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Vol. 45.

THURSDAY, MARCH 14th, 1918.

No. 11.

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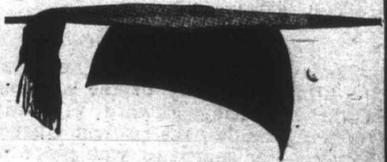
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Personal & General

The Ven. Archdeacon and Mrs. Balfour, of Quebec, have been visiting Toronto lately.

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The Ven. Archdeacon Whittaker, of the Diocese of Mackenzie River, preached in St. Alban's Cathedral, Toronto, on Sunday morning, March 10th.

* * * * *

The Archbishop of York visited Colonel Theodore Roosevelt on March 8th and congratulated him on his recovery after the operations which had been performed upon him last month.

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Lieut. Howard Cluff, son of the Rev. W. T. Cluff, Stratford, Ont., has been reported dangerously wounded in action. He received his degree of Bachelor of Arts in 1910 from Trinity College, Toronto.

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Sunday last, March 10th, was the fifty-fifth anniversary of the wedding of the late King Edward VII. and Queen Alexandra, the present Queen-Mother. The marriage took place in St. George's Chapel, Windsor, on March 10th, 1863.

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The Rev. R. Connell represented the Bishop of Columbia at the funeral of the late Hon. H. C. Brewster, Premier of British Columbia, which took place at Victoria, B.C., on March 5th. The Rev. R. Connell read the Lesson at the funeral service.

* * * * *

Miss Lizzie Palmer, of Charlotte-town, the oldest person in Prince Edward Island, if not in Canada, died in the provincial infirmary there lately, at the age of 115. She became blind two years ago. Her hearing was acute and her other faculties were normal.

* * * * *

The Dean of Nova Scotia and Mrs. Llwyd have made a public announcement of the engagement of their daughter, Miss Adeleine Derwent Llwyd, to Mr. William James Jay Overton, R.C.N.V.R., of Sydney, N.S.W. The marriage is to take place very shortly.

* * * * *

His Grace the Archbishop of York delivered an address at Harvard University on Sunday morning, March 10th. In the afternoon he preached at Trinity Church, and in the evening at the Cathedral Church of St. Paul. The Archbishop left Boston on Wednesday.

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Captain the Rev. Frank Vipond, who returned from England last month for further treatment for injuries which he had received at the front in September last, is at present in the Base Hospital in Toronto, where he underwent an operation some days ago. He is reported to be doing well and making good progress.

* * * * *

Archdeacon Cody was the speaker at the monthly meeting of the Canadian Aviation Aid Society, which was held at Sherbourne House, Toronto, on March 8th. He dealt specially with the present war conditions, and strongly emphasized the great amount of work which was yet to be done before the final victory could be achieved.

* * * * *

Archdeacon Whittaker, of Mackenzie River, has returned from a very pleasant visit to the Diocese of Ottawa, where his deputation work was rendered pleasurable by the great kindness of incumbents visited and by the interest of the congregations, as well as of friends, old and new, who entertained him. The Archdeacon wishes to express his appreciation of all the kindness tendered him everywhere.

The Rev. Alfred L. Fortin died lately at Waterloo, N.Y., at the age of seventy-seven years. He was a retired Priest of the Diocese of Albany. He had ministered in former years in the Dioceses of Montreal and Rupert's Land. He leaves a widow and two brothers in the ministry. Archdeacon Fortin, of Rupert's Land, and the Rev. Ivan Fortin, of New Bedford, Massachusetts.

* * * * *

Speaking to a large congregation of men at the Lenten noon-day services in St. John's Church, Detroit, on the 6th March, Capt. the Rev. Arthur Carlisle, Rector of All Saints' Church, Windsor, declared that among other things the war has practically eliminated atheism from the world. "The hardest thing in the world to find to-day is a real atheist," Capt. Carlisle said. "Genuine unbelievers are practically extinct among men."

* * * * *

Mr. John E. Redmond, who for many years past has been the Nationalist leader in Ireland, died in London on March 6th, his death being due to heart failure following an operation which took place nearly a week previously for malignant cancer. The news of his death came as a great shock to all concerned, and general regret was expressed. Mr. J. E. Redmond was a brother of Major William H. K. Redmond, who was killed whilst fighting in France last year.

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The Ven. C. E. Whittaker, of Fort McPherson (Diocese of Mackenzie River), who has spent a number of years among Eskimos and Indians within the Arctic Circle, has been offered and has accepted the position of Rector of Whitehorse, Y.T. (Diocese of Yukon). He will probably begin his new work early in June. This appointment will enable Archdeacon and Mrs. Whittaker to have their two children with them, which would have been impossible had they returned to Fort McPherson.

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Upon his arrival at New York, in the course of a newspaper interview, the Archbishop of York is reported to have said the following on the subject of Prohibition: "The British Liquor Control Board has restricted drunkenness throughout the country, and, as far as Prohibition is concerned, it is better that the Church leave it in the hands of the board. The general feeling is that it is better to obtain general Prohibition rather than excite the people and arouse them to hostilities as the result of the activities of the Church. It certainly might be said that the country will never go back to the conditions that existed before the war—unrestrained consumption."

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An achievement which is unique has been lately made by Lieut. Evan E. Price, son of Mrs. Lewis Price, of 19 Parkwood Avenue, Toronto, for he has won the Military Cross, a bar to the Military Cross and the Distinguished Service Order, all within one year. Lieut. Price is twenty-one years of age. He gained distinction in a cavalry action last spring and was awarded the Military Cross. In August last, in a dismounted action, he won his bar to the Military Cross in what was described as "one of the more important long-distance raids of the war." In February he received the D.S.O., thus securing three awards within twelve months. He is an Upper Canada College boy, and joined the Canadian Mounted Rifles. He took a draft of that regiment to England in 1916. He became attached to the Royal Canadian Dragoons and went to France on December 26th, 1916. He is the only son of Mrs. Price, and is a nephew of Sir William Price, of Quebec.

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Canadian Churchman

Toronto, March 14th, 1918.

The Christian Year

The Sunday Next Before Easter, Mar. 24, 1918.

THE MIND OF CHRIST.

The great lesson of the week, which this Sunday begins, may be summed up in the opening words of the Epistle: "Let this mind be in you, which was also in Christ Jesus."

The Mind of Christ! This is what is disclosed to us during this Holy Week. It is the unveiling of that holy Mind which the Epistles, Gospels, and Lessons of the sacred Season have for their object. It is that high and holy subject which is set for our learning as we follow the story of these privileged days. Let us with reverence and devotion endeavour to learn this Holy Week more of the secrets of "the mind of Christ." In the first place, it is the humbling of Himself which St. Paul indicates as characteristic of His Mind. Humility is the characteristic we think of first in connection with the Christ Who was born in Bethlehem. It is as a little Child that He is first disclosed to us. Next, as the Boy of Nazareth He comes into view when He went down to Nazareth with St. Joseph and His Mother "and was subject unto them." Now He is a Man mixing with the crowds in the Village of Galilee and in the streets of Jerusalem. "This man receiveth sinners, and eateth with them," is the scornful verdict of His enemies. He indeed "made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men." And so we come to the crowded events of the Holy Week, and we see where the humbling of Himself is to lead, for down into the lowest depths He goes for the world He loved. He kneels before His disciples and washes their feet, He falls upon His face in an agony of prayer in the Garden of Gethsemane, He is mocked and spat upon in the Judgment Hall, He falls in physical weakness beneath the weight of His own cross, and finally is nailed to the tree of shame, and though Lord of all, He cries, "I thirst." In all of which we see illustrated the words of the Epistle for the day: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." "What is there," says an ancient Bishop, "among all the works of God on which human admiration is bent, the contemplation of which so delights and overwhelms the mind as the Passion of the Saviour? And when we think, as often as we can, on His omnipotence, Who is of one substance with, and equal to, the Father, such humility in God appears to us more wonderful than His power; and the emptying of the Divine Majesty is more difficult for us to comprehend than the highest exaltation of the form of a servant."

But even on the Sunday next before Easter we have a message of Easter itself, and the glory of the Ascension, for St. Paul goes on to say, "Wherefore God hath highly exalted Him, and given Him a name which is above every name." Even to-day we think of His triumph. The path of Holy Week leads to the brightness and glory of Easter and the Heavenly Session. And in a lesser and more limited sense the same is true for us. For those who follow the path of humility and service there is before them glory and joy also. For, for those who follow Him in lowliness, surrender and obedience, there is also an exaltation and a new name. "Let this mind be in you, which was also in Christ Jesus."

Editorial

FIRST STEPS IN RECONSTRUCTION.

We have all heard a good deal about the need of conserving the spirit of generosity and sacrifice evoked by the war. It is pretty generally conceded that this spirit should not be allowed to die out or even diminish in force, but that it ought to be diverted into other channels for the good of humanity. To do this will demand more than ordinary effort and a programme much wider and more far-reaching than any we have as yet placed before our country.

What should be the scope of such a programme? It must be international in its ultimate aims. The present war has shown clearly that nations cannot act individually without affecting others. The world is the unit that we must deal with and every portion of the world and every problem of the world must be considered in relation to the whole. The programme must, however, begin with the individual man, woman or child as the regeneration of the world depends upon the regeneration of each individual making up that world. It must also deal with the relation of each individual to each other individual as persons cannot live isolated lives any more than nations can. Widening the scope, any adequate programme must take into account the relation of each individual person to his community and of each community to the nation. In short, it must have a bearing upon every aspect of human life.

What should the basis of an adequate programme be? It must rest on the permanent in life, that is, upon a moral and spiritual foundation. Guns and ammunition are useful and necessary as means of punishment and defence and they will doubtless bring many persons to a sense of their proper relationship to others. They cannot, however, provide an adequate moral basis. Religion alone can do this.

The scope is as wide as the human race. The basis is pure religion. How can such a programme be drafted, and when it has been drafted, how can it be carried into effect? One of the primary elements of success in any programme is that it be based on facts, facts regarding the conditions to be faced, facts regarding the best methods of applying the remedies, facts regarding the present forces at work, and facts regarding the actual requirements not only for one year but for a period of years. A complete survey of the whole field by men who can give their whole time to it and who are unbiased in their sympathies, and statesmenlike enough to use every available source of information. Such a survey would require time and should be undertaken not by one Christian Communion alone but by representatives of all. And it should be begun at once. When the war ends will be too late.

How make it effective? We have stated that in the matter of survey there should be co-operation. Unless the Anglican Church is prepared to face the situation alone and to bear the responsibility for the results of single-handed action, it must also co-operate with other Communions in putting the programme into effect. There are certain points on which unity of action is as yet impracticable. Let these be recognized. Beyond these, which although important are not numerous, there is a vast field in social, educational, and missionary

work where co-operation is possible. Only united action can present an objective adequate in scope, in enthusiasm and in force to combat the powers of evil facing the whole Christian Church, and experience in non-Christian lands has shown that as in the case of the Allies in France, co-operation does not entail the wiping out of individual identification.

We have been talking about reconstruction. To talk about it is a preliminary requisite, but it alone will never accomplish our objective. The present war is a challenge to the whole Christian Church to take action. The forces making for disintegration are growing in power by leaps and bounds. They are challenging us to do our utmost. And the men who are giving their lives are challenging us to make the return of present conditions impossible. What is our answer going to be?

* * * * *

Canada's sons are helping overthrow the Hun in Europe. They are looking to us at home to keep them supplied with food. Every man, woman and child in Canada who can help assure the food that is needed and neglects to do so, is helping defeat our own men and give victory to the Hun. Let us spare no effort this year to utilize every available acre of land in the production of food.

* * * * *

Enquiries have been made regarding the correctness or otherwise of the statement made in last week's Churchman in which the Archbishop of York was designated Primate of England. By referring to "The Church Directory and Almanack," published in England, it will be seen that the Archbishop of Canterbury is called "Primate of All England" and the Archbishop of York, "Primate of England." What the exact difference between these two titles is, we do not know, but it probably is largely, if not wholly, a matter of precedence.

* * * * *

The Y.M.C.A. has appealed to the various Christian Communions to help them supply the Canadian soldiers with reading matter. It goes without saying that this appeal will meet with a ready response. We would urge our people, however, to give nothing but the best. Trashy literature is not good enough for any class of men, leave alone men many of whom must in a few weeks or months lay down their lives. Too often such an appeal is made an excuse for getting rid of dirty, dilapidated magazines that are fit only for the furnace. Bright, wholesome literature, whether in book or magazine form, is what is needed.

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It was a real privilege to listen to the address delivered to the Canadian Club in Toronto by Monsieur Lausanne, editor of Le Matin, Paris, France, who has been sent to the United States by the French Government. Speaking in perfect English with the unmistakable French manner and voice, he gripped his audience with his intense earnestness. One could not help feeling that if he is typical of the French nation, Germany will never defeat it. His review of the historical facts connected with Alsace and Lorraine, and his fine sarcasm in speaking of France as "an exhausted nation," were particularly striking. We regretted, however, the touch of scorn amounting almost to bitterness, shown in his closing references to Russia, France's ally for so many years. Poor Russia is more to be pitied than blamed.

Thoughts for the Thoughtful

If only the Bible might be read freely, naturally, gladly, as Jesus was heard by the common people, what fruits we should see!

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It is a fine thing that God makes work His gift and not money and not fame, not this thing nor that thing, but just living work.—R. E. Speer.

* * * * *

As the only way a swimmer can gain confidence in the water is by learning to float upon it, so the only way to gain confidence in God is by resting upon Him.

* * * * *

You cannot run away from a weakness, you must some time fight it out or perish; and if that be so, why not now, and where you stand?—R. L. Stevenson.

* * * * *

Govern the lips
As they were palace-doors, the king within;
Tranquil and fair and courteous be all words
Which from that presence win.

—Sir E. Arnold.

* * * * *

The sinner who comes to Christ not only receives pardon for Christ's sake, but receives Christ. Forgiveness means nothing less than this: that in giving pardon God gives Himself.—Dr. George Adam Smith.

* * * * *

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.

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The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a dairymaid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us.—Henry Drummond.

* * * * *

The offering of your life and thought, and love, and energy is not made to an abstract colorless humanity, but to a Person Who is the infinite, eternal, archetypal man. And He in turn has sacrificed life and thought and love to you, that you may receive back the love you gave Him with the addition of that infinite love which is His essence, and all the thought you gave Him made perfect in His infinite wisdom, and the life that you have given up to Him—translated into His eternal life of glory.—J. R. Illingworth, D.D.

* * * * *

This must always be the truth which must underlie all understanding of the Incarnation: man belongs to God. The human nature belongs to the divine. It can come to its best only by entrance and possession of it by divinity. The Incarnation, let us always be sure, was not unnatural and violent, but in the highest sense supremely natural. It is the first truth of all our existence that man is eternally the son of God. No man who forgets or denies that truth can really lay hold of the lofty fact that God entered into man.—Selected.

War and the Christian

Extract from "The Challenge of the Present Crisis"

By HARRY EMERSON FOSDICK,
"Association Press," New York.

THE love of Jesus is commonly appealed to by those who would altogether dispense with force. One has only to read the many conflicting interpretations of Jesus' sayings in their application to the questions which this war presents, to see how difficult, if not quite impossible it is, to build with confidence any solution of our special problems on a literal pressing of the texts. The Master never faced in His own experience, never directly considered in His teaching a national problem such as Belgium met when the Prussians crossed the border. To be sure He fraternized with centurions, taking them for granted as unrepiningly as in His parables He took slavery for granted, but no cause can be made out for or against either slavery or war from this natural attitude of His. The fact is that Jesus did not directly face our modern questions about war; they were not His problem, and to press a legalistic interpretation of special texts, as though they were, is a misuse of the gospels.

It is clear, however, that that boundless love of His, which was the centre of His life, was no mild and dovelike thing. It had terrific aspects. The love of Jesus looked on Lazarus, lying untended at Dives' gate, and then the love of Jesus looked on Dives, and God have mercy on him after that! The love of Jesus looked on pious Israelites coming up to the Father's temple to pay their tithes and make their offerings of sacrifice, and then the love of Jesus looked upon the hucksters who rang this piety upon their counters for their private gain; and the love of Jesus took a whip of cords and drove them out. Jesus pictures the ideal of life under the figure of a shepherd, and the tender aspects of the shepherd's ministry so captivate our imagination that we would leave the picture with no shadows in it. Not so our Lord. He is under no such soft illusions about life. He follows through His figure till the thief comes, that He "may steal and kill and destroy" he adds the wolf as well, who if he can "snatcheth them and scattereth them"; and then the shepherd proves his quality—while the hireling flees—by setting to in desperate encounter to protect his sheep. Jesus knew that a true shepherd could not always be a gentle man; at times the call must come for force. The love of Jesus, as we often are reminded, said, "Bless them that curse you, pray for them that despitefully use you"; and that same love of Jesus, looking on the violators of the poor, also said, "Ye serpents! Ye offspring of vipers! How shall ye escape the judgment of hell?" Love like His does not always speak gently and act gently; love never can speak and act gently with effectiveness unless it has behind it capacious possibilities of moral indignation. Indeed so stern an aspect did the love of Jesus have that the greater problem which the serious interpreter must face and which pacifist writers commonly forget, is not to harmonize the Master's love with so temporal a thing as the use of force for moral ends, but to harmonize it with so prodigious a conception as the word hell—familiar on His lips—even in its most merciful interpretation must connote. "These mine enemies that would not that I should reign over them, bring them hither and slay them before me"—no soft and comfortable soul, afraid of force, put words like that into his picture of the Eternal. Just as in the Master's love there are heights of tenderness and horizons of compassion where even our imaginations cannot reach,

so, in the presence of obdurate iniquity, depths of sternness are there that make us quail. We have been too soft in our thought of Him; we have remembered the 6th chapter of Matthew's gospel and have forgotten the 23rd; and some of the most egregious misinterpretations of Him ever written have but lately come from extreme pacifists, identifying love with gentleness. While, therefore, none can be dogmatically sure what Jesus would say about our duty in this present war—although we can be sure that Jesus would hate war and all that makes it possible—one does not see how a soul who spoke as Jesus spoke could forbid as intrinsically wrong the use of force for moral ends. And if, in answer the familiar text is pleaded, "Resist not evil," surely both the context and the whole temper of the Master's life make clear that the meaning there is not passive acquiescence in iniquity, but rather that magnanimity of spirit which Paul summed up in his parallel word: "Recompense to no man evil for evil." For force in Jesus' thought must always be wielded with a heart of love behind and a purpose of good will ahead.

Those who would dispense with force, who at a stroke would lift all opposition to evil from the physical to the moral plane, and fight iniquity with reason and love alone, do not estimate aright what sin can do to human life. They have an unsupported confidence that no heart ever grows so callous in iniquity that it is unresponsive to the appeal of tenderness. Such folk should go to court some day when the little children and the fathers who have beaten them are brought in. If anything in heaven above or on the earth beneath can love and forgive beyond limit it is a little child. And these children have so forgiven and so loved again the brutal men whose rage has been vented on their defenseless bodies. Yet forgiven repeatedly by these little ones, beset by the appeals of their own children's unconquerable love for them, these men have gone on beating the scarred bodies of their own offspring with obdurate cruelty. Sin can work that result and does work it in human hearts. This is the deep damnation of sin—that it makes men's spirits callous until the nerves are paralyzed that once thrilled to the touch of tenderness and the appeal of reason. The state's force cannot save these men from their brutality—only love can do that—but it can stop the beating of the children. What do we really think Jesus would have said about it—Jesus who, facing something like it, said it were better for a man, with a mill-stone round his neck, to be flung into the sea, than to offend one of these little ones?

It is true that the advance of society is marked by the progressive substitution of moral suasion for physical force: in wedlock, where men once captured wives and held them by brute strength, but now woo them instead; in parenthood, where a father's power of death over a child was once constraining and where now force is a last resort; in education, where no longer is the birch the tree of knowledge; in penology, where physical compulsion gives way before more generous treatment of the criminal—everywhere the advance of social life involves the gradual displacement of brutal constraint by reasonable persuasion. But this advance of humanity will not bring us utterly past the need of force until it has eliminated more of sin than as yet has gone out of us. Any day on any street any man of us may face an exigency where sin is expressing itself in forms that far have overpassed the power of reason and gentleness immediately to handle. We must use force. The wolf has come and we must be shepherds and not hirelings.

It sometimes is maintained that even in international relations no emergency ever arises which a peaceful good will cannot meet. Writes an enthusiastic pacifist, "Suppose half of Belgium's sons who were killed in battle had died

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instead as unarmed martyrs resisting German progress, but not to the point of bloodshed—could even the Prussian host have advanced? To which the answer seems sufficiently obvious: of course they could have advanced, just as they swept through unresisting and now enslaved, Luxemburg; advanced, if there were any determined opposition, as the old Romans slaughtered the unresisting Jews on Sabbath days when the Jews died rather than fight. One admires those ancient Hebrews, but it is their loyalty to principle that he admires and not their intelligence. No more fallacious reading of history is possible than that which represents the peaceful peoples as safe from aggression. The fact is that there never yet has been an agricultural civilization that grew rich in prosperity and weak in power that did not become victim to some predacious military nation. The gradual substitution of moral for physical force in international relations is as certain as human progress, for there can be no assured human progress without it, but mankind is not yet so free from elemental sin that any nation can count on spiritual sweetness as a safeguard against rampant greed. Even Jesus did not bless the peaceful; He blessed the peace-makers; and peace-making in any human relationship may any day involve resort to force.

When such exigencies come, no man can be sure how far the use of force may have to go. To say that we may use force up to the point of killing and not beyond is in practice often an impossible distinction. It is here that the crucial difficulty and horror of the Christian arise, alike in personal experiences where he has taken life to protect another and in the frank and brutal slaughter of a war. Only a few question the rectitude of parental compulsion or the wisdom of having our police. The difficulty comes when the use of force involves killing. Personality is for Christians the one absolute value in the world, and to push the use of force to the point where it kills seems blatant denial of all that Christians say about the worth of persons. To believe that a man is a son of God and your brother and yet to kill him—in what flagrant contradiction do those two things stand!

Facing this issue some Christians, notably the Quakers, have framed their answer in uncompromising idealism. I will not kill, says such a Christian. Under no circumstances, even when my own existence is at stake, or a woman's honour or a child's life is concerned, or moral principles are involved that I confess to be of essential value to mankind, will I ever kill. In personal relations I will never so oppose evil as to run any risk of ending the physical existence of anybody, and as for war, I will have no part in it. The nation may jail me, my friends desert me, and public opinion call me traitor, but I will not fight. The business of war is killing men, and to that business I will not consent, in it I will have no share. The enemy may be ruthless beyond reach of the immediate persuasions of reason and good will; he may burn our cities, rape our women, mutilate our children—but I will not kill. Personality is sacred and my hand shall never violate it.

Thus some Christians have spoken and no one who rightly measures the contrast between the Cross of Christ and screwing a bayonet into a fellow-man will lightly scorn their spirit. But this is not the only way in which a Christian may speak. I, too, count personality supremely sacred—so another Christian may say—but *personality and physical existence are not identical*. They are not identical in myself. My personality is God's most sacred trust to me; it is the thing I am, my soul, and to gain the whole world and lose that were a poor bargain; but any day I must be ready to surrender my physical existence for another's welfare and for the ideals that make us men. What is true of me is true of others. Their personality is one thing; their physical existence is another. Any day the exigency may arise where, with no depreciation whatsoever of my estimate of personality's absolute, unrivaled worth, I may, for a woman's safety or a child's life, have to strip some man's physical existence from him, if I can, and trust God that in the world unseen his abiding personality may be recovered from his sin. Nothing is worth more than personality, but many things are worth more than physical existence, whether mine or another's, and when the race forgets that, the days of moral grandeur are ended and the doom of heroism come. Therefore, when other measures fail, I shall not hesitate to throw my life, at any risk to my body or to his, against one who assails what should be inviolate, nor shall I ever call the Belgians iniquitous because they risked their own physical existence and the invaders' in a magnificent endeavour, in the face of perfidy, to keep their word. Bayonets do not reach as far as personality; they reach only physical existence, and the problem of personality passes far beyond an earthly battlefield. So a man may speak and be a Christian.

The Non-Combatant

By CAPTAIN JOHN McNAB,
2nd Divisional Artillery.

THE dug-out measured seven feet by ten, the man measured less, but the spirit of the man was immeasurable. The dug-out was just an ordinary dug-out; steel sheeting overhead, then sandbags, bricks and still more sandbags. It differed from others of its kind only in that it had a canvas sign. Other dug-outs, too, had their sobriquets inscribed, but this was not "Maggie Murphy's Home," nor "Uncle Tom's Cabin," nor "Lyddite Shelter," nor "The Mud-larks Nest," but "Y.M.C.A."

Its position was decidedly precarious. On one side of it was a battery of Canadian howitzers, on the other a battery of eighteen pounders. The ground all around was torn up by high explosives; even its sandbags were ripped and burst by shrapnel, and the canvas sign was slashed by shell splinters. Up the road was Ypres—Ypres, the storm centre of the war's wildest passions—Ypres, where three of the biggest and bloodiest battles of the war have been fought—Ypres, where the first poisonous gas clouds floated over the allied trenches—Ypres, with scarce one stone standing upon another—Ypres, once a city of Princes, now a smouldering Gehenna. This dug-out was close to Ypres.

The Non-Combatant in charge of the dug-out was a clergyman in peace time, a native of the breezy Western plains of Canada. He had joined the ranks as a stretcher-bearer, and was later transferred from the banner of the Red Cross to the banner of the Red Triangle. He was serving as indefatigably in this branch to help men as he had in the other, and the Sergeant's stripes indicated that his worth was being appreciated.

Once again the Ypres salient was resounding with intense artillery fire. The British regulars had blown up six giant craters in the enemies' lines at St. Eloi, and the Canadians were holding the captured territory. But the ground was held at great cost. Our men were returning wounded, broken and weary. In those days both the man and the dug-out were needed. Early and late he toiled over a troublesome gasoline stove to prepare hot cocoa for the wayfarers. A constant stream of heroes came down the road. Men who had not been too severely wounded, in the head or arm, called "Walking patients," were sent from the trench dressing station to the Field Dressing Station lower down. Some who passed by had been buried by "Rum Jars"; others were victims of shell concussion, but most of them had been struck by shrapnel, and were faint with loss of blood. Wounds had taken all the "sand" out of them, and the hot cocoa was a welcome tonic for the weary and wounded marchers. At night, working parties crept by. Men who went up to rebuild the parapets and stretch new wire, dragged themselves back fatigued and unnerved by their operations in "No Man's Land," under the flare of the star shells. It was often grey dawn when they returned, but the Non-Combatant always had a hot drink ready as they passed by. There he toiled all alone, serving hundreds of cups of cocoa daily, stoking the stove, washing the mugs, and by his cheery presence and kindly word comforting the passing men. He stayed there through a furnace of shells, whizzing around him in that whole month's battle of St. Eloi, and he was still at his post when the battle of Hooge began, with its still more devastating shell fire. But he was forced to find a new dug-out. Two or three times pieces of his little shelter were torn by flying fragments, this time the most devastating of all the German shells, a 5.9 got a direct hit. He was buried in the debris, but he escaped. In two days another dug-out and a new stock were procured, and a new sign graced the side, turned away from the Germans. There he began again to minister unto the many.

For three months he thus toiled, unselfishly, ungrudgingly, serving. Although he made many friends, the constant change of regiments gave him little opportunity for companionship. The greatest joy that came to him from without, was the weekly letter of his invalid mother; this and his daily communion with the Unseen provided his soul's inner strength. Yet, the desolation of the battlefield, and the strain of his loneliness shook his nerves. Men hate to face danger alone. That is probably one reason why the Germans love massed attacks. Even when our best drilled companies go over the top they are inclined to bunch. Men would rather die together. The Non-Combatant was alone, and the strain was too heavy to withstand.

One morning his face betrayed signs of trouble. The previous night he had "seen things." Noises had disturbed his rest. He jumped up expecting an attack. Then in the moments of suspense, he thought of an Artillery Major, who, leaving the guns to go to the observation post, had suddenly disappeared into the unknown. Some suspected that he had been foully murdered, a victim of the wonderfully efficient German spy system. The Non-Combatant shuddered; was it now his turn? In a few minutes the noise died away and he went back to his blankets. Once again a noise, this time louder. He waited. This time his mind again wandered and passed across the terrible tragedies that lived in his memory. But he was not attacked. Taking the initiative, his disturbers fled. The intruders were rats. Rats, the scavengers of the battlefield, almost as pestiferous as the lice and flies, were seeking the sweet meats in his little tuck-shop. Much relieved he retired—but not to rest. His already highly strung nerves brought forth terrors until the morning. The suspense, anxiety and dangers were beyond a lone man's endurance.

Would he be relieved before his nerves completely gave way? Two days later his officer came through with the news that his service had gained him promotion, and that he would leave the next day at dawn for England. Off to "Blighty" for his new outfit! What a change! A bath and a bed for six days in old London!

That very night the Germans blew up the mine north of Wyttschaete. It was so dark that one could not see a yard ahead. There was an unearthly stillness on the front, that spelt mischief. About midnight the explosion of a mine sent the gun-pits quivering. In an instant every gun the foe had, was going from "Whizz Bangs" to "Jack Johnsons." Such unearthly music! The crimson chorus of the Devil's Orchestra! The reply was staggering, and the Canadians gained superiority of fire. The Non-Combatant got busy in the dug-out. Soon the procession began. Men wet with blood, dodged the shrapnel to gulp down a hot drink. The high explosives were searching, like wild beasts in anger, for the batteries, and the ground was pock-marked until each shell-hole dipped into the other. One shell dropping not ten feet from the dug-out churned up the earth, the next went crashing through the steel sheeting. A party left the battery to search for the Non-Combatant. Clambering through the shell-hole, they saw the fruit cans gashed as if by a hundred chisels; the stocks scattered and destroyed; the mugs broken; the cocoa urn overturned; and when they had thrown the debris aside they found the Non-Combatant, with a dark red stream oozing from his head, still smiling, but sleeping his last sleep.

The Padre was sent for, and while they waited they prepared a shell-hole for the remains. He came as the first streaks of dawn were tinting the sky. Wrapped in a blanket the Non-Combatant was placed in his last dug-out. As the Padre prayed the party stood staring into the unknown. Death faces them so frequently that they have no fear of it. They accept it, not as life's darkest tragedy, but as one of its most dramatic episodes. Then came his simple sermon, reiterating their thoughts. "Death has severed us from our comrade, but out here, face to face with the great realities, we have learned that death is but the portal to a larger life." Ay, it would take more than death to stop Harry, he will "Carry on." And as they crossed back to their dug-outs, they wondered what ministrations Harry would "Carry on" among the angels.

GIVE.

"Give, as the morning that flows out of heaven,
Give, as the waves when their channel is riven,
Give, as the free air and sunshine are given,

Lavishly, utterly, royally give;
Not the waste-drops of thy cup overflowing,
Not the faint sparks of thy hearth ever-glowing,

Not a pale bud from thy June roses blowing,
Give, as He gave thee, Who gave thee to live.

"Almost the day of thy giving is over,
Ere from the grass dies the bee-hunted clover,
Thou shalt be banished from friend and from lover,

What shall thy longing avail in thy grave?
Give as the heart gives whose fetters are breaking,

Life, love and hope, all thy dreams and thy waking,

Soon, heaven's river thy soul-fever slaking,
Thou shalt know God, and the Gift that He gave."

—"Parish Visitor."

NEW BOOKS

No Bishop, No Church: Three Historical Essays.

By Rev. J. R. Cohu, M.A., author of "St. Paul in the Light of Modern Research," etc. Church Book Room, London. (50 pp.; 50 cents.)

Lightfoot, Hatch, Hort, Westcott, Swete, and Gwatkin are some of the authors laid under tribute by Mr. Cohu in this series of essays, admirable for their clearness and brevity. He examines, in the light of their investigations, the claim, of which we are hearing less as the days go by, that "the Holy Catholic Church, a visible, organized, sacerdotal and hierarchial society, is God's creation throughout, not man's; it is the continued incarnation of Christ throughout the centuries." While repudiating the false sacerdotal and other pretensions on which Cyprian's monarchical episcopacy and the later Papacy were founded, he realizes the fact that monarchical Bishops saved the Church from heresy and schism in the second and third centuries. In his second essay he reviews the teaching of the Fathers. His third essay, on the Anglican Bishop of to-day, traverses the familiar ground of the refusal of the Reformers to cut the cables linking them with the Church of their fathers. "It is precisely our Reformation that we have to thank for bringing back to us this true Catholicism, and also Episcopacy, in its true sense."

The Meaning of the Faith.

"Papers on the Apostles' Creed." Published for the National Mission. Edited by Rev. G. K. A. Bell, Chaplain to the Archbishop of Canterbury. London, S.P.C.K. (271 pp.; 6s.)

It is well to have a series of papers such as these, which were written first as pamphlets for the National Mission, at a time like the present, when there are some who are debating whether the Creed really means anything after all. Dean Strong writes on Faith, Bishop D'Arcy on God, Prof. Nairne on the Meaning of the Incarnation, Prof. Stanton on Jesus and History, Prof. Scott Holland on the Resurrection of Christ, and the late Prof. Swete on Christ as Judge. Principal Goudge's article, in which he defends the "damnable" clauses of the Athanasian Creed, and Dr. Figgis' article on the Church, in which he sets forward in a mechanical fashion the doctrine of Baptismal Regeneration and the Real Presence, seem out of accord with the general spirit of the volume. These papers, in addition to the excellence of their statements from a popular standpoint, are significant as coming from such prominent Churchmen.

Confirmation—New Edition.

A steady sale through five editions in ten years show that the Confirmation Manual, by Rev. Dyson Hague, M.A. (Musson Book Company, 20 cents), has been found to well fill the need of a booklet on the Scriptural authority for the rite, its use by the Early Church, the meaning, requirements and spiritual results which should follow. It has been published in Canada, the United States and England. The Bishops of Durham and Liverpool have commended it, and Archbishop Matheson is quoted in the preface as saying:—

"Both as a parish clergyman and as a Bishop I have had occasion to study many books and pamphlets on the important subject of Confirmation, and I wish to state, as a result of my experience, that I have found no treatise in proportion to its size, as satisfactory as this. I know of no book on the subject that I would more confidently recommend either to the parish priest for the preparation of his classes or to the candidate seeking a clear statement of the nature and purpose of the Rite."

The Rev. Dyson Hague has also published a Baptismal Card printed in red and black with a word to parents on the reverse side. This also can be obtained at the Musson Book Company.

Books have always a secret influence on the understanding. We cannot at pleasure obliterate ideas. He that reads of science, though without any desire of fixed improvement, will grow more knowing. He that entertains himself with moral or religious treatises will imperceptibly advance in goodness. The ideas which are often offered to the mind will at last find a lucky moment when it is disposed to receive them.

The Bible Lesson

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

Sunday next, before Easter, March 24th, 1918

Subject: The Triumphal Entry, St. Mark 11: 1-11.

THE time of which our lesson speaks was five days before our Lord's death. He was on His way to the city of Jerusalem. Bethphage and Bethany are mentioned as points through which His way lay. Of the former we know nothing except that it was close to Bethany. The site of Bethany, however, is well known. It is on the south-eastern slope of the Mount of Olives and about two miles distant from the city. In this village Jesus had received much kindness. It was the home of Lazarus and his sisters Martha and Mary. Practically all the inhabitants of the village were friends of Jesus. It would be an interesting study to trace the events in our Lord's life which are associated with this place.

1. **The Divine Knowledge of Jesus.** Long before the events of this lesson took place, our Lord had told His disciples about the journey to Jerusalem which would end in His death at the hands of His enemies. Now the details of the events which were about to happen were perfectly clear to our Lord's mind. He sent two disciples into the village with instructions to bring an ass's colt. He told them where to find it, and what they might expect the owner to say, and that permission would be freely given for the use of the colt. All this must have given confidence to the disciples. The Divine knowledge, even of simple detail, shown to them beforehand, must have made them feel that Jesus was directing events by His own will. It is this confidence on the part of obedient disciples that God always desires.

2. **The obedience of the Disciples.** They had learned the value of the advice: "Whatsoever He saith unto you, do it." They, therefore, went as they were told and found that it was even as Jesus had said. Here is a valuable lesson of unquestioning obedience. There are some circumstances in which it is hard to know what we ought to do but there should be no hesitation or misgiving in doing the things which we know to be the plain command of God. The greater part of our life is in fulfilling plain duties. The perplexities of decision are only occasional and rare. The habit of obedience in the duties that are plain will also help in the occasional more difficult decisions we may have to make.

3. **The purpose in these events.** Our Lord's intention was to make a kingly entrance into Jerusalem. Before this the people had desired to take Him by force and make Him a King. Then He refused, but now He was about to assert in the dramatic events of this day, that kingliness which was His. The people gladly fell in with His plan. They thought Him worthy to be a king, and were happy in the thought of proclaiming Him as such.

4. **The King and the Kingdom.** This tumultuous procession into Jerusalem was not in the nature of a rebellion against the civil authority. It was a holiday rejoicing and the expression of an ideal. It was a spiritual ideal in so far as they felt that Jesus did express the spiritual hope of Israel. They proclaimed Him as the King that cometh in the name of the Lord and said: "Blessed be the Kingdom of our father David." They had this spiritual hope and behind it lay an expectation of glory that was to come to Israel. They did not know the mind of Jesus about His Kingship and His Kingdom, and they were not able to keep their faith in Him when He met with apparent defeat at the hands of His enemies. The cross was too much for them. Even for His chosen Apostles it was a test that, for a time, seemed to shake their faith.

5. **Palm Sunday** is the popular name for the Sunday next before Easter. The Prayer Book of the Church of England does not use this name, but it has survived in the popular mind, and is justified by the events that are described in this lesson. It was a great acknowledgment on the part of the people—a Triumphal Entry. It was also symbolical and intended to teach the truth of the Kingship of Jesus and of the reality of His Kingdom. It was also prophetic in that it indicated the future sovereignty of Jesus over the hearts of men. This is being realized as time goes on and some day shall be altogether fulfilled,

"Jesus shall reign where'er the sun
Doth his successive journeys run."

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE entry of Japan into the war on behalf of the Allies may bring some complications, but the general feeling must be that the cause for which we fight shall and will prevail. If we fail, what will it profit if we can say, thank God, we have no yellow peril to face? No peril on this wide planet is half so deadly as the Hun peril. Japan has had three and a half-years of quiet in this war. She has been heaping up riches through the great contracts she has had for munitions and food from the belligerents. Her financial position shattered at the time of the Russian war has been restored. She, with her Allies, has an obligation to bring about a just and permanent peace on the earth. Then why hold her back? It will be infinitely better to cede a few miles of territory to Japan than many miles and some strategic points, to Germany. With Russia gone, Rumania gone, Italy hard pressed and France bleeding to death, only desperate methods can avail. The unrepentant spirit of the German people rises every time they are convinced of the possibility of success. It would look as though Japan, working through Russia, would at least have the effect of holding a portion of the German army away from the western front. Everybody can see at a glance the terrible seriousness of the present situation. For the first time since the war began, we have had no announcement concerning a British spring drive. We are too intent on preparing for a drive the other way. Through a series of tragic circumstances throughout the war, whenever Russia has been hard pressed by the enemy our armies have been compelled to stand still and look on. We have not been able to invoke the psychology of victory to steady our late ally. It is to be devoutly hoped that the farmers and workmen of the Western States and Canada will not allow their old prejudices against the Japanese to stand in the way of assistance which a powerful and resourceful ally may now render at a most critical moment.

"Spectator" welcomes the statement of Mr. A. H. Cuttle, member of the National Council, Y.M.C.A., as far as it goes, regarding the enquiry about the proposed plans of that body in connection with the contemplated drive for two and a quarter million dollars to be held in May next. Mr. Cuttle says that: "Spectator" is entirely wrong when he states that Major Birks is returning to Canada to raise two million dollars for a Khaki University. The National Council of the Y.M.C.A. will shortly appeal to the people of Canada for contributions to continue during 1918 the magnificent work in which they have been engaged in the past, and a small portion of the amount will be used for the extension of the Khaki University plan, which is meeting with a large degree of success. The fund to be collected will cover the whole work of the National Council in Canada, both local and military, the overseas military work in England and France, work among prisoners of war, a contribution to the British Y.M.C.A. and the Association in India, and boys' work in Canada, including farm service." Our readers will admit that that seems to be a pretty definite statement in brief outline regarding what we are to be asked to support. What constitutes "a small portion" is not given, but let that pass. The main thing is that the chief objective is to supply needed funds to sustain the Y.M.C.A. in the cities and towns of Canada, with contributions to prisoners of war work, Y.M.C.A.'s in England, France and India. In other words, the Soldiers' University scheme is to be but an incident in this vast enterprise. "Spectator" wonders if he read amiss the newspaper announcements regarding the proposed scheme. He certainly can recall nothing about the local work in Canada, and carried away the impression that the *raison d'être* of the whole appeal was for the soldiers overseas, and he naturally wondered how such a huge sum could be usefully and profitably employed for educational purposes among soldiers, whose chief, if not exclusive business is carrying on war under conditions that are the most exhausting that have ever been imposed upon man.

While these are some of the observations that occur to "Spectator" in reading Mr. Cuttle's letter in last week's "Churchman," he is puzzled over a statement in a letter from one of the secretaries of the National Council of the Y.M.C.A. that lies before him. "The educational work to which you refer is one feature but the money is

to cover home an items—1 far hom the offic that "St. C.A. to nouncen to subsc The Re: most el tures a: the amo Greece, nature (would p stateme black a the wo men w people (faith o: \$16,000 is follo are ass Y.M.C. to set l time, " readers quoted portion sion of tional : small a these s one an of the ments l of the million ence is the mil India, I Into th ment t offering income the we contrib selves. greatest canteen ductive It is f men w genero manag excepti officers receive "fatig duty." give th behind into th they d that h: Let budget 000:— Soldier Y.M.C cite: Grant Grant Grant Grant Grant supy Incide: Tota Ove: credits Canad Intere: at 4 Tota "Sp the m adjust above this a prises fore I may t dian I be in desire that v

to cover the entire cost of our military work at home and overseas, together with some other items—for example, a small amount for our regular home work—which will be clearly specified in the official statement." It will be seen at once that "Spectator" is justified in inviting the Y.M.C.A. to make a definite and authoritative pronouncement of its aims, so that all who are asked to subscribe, may know just what they are doing. The Red Cross Society, in its last appeal, gave most elaborate information regarding its expenditures and its needs, the field of its operations, the amounts that were applied in Egypt, Palestine, Greece, India, France, England, as well as the nature of the work carried on. No one in Canada would probably enquire into the accuracy of those statements, but the fact that they were set out in black and white and scattered broadcast all over the world, and therefore open to challenge by men who know this work first hand, gave the people of Canada absolute confidence in the good faith of this great institution, that asked for \$16,000,000 for the current year. The same policy is followed by the Canadian Patriotic Fund. We are assured by the secretary referred to, that the Y.M.C.A. will in due time have its announcement to set before the Canadian people. In the meantime, "Spectator" would call the attention of his readers to two statements made in the letters quoted above. Mr. Cuttle says that only "a small portion of the amount will be used for the extension of the Khaki University plan," and the National Secretary says that they will use only "a small amount for our regular home work." While these statements are not necessarily opposed to one another they would indicate that the policy of the Y.M.C.A. is still unsettled. If both statements be correct, where will the great expenditure of the major portion of the two and a quarter million dollars be applied? The manifest inference is that it will go to the Y.M.C.A. work in the military camps in Canada, England, France, India, prisoners of war and boys' farming scheme. Into this military work there enters another element that must not be overlooked. The free-will offerings of the public are not the only source of income of the Y.M.C.A., when it is ministering to the well-being of our soldier boys. The biggest contributors to that ministry are the boys themselves. The Y.M.C.A. carries on one of the greatest business enterprises of the army. Its canteen system is a marvel of efficiency and productiveness. In saying this, there is no reproach. It is furnishing necessities and comforts for the men which they ought to and do pay for, and a generous margin of profits are gathered in. The management of these canteens is carried on under exceptionally favourable conditions. The chief officers rank as officers of the army, and as such receive the pay of their rank. Much of the "fatigue" work is done by soldiers on "light duty." In camps near towns and cities ladies give their services freely in selling goods from behind the counter. Now, if these profits go back into the Y.M.C.A. military work, as, of course, they do, and ought to do, what is the deficiency that has to be made up?

Let the writer attempt to visualize a possible budget, calling for the expenditure of \$2,250,000:—

Soldiers' University (small portion) ..	\$ 500,000
Y.M.C.A. work in Canadian towns and cities (small portion) ..	500,000
Grant to British Y.M.C.A.	100,000
Grant to India Y.M.C.A.	200,000
Grant to Prisoners of War Work	300,000
Grant to Boys farming (Canada)	100,000
Grant to Military Work Y.M.C.A. to supplement canteen revenue ..	500,000
Incidentals unprovided for ..	100,000
Total	\$2,300,000

Over against this would be the following credits:—

Canadian subscriptions	\$2,250,000
Interest on, say, \$1,250,000 for one year at 4 per cent.	50,000
Total	\$2,300,000

"Spectator" doesn't pretend to know what is in the mind of the Y.M.C.A. in regard to the final adjustment of its expenditure, but he offers the above as a basis of criticism. The purpose of this analysis is not to impede the useful enterprises of that organization, but to bring out before his readers the definite need for whatever may be deemed necessary to ask from the Canadian people. Our Bishops, clergy and laity will be involved in this campaign and one naturally desires to be assured of the wisdom and value of that which we commend to the public.

"Spectator."

A Coffee Stall at the Front

From a letter from Captain the Rev. W. H. DAVIS, M.C.

It is towards midnight as I sit down to write these few lines. I am for the moment living in a small cellar or basement—all that remains of what was once a respectable house in a completely ruined French village. The cellar, which is under a great pile of bricks and timbers—the remnants of the house—is about 12 ft. by 20 ft., an oval in shape. There is no window. The entrance is at one end and is approached by a double flight of steps. I have secured the use of this subterranean room for the purposes of a coffee stall. There are two boilers, probably used by the late owners for laundry purposes; fortunately, they escaped the enemy shells.



Captain the Rev. W. H. Davis, M.C.
"Just back from the line."

In the larger one we boil water and in the smaller make tea or coffee. In a corner on a table are about 50 drinking cups of various shapes and sizes consisting for the most part of empty tobacco tins, bully beef tins, milk tins and jam tins. Across the doorway we have a small counter. Both boilers are full, one of water and the other of steaming tea.

As you know, at night hundreds of men go out on work, ration and carrying parties, they generally return cold and hungry. From 12 a.m. till 3 a.m., we are busy as busy can be handing out hot tea to those men in the aforesaid "cups." You have no idea what it means to them. It refreshes and warms them after their night's work and helps them on their way back to their respective camps. We have a number of these stalls, all as close as we can possibly get them to the front line. In fact, most of the time, shells are bursting in the region of this one. I have a couple of men to help me and we keep the place running night and day. As the long, dreary winter draws on with its cold nights, stalls like these mean much to men, cold, wet and weary, after hard nights of work. Then, too, when men are coming out after a week's "Tour" of the trenches, if there is a stall such as this within gettable distance, the officers will invariably take their men there for a hot drink. We do not charge the men anything for the tea, coffee, or oxa, but it costs money to run these stalls. At present, the tea, coffee, milk and sugar, etc., is provided

for from a small fund at the disposal of the Chaplains' Department—the proceeds of one or two cinema and three or four canteens—all the profits from these being devoted to work such as I describe. It could be largely extended were there sufficient funds. It has occurred to me that possibly there may be many at home who would like to help in this work which you will agree needs no commendation. I am quite sure that if our good people at home would only spend a night at one of these stalls, they would at once become enthusiastic about their usefulness. Possibly you could make known the need through the press. Any contribution might be sent to Major Shatford, Canadian Corps, B.E.F., France, or to myself, c/o 4th C.M.R.

"Sister, Will You Tell Them?"

A Message From "Our Boys."

I WANT to tell you a little story, which was told me by a woman, working in one of our War Hospitals.

She had tears in her eyes as she told it, and the concluding words have rung in my ears ever since.

"Sister, will you tell them?"

A Sister in one of our large Military Hospitals was crossing one of the wards and saw a group of patients seated in earnest conversation. It is not often that Tommy is serious. Even in the face of death or with a full heart he has a cheery jest on his lips, and Sister noticed their serious faces with some surprise.

As she passed she said: "You all look very solemn, are you settling the affairs of the nation?" One of them turned to her and said: "No, we aren't, but we are serious, we are talking of women."

They seemed to wish to say more, so she sat down among them and asked: "What is it?"

The spokesman continued: "Well, Sister, it is just this way. You know out there in the trenches we get talking and thinking a good bit about things we don't trouble about at home, and we are all agreed, when we come back, we don't want to go back to the old life. We don't care about all that skylarking and rowdying; we are different now. We're only five of us here, but it's the whole British Army feels the same. It's very hard for us soldiers to keep straight, you know, Sister, but we want to be good; we mean to be good, only . . . will our women let us?"

The Sister was silent. What an appeal! The soldier finished, while the eyes of his comrades were fixed on her as if she, representing womanhood, held their salvation in her hands.

"Sister, will you tell them?"

She could heal their wounds, and she could soothe or combat the ills of their bodies, how could she serve them in this last need?

"This much I can promise you," she said. "I will tell every woman I meet your message."

* * * * *

She is keeping her promise.

Ask yourselves why the men who meet death without flinching should fear you. When he is facing death at the front, how does he think of you? Does your face come before his mind's eye, recalling moments when he has seen visions of high ideals of purity and nobility; or does he put your memory from him with distaste? Are you just connected with his weaker moments, play houses and cinemas, drinking, foolish jokes, moments he recalls with shame? I hope not.

A FRIEND.

* * * * *

A peculiar situation has arisen in Great Britain in regard to theological students. The Archbishop of York declares that henceforth or for years to come after the war, the clergy will have to be recruited from the army. A considerable number of Non-conformist ministers had applied for ordination into the Church of England but the colleges were empty and unless after the war the army furnished the necessary students in large numbers the outlook was dark as regarded the future of the Church in the matter of clergymen. The situation is unique but at least it will serve to remove the reproach from theological students and young ministers that they are inexperienced in the ways of the world and are products of culture of an impracticable sort, considering the material problems every religious teacher is confronted with in his work. The clergyman who has seen service in arms will be held in greater esteem and respect by his people, despite the fact that most of us know, and may recall, that the army swore terribly in Flanders!—"Ottawa Citizen."

National Father and Son Week

EVERY man is some boy's hero. Fortunate is the man who is and continues through life his own boy's hero. Unfortunately, this is not always the case. However, we believe it is possible, particularly in the light of present-day conditions, for a closer relationship to be established between fathers and sons. These are days when fathers look upon boys in their teens with a new tenderness, and begin to wonder if they have trained their boys to stand the test of the coming years.

Perhaps the greatest factor in recent years in bringing fathers and sons into closer relationship has been the father and son suppers, which have been held in ever-increasing numbers. So great has been their success that it has been thought wise to extend this idea, and the National Advisory Committee for Co-operation in Boys' Work has endorsed the plan to hold a National Father and Son Week, and has decided on the week of April 7th to 13th.

Father and Son Week has for its purpose the challenging of boys and men to come together in closer fellowship in their common service to the country, and the awakening of parents and communities to the importance of boy life and the enlisting of men and boys under the standard of Jesus Christ.

Heretofore the Father and Son idea has been limited largely to the supper, but with the coming of a National Father and Son Week many new ways of stimulating a closer relationship present themselves. Here are some suggestions for the celebrating of that week:—

Make Sunday, April 7th, a Father and Son Day in the churches when they should attend church and sit together. Appropriate services might be arranged, with talks on some such topics as "Responsibility of Parenthood," "What the Church Owes the Boy," "A Boy's Duty to the Church," etc.

A Father and Son supper, served by the mothers and daughters, should be arranged. Just a simple war-time meal, which would serve as a "get together" of fathers and sons.

Toasts to "Our Dads," "Our Sons," "Our Sons in Khaki," and others might be given, followed by an appropriate inspirational address. A few musical selections might also be introduced.

Sometime, too, during the week fathers should be induced to attend the mid-week session of the Boys' Sunday School Class, or some other gathering of boys.

Every father should be urged to set aside, if possible, Saturday afternoon, April 13th, for a hike with his boy. Then, too, there should be a quiet hour together at home. Fathers should be asked to think, especially for this week, about his boy and his interests and the things he is doing. The father's interest might be stimulated by reading some helpful books on boy life.

When father and son are separated, a letter written during this week would bring them close together. Mother, too, can enter into this week. Have the boy's parents consider together the kind of room a boy likes.

These are a few suggestions for helping along the plan to establish a real chumship between fathers and sons. The worthwhileness of such a week cannot be overestimated, and we believe that the boy, his father, the Church and the nation will be the better because of the Father and Son Week or April 7th to 13th.

We heartily endorse it, and would suggest that minister and Sunday School superintendent unite in making this a truly national week.

GRADUATED WAR TAX ON INCOMES

Those Enjoying Highest Incomes Will Pay Largest Amount

If the income war tax law, about to be applied, did nothing more than cause a national stock-taking, it would serve a most useful purpose.

The taking of an inventory of one's resources invariably induces a desire to save, and a desire to save when translated, as it very frequently is, into a determination to save, means getting on with the war, as well as happiness all around. This process: first an inventory of one's resources, then a desire to save, applied to every unmarried person, or widow and widower without dependent children, receiving an income of \$1,500 and over, and to all other persons receiving an income of \$3,000 and over, will unquestionably result, in a large proportion of cases, in a determination to save. And that means more general prosperity and renewed national strength.

But a national stock-taking is only incidental, of course, to the chief purpose of the income war tax, which is to provide revenue for the prosecution of the war in as equitable a manner as possible. The tax is to be graduated according to one's ability to pay. Those who are in receipt of only a living wage or salary will not be called upon to pay; those enjoying the highest incomes will be called upon to pay the greatest amounts, and the great body of income receivers between will be called upon to pay in their due proportion.

Moreover, the purpose of the act is to distribute the burden equitably among all classes. By way of illustration, the farmer will be required to add to the value of his actual income the value of the home-grown products which his own family consumes. This places the farmer on a plane with the salaried man, the value of whose services is wholly represented in the income received and against which he must charge all his living expenses.

Canada has established a war record that is the envy of the world. It is certain that the Canadian people will run true to form in answer to this latest call of their war government.

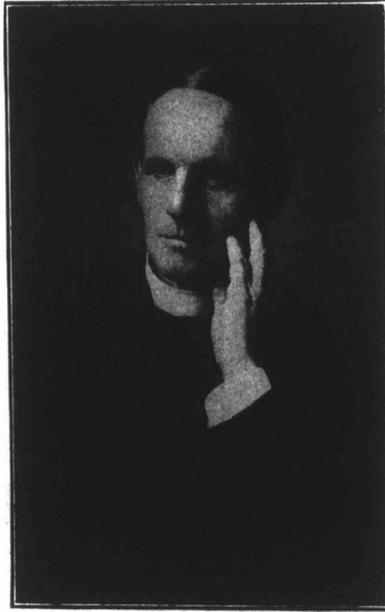
The Archbishop of York on Wall Street, New York.

Speaking in Trinity Church, New York, on March 4th, to a crowded audience of bankers and brokers, the Archbishop of York said: "It resolves itself entirely into a conflict between two ideas. Remember that—two ideas. One insists upon the supremacy of might over right; the other insists upon the supremacy of right over might. Behind every face before me there is a man or woman who is undergoing the most searching trial of his or her life in order to secure the triumph of the ideal for which we are fighting over the aggressive assertion of the enemy that might in the light of nations is right. And, while we are all tainted with weakness, behold there arises a nation which acclaims that the principle of might is good, and that that principle shall be perpetuated. We have seen with what ruthlessness it has been applied by the enemy. We have seen that it meant that no international obligations, no restraint of civilization upon the methods of war, must be allowed to stand in the path of a nation that was determined to seek what it desired merely out of the conviction that it had the right to do so, and that, therefore, it was right to do so."

The Churchwoman

Annual Meeting of the Edmonton Diocesan W.A.

Larger attendance than heretofore marked the opening session of the fourth annual meeting of the Edmonton Diocesan Board of the W.A. in All Saints' schoolroom, Thursday morning, February 28th. The session was opened by corporate Communion in All Saints' pro-Cathedral. The Bishop, in preaching the sermon, took for his text the W.A. motto, "The love of Christ constraineth us," and urged the W.A. members to do all their duties fearlessly. The first business session opened with the roll call. Noon prayer was conducted by the Rev. W. E. Edmonds, who spoke on the subject of "Zeal," which, he said, consists in intensity of conviction, faith and sustained devotion. A note of sympathy was extended Archdeacon Webb, and members of his brother's family, in the death of his brother at Agassiz, B.C. The Diocesan Board W.A. Thankoffering was taken, amounting to \$48.10. Mrs. F. A. Osborne, recording secretary, presented an interesting report covering the year's work at the afternoon session. One new Branch was organized, at St. David's, Edmonton; the Killam Branch was reorganized. There are now 33 Branches in the W.A., 29 of which are Senior and four Junior Girls'. The membership totals 556, made up of 501 Senior members and 55 Girl mem-



THE LATE REV. W. H. A. FRENCH, Former Rector of Shanty Bay, Diocese of Toronto.

bers. One member, Mrs. Melrose, president of the board, is life member of the General Board. There are nine life members from other parishes on the Board, and 29 life members from the Edmonton diocese. Of the latter Mrs. Nivin, Mrs. Gee, Mrs. Ellis, Mrs. Ponsford, Mrs. Clark and Mrs. Osborne were made life members since the last meeting. Miss Florence Timms gave a very interesting account of the missionary work on the Sarcee Reserve at the Thursday afternoon session. The school now has enrolled 32 children, and expects to add four more to this number in the near future. The staff consists of a girls' matron, a boys' matron, kitchen matron, teacher, nurse, farmer and house master. Greetings from the Methodist missionary organizations were presented by Mrs. W. J. Magrath; from the Presbyterians by Mrs. Bremner; from the Baptists by Mrs. Bellamy; and from the mother diocese of Calgary by Mrs. Houlton, Calgary. Mrs. W. J. Melrose, the president, reported a year of real advance in many ways, and ex-

tended a hearty welcome to the delegates and members. She appealed for interest in any work which was for the betterment of social conditions, whether W.A. work or not; also for co-operation in the conserving and producing of food supplies. Parcels have been sent to clergy and Church workers engaged in military work in France and England, and appreciative replies received. Miss Martin, the diocesan nurse, is now in India. This year the Board has been asked to assume the whole of Miss Martin's salary. Mrs. Pinckney presented the treasurer's report, showing receipts amounting to \$1,925.34; cash in bank at the beginning of the year, \$772.13. Total, \$2,653.22. Disbursements, \$1,871.23; cash in bank, \$781.99. Total, \$2,653.22. The receipts were made up as follows: Indian fund, \$213; General Board pledge, \$187; diocesan parsonage fund, \$35; literature fund, \$12; delegates' travelling fund, \$65.90; Dorcas fund, \$26; undesignated pledge, \$156.50; affiliation fee, \$55.60; badges, \$28.55; leaflets, \$1.50; United Thankoffering Fund, \$119.92; E.C.D.F., \$103.33; Bishopric Endowment Fund, \$9; luncheon for delegates, \$32.75; Edmonton's first missionary, \$159.90; Junior W.A., \$129; Babies' Branch, \$30; special missions, \$464.95; diocesan expenses, \$84.30; hospital flowers, \$13.15; total, \$1,925.35. Expenditures, Indian fund, \$250; diocesan parsonage fund, donation Camrose, \$50, 40 per cent. subscription Victory Loan bond, \$200.80, total \$130; literature fund, \$20; delegates' travelling expenses, \$145; Dorcas fund, \$89.50; badges, \$15.90; leaflets, \$1.50; U.T.O., \$284.23; E.C.D.F., \$103.33; Bishopric endowment fund, \$25; luncheon delegates, \$35; Edmonton's first missionary, \$150; Junior W.A., \$82; Babies' Branch, \$30; special missions, \$420; diocesan expenses, \$76.62; hospital flowers, \$13.15; total, \$1,871.23. Mrs. Seegar, Dorcas secretary, reported sending eight bales of clothing valued at \$626 to various missions. Three bales were sent overseas to the Rev. C. C. Carruthers, Capt. W. H. Davies, and Rev. T. C. Alworth. Altar linen and Communion services was provided several churches. The total receipts for the year amounted to \$130.56 with a balance on hand at the close of the year \$61.77. At the evening session, Mrs. Houlton, of Calgary, gave an illustrated address on the mission work on the Sarcee Reserve, ending with an appeal for funds to renovate the house occupied by Archdeacon Timms. It was decided at the Friday morning session to send out an appeal to the Branches for contributions to a general fund to be devoted to this work. Short reports from the Senior Branches were presented showing the variety of work engaged in for the good of the mission cause both at home and abroad. Mrs. Melrose, Mrs. Pinckney and Mrs. Osborne were elected delegates to the triennial convention to be held in Winnipeg, Mrs. Howcroft, Miss Warden and Mrs. Hunter Gowan are the alternates. Rev. Mr. Alderwood conducted noon prayer and gave an inspiring address on the motto: "The Evangelism of the World in This Generation." The world, he said, is calling for enthusiasts. This is a challenge to the Christians that when the war is over we shall put all the self-sacrifice and enthusiasm that is now going into this struggle, into the struggle that we may evangelize the world in this generation. Collections and the E.C.D.F. were voted, the former to the Bishop of Caledonia, to be used as he saw fit; the E.C.D.F. to St. David's Church, Edmonton. The Baby Branch Fund was voted as follows: \$25 to the Door of Hope, China, \$24 to the Girls of Kangra, India, and \$10 to the Japanese Kindergarten, Japan. Cassock and surplice will be supplied St. Peter's Church, and money was voted to the Good Shepherd, Calder, for a Lay Reader.

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Correspondence

BEER IN BRITAIN.

Sir,—I have been much interested in the advice, almost amounting to commands, tendered recently by "Spectator" to the British Government concerning the manufacture of beer in Britain.

"Spectator" gives figures showing the number of ships engaged in carrying grain to be used by English brewers. Cannot the same arguments be applied with equal force to the tea trade. Tea is no more a necessity than is beer, but how many ships are engaged the year round in carrying tea? If the American and Canadian Governments were to prohibit the importation of tea, these ships, which would be mostly in Oriental waters, could easily be diverted to Australia, where they could be usefully employed in transporting the enormous stocks of wheat which are accumulating there, and which will otherwise have to stay there until after the war.

No doubt there are other commodities to which the same reasoning would apply, and surely it is as fair to ask Canadians to give up their tea as to ask the English to give up their beer when the same object is attained in each case.

P. A. Maxwell.
Toronto, March 4th, 1918.

HOME MISSION WORK.

Sir,—An astounding letter appeared in the "Mail and Empire," Toronto, of March 6th under the heading of "Home Mission Work that is Needed." I say astounding, because it is a proof of how we have failed in our duty to do what we can to carry out the command, "Go ye forth into all the world." If we had not failed there would be no question at all about it.

If foreign missions need no defence, as some say, there is strange indifference about them, also much ignorance and opposition. When one thinks for a moment of the effect of withdrawing from one station in the field at a time when all that is best in the world needs to be more strongly supported than ever, such sentiments appear something to be deeply ashamed of.

Can we not make a big effort to get the matter set right? We cannot all go abroad, we cannot all afford to give more, but, as a believer in the power of small contributions, may I suggest that too much has been thought of the large ones. We want more and more education, week after week, and more effort, too, to cope with the problems just around us

concerned with the non-churchgoing foreign population. Away from certain centres, such as Toronto and Hamilton, what is being done? I cannot help thinking that financial difficulties of all kinds would disappear with the coming of a fuller missionary spirit in the Church.

Frederick Junkison.
Niagara Falls South, Ont.

"THE COMMON CUP."

Sir,—Under the above caption "Common Sense," in your issue of February 28th, writes in favour of the use of the individual cup and of unfermented wine. At the institution of the Lord's Supper the common cup was used, and for nearly nineteen centuries after it has been and is in use. Does "Common Sense" know of any ill that has come of such use? As to the use of unfermented wine, allow me to state a resolution passed at the session of the Provincial Synod of the Ecclesiastical Province of Canada, held in Montreal in 1886:—

"That whereas of late years, in different quarters and under various pleas other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the Sacrament and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament, and to adhere faithfully to the customs of tradition of the Catholic Church in the same."

Before the outbreak of the war the Archbishop of Canterbury invited a small committee to draw up and submit to him a report upon the historical facts which would be helpful for "the effective consideration" of the problem raised by the introduction in some quarters of the use of "unfermented wine." Of this committee the Right Rev. Bishop Ryle, D.D., Dean of Westminster, was a member. Its report was issued in April, 1917, and may be obtained from the C.P.C.K., price 6d.

Layman.
March 8th, 1918.

Sir,—With regard to the query of "Commonsense" in your issue last week, "Do the Bishops and clergy know that large numbers of our communicants are receiving in the denominational Churches because they will not use the common cup?" The answer is, No; because our communicants are not so receiving. Will "Commonsense" kindly give us the numbers and parishes where he thinks they are, if he can. I have never had one case of this, though I have occasionally had members of the "denominations" present themselves at our Communion rail.

The reason the Anglican Church does not use the individual cup "and refuse to run the risk of spreading disease" is because the Lambeth Conference (the Pan-Anglican, I believe), having taken the highest medical advice, found the risk was infinitesimal. The same also was the case as to the risk of the use of fermented wine spreading drunkenness. It may be pointed out that unfermented wine is not wine at all, but only grape juice or syrup. The wine in the New Testament was intoxicating. (See Acts 2:13, 15, definition of "oinos" in Liddell and Scott's Greek Dictionary, and articles, "Food" and "Vine" in Hastings' Dictionary of the Bible.)

Rev. T. F. Summerhayes.
7 Eglinton Avenue,
Mount Dennis, Ont.

AN INTERESTING NUMBER.

Sir,—I have been reading the copy of the "Canadian Churchman" for Feb. 21st. I find it a most interesting number, containing, as it does, the account of the stirring address by the Bishop of Chicago to the Montreal Synod; also the strong charge of His Lordship the Bishop of Montreal, in which, amongst other things of great importance, he refers to the failure of allegiance to the Bishop of Rome to produce international unity, which can only come in the "beneficent rule of Jesus Christ."

And there is that instructive article on "Reapprehension." This seems to imply "apprehension," but apprehension implies difficulties in comprehension, especially in reference to God Himself and things Divine. In reading this I was reminded of some lines written by a French author:—

"Pauvre Mortel!
A ta faible raison garde-toi de te rendre.
Dieu a fait pour l'aimer et non pour le comprendre."

And this idea may be a guide in reference to the "Study" by the Rev. Dyson Hague. When I first had occasion to quote his name I really did not feel sure that he was a clergyman, but since a lady from Little Metis has told me about him, and of his interested enquiries about this Province of Quebec and the French.

But to come to his "Study" in the copy of the paper above named. When I read it, I thought of some of the difficulties connected with the subject. We cannot define everything about it. If we cannot say exactly what it is, we can say what it is not. And it is possible to use analogies in reference to it.

It is said that St. Patrick used a piece of shamrock to illustrate the doctrine of the Holy Trinity, the Three in One.

Once I was reading the account in Exodus 3:2 of the Divine appearance to Moses in the burning bush. The Divine Presence was there, but "the bush was not consumed." Cannot the same be said of the Holy Eucharist? The Divine Presence may be there, but the elements of the bread and of wine not consumed. This analogy may not be quite satisfactory, and I would be glad to be corrected if I be wrong.

Speaking of difficulties, I am reminded of those connected with the interpretation of some prophecies. According to the Greek, St. Peter, in 1:20 of his first Epistle, teaches us that some prophecies are not of their own interpretation. In reference to such, a great Bishop of France wrote that the Life and Death of Jesus Christ are the "Eclaircissement" of prophecies.

But difficulties should not discourage us in the study of Divine things. Our soldiers and others "at the front" meet and overcome difficulties. And they must be imitated by us in the acquisition of the knowledge of God and things eternal. There is much that is beyond and above our reason, but none contrary to it.

ARMENIAN RELIEF.

Sir,—On behalf of the Armenian Relief Fund Association of Canada, I desire, through you, to thank the Sunday Schools who so promptly and generously responded to the appeal for contributions for Armenian Relief made through the Sunday School Board.

This appeal was part of a great campaign to enlist the Sunday Schools of North America. The Armenian and Syrian Relief Committee of New York began the campaign with an objective of one million dollars from the Sunday Schools of America. The appeal to their schools was made at Christmas,

Progress of the War

March 4th.—Monday—British advance north of Jerusalem. French carry out successful raid south of Verdun. Germany announces that she intends occupying the Aland Islands.

March 6th.—Wednesday—Roumania signs preliminary peace treaty with Central Powers.

March 8th.—Friday—British repel attack in Ypres sector.

March 9th.—Saturday—British occupy important oil centre 80 miles west of Bagdad. Trotsky resigns as Minister of Foreign Affairs in Russia.

and already they have received the sum of \$500,679.

In Canada, through the co-operation of the Sunday School Boards of the various denominations, an appeal was made in January, and already our treasurer, Mr. D. A. Cameron, of the Bank of Commerce, Toronto, has received \$76,500, and of this amount \$70,000 is already on its way to relieve the dying and destitute in the Bible lands. Our committee are hopeful that the contributions from the Sunday Schools of Canada will yet reach the sum of \$100,000.

It is estimated that at least \$30,000,000 is urgently needed during this winter for relief in Armenia and Syria. Thousands of lives will be saved through the timely aid of our Sunday Schools, and who can measure the contribution these will make to Christian civilization.

Harry L. Stark, Vice-Chairman.

Church News

Preferments, Appointments and Inductions.

Smart, Rev. A. E., Rector of Madoc, to be Rector of Tweed. (Diocese of Ontario.)

Sioux Lookout.

The death occurred on Monday, February 25th, at St. Mary's Rectory, of Miss E. A. Daw, sister of Mrs. A. A. Adams, after a very short illness. The funeral took place on Thursday afternoon, February 28th, the service being taken by Rev. A. A. Adams in the unavoidable absence of Canon Lofthouse. The body was shipped to Toronto, and the interment took place at Mount Pleasant Cemetery. Miss Daw was a loyal member of the Church, and was treasurer of the local branch of the W.A., and will be greatly missed by the members.

Confirmation at Fort George, B.C.

Acting on behalf of Bishop de Pencier, who is still at the front, Dr. DuVernet, Metropolitan of British Columbia, administered the rite of Confirmation to six female candidates in St. Stephen's Church, South Fort George, Diocese of Cariboo, on Sunday, February 24th. The candidates were presented by the Rev. J. N. Menin, clergyman-in-charge, who was sent out from England by the Parish of St. John, Kensington.

Ministers Wait on the Provincial Board of Health at Montreal.

Representatives of the Protestant Ministerial Association of Montreal, headed by the Rev. Dr. Symonds and the Rev. Drs. Mackenzie, Mick, Davidson, Hart and Tucker, interviewed a committee of the Provincial Board of Health on March 1st on the social and

vice problems confronting that city. Though the interview was held in private, it is understood that the delegates recommended the adoption of several drastic reforms, including that of making it obligatory, by law, that a man, before being married, be compelled to submit to a medical examination and provide a certificate as to physical fitness and freedom from disease. This was one of the recommendations made in the report on vice presented to the Ministerial Association on a recent date.

Funeral of Mrs. Collis.

Impressive scenes marked the obsequies of the late Mrs. Collis, who died recently at Victoria, B.C. The funeral took place from St. John's Church, the Rev. F. A. Chadwick, the Rector, officiating. Mr. Chadwick, in the course of a short address, paid an eloquent tribute to the departed lady, who had been an indefatigable Church worker, until enfeebled health and advancing years necessitated her retirement from active participation during the last few years. The late Mrs. Collis had been a resident of the city for the past thirty-three years, and her good works and lovable disposition had endeared her to the hearts of a wide circle of friends. The church was filled with a big congregation, including many old-timers, who attended to pay their last token of respect, and the coffin was hidden under a bank of beautiful floral tributes, "Nearer My God to Thee" and "Thy Will be Done" were the hymns sung at the service.

Edmonton Notes.

Much sympathy is expressed for Ven. Archdeacon Webb in the death of his brother, who spent a year in Edmonton before leaving for British Columbia. The Archdeacon left for Agassiz on Saturday, February 23rd, and will return about the end of the first week in March.

The Rev. J. A. Partridge, who for the past three years has been Rector of St. Andrew's, Edmonton, left the city on February 24th to take up work in the Barbadoes. Mr. Partridge has done excellent work in St. Andrew's, and will be missed by a host of friends.

The monthly meeting of the Anglican Sunday School Association was held in All Saints' Schoolroom on February 12th, when an interesting paper was read by Mr. G. W. Jones on "The Catechism in the Sunday School." The Rev. W. Everard Ed-

monds was elected president of the association in succession to the Rev. J. A. Partridge, who has been transferred to another diocese.

The Rev. C. Cluff, formerly Rector of Deloraine, in the Diocese of Rupert's Land, has been appointed by the Bishop incumbent of St. Luke's, Edmonton. Mr. Cluff and his family arrived in the city on February 21st, and conducted his first service at St. Luke's on Sunday, February 24th.

The usual week-night service on Wednesday, February 27th, at Christ Church, was marked by an event which has given general satisfaction throughout the diocese. On that evening the Rector, the Rev. C. W. McKim was installed by the Bishop of Edmonton in his new office of Honorary Canon. Mr. McKim has done excellent work, not only in his own parish, but for the diocese in general, and the honour is felt to be one that is merited in every way.

Golden Wedding Celebrated.

The postmaster of Brampton and his wife, Mr. and Mrs. W. A. McCulla, celebrated their golden wedding on March 5th, which event was solemnized fifty years ago at the birthplace and old home of the bride. Mr. W. A. McCulla, although born in Sligo, Ireland, came to Canada with his parents when a small boy. In public life Mr. McCulla has been prominently identified with his town and county, having been appointed Justice of the Peace by the old Sandfield Macdonald Government, and later representing Peel in the Dominion Parliament as Conservative member from 1887 to 1891. Previous to his parliamentary term he served as member of Brampton Public School Board for several years, was for fifteen years a member of the Brampton Town Council, three years reeve, three years mayor of Brampton, and for 1885 was warden of the county of Peel. Mr. and Mrs. McCulla have had six children, five of whom are still living, and six grandchildren. A large number of relatives and friends were present on this auspicious occasion.

Bishop of Montreal Appeals for Greater Liberality to the Church.

The Bishop of Montreal, preaching in St. George's Church in that city on the morning of February 24th, made an urgent appeal to those present for an additional \$20,000 on behalf of the local mission work in the city. Although appreciating the help which the community at large has al-

ready given, the Bishop said that with the necessity of helping young and budding parishes more Curates were needed, and more money required in order to keep up the work. The salaries of the Curates, too, was not high enough, and he felt that they were having a difficult time in making both ends meet. Speaking of attendance at the churches, the Bishop declared that too many men were spending Sundays in playing golf and in enjoying pleasures at hours of services. He did not think that pleasures should be done away with, but he thought that the least people could do was to engage in these pursuits during other hours. He was of the opinion that the devastation of Europe was in a large measure the result of men turning away from Christ. The work of the Church was needed in Montreal. Many people spent thousands in erecting tombstones for the dead, and this, he considered, was a wasteful expense. He thought that big tombstones looked well, but were not an absolute necessity. It did not serve to make the dead person any more revered, while if the money were given to help up-build churches and aid them in their work, that would be a much better memorial for the dead. He showed that splendid work was being done among the smaller communities, and that the residents in these districts were anxious to do their best. "Small churches needed help," said the Bishop, and what was needed was that people should come forward to give financial aid.

Large Meeting of Churchmen in St. Catharines.

A movement of far-reaching importance to the Church of England in the counties of Lincoln and Welland, Niagara Diocese, took place Monday evening, March 4th, when the clergy of the Rural Deanery of Lincoln and Welland and about one hundred and fifty of the leading laymen of the deanery gathered in the Welland House, St. Catharines, for a dinner and conference under the Ven. Archdeacon Perry, Rector of St. Thomas' Church in that city. The dinner commenced at 7.30 p.m., when delegates from every parish in the Deanery sat down to an excellent menu after Rev. Rural-Dean Almon, of Merriton, had returned thanks. At 8.15 p.m. the business of the evening began with the singing of the National Anthem. The chairman then had the secretary of the Deanery, Rev. H. A. West, of St. Catharines, call the roll, the various delegates rising to their feet as the different parishes were named. The Archdeacon, in his address as chairman, expressed his pleasure at the splendid attendance, and spoke of the possibilities of such a gathering. His keynote was unity. The chairman said that to-day was the opportunity of the Anglican Church to move forward, and especially urged a more earnest support of the Church's mission funds and work. He then introduced the Hon. Richard Harcourt, former Minister of Education, and an outstanding Churchman of Welland. Mr. Harcourt, who is a most brilliant speaker, gave a most powerful address that inspired and encouraged every man present, and brought forth constant enthusiastic applause. He spoke of his love for the old Mother Church, his debt to the clergyman of his boyhood years, and said that every Churchman owed a greater debt to the Church than he could ever pay. In normal times this was so—much more now, when the Church was being attacked and it was being stated Christianity had failed. It has not failed—it has never been honestly tried, Mr. Harcourt said. He spoke of the German attitude to Scripture and Christ, that they had renounced both practically, and said men must now stand by the Church in its great struggle. The honourable speaker spoke of the spirit of pessi-

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mism so prevalent with many, who were incline to take Germany at her word and believe her men "supermen," but it was a modest Englishman who brought steam into commercial use, electric science, the use of steel, etc., without which there would have been no Krupp works. He spoke of great Italian, French and American inventors, and mentioned Graham Bell, of Canada. Where, he asked, had the nation of supermen any names to equal these? He also told of how, after forty years of preparation, French strategy had outflanked the boasted military leaders of Germany and Canadian heroism had saved the day at St. Julian, though outnumbered ten to one. Mr. Harcourt told of the sacrifice of Churchmen, who had rallied to the flag from schools, colleges and universities, mentioning Oxford, where staff and students had enlisted. He urged that we have the same spirit in our devotion to the Church that had taught these men—the Church whose men had led all others in service, sacrifice and numbers fighting at the front. He urged greater effort in missions, that the stipends of the clergy be raised, as many foreigners, and even clerks, were receiving more than those who were clergy of the Church. In a stirring close he urged his fellow-Churchmen to serve and give in the spirit of those at the front. At the close of Mr. Harcourt's address a vote of thanks was moved by Rev. Canon Broughall, of St. Catharines, and seconded by A. C. Kingstone, Esq., city solicitor. Mr. Kingstone urged that this gathering be repeated yearly, Mr. A. M. Watts, of St. Catharines, seconding this motion. The remainder of the evening was devoted to discussion of various matters relevant to the welfare of the Church, especially apportionments. Several short addresses were given by Mayor Broadbank, of Thorold; H. C. Griffiths, of Ridley College, St. Catharines; a number of

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The Dominion Income War Tax

Its Meaning and Application

THE Dominion Income War Tax Act, passed at the last session of Parliament, is now in force and all those liable to taxation under the provisions of the Act must file the required returns for the year 1917, on or before 31st March, 1918.

The Act provides that there shall be assessed, levied, and paid upon the 1917 income of every person residing or ordinarily resident in Canada, a tax upon income exceeding \$1,500 in the case of unmarried persons and widows or widowers without dependent children, and upon income exceeding \$3,000 in the case of all other persons.

Corporations and joint stock companies carrying on business in Canada, no matter how created or organized, shall pay the normal tax upon income over \$3,000. The fiscal year of corporations and joint stock companies may be adopted if desired.

Your Immediate Obligation.—You are now required by law to fill out, in triplicate, one or more of the five special forms enumerated below. Read the particulars about the forms provided, then note the form or forms that fit your case. Don't forget to make three copies. You keep one copy, and in the case of Forms T1 and T2, deliver two to the Inspector of Taxation for your district. In the case of Forms T3, T4 and T5, two copies must be filed with the Commissioner of Taxation at Ottawa.

Penalties.—Default in filing returns renders the person or persons liable on summary conviction to a penalty of one hundred dollars for each day during which the default continues. Any person making a false statement in any return or in any information required by the Minister of Finance shall be liable on summary conviction to a penalty not exceeding ten thousand dollars or to six months' imprisonment, or to both fine and imprisonment.

FORMS TO BE FILLED IN AND FILED

Individuals.—Form T1 is for all individuals having the requisite income. Fill in pages 1, 2 and 3, make no marks on page 4.

In giving particulars of dividends received, state amount received from each company, listing Canadian and Foreign Companies separately.

Partnerships as such need not file returns, but the individuals forming the partnerships must.

Corporations and Joint Stock Companies must fill in Form T2, showing total income. Amount paid during the year to Patriotic and Canadian Red Cross Funds, and other approved war funds, should be shown under Exemptions and Deductions. A financial statement should also be attached. In giving particulars of dividends received, state amount received from each Company, listing Canadian and Foreign Companies separately.

Trustees, Executors, Administrators of Estates, and Assignees use Form T3, to state particulars of the distribution of income from estates they are handling. A separate form is required for each estate and total incomes must be given as well as distribution thereof.

Employers.—On Form T4 employers shall make a list of the names of employees and amounts paid to each in salaries, bonuses, commission, or other remuneration wherever the combined sum of such remuneration for the calendar year 1917 amounted to \$1,000 or more. This applies to all classes, regardless of number of such employees.

Corporations Listing Shareholders.—Corporations and Joint Stock Companies shall list on Form T5 Shareholders residing in Canada to whom Dividends were paid during the calendar year 1917, stating the amounts of dividends and bonuses paid to each.

Don't wait till the last minute. Get the necessary forms now, and make your information accurate and complete.

Forms may be obtained from the District Inspectors of Taxation and from the Postmasters at all leading centres.

Postage must be paid on all letters and documents forwarded by mail to Inspector of Taxation.

Department of Finance,
Ottawa, Canada.

14, 1918.

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the clergy and others. The gathering came to a close at 11 p.m. by the singing of the National Anthem. Remarks that hit: "The more we put into the Church, the more we get out of it."—Archdeacon Perry. "Money is one of the least ways of giving."—H. C. Griffiths. "Many illiterate foreigners are receiving more than the clergy after years of study and preparation. It is a disgrace."—Mayor Broadbank. "We owe a greater debt to our Church than we can ever repay." "The answer to the cry, Christianity has failed, is found in the splendid heroism, sacrifice and response of the young men who have been taught in our Sunday Schools and nurtured in our churches."—Hon. Richard Harcourt. "Unity is the secret of success. Gatherings such as this will help to bring a greater unity in the Church."—A. C. Kingstone, Esq. "This is the day of our Church's opportunity."—Rev. Canon Broughall.

St. George's, Guelph.

The Bishop of Niagara has offered the Rectory of St. George's, Guelph, vacant by the resignation of Archdeacon Davidson, to the Rev. Canon W. L. B. Broughall, Rector of St. George's, St. Catharines, but the latter has decided to remain where he is. Archdeacon Davidson will be leaving for his new post of work in Regina very shortly after Easter.

King's College, Windsor, N.S.

In sending his cheque for one hundred dollars (\$100) in aid of the King's College Advance Movement, Mr. W. C. Archibald, the well-known horticulturist of Wolfville, wrote as follows: "I greatly appreciate in your schools of learning patriotic training and the depth of loyalty to King and country developed in your young people. I also felt the splendid results in England and the Continent. I value every religious service, strengthened by the National Anthem."

Deanery of East York.

The Deanery Chapter met on Tuesday evening, March 5th, at St. Nicholas' Church, Birchcliff, when the special sermon was preached by the Rev. Dr. Lewis, who took as his text Numbers 11: 27-29. The following day the members reassembled at St. James' Parish House, Toronto, for business, and at the lunch hour they listened to a most inspiring address by the Rev. Dr. W. E. Taylor upon "The Present World Situation." Papers were read by the Revs. A. E. Bruce and M. C. Gandier. The Rev. A. M. I. Durnford, Rural Dean, presided.

Dr. Rennison's Farewell.

Rev. Dr. Rennison left Hamilton for Europe on March 2nd. A large number of the members of his congregation and other friends came down to the railway station to bid him God-speed and farewell. He expects to be in England but a very short time ere he proceeds to France.

Ascension Boys' Club.

The members of the Boys' Club of the Church of the Ascension, Hamilton, spent a most pleasant evening at the home of Mrs. Schultz on Friday, March 1st. Numerous games were played and several popular and patriotic songs were sung by the boys. Musical numbers were supplied by Rev. Mr. Barclay and Clarence Myers. After the programme a very sumptuous repast was partaken of, which was much appreciated by all present.

THE
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Notice is hereby given that a dividend of two and one-half per cent. (2½%) has been declared upon the paid-up Capital Stock of this Corporation for the Quarter ending March 31st, 1918, being at the rate of ten per cent. (10%) per annum, and that the same will be payable on and after the second day of April, 1918. The Transfer Books of this Corporation will be closed from Saturday, March 23rd, to Saturday, March 30th, both days inclusive.

By order of the Board,
A. D. LANGMUIR,
Toronto, March 5th, 1918. General Manager.

A hearty vote of thanks was tendered to Mrs. Schultz by Rev. Mr. Roche, seconded by C. C. Myers, and unanimously carried. Every boy regrets very much the departure of Dr. Rennison for overseas, and sincere wishes were expressed for a safe journey, and that his absence will be of short duration.

The Archbishop of York's Visit to Canada.

The Archbishop of York will be in Toronto on Monday, April 8th, for the day only. He will speak to the Canadian Club at noon and to a public meeting in Massey Hall in the evening. He goes from Washington to Ottawa, where he will address the Canadian Club on April 6th, also preaching in that city on Sunday before coming to Toronto. He goes from Toronto to Niagara Falls, and from there back to the United States.

Rural Deanery of Peel.

A meeting of the Rural Deanery of Peel was held at St. James', Humber Bay, on Tuesday, February 26th. A feature of the service was the rendering of the plain song evening service with the organist of St. Paul's Church, Toronto, at the organ, and the organist of St. Thomas', Toronto, acting as precentor. The special preacher was the Rev. Dr. Lewis, of St. Simon's Church, Toronto.

Death of a Former Bank Manager.

Mr. Douglas F. B. Glass died very suddenly at his residence on Spadina Ave., Toronto, on March 8th, from disease of the heart. He had been a resident in Toronto for the past nine years, since he retired from business. For many years the deceased gentleman was connected with the Bank of Montreal and acted as local branch

manager for that institution in Wallaceburg, Chatham and Hamilton. Mr. Glass was born in Montreal 71 years ago, but received his education at the Upper Canada College. He was a life-long member of the Anglican Church. He is survived by his widow and one daughter, Mrs. Timms, of Montreal.

Memorial to Canon Broughall.

A beautiful memorial cross has been donated to St. Stephen's Church, Toronto, by Mrs. Broughall, in memory of her husband the late Canon Broughall, who was Rector of this church for some fifty years. The cross was dedicated by the Bishop of Toronto on the second Sunday in Advent and has been greatly admired by every one. A Canon Broughall Memorial Fund of \$1,000 has also been undertaken in this parish.

Farewell to Miss Truelove.

A pleasing event took place recently at All Saints' School, Toronto, when a meeting was held to bid farewell to Miss Alice Truelove, a member for over three years of the Osler Bible Class, who has gone to be assistant matron at Wabasca Indian School, in the diocese of Athabasca. There was a good attendance of the officers of the Diocesan W.A. and many other interested friends in missionary work. Addresses were made by the Rev. W. J. Southam, B.D., the Rector, Miss Cartwright, president of the Toronto Diocesan Board of the W.A., Miss Osler, the founder of the class, Miss Connell, principal of the Deaconess House, Toronto, Mrs. Reeve, Miss Trees, who is at present in charge of the class. Miss Truelove received a purse of money, a "Schofield" Bible, and eiderdown quilt and many other useful things which she suitably acknowledged.

Montreal Diocesan Notes.

Rev. A. C. Ascah, the Rector of St. Cyprian's, Maisonneuve, who has been ill for some time past, is now making good progress towards recovery. He hopes to be able to take the services on Easter Day. A cordial welcome from his people awaits him. St. Mathias' Church, Westmount, P.Q., has recently had placed within it a handsome stained glass window in memory of the late Lieut. Maurice Alexander Jaques, who was killed on the Somme in September, 1916. The window is in the north transept, and was presented by Mr. and Mrs. E. S. Jaques, the parents of Lieut. Jaques. This is the fourth memorial window that has been erected in this church during the past five or six years.

The deepest sympathies of all are extended to the Rector of St. Clement's, Verdun, the Rev. J. F. Morris, and his wife, in the tragic death of their only son last month. On February 13th John Frederick Morris, Jr., received fatal injuries through the accidental upsetting of a pot of boiling water. He died the next day in the General Hospital. The funeral took place from St. Clement's and was conducted by the Bishop. The Rev. F. L. Whitley officiated at the grave in Mount Royal Cemetery.

During the past year upwards of \$300 has been spent in enlarging Grace Church, Arundel.

All obligations have been met in the parish of St. Andrew's and the status of a rectory maintained, although there are only 29 families in the parish. Besides generous contributions to missionary and patriotic objects the parochial revenue amounts to about \$10 per head of the church population, a really remarkable and commendable showing.

At the annual meeting of the Rural Deanery of St. Andrew's a marked increase in contributions from several parishes towards missionary objects

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Maisonneuve Parish Church, Montreal	91 "
Eaton Memorial Church, Toronto	89 "
St. Andrew's Presbyterian Church, Toronto	88 "
Notre Dame Church, Montreal	82 "
First Baptist Church, Syracuse, N.Y.	77 "
University Convocation Hall, Toronto	76 "
All Saints' Cathedral, Halifax	52 "

Toronto Representative
L. E. MOREL, 440 Spadina Avenue

was noted, as compared with amounts reported for 1916. There were many signs of progress and improvement in the reports submitted.

The chancel of St. Jude's, Montreal, has been further beautified by the addition of an oak prayer desk and chair lately presented by Mrs. Gilmore, in memory of her husband who made the supreme sacrifice in France. The prayer desk bears an appropriate inscription.

The congregation of St. Simeon's, Lachute, has increased its contribution to the Rector's stipend by \$100 and has also subscribed over \$125 towards making the church warmer in winter. The Brownsburg has increased its contribution to Rector's stipend by \$50 besides paying an increased church rental of \$70. Within the last four years the congregation of St. Aidan's, Wentworth, has increased its contribution to the clergyman's stipend threefold.

The mortgage debt on the rectory of the parish of Ste. Agathe des Monts is gradually fading away. The sum of \$300 has been paid off during the year, making a total of \$1,100 paid since 1913 and reducing the debt to \$900.

Breaks the Prayer Chain.

Rev. J. W. Jones, Clerical Secretary for the diocese of Ontario, announced on March 8th, that he had broken a prayer chain for peace, which he had received, and asked all others who might receive a copy of the prayer to do the same. The receiver is asked to write a copy daily for the next seven days and mail to seven different people. Misfortune is threatened for disobedience.

A Serbian Priest on Faith and the War

The following remarks on the subject are from a letter of a Serbian Priest to an English parson:—

"If heaven sends war to earth, it sends it as a missionary, to turn the eyes of earth towards heaven. . . . A Socialist soldier told me: 'As a Socialist, I considered that I must be an atheist, too. That was my mistake. Now I have new thoughts. Believe me, war gives a new soul to a man. God, Who had the last place in my thoughts, now occupies the first.' War is the greatest missionary. And so to the question, 'Where to-day is Christianity?' we need not give a despairing answer. We can reply, 'It is there, where it was, and even where it before never was.' Where it was, it is now strengthened, and where it was not it is now springing up. . . . It is always there, where suffering has created humility. . . . 'Out of the depths have I cried unto Thee, O Lord!' Are we not in the depths—in deeper depths than was even the poet of the Psalms? . . . I don't know what drama is being enacted on other planets, but on our planet—I see it clearly—is played tragedy. . . . From the Christian point of view, life is essentially an optimistic tragedy. Faith sees the dark clouds enveloping human life, but through these cloud-tragedies perceives the warm brilliance of a heavenly light. There are in movement everywhere the hosts of war, but over all is the Lord of Hosts, and wherever the presence of that Lord is felt, there is optimism. . . . Now, more than ever, true Christians feel Christ's presence on their storm-tossed vessel. They feel Him standing in their midst; they hear His voice: 'O ye of little faith, wherefore do ye doubt? The end of all will still be good.' Or, as Browning said, 'The best is yet to be.'"

It does look as if the best is yet to be for the Serbian people, if they can

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be saved alive out of the hands of their enemies. They are the only people of middle Europe whose character has stood the testing of this war. They are better than the Germans or Austrians, better than the Magyars, better than the Bulgarians, better than the Turks; and it will be better for Europe when they are at last allowed to develop in peace. The British Serbian Relief Fund is making the British effort to save the Serbian nation and restore it in its country, and we prosperous Canadians can help it in this work.

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On March 8th the House of Commons at Westminster unanimously agreed to a vote of credit for war purposes for the sum of £600,000,000. This brings the total of the votes of credit during the war up to date to £6,842,000,000.

Martin Kilgore, ninety-three years old, of Toronto, recently applied for enlistment for service at the front, but, naturally, was turned down. He is over six feet tall, commanding in appearance, with a long white beard. He has never been ill a day in his life. Mr. Kilgore's four sons enlisted in the Princess Patricia's Regiment. One fell at the battle of the Marne, another at Vimy Ridge. Of the remaining two he says: "They may have been killed, but if they are, I give them freely for the cause we are fighting for. Were it not for my years I would be in the army."

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listen, boys, listen



is being called

who's calling?

the Boys in the Trenches

What do they say?

They say: Greetings to the Soldiers of the Soil. For the sake of those who are fighting for Canada, for the sake of our Allies who stand steadfast in this ordeal of battle,

For the sake of your mother, your sister, for everything that manly boys hold dear, join up with the Soldiers of the Soil, and help farmers to grow food for us.

If you could see this ghastly battle line we know you would jump right in and aid us. But because you are too young to get in at this end of the fight, "do your bit" by working on a farm. Thousands of boys who were never before on a farm, last year went out and made good. You can do the same.

High School Boys, Tech. School Boys, Boys in factories, offices, warehouses—every boy between 15 and 19 years of age should join. The pay is good, and the work healthy.

The Canadian Government will give you a Bronze Badge after three months' service, and in years to come you will be as proud of having done your bit as the soldier is of having done his bit.

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March



Vertical text on the right edge of the page, partially cut off.

The A lo ling, s first b wind winds. made in the When all ice birds grey, ing, b it wa: blue s flower

**Dimbie's
Dustman Tales**
By M. O. TAYLOR

(Registered in accordance with the Copyright Act.)

III.

"March winds, April showers
Bring forth May flowers."

Sang Dimbie as she skipped home from school, and just then the wind gave a big blow and took her hat right off her head and blew it all the way home.

"Well, well!" said mother laughing at the hat coming first and Dimbie after, "the wind fairy feels naughty to-day, he can't have much work to do."

"Do the wind fairies have lots and lots to do, Mummy?" said Dimbie.

"Oh! yes," said Mummy, "ever so much; they help the big ships to sail over the sea, and blow all the nasty dust off the streets, and even help to plant some of the beautiful flowers you see growing in all sorts of funny places, where you least expect to find them, that is what the wind fairies do, they lift the tiny seeds and carry them with them and then drop them in the ground. Oh! and lots of other things which I will tell you about when you are a big, tall girl."

Dimbie thought very hard about the wind fairies all the time she was eating her supper, and when bed-time came Mummy told her the story of

The North and South Wind

A long, long, long time ago, darling, said Mummy, when the winds first began to blow, there were two wind kings, the North and South winds. They lived in big castles made of grey clouds high, high up in the sky.

Where the North wind lived it was all ice and snow, no flowers grew, no birds sang, the skies were always grey, and the snow was always falling, but where the South King lived it was all bright golden sunshine, blue skies, singing birds and lovely flowers.

Now the North King and the South King never spoke to each other, because a long time ago they had quarrelled about nothing at all. Wasn't that silly? But that is what lots of people even in our world do.

The North King had a big, fine, strong son called Thor, of whom he was very proud, and well he might be, because he was just as brave and good as he was strong. When he lifted his hand the trees would bow their tall heads, and when he was angry they would shake and tremble with fear. His eyes were as bright as the Pole star and he could see far, far away, over hills and mountains right into the kingdom of the South King where lived the South King's lovely daughter called "Sunlight."

One day if you look very hard you will perhaps see a "sunbeam fairy," and then you will know just a little bit what Sunlight was like.

Her hair was just like the golden sunbeams and her eyes like the summer skies, and when she spoke the birds all started to sing, when you looked at her lovely face you thought of blue skies, green trees, and little laughing brooks, and when Prince Thor saw her he wanted to go right over into the South King's kingdom and stay with her always.

And Princess Sunlight climbed to the top of her highest tower and there she could see Prince Thor standing all amongst the snow and ice and cold winds, but he looked so tall and big and strong, and his face had such a bright smile, that although everything round him looked so cold and dreary, Princess Sunlight loved him and wanted him just as much as he wanted her.

Now this was all very sad, because they could never meet, and Princess Sunlight would stand at the top of her high tower every night till the sun went to bed, and smile and wave her hand to poor Prince Thor so far away. But he was quite happy, for when Sunlight smiled everything round him felt warm and bright, and he even thought he could hear the birds singing in her beautiful garden.

One day he sent her a pretty white snow-bird, and Sunlight opened her arms and took the bird and held it close to her, and stroked its soft, white breast and loved it because it seemed a little piece of Thor.

Then Sunlight wondered what she could send Thor. She walked in her

beautiful garden among the lovely flowers, where the sun shone all day long, and as she touched each dainty blossom she thought sadly: "Ah! if only they would live among the ice and snow." And she watched each bright singing bird flying to and fro and said to herself: "Would they live and sing in that cold, grey land?" and the more she thought the more she longed for Prince Thor to hear her birds sing.

And suddenly there perched on her shoulder a little brown bird with bright eyes, and twittered softly:—

"Send me, send me, I will sing to him and tell him of all the lovely things in our dear garden, and I will tell him the loveliest flower of all is the Princess Sunlight. I will build my nest right in the warm earth in a bank, and I shall live in that cold land among the ice and snow and I shall not die, and I will comfort Prince Thor and tell him you are thinking of him all the time and loving him."

And Princess Sunlight lifted her head and saw a little Can't you guess? Why a little bird that comes bravely to your window however cold and snowy it is, or sits and sings his little heart out on the bare bough of a tree. He has brown feathers and little bright, beady black eyes and a red breast. Now can you guess?

So Princess Sunlight clapped her hands for joy and took the dear, wee bird and laid her soft cheek against its brave, little heart, and whispered her message of love, and the tiny thing said goodbye to everything warm and bright, and flew bravely out over hills and mountains into the cold and ice and snow of the kingdom of the North wind.

And it whispered Sunlight's message to Prince Thor and filled his heart with joy.

And so the time went on and they still watched each other from their high towers and longed for each other more every day. And at last Prince Thor sent a message by the little brown bird to tell Princess Sunlight that he couldn't live without her any longer, and when Sunlight read it she went down into her garden and said goodbye to all her flowers and birds, because she knew that the North and South wind can never meet and live, and then she sent back the little brown bird with the message, "Come."

And when Prince Thor saw that little word he put on his winged shoes and his big mantle of snow and flew over the hills to the South King's kingdom, and as he came nearer all the trees in Sunlight's garden bowed their heads and shook and trembled so that the leaves dropped from the branches, the flowers drooped and died, and the tiny birds stopped their songs and flew here and there among the bare trees with frightened twitterings, and when Sunlight saw this, she gave a little cry of pain, and hid her face and ran from her beautiful garden where all the dead flowers lay, up to the top of her high tower and turned her face toward Prince Thor, and held out her arms to him and forgot everything else because she loved him.

Now the nearer he came the colder she grew and when at last he stood beside her on her high tower and took her in his arms and she felt his cold mantle of snow round her, she just hung her head like one of her beautiful flowers, and smiled and died. And when Prince Thor saw this, his heart turned to fire and he gave a great cry and fell beside her.

But the gods of the Winds, when they saw poor Thor and Sunlight lying so cold and still, felt sorry for them, because they knew they "really and truly" loved each other, and so they changed them into a whirlwind, and locked tightly in each others arms, they whirl through the earth for ever and ever.



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Boys and Girls

Cousin Mike regrets exceedingly that, owing to trouble with his eyes, he has found it necessary to drop his regular weekly letter for a few weeks. However, the doctor has put him on full rations again, and you may expect to hear from him, probably next week. He has not told us what the cause of the trouble was, but we suspect that he has been lying awake at nights listening to the winds, and the owls.—
Editor.

**Poison the
Cause of Pain**

**This Theory of the Doctors is Well
Proven by the Experience of
a Brockville Lady Whose
Letter is Quoted Here.**

Brockville, March 14.—It is a well-known fact that rheumatic pains, back-ache, lumbago, headache and bodily pains are the result of poisons in the system. Tired feelings result from the same cause.

But poisons do not accumulate in the system when the kidneys are in healthful working order. For this reason the pains and aches soon disappear when the kidneys are set right by the use of Dr. Chase's Kidney-Liver Pills. This letter fully corroborates this theory.

Mrs. Frank Noyes, 9 Stuart St., Brockville, Ont., writes:—

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