canada cannot offer armed resistance to the Hun. What then can we do? What sacrifice can we make? Our wounded, shell-torn, tortured heroes cry to us for needed medical comforts to ease their agony. These cannot be supplied if the Red Cross Society be not supported. Unimaginable misery is suffered by our sons in German prisons. Their utter misery cannot be relieved if we do not support the Prisoners of War Fund. Belgium held back the Hun long enough to enable France and England to mobilize their forces. Had she stepped aside and given the Hun right-of-way, God alone knows the magnitude of the calamity that might have befallen the world. Hunnish rule here in Canada! God forbid. Yet, but for Belgium's stupendous sacrifice it might have been. Millions of Belgian children are starving because the men of Belgium stood between us and the Hun, and died where they stood! These pitiful survivors of the heroic dead will starve if the Belgian Relief Fund is not supported. Wounded, maimed, halt, blind, some of our soldiers are returning to us, their health and strength sacrificed in our defence. Wounded, maimed, halt, blind as they are these heroes wish to fit themselves for useful work, so that they may not be a burden on us, or on anyone. This can be done best through the Soldier's Aid Commission. Shall we refuse to help? Our sacrifice then is to do without much we would like to have, so that we can give freely to these and other war funds. Many are gladly making this sacrifice. Some are not. To these latter we appeal. When about to purchase some luxury or pleasure, stop and think! Sacrifice it, and give the price of it to the war funds. Let us do our bit. It may seem small when compared with the awful sacrifices made daily in our defence, but let us do it. If ten cents a month be all we can give let us give it. If we spend five dollars a month on things we can possibly do without, let us do without them, even if it be a real sacrifice, and give the money to the war funds. He who sits at ease doing nothing, sacrificing nothing, while our sons are purchasing safety for him with their blood, proves himself to be craven in spirit, bankrupt in honour, unworthy the heritage of the British breed. We have none such among us. Nobody will refuse or neglect to contribute willingly to these funds. Please use the envelopes you will find in this box."

* * *

Rt. Hon. Viscount Reading and Mr. Elihu Root are to address the Canadian Club in Toronto on Friday of this week.

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