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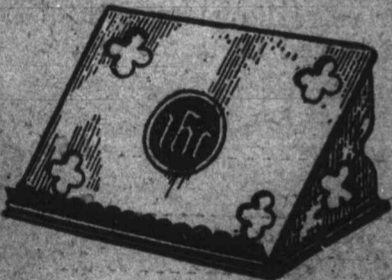
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Personal & General

Dr. Coupland has declined to accept the Bishopric of Atlanta, to which he was lately elected.

Mrs. John Haig, a niece of Sir Douglas Haig, has been appointed Vicar's churchwarden of St. Peter's, Cranborne, Berks, Eng.

The Rev. E. C. Cayley and Mrs. Cayley, of Toronto, are at present staying in Atlantic City and they will remain there for some weeks.

According to a recent announcement made by Lord Derby in England 400 medical men were either killed or wounded in the Somme battles alone.

The Rev. Canon Gould leaves on Tuesday next, the 22nd inst., for an extended tour of the Indian and Eskimo missions along the Mackenzie River.

The colours of the 155th Battalion were deposited in St. Thomas' Church, Belleville, on the 12th May. A solemn and impressive service was held by Archdeacon Beamish, the Rector.

While St. Paul's Cathedral in London has 50,000 square feet of floor space, the Cathedral of St. John the Divine in New York will have, when the nave is completed, 99,000 square feet.

The Rev. Dr. Henry Barclay Swete, ex Regius Professor of Divinity in Cambridge University, died on the 10th May. He was born in 1835 and was the author of many books on religious topics.

Mrs. W. E. Taylor, wife of the Rev. Dr. Taylor, of Shanghai, China, who recently underwent a serious operation in Toronto, is reported to be making steady progress towards complete restoration to normal health.

The new wing of the Royal Naval Hospital at Haslar, near Portsmouth, England, which has been presented by the women of Canada, was formally opened by Queen Mary on the 10th May. The Queen was accompanied by the Princess Mary.

Mrs. J. D. Grant, formerly of Halifax and now a resident of Winnipeg, was recently elected President of the W.C.T.U. of that city. She moved to the West five years ago, and for many years past she has been most active in all branches of temperance work.

Bishop Bidwell, the Bishop of Kingston, will be enthroned Bishop of Ontario, to succeed the late Bishop Mills, at the Synod service on Tuesday evening, May 22nd. Bishop Williams, of Huron, will officiate in the absence of Archbishop Thorneloe, of Algoma, who will be unable to attend.

Captain the Rev. R. MacNamara, Rector of All Saints', Collingwood, has been promoted to the rank of Major. He did not receive notice of his promotion till a short time ago, although it was gazetted last November. Major MacNamara is at present at home from the front, where he was a Chaplain.

Five officers killed in action during April were Ridley College Old Boys. They are: Major R. W. F. Jones, 124th Battalion; Capt. A. S. Trimmer, M.C., 10th Battalion; Lieut. A. J. Norsworthy, 73rd Battalion; Lieut. John F. Manley, 72nd Battalion; A. A. Porter (American Red Cross Ambulance Corps).

By a majority of 40 to 3 the clergy of the Deanery of the City of London, England, and the various churchwardens have accepted the Bishop of London's proposal to close a majority of the churches of the City proper of London on Sundays during the remainder of the war. The number of churches to be left open in the City is 10.

The following appointments have been made by the Bishop of Toronto: Rev. A. Strother, who has been in charge of the parish of Minesing and Midhurst, has been transferred to the parish of Creemore, Banda and Lisle. Rev. F. N. Brunton has been transferred from the curacy of St. Matthias' to the charge of St. Margaret's, New Toronto.

Miss Margaret Llwyd, youngest daughter of the Dean of Nova Scotia and Mrs. Llwyd, recently left Halifax for Montreal, where she has entered the Royal Victoria Hospital for training as a nurse. She will be much missed in the Junior Auxiliary and Young People's Society of All Saints' Cathedral, in both of which she has been very helpful and a great favourite.

Two more members of the small group of boys from St. Simon's Church, Toronto, who joined the 201st Battalion just a year ago, are missing. Their names are Reginald J. Topp and J. Sidney Day. They have been missing since April 9 and most probably took part in the assault on Vimy Ridge. Both of them are members of the choir of St. Simon's, and they also belonged to the St. Simon's lacrosse team. Both of these lads were 19 years of age.

Mrs. H. P. Plumtre, the honorary secretary of the Canadian Red Cross Society, has been chosen as one of two delegates to represent the Canadian Red Cross Society at a conference which is to be held at Washington, D.C., for the purpose of coordinating the work of the American and Canadian Red Cross Societies. They will also represent the Canadian Red Cross Society at the dedication of the new headquarters of the American Red Cross Society.

Lieut. N. F. Parkinson, son of Mr. F. A. Parkinson, a member of St. Clement's Church, North Toronto, has been recommended for the Military Cross. Lieut. Parkinson enlisted in the 13th Battery, C.F.A., and went overseas with the 2nd Contingent. While with the 13th Battery he was recommended for a Commission, and after receiving it was transferred to the 22nd Howitzer Battery. He has recently been wounded and is at present in England.

At the Encaenia Proceedings of the University of King's College, Windsor, N.S., the following degrees were conferred: D.D., jure dignitatis, the Dean of Columbia, the Dean of Frederickton; D.C.L., honoris Causa, Matthew Wilson, K.C., Chatham, Ont.; Judge Armstrong, St. John, N.B.; M.A., in course, Rev. W. L. Armitage, Toronto, Ont., Rev. S. E. Harrington, Sydenham, Ont., Rev. R. M. Fairbairn, Ottawa, Ont., Rev. Prof. Hallam, D.D., Toronto, Ont.

The name of Lieutenant J. C. Waller, Japan, appeared in the casualty lists on Saturday last as having been killed at the front. No word has as yet been received in the M.S.C.C. offices, but this is doubtless one of the sons of our missionary, the Rev. J. G. Waller. It is the second time that death has entered this home within the past few years, another son having died of typhoid at Trinity College School, Port Hope, Ont. The sorrowing family has the deepest sympathy of all Church members.

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Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Black tea—1 cupful.....	1.54
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02
(cold) (8 fl. oz. exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz.....	1.21
(fountain) (prepared with 1 fl. oz. Syrup)	
Coca-Cola—1 drink, 8 fl. oz.....	1.12
(bottlers) (prepared with 1 fl. oz. Syrup)	

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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Canadian Churchman

Toronto, May 17, 1917

The Christian Year

WHIT SUNDAY.

The Gift of the Holy Spirit a Revelation of the Love of God the Father.

What a revelation of the love of God is that truth to which the Whit-Sunday Festival bears witness! Christmas Day proclaims the fact that, "God so loved the world, that He gave His only begotten Son." One would have thought that, when the Father had given His Son, He would not have given anything more, but, wonderful to relate! Whit-Sunday proclaims the fact that God sent His Spirit to live in the hearts of those who believed on His Son. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." On Christmas Day the Father sent His Son to be born into the world, and on the Day of Pentecost, He sent the Holy Ghost to abide with us. God the Father has given all, not only His dearly beloved Son, but also the glorious Paraclete—the Holy Ghost.

The thought of the coming of this Holy One is one closely associated with the revelation of God's love for man. One of the functions of the Spirit is just this—to make us understand that God is love. Seldom in the history of humanity have more people needed to have this made plain than now in the midst of War. Does God really care? Is He really a Father? These questions are in many minds. The answer is a supernatural one. When faith grows dim, and the truth of God's Fatherly love is obscured by dark clouds, search not the hills, look not without—Hark! A voice within cries, "Abba, Father." What is it? St. Paul tells us, "And because ye are sons, God hath sent for the Spirit of His Son into your hearts, crying, Abba, Father." Then the mists roll away and we see once more that God is love, and that His name is indeed Father. To what is this due? "The love of God is shed abroad in our hearts by the Holy Ghost which is given to us." "It is due to the Spirit that the love of God is to believers not a mere doctrine, but a fact of their inner life."

This wondrous Person is ours in all His power and He is not far away from us. How often we search the far horizons, and make great spiritual journeys after Him, only to find that He is within. For the Holy Spirit is the God within—the indwelling Guest and Friend.

Lead by wandering lights no longer,
I have found my home.
Over moor and fen I tracked them
Through the midnight blast,
But to find the Light Eternal
In my heart at last.

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?"

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

Editorial

LAYMEN AND THE CHURCH.

The statement was made recently that the scarcity of clergy and students for work in the diocese of Rupert's Land has become an acute problem. This is doubtless true, and it is rapidly becoming true of other dioceses. Moreover, the problem is in its initial stages and will become increasingly acute for some time to come. It is an inevitable result of the war which has drained our Theological Colleges and has interfered seriously with their sources of supply. The question, therefore, that must be considered is, first, to what extent can the present staff of clergy be readjusted so as to cover more ground? and second, in what way can laymen be used to fill up the gaps?

A great deal can be done to help the situation by re-grouping parishes and missions. In too many cases in the past the whims and prejudices of a few individuals, or families, or even clergy, have perpetuated combinations of congregations that have neither rhyme nor reason to justify them. In the case of self-supporting parishes little can be done to remedy such combinations, but in the case of missions, which, after all, will be affected first, diocesan authorities should act without delay.

In addition to the above, many clergy could cover much more ground if better means of transportation were provided. We are not going to recommend that the various Synods invest in a supply of automobiles, but a little assistance in this direction might very well be given to rural clergy.

However, after all has been done that can be done along these lines, there will still remain large numbers of congregations unprovided with regular services if we are to depend solely upon our clergy. And the only satisfactory solution we can see is for a very much larger force of laymen to be utilized. If, however, laymen are to prove satisfactory, not only must the very greatest care be taken in the choice that is made but something must be done to provide them with the knowledge they require. The willing man is not always the most suitable, but a man whose heart is not in the work is still less suitable. The prime requisite is that he is a truly converted man whose religion is a reality and is recognized as such by his fellowmen. He must command the confidence and respect of others. He must have tact and an abundant supply of commonsense. He should also have a sufficient knowledge of the English language to be able to read the service correctly and intelligently. Some will possibly say that we are asking too much, but we are convinced that if the men who are chosen are not fit men we might better, many times over, close our Church doors. On the other hand, we are just as convinced that if the work is put on its proper plane, and the subject is presented in its proper light, the right kind of men can be secured. In many cases, possibly in the majority of cases, it will be necessary to choose the man instead of waiting for him to offer. Given a limited programme of general reading in addition to regular Bible study, and with tactful supervision by clergy, such men could soon be put in possession of the most important facts regarding both "faith and practice."

The possession of such a body of laymen would prove of inestimable value and would tend to create more personal responsibility on

the part of its lay members for the work of the Church.

Several thousand men have offered their services to the Empire, but for various reasons have been rejected. They are considered unfit for overseas service but the vast majority are perfectly fit for service at home in producing food. The military authorities are in possession of their names and can easily get in touch with them. It would doubtless go far towards solving the present shortage of farm labor if these men could be utilized in this way.

The Dominion Government has made a wise choice in asking Mr. W. S. Fisher, of St. John, N.B., to take charge of the Ross rifle factory at Quebec. He is a man of outstanding business ability as well as of undoubted integrity. Our only regret is that a man of his character was not placed in charge as soon as the war broke out. Mr. Fisher is a member of the Church of England, a shareholder of the "Canadian Churchman, Limited," and an active supporter of the Laymen's Missionary Movement.

The offer of the Ontario Government to place \$200 at the disposal of "every Ontario farmer who desires to increase his acreage and needs money to buy seed," is a wise move. We must not, however, overlook the fact that the main difficulty is not lack of seed or money, so far at least as Ontario farmers are concerned. The main difficulty is the lack of sufficient men to put the seed in the ground and to gather the harvest later on. Men are needed and needed badly, and the main effort should be to secure them and to secure them quickly.

"The best training I ever had was in Sunday School. It is what has chiefly enabled me to do my work." So said David Lloyd George, Prime Minister of Great Britain, and one of the outstanding figures in the world to-day. Every boy in our Sunday Schools will not become a Lloyd George, but every boy in our Sunday Schools can receive the kind of training received by Lloyd George, if these schools are properly conducted. What we need is an army of Church members who recognize the value of the Sunday School, and more encouragement for those who give their time and talents in carrying on its work.

A call to prayer signed by nine Anglican Bishops, four Presbyterian Moderators, Sir William Robertson, several Peers, an Admiral, a Cabinet Minister, the Editor of the Spectator, a large number of representatives of various Churches and Missionary Societies, and supported by expressions of sympathy from the Archbishops of Canterbury and York, has been issued in England. It is an appeal for "United Prayer for the Greater Realization of the Presence and Power of the Holy Spirit, the Growth of Christian Unity, and for Spiritual Revival." The appeal has already been taken up in Canada and the suggestion has been made that meetings be held monthly beginning on May 23rd. It is also suggested that Sunday, July 1st, be observed throughout Canada as a day of humble confession to God and prayer for a speedy and complete victory for the cause of righteousness. Needless to say, we sympathize heartily with the object in view. Thousands of individual Christians are already praying along these lines; what is aimed at is more united effort.

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The Church in British Columbia

The Metropolitan of British Columbia, Most Rev. F. H. DuVernet, delivered the following address to the Provincial Synod at the opening of the business session, May 3.

Rt. Rev. Brethren, Rev. Brethren, and Brethren of the Laity:—

THE principles of the Gospel of Christ, rightly interpreted and duly applied, are undoubtedly sufficient to meet the difficulties and to solve the problems which confront us in this time of crisis. The Truth of the Gospel is eternal and can never change, but the principles which embody this Truth are capable of a growing interpretation as our mental horizon widens and these principles of necessity must be variously applied to meet the new conditions which are arising with the changing times. The glory of the Church of England is the way it has maintained its continuity with the historic past. We feel that there is tremendous strength in having behind us an unbroken history carrying us back to the time of the planting of Christianity in Great Britain soon after the days when Christ was here upon earth, but the defect of our virtue as a Church lies in a spirit so conservative that often it refuses, while maintaining its links with the past, to adapt its methods to the present.

God, who can bring good out of evil, has been using the great war with its terrible upheaval to teach us as an Historic Church to break away from much which is merely conventional, and to consider more earnestly the best means of carrying out the mission for which we as a Church exist.

The very fact that the Church of England stands numerically first in this vast province of British Columbia lays upon us a heavy burden of responsibility to strengthen our inner life and adjust our outer methods so that we may become as a Church the greatest spiritual force in this Province for the uplifting of the people.

When we met for the first time as a Provincial Synod in February, 1914, we met chiefly to get our Provincial machinery in order. The time has now come to put this machinery to the test of practical utility. Unlike the older Provincial Synods of Canada which were founded before the General Synod was formed, we are not hampered with the possession of antiquated laws. We are free to strike out upon new lines and we shall be false to our trust if we do not rise to our opportunity. Nothing could be more disastrous than for us to bind ourselves with the fetters of an old Provincial System. As I pointed out at our last session, we should make our chief feature helpful conference rather than useless legislation. The time is not ripe for us to try and impose too many Canons upon the Anglican Church of this Province. The conditions which prevail in one Diocese differ so greatly from the conditions which prevail in another Diocese that it would be most foolish to pass enactments which cannot be made effective, but through earnest conference between the delegates from the five Dioceses of this Province we shall get to understand one another and to feel that "we being many are one body in Christ." The North needs the South to help polish up its Church machinery and the South needs the North to catch its spirit of freedom from cramping conventionality. The Island of Vancouver needs the mainland to keep it from aristocratic insulation, and the Mainland needs the Island to keep it in touch with earlier days. We are ministering members of one body and should

help and receive help in a spirit of Christian fellowship. Let our great concern be how we can best as a Church work together for the moral, social, and religious welfare of the people of this Province.

In this connection I am most thankful to be able to announce that our territory as an Ecclesiastical Province coincides exactly with the territory of the Civil Province; any dispute upon this point having been set at rest by the decision of the Assessors of the General Synod which has upheld our claim that the eastern boundary of the Diocese of Caledonia is the same so far as it goes as the eastern boundary of the Civil Province. The importance of this is evident. We can now speak to the Legislature of this Province as representing the Anglican Church of British Columbia. The laws of this Province differ in many respects from the laws of neighbouring Provinces. This is true in regard to marriage laws, women's laws, children's laws, school laws, liquor laws, health laws, hospital laws, Indian laws, land laws, and if we feel that there is anything not quite just about these laws, if we see that there is any way in which these laws can be improved for the benefit of the people we are now able as one body, the Anglican Church of British Columbia representing about one-quarter of the population of this Province, to make our united voice heard in the assembly of our Provincial Legislature.

It is a good thing to spread abroad a right spirit in a community—this is our first duty as a Church, but it is also a good thing when we can organize this spirit and see that this right sentiment is embodied in beneficial laws and enforced by vigorous action on the part of those in authority. There are many social evils which can never be successfully dealt with by the individual alone. Too long has the organized Church of Christ held aloof from united action expressed in legislative enactment in dealing with such social evils as business bribery and political corruption, intemperance and impurity, the white slave traffic and venereal diseases. We must guard the purity of the home. We must have moral and religious principles taught in our schools. We must protect our aldermen and legislators as well as our electors from a corrupting patronage system. We must work for a better understanding between Capital and Labour. We must help to curb the insatiable greed of gain which tramples upon the rights of the weak and fattens upon the miseries of the poor. Owing to the excessive complications brought about by modern civilization the will of the individual by itself, even though strengthened by the grace of God, is not sufficient to meet the social evils of the day. We are not individual units, we are members of a body, and there must be corporate action as well as individual effort. "United we stand, divided we fall." As a Church organized as one body throughout the whole of this Province, let us stand together and work together for the highest welfare of the community. If, as a Church, we are to be a great spiritual force in this Province, the first essential is the deepening of our own spiritual life. Only life can produce life. Christ says: "I came that they may have life, and may have it abundantly."

The times call for the spirit of reality in our religion, in our Church services, in our forms and ceremonies.

The times call for reconstruction in our Church organization, less exclusion of the laity, and more use of ministering women.

The times call for restatement of vital truths, less obsolete phraseology in our sermons and more simplicity in the language of our prayers.

The times call for readjustment in our methods, less rigid observance of past customs,

and more earnest adaptation to present conditions.

In this connection I would express my appreciation of the Revised Prayer Book which I am charged to present to this Provincial Synod. The old book, so endeared to us by hallowed associations, remains practically the same, but it has been adapted to our Canadian conditions and enriched with additional prayers. It is impossible to meet the whim and fancy of every individual churchman. Many would have liked more radical changes, some would have preferred things left as they were. After long and prayerful deliberation, first by committees and then by the General Synod, something definite has been accomplished at last, and if no attempt is made to force this Revised Prayer Book upon an unwilling Church I am persuaded that it will win its way. A close study of the wording of the Canon on the Revised Prayer Book (which needs yet to be confirmed) and also of the Constitution of our Provincial Synod makes it clear that this book cannot be thrust upon us against our will.

In the opinion of some the time has come for us to organize upon a Provincial basis work among the Orientals scattered over this Province. Our Pacific Coast is destined to be the meeting ground between the people of the East and the people of the West. Here will come the great conflict between Western ideals and Eastern ideals, between the teaching of Christ and the teaching of Buddha. Unless we possess in abundant measure the Spirit of Christ and are willing to demonstrate the value of Christianity by trying to influence for good the Asiatic people in our midst the sceptre of righteousness may pass into other hands and we may find ourselves as a Church set aside because failing in the object for which we were commissioned.

Before the War began we had organized the work of Theological Education in this Province by the founding of the Anglican Theological College of British Columbia with its two affiliated Halls. As representing the Anglican Church of this Province we have had assigned to us a splendid site for our College on the University grounds at Point Grey, but on account of the war we have been unable to proceed with the erection of the necessary buildings. Incorporated by Act of Parliament, we have the power of conferring degrees in Divinity, and of granting the Diploma of Licentiate in Theology. We have already had two Convocations and much practical work has been accomplished, chiefly through the aid of the affiliated Halls of St. Mark's and Latimer, but we must be prepared as a Church to make greater sacrifices for our Provincial College and organize a widespread campaign so that we can appoint two Professors on our staff and erect on our site on the University grounds buildings worthy of the Anglican Church.

During the interval since we last met, the Diocese of Cariboo with its Diocesan Synod has come into existence. We welcome to-day the delegates representing this Diocese, the fifth in order since the original Diocese of British Columbia was founded in 1859.

Before the war broke out in August, 1914, there were 189 clergymen in this Province. Now there are only 161, or a decrease of 28. Since our last session 29 have been made Deacons, and 21 ordained priests. The number of clergymen who have gone overseas from this Province as chaplains, including one of our Bishops, is seventeen. In addition to these, four clergymen have gone as combatants, and one in the Army Medical Corps, making a total of twenty-two clergymen from this Province, one of whom, Rev. Major Riley, has been

killed in action. Counting the soldiers who have gone overseas, and also the wives and dependents who have followed as far as Great Britain, twenty thousand adherents of the Anglican Church have left this Province. The effect of this is seen in many of our churches in smaller congregations and diminished contributions, but we are not down-hearted. Our men who have gone are fighting for the freedom of the world, for the cause of truth and justice, and we who are left behind must keep the home fires burning and the church bells ringing till our soldiers come back again. May we as a Church be prepared to meet the crowning day which is coming by and by.

We cannot refrain from mentioning the splendid work being done by our Church women during these days of stress and strain, both in a patriotic as well as in a Church way, and we rejoice that they have now been given a greater voice in the affairs of this Province, feeling sure that we can count upon them in the battle against intemperance and impurity, against bribery and corruption.

The mighty upheaval caused by the war is paving the way for many reforms which seemed until lately beyond our reach. The present crisis calls for wise leadership in Church affairs. We cannot stand still. We must not remain in the old rut. Gathering up the riches of the historic past let us move forward to a higher plane and so be prepared to meet the new conditions which are being brought about by the trend of great events. In speaking of spiritual leadership we shall miss in our deliberations at this session a valuable brother, scholarly and devout—Bishop Roper promoted to Ottawa. We shall miss a revered brother, genial and kind, Bishop Scriven translated to Paradise, but we welcome a younger brother, who has stepped up from the House of Delegates to the House of Bishops, Dr. Doull, the first Bishop of Kootenay, and we welcome yet another brother, not in this Province at the time of our last session, but one who has come from the Atlantic Coast to help us on the Pacific Coast, Dr. Schofield, for a brief space Dean of Columbia and now fifth Bishop of our mother Diocese.

We are now ready for work. May the Spirit of Christ be abundantly shed abroad in all our hearts, binding us both to our Risen Head in humble loyalty, and also to one another in brotherly love, as we discuss together the problems of the day, and confer together over the welfare of the Church.

GOD UNDERSTANDS.

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine.

Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

—Selected.

BY CHANCE OR CHART.

How is my life voyage being steered? By chance or chart?

The captain of the ocean liner follows a well-defined lane as marked on his chart; and in so doing, makes possible a safe trip for his craft by eliminating the danger of collision if all were sailing irresponsibly.

There is a queer little ocean cove in Newfoundland known as Come-by-Chance. The odd place-name typifies those who go through life by the chance route, disregarding chart or compass, caring naught for an objective port, but merely drifting at the mercy of every wayward wind. They are governed by caprice instead of caution, by carelessness instead of care and such as they are ever in the danger zone of shipwrecks. He is the type of builder who would be as content to lay his foundations on sand as on stone.

But he who makes the chart or compass plan the law of his life is the most likely to make port safely. Success or failure are determined by the choice. One who attempts to navigate the treacherous currents and to avoid the dangerous shoals of life, without a Christ as pilot, is inviting disaster; as he who ever cries: "Jesus Saviour, pilot me," is in a deep water channel which will lead to a desired haven.

By chance or chart? which is your choice or plan?—Exchange.

STUDIES—

in the Gospel according to St. John.

Delivered at the Summer School held at Bishop's College, Lennoxville, Que., June, 1916.

By the Very Rev. RICHMOND SHREVE, M.A., D.D.,
D.C.L., Dean of Quebec.

STUDY IV. (Continued.)

IN vs. 3, "All things were made by Him, and without Him was not anything made that was made," we are told of the relationship between the Logos and the world. No Demiurge shall share this glory while St. John has power to proclaim the Truth, and he will allow no possible room for doubt or uncertainty, therefore, he repeats "and without Him," literally "apart from Him;" that is, creation is first called into existence by Him and then is sustained by His presence: see Hebrews 1:3: "upholding all things by the word of His power."

In verse 4 we are told of the relationship between the Logos and mankind, "In Him was life (ZOE) and the life was the light (PHOS) of men."

The Aeons of Cerinthus were Zoe and Phos.

It is not merely physical life in its lower forms among the vegetables, or higher in animal bodies. All life is derived from Him, yet the words of the verse itself show that a nobler life is here spoken of, because it is said, it is the "light of men."

By and by the "Word" expresses this for Himself (vs. 26), "For as the Father has Life in Himself, so hath He given to the Son to have Life in Himself." (Chap. 14:6) "I am the way, the Truth and the Life." (Chap. 8:12) "I am the Light of the World." And 1 St. John 5:11, "And this is the record, that God hath given to us eternal life, and this life is in His Son."

In verse 5 we have the relationship between the Logos and Sin: "And the Light shineth in darkness, and the darkness comprehendeth it not." The words are descriptive of the effect of sin upon the human soul, "Men love darkness rather than light, because their deeds are evil" (3:19). But the Light will ever bear witness to God's character, and will lead to Him; it will shine on, opposed, dimmed, obscured by the darkness, and yet never extinguished here. The soul continuing in wilful sin, will be deprived one day of the view of that light, when itself reaches the place described as "outer darkness" (St. Matt. 8:12). "And the darkness comprehended it not." St. Augustine says, "as if you place a blind man in the sunshine."

Verse 6, "There was a man sent from God whose name was John." Does it seem strange that the Baptist should be thus abruptly mentioned? Remember that the Evangelist was once himself walking in darkness, that is, in ignorance of the claims of Christ, and it was the Baptist who, by bearing witness of that light, brought him out of that darkness, and now, having spoken of the Logos, of His relationship to the Deity, to the world, to man and to sin, St. John is about to tell how that relationship is brought into action, and he begins with the ministry of the forerunner. This is the method of God's own appointment prophetically foretold, (Mal. 3:1) "Behold I will send My messenger."

The Evangelist would remember that he himself was brought into contact with the Christ through this very instrumentality, when on a great and supreme day in his life (1:35) the Baptist fulfilled his Mission of "bearing witness" by sending his own disciples from himself to that Other (3:30) and not seeking to maintain his own hold upon them. His office was to make known Another. All the Prophets of that long line "since the world began" (Benedictus) had done so, and now the Baptist, though he may not himself have fully understood his own utterances, any more than did his predecessors, (1 St. Peter 1:10-11-12), is introduced delivering His message to the world, to all mankind, "that all men through Him might believe." Here already was the universality of the Gospel, the Catholicity of the Church through Christ. Outward descent and national privileges, as avenues of God's favour, disappeared from their place in the Divine order. And having done this, he passes out of sight; almost he might be said to have been extinguished: "He was not that Light" (vs. 8). Here is revealed the true position of every messenger, whether Clergyman or Sunday School teacher, or private Christian, to bear witness of "That Light."

Recall the Old Testament story of the Kings of Israel and Judah going into battle (1 Kings 22:30), where he of Israel says to his companion

King: "I will disguise myself, but put thou on thy robes."

As quickly as possible in the narrative there is a return to the description of the "true Light," the Divine Essential Light shining everywhere. Because of the evil and ignorance of man, it may shine dimly and imperfectly, but nevertheless it shines from above, and is a gleam from God Himself, by which He would lead men up to Himself (Romans 2:14-15). No man that cometh into the world is wholly destitute of some illumination of "That Light."

Verse 10, "He was in the world." Does this tell us that the Theophanies of which we read in the Old Testament were, as Christian belief has ever taught and held, appearances of the Son of God, when conversing with Adam and Abraham, or with Moses and Joshua? Does it refer to the great Providences guiding all history, though not always recognized by the world; or does it mean that He was in the world through type and prophecy and judgment? Whichever of these is the meaning, may we express it as being the superhistorical manifestation of the "Word" in the hearts and consciences of men; and when that failed of its object, there followed the historical manifestation, through the appearance among the chosen race of the Word Incarnate.

Verse 11, "He came unto His own." Jesus Christ, according to the flesh, was the seed of Abraham (Romans 9:5), (Hebrews 2:16). His own people, therefore, were the children of Abraham, Isaac and Jacob. They had already received their message of preparation through the Prophets; before their eyes had been enacted types which fore-shadowed Him. Before coming actually into the world He had prepared Himself a dwelling place, which thus was His especially, and which it was the Divine intention should be His door of entrance to the favourable knowledge of the world at large, but "His own received Him not."

Daily the lambs were offered for sacrifice in the Temple, upon the Altar there; and these very people offered all unknowingly upon the Altar of the Cross, "the Lamb of God slain from the foundation of the world." Some few among them were led by the Spirit of God to know Him, and to receive Him, and to these (vs. 12) "As many as received Him He gave power to become the children of God." How? (Vs. 13), "Which were born" not by natural birth, not by "bloods," that is, not of various races of mankind, as though any longer one race be by natural birth nearer to God than another, since in Him there is "neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all and in all," (Col. 3:11), "born again," (Chap. 3). Through the Sacrament of regeneration by water and the spirit, "In my Baptism, wherein I was made," etc. (Catechism). And this, mysterious as it is, became possible through the greatest mystery of the Universe, "The Word became Flesh." He, Who from all eternity was God, became Man, "not by the conversion of the Godhead into Flesh, but by the taking of the manhood into God" (Athanasian Creed), the Divine nature not being curtailed, and the human nature remaining subject to hunger and thirst and pain and death! This was the link between the Creator and the Creation. Man was made of the dust of the ground and thus was a connecting link, joining the visible creation to Himself. He was gifted with a spiritual nature and thus joined the Angels to that visible creation, and now God becomes Man, and all, visible and invisible, are joined in One (Ephes. 1:10).

And these words themselves become the connecting link joining in harmony statements and truths otherwise contradictory—He was man and yet He was God! He upholds all things and yet He lay in His Mother's arms! "Late in time behold Him come" Who was existing before all worlds. He worked as a carpenter, and yet by an act of His volition He called the Universe into existence. He knew not the time of the dawning of that day in which He is to act a supreme part, and yet He will then sit upon His throne and judge the world. He played as other boys played. He lived as other men lived; a citizen, a workman, a neighbour. He tabernacled among us, "and we beheld His glory;" not merely the glory which shone with dazzling brightness on the Mount of Transfiguration, but the glory of grace and truth; of purity, of meekness, of gentleness and of compassion.

(To be Continued.)

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry van Dyke.

The Bible Lesson

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

Whitsunday, May 27th, 1917.

Subject: The Holy Spirit and His work.
St. John 15: 26 to 16: 16.

THE Holy Spirit and His work is the subject of a large part of our Lord's instruction given to His disciples immediately before His Passion. He was preparing them for the new Dispensation in which the Holy Spirit is to be manifested. The Eternal Father made the world, the Eternal Son redeemed mankind, and now the Eternal Spirit is to come to do His special work. These are the three great dispensations of God. The dispensation of the Holy Spirit began upon the Day of Pentecost, and is commemorated in the Church on Whitsunday.

1. **The Comforter** is the name by which the Holy Spirit is known to the Church. Sometimes the word Advocate is used. The Greek original is Paraclete. In the Athenian courts of justice the defendant brought with him his most influential friend, called a paraclete, who stood by him to advise or help and to give the weight of his influence. This indicates the nature of the work of the Holy Spirit.

2. **The Holy Spirit vindicates Christ's claims.** In vs. 26 our Lord says, "He shall testify of me." The coming age, which was to begin with the manifestation of the Holy Spirit on the day of Pentecost, is to see the Gospel of Christ carried to all the world. The hostility which our Lord met is contrasted with the Power that is to prevail. The Holy Spirit is to convince the world. This age in which we live is witnessing the growing power of Christ. The promise is that Christ shall reign. The Holy Spirit is in the world to bring about that sovereignty.

3. **The Holy Spirit is to support Christ's disciples.** Chapter 16 begins with this thought. The disciples are not to be offended. That means that they are not to stumble over any "offense" or obstacle in their way. The greatest cause of offense or stumbling to Jewish apostles would be the fatal unbelief of their own countrymen. Jesus tells them of the Power by which they are to prevail. There is nothing that can help them more in their work than the assurance of victory. They are to bear persecution even unto death with the firm conviction that they have a prevailing cause by the guidance and power of the Divine Spirit.

4. **The Holy Spirit and the world.** The great mission of the Holy Spirit in the world is to reprove or convince the world. There are three things in respect of which He is to convince the world.

1. Sin. 2. Righteousness. 3. Judgment. Sin is not always recognized. Men do not have it on their conscience unless they are brought in some way to know that they are sinners. Many of the new man-made religions of to-day gloss over or deny the fact of sin. The same so-called philosophy that tells you there is no sickness also tells you there is no sin, unless it be the sin of thinking you are sick.

We are thankful for the constant witness of the Church of England regarding sin. No man of intelligence can worship in our Church without having confession of sin and the need of pardon brought before his notice.

Now, if any one is convinced of sin it is through the working of the Holy Spirit. The Holy Spirit may use the Scriptures or preaching or Church services as "means," but all conviction is His work.

The great root of sin is unbelief in Christ. The measure of our sin is the measure of our unbelief.

Righteousness. Christ has set up the standard of righteousness. It is very wonderful how that standard is coming to be recognized. The present war is an illustration of the way in which men come to see what is righteous and what is not. The real defeat of German, Austrian and Turk will come from the fact that their cause is not a righteous one, and almost all the world can see it so. The best thing that can happen to them is that they may see it themselves. That would mean for them salvation in defeat. The Holy Spirit is to maintain in the world an ideal of Righteousness to which men are to be led. Conviction of sin is the first step. The ideal of Righteousness is next.

Judgment. The Prince of this world is already judged. Hitherto men judged everything as to its success or failure. The world to-day in some things judges in the same way. Christ, however, shows a standard of righteousness by which we

are to judge and be judged. Conviction of sin and conviction concerning righteousness bring with them a conviction of judgment. We are being judged now. The great issues of life and death are being wrought out in our lives as we live them. If we live in sin and shut our eyes to righteousness we "judge ourselves unworthy of Eternal Life." The Holy Spirit brings this conviction home to men.

LESSONS.

1. The Holy Spirit is a Divine person. As the Father or the Son is, such also is the Holy Spirit.
2. He is our living, present Friend and not merely an influence such as we think of when we say, "The spirit of the age."
3. He has a two-fold work. (1) To convince the world. (2) To stand by the Christian to help, enlighten and sanctify.
4. He will come to us if we ask. "Your Heavenly Father giveth the Holy Spirit to them that ask Him."
5. The world needs His witness, the Church needs His Divine guidance, and we as individuals need His sanctifying power in our lives. Therefore let us ask and always pray, "Take not thy Holy Spirit from us."

RECENT FICTION

The Road to Understanding.

By Eleanor H. Porter, author of "Just David," etc. Thomas Allen, Toronto. (372 pp.; \$1.40 net.)

By her previous works this author has won her own public, but this book will surprise them, for it is off her particular line. A young man, the only son of a wealthy father, has his first love-affair with the pretty face of a nurse girl. Headstrong he marries her although it means the loss of his money. He makes good, but in a year he realizes that his wife is "impossible" in just the things that he values. Estrangement is followed by the disappearance of the girl. How to retrieve them is the author's problem. She solves it in a way that is most satisfactory, without dragging either her characters or readers through the mud. The characters are well drawn.

Limpy: the Boy who felt neglected.

By William Johnston. Thomas Allen, Toronto. (334 pp.; \$1.35 net.)

We have tried this story out on boys of various ages, ten, twenty, forty and sixty years of age, with the same result—complete absorption until the tale was finished. Limpy is a real boy who wins out in spite of his handicap, a leg in iron braces. The author knows boys with their fear of loneliness, dread of the unknown, their desire for confidants and sympathy, the very things they affect to despise. Limpy can put up a good scrap. He is a refreshing change from the kind that some writers depict—a model sighing for wings. It would be good for some parents to read this book. They would know their boy better afterwards.

Our Next-door Neighbours.

By Belle Kanaris Maniates, author of "Amarilly of Clothes-line Alley," McClelland, Goodchild and Stewart, Toronto. (280 pp.; \$1.35 net.)

A mission of cheer in these days has the author who can give some relief to minds that are on the rock dreading the morrow and the news it may bring. Mrs. Polydove was a "blue stocking" who never knew the names of her children, and her husband was a professor who knew more about Pölliwogs than Polydoves. The five irrepressible children planted themselves on their "next-door neighbours." Imagine the dismay when the Polydove parents went off on a lecture tour leaving the five children and a blank cheque for the neighbours. A series of adventures, mishaps, vexations and desperations run riot through the book. Certainly the author knows children. With all their pranks they have a loveliness.

Lydia of the Pines.

By Honore Willsie, author of "Still Jim," etc. McClelland, Goodchild and Stewart, Toronto. (356 pp.; \$1.35 net.)

One of the northern Mississippi States is the scene of this book, and the occupation of Indian Reservations is the problem. Lydia is a strong-minded, wholesome girl, who is the best of the family after her mother dies. Her development to splendid womanhood is the thread of the story. She faces the crises that came, refusing false friendships and unworthy motives. It is the kind of a story you would like your daughter to read. It shows a girl who is absolutely true.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

"SPECTATOR'S" attention has been drawn to the exceedingly low moral teaching of the average moving picture theatre. It is a thousand pities that such a wonderful means of popular instruction and recreation should be made the vehicle of putrid morality, vulgar inanities, and hopelessly stupid jokes. It seems to be an off-picture that has failed to make the sacred vows of marriage a subject of amusement. The holy flame of love is dragged in the dust. The relations of children to parents is exactly what they ought not to be, and the passion of lust is badly and unblushingly spread before the audience of young and old as if it were a solemn duty to destroy modesty and make all patrons of the movies familiar with the ways of the human garbage of the underworld. And to crown all this it is unredeemed by a touch of cleverness. Often the coarseness of vice is somewhat atoned for by the brilliant word or act, but the experience of the writer is that the vulgarity of the average movie picture is plain, vulgar and stupid, and the marvel is how many people are content to occupy a seat for a couple of hours and look at the stuff. The plot is stereotyped, the sentiment is maudlin, the morality bad throughout the play, to be rectified at the close. The close is supposed to cleanse all filth that may have been crammed into the body of the play. Thus our youth are fed upon the moral of financial organizations that are supposed to be skilled in interpreting the public taste. There are, of course, good things thrown in and certain concessions are made for those who can discern, but the influence of the moving picture has fallen far below what ought to be its legitimate sphere. One wonders what the public censors are doing for their money. They seem to have a very loose idea of the mental and moral welfare of the youth of this country. It is about time Canadians woke up on this question. We are causing our young men to be slain by the thousand in Europe to maintain a principle of freedom. At the same time we are causing the children of this country to be enslaved by all kinds of wrong ideas and false standards of life, and apparently few care.

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The death of Bishop Mills has been adequately and justly interpreted to the readers of the "Churchman" by the Bishop of Kingston and the Rector of St. Paul's Church, Toronto. "Spectator" has reckoned him among his friends since his student days, when the late Bishop was lecturer in Biblical and ecclesiastical history. He was always courteous to his students, and was recognized as one of the members of the faculty to whom the students could go in their difficulties and be sure of a sympathetic hearing. He always seemed to be possessed of perennial youth. His outward stateliness and propriety of manner in no way cooled the fires of love and fellowship that burned within him. He was a most enjoyable companion, and never could say no when his services were desired, unless yes were an absolute impossibility. It is less than a year since "Spectator" last saw him. He had recently returned from England, and his fatherly pride in a son who had distinguished himself at the front revealed another side of a man of many interests and much sympathy. He was then a tired and worn man, and one felt that his fight with physical infirmities could not long be continued. He made a brave effort to carry himself as he did in the proud days of his full manhood, but he was not wholly able to conceal the work of the enemy. He was cheery and bright, eager to hear of old friends and their new interests, and always filled with a passion of devotion for the Church he loved with a consuming fervour. Bishop Mills will be greatly missed not merely by his episcopal brethren and the members of his own diocese but by the Church at large throughout this Dominion, in almost every corner of which he was known and loved. Certainly those who were fortunate enough to enjoy his fellowship and friendship feel that a light has gone out and life has had a serious shadow fall upon it.

* * * * *

The submarine menace has grown to appalling proportions, so much so in fact that the imperturbable Britisher can no longer wave it aside as an unavoidable incident. The sinking of British ships alone make the situation extremely critical, and yet we know that every Ally ship and every ship of a neutral power that is put down swells the seriousness of the outlook. The Can-

Canadian Government may be madly promoting ship-building so that the places of sunken vessels may be taken by new ones, but we are not aware of it. It may be constructing or buying motor boats and destroyers to aid in patrolling the seas, and conveying our merchant vessels, but they do not tell us of it. Our men are in England and France, and surely it is our business to see that they are fed, and not to leave all in the hands of the English. Are any of our food products,—carried at such risk across the Atlantic, turned over to the breweries and distilleries of Great Britain when they ought to be stored for food for the fighting men? What are we going to do when the whole Canadian army is wiped out of existence in France, and this eventually is only a question of months at the present rate of casualties? How is it that German U-boats can pass out and in to their base in Belgium and elsewhere, and our defence is ineffective? Is it not possible to mine those approaches from the bottom of the sea up, to set a guard day and night strong enough to prevent passage of the enemy? Is there still some etiquette to neutrals that stands in the way, and if so, how long will it be allowed to stand to our undoing? These are questions that are agitating the minds of many at the present time. Canada seems to be taking the situation very calmly, but surely the day is coming when some terrible stroke may be inflicted upon us and we begin to cry aloud for protection. The tone and attitude of our public men hasn't yet reached that point of manhood that is essential to our national honour. When shall we begin to look after our own duties within the Empire and not leave everything outside the boundaries of this Dominion to the men of England? England has had to learn from the foundation up all about this war. She came with no mysterious experience and wisdom to its conduct. Canadians have had practically equal opportunity to win experience in warfare, and there is no office which her men may not fill. It would seem to "Spectator" that our Government ought to be interrogated constantly in parliament as to its activity or inactivity in the preparations for the raising, transporting and maintaining of our army overseas.

The warning of ex-President Roosevelt to the new government of Russia was wise and timely. He suggests that the transformation of government be not carried too far or too quickly at the instigation of democratic enthusiasts, lest a reaction come and the last state be worse than the first. The lengths to which the new democratic movement has gone has fairly taken the breath away from democrats of lifelong standing. To transform a great unwieldy oligarchy into a republic in a few days without any previous preparation, to begin that new responsible government by giving the franchise to women, a privilege still withheld by many old democracies, to recast the military regulations so that the private soldier is put almost on an equality with his officer, are pretty daring experiments, especially in a country where public opinion is notoriously unorganized. Among vast unorganized and untrained masses such as are to be found in Russia, all sorts of trouble may be stirred up by designing demagogues and we may be assured that the Germans will see that such are not lacking in these days. It would look as though true democracy would be much more secure if it were to be developed more slowly and adequate preparation made for the new responsibilities of the people.

"Spectator."

KEEP ON SPEAKING TERMS.

It's an illuminating little bit of autobiography which is found in Dr. Saunders' Life and Letters of the late Sir Charles Tupper, one of the veterans of Confederation, who died not long ago at the age of ninety.

Speaking of his first electoral contest he writes:—

"I also met during the election Dr. Inglis, the Bishop of Nova Scotia, who said: 'Dr. Tupper, I am told you are entering public life. Let me advise you never to be on non-speaking terms with any public man, or the time will come when you will find that it will conflict with the public interest.' I thanked his Lordship, and now, after a long public career, deeply regret that I did not always act upon his suggestion, of the value of which I am now fully convinced. I may also add, as the result of many years' experience of public life, the importance of public men, however strongly opposed, never losing sight of the fact that the exigency of public affairs may at some time compel them to act together."

Reservation of the Sacrament

THE BISHOP OF EXETER

A PROTEST signed by twenty clergy of the diocese of Exeter, England, was recently sent to the Right Rev. Lord William Gascoyne Cecil regarding certain "charges" made by him in his Diocesan Gazette on the above subject. The following extract from the reply of the Bishop, coming from one who is regarded by all as a staunch and loyal Churchman, is of special interest. We have omitted the first part of his letter which deals with more or less local issues.—Editor.

"I again protest that the Prayer Book must be obeyed. The only way a Body like the Church of England can hold together is by a frank and loyal adherence to the Prayer Book, but not interpreted on the principle that you may read into it anything you like. It does not appertain to private individuals to regulate the rites and ceremonies of the Church, and though individual priests do alter and change services at their will, their action is inconsistent with their promise to obey the Prayer Book. If any of its provisions are onerous, an appeal can be made to the Diocesan to dispense according to his judgment with those regulations which have ceased to be of value, and if anyone disputes his judgment an appeal lies to the Metropolitan.

"From the Prayer Book we learn that the Church of England does not allow adoration or any other extra-liturgical cultus of the Blessed Sacrament. The Prayer Book consistently speaks of the Sacrament as something to be received. The Catechism is quite distinct: 'the Body and Blood of Christ are verily and indeed taken and received,' and the benefits are 'the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the bread and wine.' The Communion Service from the first word to the last always speaks in the same way—we are 'to take this Holy Sacrament'; 'we are not worthy so much as to gather up the crumbs'; 'we receiving these Thy creatures.' It is the same when we turn from the Communion Service to our formularies. The XXVth Article says 'duly use them' and 'worthily receive the same,' and this is expressly contrasted with 'gazing upon,' which is therefore treating them unduly. In the XXVIIIth Article though reservation for the sick may not be condemned, reservation for adoration is distinctly condemned. 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.'

"And this brings me to the point which perhaps is vital to the whole controversy, that in recognizing adoration as a legitimate use of the Holy Sacrament, a material conception, absolutely alien from Christ's teaching, is put before the ignorant and thoughtless. Such a use logically allows the whole cultus of the Blessed Sacrament as we see it in the modern Roman Church. If adoration is allowed no reasonable man could refuse Benediction or Exposition, for they are only collective adoration. This doctrine is as dangerous as it is revolting. It is revolting because the deductions to the scientific mind, trained to think of matter, are simply terrible. I dare do no more than adumbrate one: if my Saviour is in the pyx, am I to think He is also in the body of the man who has just taken the Holy Communion: am I to kneel as he passes me? If there is a process of deconsecration the moment after partaking, how can I say that there is not deconsecration when the Host is in the pyx? Scripture will not help me; the Prayer Book will not help me; and if I go to the Church of Rome and claim her authority I have in substance accepted the Roman position and have in fact nothing really left but to make my peace with Rome; for the position has been accepted that the Saviour's words may be varied, and a material explanation given of His teaching which is opposed both to the spirit and the letter of His command. Indeed, this material explanation leads to a thousand difficulties; for instance, I have to explain why the Presence is confined to the Church, why, for instance, if I kneel outside nine inches of brickwork in the public street near where the Holy Sacrament is reserved I am not in its Presence, while, on the other hand, if I kneel in the church I am in its Presence. The X-rays pass through solid matter, light travels any distance, but my Saviour's Pre-

sence does not reach so far as sound or penetrate like electricity. Can one wonder when one thinks of this position, that practically the whole medical profession in Roman Catholic countries is non-Christian? If once we allow materialism to come into our religion, we are spiritually ruined! For, take the converse deductions which come from this materialistic position: the poor sailor boy adrift on the North Sea is far from the reserved Host, and he is, therefore, at a disadvantage compared to the rich man who has his chapel and can at any moment kneel before the Host. But I shall weary my readers; their imagination can easily add the many conditions where all this materialism can only repel the spiritual. Why cannot we be loyal to the Church of England doctrine? Christ is 'verily and indeed taken and received' in the Holy Sacrament, and that doctrine, as the rubric in the Communion of the Sick says, permits Communion without the Sacrament and is consonant with every word of our Saviour's teaching—"God is a Spirit."

"And here I may add I have the very greatest difficulty in understanding a man like Father Bull who says that we cannot believe that anyone who objects to reservation believes in the doctrine of the Real Presence. I feel so strongly that it is His Presence which compels obedience to His command. First, because obedience is a mark of respect. If He said 'Take eat,' it is very disrespectful, in fact almost an insult, to take and keep. If any of my readers have ever disobeyed, they will know how insulting such an action appears. Surely those who believe that He is present would not meet Him with an insult? Secondly, because one never dares to vary directions in things of supreme importance. If some doctor gave you medicine which might put new life into you but at the same time warned you that if you used it wrongly it would do you hurt, you would not dare to vary one hair's breadth from his written instructions. You would not say 'I am going to use it in another way which ought to be just as good, if not better; you would say this thing is most powerful and dangerous to trifle with and therefore my obedience to the doctor's instructions must be scrupulously exact.' In just the same way many of us feel that in the case of the Holy Sacrament it is very wrong to vary one iota from what we have authority to do. If the Holy Sacrament is not regarded as something Divine, but rather as a ceremony of antiquarian and ecclesiastical interest, then every antiquary will of course like to show his learning, and delight his audience by variations from the accustomed order; but to those who regard the Holy Sacrament as something most Divine, the mere suspicion of variation is extremely painful. One finds it hard to write with moderation of those who disregard the Divine command and use the Holy Sacrament not as something to be partaken of, but as something before which they can say their devotions.

"It is this point of view that makes one so strenuous on the question of adoration. Reservation for the sick is clearly within the words 'Take, eat,' and the question concerning such reservation is merely a question of law, and though I do not think reservation for the sick legal, I think it is within the competence of the Diocesan and his Metropolitan to decide whether the law should be enforced or not. But with regard to adoration I feel on quite different ground. It professes reverence and really disobeys. It betrays the spirituality of our Lord's teaching into material fetters, it implies that the human mind can understand the whole condition of spiritual help, that though our Lord gave us commands to eat and drink His Body and Blood we may teach people that His Sacrament has other uses of which neither He nor His Apostles had any knowledge."

FACING THE FOE.

There is a stirring incident in Garibaldi's career. On one occasion, after he had obtained successive victories, he came to a town which held out against him. The courageous General was undaunted by the sight of the guns, with the gunners waiting to fire. He ordered his coachman to drive slowly past the guns. The frightened man began whipping his horses. "Slower!" commanded Garibaldi. Then, rising in the carriage, he showed himself to the gunners in no way affrighted. They were moved to a sudden enthusiasm, and shouted, "Viva Garibaldi!" and became his adherents. In the face of the enemy we do well to be calm, for Christ is "more than conqueror," and will not fail us in our time of trial.

Prayer Book Studies

By
Dyson Hague.

THE EVENING PRAYER.

THE primitive elements of Evening Prayer were taken from the pre-Reformation services called Vespers and Compline. But, of course, there is not the remotest resemblance between those Hour Offices in Latin and our beautiful Anglican service, and the skill with which our Prayer Book compilers transformed their liturgical Romish material was nothing more nor less than a spiritual miracle. One thinks of the poet's vision:

I looked; aside the dust cloud rolled,
The Hewers were the Builders, too;
Uprising from the ruined Old,
I saw the New.

'Twas but the ruin of the bad,
The wasting of the wrong and ill;
What e'er of good the old Church had
Is living still.

Or, to take the Divinely inspired thought of John 2: 7, 8, the old became the new, and the new was the true, in Christ and in you, because the darkness is past and the True Light now shineth. So the Hail Marys and the Memorials to the Virgin, and the Vespers to Our Lady, and the Memorials to the Saints, and the Antiphons, and the Confession and Prayers to Holy Mary were all swept away, and the simple Scriptural Evening Service, with its sweet uplift, remains for the children of the Church.

Some people think that the Evening Service is too much like the Morning Service. In ideal and order they are practically the same, and the opening and closing parts are identical. But there are seven things in the Evening Service which are different. (1) There is no Venite or Cantic before the Psalms. (2) The Magnificat takes the place of the Te Deum. (3) The Cantic takes the place of the Benedictus. (4) The Nunc Dimittis is in place of the Benedictus. (5) The Deus replaces the Jubilate. (6) The Collect for Peace. (7) The Collect for Aid against all Perils. The tone of the Evening Service is, on the whole, more tranquil and restful; there breathes through it such a soothing and quiet spirit.

Two sweeter Collects than those for Peace and Aid could hardly be penned by mortal hand. They are peculiarly appropriate for these days. When so many thousands of our brave soldiers and sailors are in the welter of the bloodiest conflict of history, it is beautiful to think that myriads are daily praying for the blessed Saviour's legacy: "Give unto Thy servants that peace which the world cannot give" (John 14: 27). And how splendid it is to think that we all are praying both for them, and for ourselves, and for all that we may be delivered from the fear of our enemies, and pass our time in rest and quietness. It is the very spirit of Psalm 3: 5, 6; 4: 8; Isa. 30: 15. What an exquisite prayer the Collect for Aid is, and how charming is Cranmer's rendering of the ancient Gelasian prayer: *illumina tenebras nostras*. It seems to catch the very spirit of Psalm 18: 28, and of Psalms 91 and 121, though the reach of the prayer is higher, as in *Psa. 119: 130; Isa. 60: 1, 10, 20; Eph. 5: 4*, and refers to the illumination of the heart, and of the mind, and of the soul. The story told by one of our Nova Scotia clergymen illustrates the extraordinary suitability, or rather, the beau-

tiful adaptability of our Church prayers to the wants of the simple-hearted. An old woman in the mining town in which he lived said to him one day: Oh, I do love the Church of England. They pray every night for my boy, who is down in the coal mine. What do you mean? asked the clergyman, who could not at the moment remember any prayer in the Prayer Book for miners. Why, said the old woman, don't you know that prayer: Lighten our darkness? That is for my boy when he is down in the darkness of the mine!

The Evening Canticles are very fine; two of them from the Psalms of David and two from the Gospel of Luke. They reflect a nobly unselfish tone. Their dominant strain is missionary. In the

Cantate is set forth the glorious fact that God's righteousness and salvation are for the nations, and for all the ends of the world; and all the lands are invited to the great service of praise, and to acclaim the Lord the King. In the Nunc Dimittis the missionary Gospel is beautifully summarized: Christ is God's salvation for all people, and the Light to illumine the nations (John 1: 4 and 9: 8-12). In the Deus we have the noblest of all petitions, the unselfish essence of religion, the cry that God's saving health, that is, His salvation, may be known to all nations. There is nothing selfish about the Church of England. The Churchman who enters truly into the spirit of our worship must have a heart that is as wide as humanity itself. We should thank God for this, for there is no parochial thermometer like the missionary spirit. The rise or fall of missionary activity is the truest test of a living or a dying parish. The light that shines the furthest abroad shines the brightest at home, and there can be no blessing to us as long as we hold that blessing from all the ends of the world.

To understand the beauty of the Magnificat we must exercise what Lord Goschen called the recreating historical imagination.

We must endeavour to place ourselves beside that poor Nazareth maiden who was so filled with the sense of God's great love for her, in Incarnating Jesus through her (John 1: 14; Gal. 4: 4) that she broke out into the great Glory Song of the Church. My soul doth extol, extol the Lord (cf. 1 Sam. 2: 1) and my spirit has rejoiced in God my Saviour. She realized, poor soul, that she was just a sinner, and that she needed a Saviour, and so she went on to say that all generations should felicitate and congratulate her, that she was so honoured by the Mighty One, Who gave her the privilege of being the mother of Jesus, and gave not her the glory, as in the idolatrous worship of the Roman Church, but God, her Saviour and ours. The critical Churchman may be inclined to say: Why should such a song as this, the song of the Blessed Virgin Mary, be put into the mouths of the men and women of to-day? We are not the Virgin Mary. How, then, can we sing her song? That is just one of the wonderful things about the Bible. Its prayers are all just as if they were made for us. Its praises and promises, whoever originally uttered them, are all for us (Rom. 15: 4). We can pray them. We can sing them. They exactly fit our hearts and souls. At the same time, to sing the Magnificat properly, we must enter into it an act of spiritual intelligence. Anyone, says Bishop Dowden, can test this statement for himself by asking: What do I really mean when I sing, "For behold, from henceforth all generations shall call me blessed." Certainly, when in Church on a Sunday evening, one of our well-fed, comfortable Christians, sings this verse at the top of his voice, and with all

fervour, he probably has no good grounds for supposing that future generations shall call *him* blessed, or, for that matter, call him anything at all. Yet none of us would say that he cannot, by an act of the historical imagination, sing the Magnificat to his profit. (Further Studies, p. 125.) Or, rather let us say with St. Paul that in order to enjoy and utilize the Anglican service in each part as in the whole, I must pray with the Spirit, and I must pray with the understanding also; I must sing with the Spirit, and I must sing with the understanding also (1 Cor. 14: 15).

A concluding word. The American Prayer Book, while not going to the revolutionary length of compiling an alternative service for Evening Prayer, has adapted it with a fairly free hand by permitting an abbreviated Exhortation and Absolution; a selection of Psalms and only one Gloria; four verses of the 92nd Psalm as an alternative for the Magnificat, and seven of the 103rd for the Nunc Dimittis; and any selected Prayers, instead of the State Prayers. It is an admirable variation, and two of the features are especially fine, the permissive use of the Gloria in Excelsis instead of the Gloria, and of the Nicene instead of the Apostles' Creed.

Scripture Gift Mission

THE WORD OF GOD IN RUSSIA.

Now that all eyes are turned towards Russia, in the throes of one of the greatest cataclysms of revolution that the world has ever seen, changing the whole dynasty and Government of a country with one swift stroke, it is well that some record should be made of recent efforts to spread the Word of God in that country. The Rev. J. D. Kilburn, honorary superintendent of the work of the Scripture Gift Mission in Russia, writes to a friend:—

"My hands were, I think, never so full of work as they are now. The openings are grand. Every door seems to be open, more so even than when you were here. Please pray that we may have grace and strength to use those God-given and wonderful opportunities. What we need more than all else is more prayer. Do all you can to help the Scripture Gift Mission; it has done and is doing a grand work here. I know of no society that has done so great a work since the war began. The work has been done, too, at less expense than it seems possible to do such a work. That which has made this possible is that there is not one paid helper connected with the work here. Everyone who is helping is helping because he loves the work, and realizes something of its value and importance. Nearly all the helpers not merely give their services, but pay all their own personal expenses, and, in addition to this, contribute liberally to the work. It is such facts as these that enable the Society to do the great work that it is doing with the comparatively small means at its disposal. Please make these facts known as widely as you possibly can. The more widely such facts are known the more the Society will be helped and the greater the work that it will be able to do."

He records the following incident:—
"A well-written letter has been sent to the printer who prints our portions, saying that the writer has found one of the Scripture portions, and pleading that we would send him and others more portions or books containing further instructions from God's Word.

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 850 College Street, Toronto.

Easter Day With the Canadian Army in France

MAJOR the Rev. W. L. Baynes Reed, still Chaplain of the 75th Battalion (4th Canadian Division) writes that Easter Sunday had originally been the day fixed for the great advance and that this naturally upset all Church plans for that day. He adds: "However, I managed to hold seven celebrations with some 350 Communicants despite every obstacle, and had one with the Battalion the morning previous." The temporary Communion Table used by him at 6, 7 and 8 was immediately used by the R. C. Padre at 9, changed again for C. E. at 10.

He describes a walk over the battlefield a week after the great Battle of Vimy Ridge:

"The battlefield surely is an 'abomination of desolation' and our artillery had made oblivion of everything. I went to the far side of the Ridge and surely the promised land never looked fairer, to Moses than did the splendid cities of the Plain, lying basking in the sunshine, some now in our possession and others being attacked.

The enemy still shelling mistaking our burial parties for artillery.

Certainly Canada gave a good account of itself that day and it will be a memorable one in our history."

Major the Rev. J. C. Davidson gives the events of his Easter Sunday, attached as he is to a Stationary Hospital:—

"At 6:50 a.m. I was off on an ambulance for B., where after some delay there was a good Communion Service in the loft where I've held service before several times. All the men off duty paraded but we had only 17 Communicants. It was most earnest, however. Thence to an Anti-aircraft Battery. The one man there broke the news that the lot had gone off hurriedly. Unwilling to be beaten I looked around and sighted a P.O.W. (Prisoners of War) Camp whither I went across the fields. The O.C. was in bed and I feared a rebuff, but found him a young Churchman, who gave me a warm greeting. 'Certainly the unit would parade for service as soon as at all possible.' He was glad they could have the chance. Only had had one service to date. Held the service (Holy Communion) in a Nissen Hut—one of those round ones. About 60 men there, and 14 Communicants, including the O.C. A quite enthusiastic service—they stood throughout except at reception. Motored back just in time for Parade Service, which I took entirely (except Lesson) and preached. It was a real satisfaction to have it all one's own way, i.e., the Church's way. It was one of the best services we have had here and a N.C.O. told me afterwards he would not forget it all his life. The chapel was full, but only 53 Communicants. Afterwards I took the Sacrament to 6 bed patients. After luncheon, made necessary preparations and took large ward service. At 4:30 off in an ambulance for Canadian Construction Camp where tea. . . . The men lined up for short service, or rather sat in front of the train. Then walked on to Cheshire Battalion's Camp. A fine service in big marquee. All officers there and large body of men who stood throughout and through the Holy Communion afterwards, only 32 Communicants, all receiving standing, one line advancing after another. Splendid singing and responding. The men stood in ranks up and down the tent. The O.C. next to me, all in good military form. The whole took about 50 or 60 minutes, and afterwards I had an informal chat with the men. It was then getting dark and the 'Abide with me' was appropriate. It was one of the most interesting services that I have taken."

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Sunday After Ascension.

(May 17th.)

Holy Communion: 243, 249, 397, 567.
 Processional: 186, 376, 400, 443.
 Offertory: 43, 177, 370, 533.
 Children: 685, 695, 716, 719.
 General: 299, 438, 594, 604.

Whitsunday.

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

Ascensiontide Appeal For Canadian Missions M. S. C. C.

"FULFIL the royal law according to the Scripture, Thou shalt love thy neighbour as thyself" (James 2: 8).

The festival of the Ascension, with its teaching and vision of our Lord seated in glory as the Redeemer King, "from henceforth expecting until His enemies be made His footstool," places upon us, once more, the duty and privilege of commending to your sympathies, your prayers, and your support, the missionary work of our Church within the borders of this Dominion.

The time in which we now live is full of examples of self-sacrificing zeal, and replete with the spirit and practice of unselfish service.

There are, therefore, many evident and forcible grounds upon which we might urge, strongly, upon you the duty and necessity of caring for those who, though living in lonely places, are of our own household of faith; for the native races who, as wards of the Government and original proprietors of the land, possess unique claims upon the sympathy and help of the Church; for our fellow-citizens from other parts of the Empire; for the numerous representatives in our midst of alien but friendly or allied nations; for the pioneers and settlers who are found on the ever-expanding borders of Canadian development.

These, all of them, share with us the opportunities of our great country. They place upon us the responsibility of sharing with them the good news, the freedom, the power of the Gospel of the Grace of God, made manifest in the incarnation and redemptive work of Jesus Christ.

The men of the British Empire, from across every sea, are fighting

and dying to preserve in the earth the principles and ideals which have made the Empire great, honoured, and free. Those principles and ideals are essentially and fundamentally Christian. As such we must expect, when the struggle for their vindication is over, that they will attain to a fuller fruition, and require a fuller application to the social, the national, and the international problems and well-being of the race.

The overseas portions of the Empire, which are colonial in origin, present the fairest and most promising fields for the continuous development and application of those principles of the Christian faith, which, we repeat, are distinctive of the British mind and institutions and essential to the progress, contentment, and righteous development of humanity.

This is one reason, and a most important one, among many which might be presented, showing how vitally necessary it is that our missionary activities at home should be maintained at full strength.

As members of the Church of England in Canada, we are, or should be, busily engaged in doing three things:—

- (1) Strengthening the foundations of a great Christian state.
- (2) Erecting a great buttress to the British conceptions of the principles of Christianity, as applied to social, national and international relationships.
- (3) Establishing and consolidating a great base of Christian missionary activity which will penetrate, with blessing and redemption, into every corner of the Dominion, and rest not until the message of the Gospel "shall cover the earth as the waters cover the sea."

These things are all intimately connected with the causes of the war; they explain the British Empire's share and sacrifice in the struggle; they, and they alone, will ennoble, to the full, the sacrifices of the Canadian fallen, and make possible the greatest benefit to the whole world. They emphasize, further, the pressing necessity for an active and adequate support of Canadian missionary effort.

What do we, as members of the Church of England in Canada, mean by the term, *Canadian Missionary effort*?

We mean two things:—
 First—The financial assistance of those dioceses which, from the nature of their circumstances or their responsibilities, require the help of the whole Church.

Second—The financial assistance of special organizations or efforts in connection with special needs.

We will now take these in order:—
 I. Dioceses in Canada receiving grants, and the proposed amounts of the same:—

Algoma	\$ 7,150
Athabasca	7,300
Caledonia	6,570
Calgary (special)	3,000
Cariboo	3,000
Edmonton	3,650
Keewatin	5,480
Kootenay	4,000
Mackenzie River	5,100
Moosonee	3,650
Qu'Appelle	10,000
Saskatchewan	11,000
Yukon	5,520

Total to Missionary Dioceses, \$75,420

Of this total, \$25,335 is assigned by the diocesan authorities to the definite support of pastoral and evangelistic work among the Indians and Eskimo.

II. Special missionary efforts, in Canada, receiving aid, and the amounts of the proposed grants.

1. The Columbia Coast Mission, \$2,000.

This Mission, under the superintendence of Captain Antle, works

along the coasts of the Gulf of Georgia, both on the mainland of British Columbia and the east side of Vancouver Island. It is equipped with the Mission boat, "Columbia," and has three Cottage Hospitals. It serves logging camps, mining centres, salmon canneries, and the scattered settlements of the region. Its medical work makes it, to a large extent, self-supporting.

2. The Prince Rupert Coast Mission, \$1,000.

This Mission has two well-equipped power launches, the "Northern Cross" and the "Western Hope," and serves the coasts and islands of northern British Columbia; that is, the Diocese of Caledonia. Its work is similar to that of the Columbia Coast Mission, but without the medical features.

3. The Church Camp Mission, \$4,000.

Supports and supervises agents working in the lumber camps, construction camps, mining centres, and other places where men are assembled for temporary purposes beyond the reach of the ordinary ministrations of the Church. Its fields of activity range from the lumber camps of New Brunswick to the mining centres of the Klondike.

Most of the fields of the Camp Missions are now unoccupied through the fact that nearly all its agents have gone to the front. As soon as the war is over we expect to re-occupy all old centres and extend the work into new fields. The opportunities are great and the needs urgent.

4. The Oriental Committee, \$3,000.

The Oriental Committee represents the Church's responsibility towards the Orientals—Chinese, Japanese, Hindoos—resident in Canada. Its activities are confined, at present, to the Diocese of New Westminster. Proposals are on foot to organize its work on a provincial basis. It represents an undoubted after-the-war problem of first rate importance. By the transfer of the Rev. F. W. C. Kennedy from Japan, and the Rev. W. L. Ward from China, the work among the natives of these two countries has been placed under the direction of competent and experienced men. From the standpoint of both the Church and the State the work represented by the Oriental Committee is of great interest and value.

5. The Immigration Chaplains, \$500.

The Immigration Chaplains are supported by the S.P.C.K. of England; the M.S.C.C. votes its grant to assist them in their practical work. They meet the immigrants upon arrival, welcome them, help them, give them cards of introduction to the clergy at their destinations, and send duplicates to the latter. This, again, represents a work which, before the war, was of the greatest importance. It is destined, when conditions return to the normal, to demand a full measure of our interest and support.

These, in brief, are the activities described as Canadian Missions, which it is our privilege and duty, on behalf of the Board of Management and in the name of the Church, to commend to your sympathy, your prayers and your generosity.

Last year, through the failure of the Church to make up the full apportionment, the grants to Canadian dioceses fell grievously short of the sums allotted to them.

This year, let such a united and unselfish effort be made that the response of the Church to its Canadian Missions may be worthy of the standards of sacrifice and service set by her sons at the front, and ensure the payment in full of the grants assigned, in her name, to the missionary diocese and activities within the borders of this great Dominion.

(Signed)
 S. P. Rupert's Land, Primate.
 S. Gould, General Secretary.

The Churchwoman

Girls' Friendly Society.

A very simple but impressive service was held in the chapel in connection with the Girls' Friendly Society clubhouse, Toronto, on May 1, when ten ex-members of the Society were readmitted as married members. It is a rule of the society that a girl ceases to be a member when she marries, but she may be readmitted as a "married member." This service was unique in that it was the first of its kind ever held in Canada. The Chaplain of the house, the Rev. F. H. Hartley, gave a most inspiring address on the sanctity of marriage and the home life, and laid special emphasis on the great influence for good which a married woman can wield over the young girls of her acquaintance.

Monthly Meeting New Westminster W.A.

Before the regular routine business a sincere vote of sympathy was passed to all those members who had been bereaved by the war at the last meeting of the Diocesan Board of the W.A., held in Holy Trinity Schoolroom, Vancouver. After reports from the secretary, Mrs. A. Balfour, and the treasurer, Miss Wright, the department of the organization work, which is under the convenorship of Mrs. Van Nostrand, was dealt with. She had visited Kamloops, Lytton, Merritt and Edmonds, and reported that the great difficulty with all these branches is that of keeping in touch with the central body here. Mrs. Keen, of North Vancouver, who is in charge of the Indian work, reported that the Branch at Lytton had held a sale of work, which had netted \$15 for the work of the Auxiliary. The secretary of the "Leaflet" committee announced a small balance on hand and twenty-one new subscribers. She further stated that the rummage sale of April 26 had realized \$100. Mrs. Lye, who has worked for many years in connection with the school for the blind at Palamcott, India, stated that much interest had been shown in the work lately, and that she had a balance on hand of \$24.75. The Junior department report was submitted by Mrs. S. J. Taylor. Visits had been made to the branches at St. Paul's, St. George's, St. Mark's, Holy Trinity and St. Saviour's. Contributions amounting to \$104.55 had been received from them for the various funds. Mrs. Dorell reported on the work among the Japanese and read the paper submitted by Rev. F. C. Kennedy to the Oriental committee upon the Oriental work. Particular mention was made of the excellent work being done by Mrs. Patrick in the West End Mission. A grant of \$10 was made to Miss Lucas, missionary to the Chinese, for the purchase of kindergarten materials. A new hall has been secured for the Mission with a capacity for 600. In a report read by Mrs. C. C. Owen, also on the Oriental work, it was pointed out that there is much need for a mission hall between Carrall and Main on Hastings Street. Miss Young reported for the library committee, Mrs. W. C. Carruthers for the Dorcas work, and Mrs. Stevenson for the united offering committee. The fifty-two branches of the latter have contributed \$240. The monthly paper, written by Miss Eadie, of St. Michael's, was read by Mrs. G. H. Wilson. The subject was "Kangra Diocese, India." The noontide address was delivered by Rev. Charles Clark. Arrangements were made for the annual meeting which will take place in St. Paul's Parish Hall on May 31, June 1 and 2.

Progress of the War

May 7.—Monday—The United States will send nine new regiments of Army engineers to France at earliest possible moment.

May 8.—Tuesday—Germans retake Fresnoy.

May 10.—Thursday—Two more hospital ships sunk by Germans. Allies take four miles of enemy trenches in Macedonia.

Preferments, Appointments, and Inductions.

Childs, Rev. S., B.A., Trinity College, Toronto, to be Assistant Curate of St. James' Cathedral, Toronto.

Lewis, Rev. J. G., D.D., late Secretary of the Bishop of Toronto, to be Curate at St. Simon's, Toronto. (Diocese of Toronto.)

MacKintosh, Rev. A. Cameron, B.D., inducted Rector of St. James', Guelph. (Diocese of Niagara.)

Brunton, Rev. F. N., Curate of St. Matthias', Toronto, to be priest-in-charge of St. Margaret's, New Toronto. (Diocese of Toronto.)

Church News

The Bishop of Ontario's Funeral.

The funeral of the late Bishop of Ontario, Right Rev. Dr. Lennox Mills, took place at Kingston, on the 8th, and it was one of the most impressive funerals ever held in that city. The attendance of fifteen ministers of various denominations, the Mayor and Corporation of Kingston, representatives from the Royal Military College, Queen's University, and all the military units in the city, Brig-Gen. Hemming and his staff, testified eloquently to the respect and affection with which the people of Kingston regarded Bishop Mills, and the sincere regret which filled their hearts that he had been taken away from their midst. The whole service was marked with a simple dignity, despite the great concourse, such as would have gladdened the Bishop with whom all things must be done "decently and in order," and a solemn grandeur befitting the obsequies of a truly great soul. In addition to the Bishops who read the various parts of the service, were present the Bishops of Huron, Niagara, and Quebec. The Diocese of Ottawa was also represented by Rev. Canon Elliott, Rev. W. H. Quartermaine and Dr. F. W. Dawson; the Diocese of Montreal by the Very Rev. the Dean, Ven. Archdeacon Pater-son-Smyth, Canon Rexford and the Chancellor, Dr. Davidson; the Diocese of Niagara by the Very Rev. Dean Owen, Ven. Archdeacon Forneret and Messrs. C. S. Scott and Geo. Copley; the Diocese of Toronto by Ven. Archdeacon Cody, Canon O'Meara, the Provost of Trinity College, and Rev. F. Graham Orchard, Headmaster of Trinity College School; the Diocese of Huron by Rev. L. E. Davis and Mr. C. C. Hodgins; and Bishop's University by Rev. Cecil Whalley. The following clergy of the Diocese of Ontario were present: The Archdeacons of Ontario and Kingston; Canons E. Loucks, F. W. Armstrong, H. H. Bedford Jones, W. F. Fitzgerald, F. D. Woodcock, and H. B. Patton; Rural Deans J. W. Forster, C. M. Harris, J. O. Crisp, W. G. Swayne, and J. W. Jones; E. Scammell, C. J. Young, T. Austin Smith, A. L. McTear, Thos. Leech, J. H. H. Coleman, R. W. Irvine, J. de P. Wright, F. G. Kirkpatrick, J. C. Dixon, W. H. Smith, Walter Cox, A. S. Dickinson, A. O. Cooke, R. W. Spencer, J. Lyons, T. H. H. Hall, T. W. Savary, A. E. U. Smart, C. E. S. Radcliffe, T. L. Barber, S. E. Harrington, L. E. Davis, E. Teskey, H. Pringle, W. G. Lansbury, V. O. Boyle,

C. Winter, A. F. C. Whalley, L. G. O. Walker, C. M. B. Ryan. The Lay Delegates from the Diocese of Ontario were: Messrs. R. H. Preston, J. H. Polk, Jno. R. Dargavel (Newboro); Geo. Friend, William Foster (Wolfe Island); Judge Reynolds (St. Paul's, Brockville); Messrs. J. Graham, J. W. Henstridge (Portsmouth); Judge McDonald, Chancellor of the Diocese (St. Peter's, Brockville); Messrs. W. A. Milton, G. V. Stewart (Barriefield); S. C. Bourke (Sharbot Lake); G. L. Johnston, F. J. Skinner, W. B. Carroll, C. V. Ketchum, W. F. Stevens (Gananoque); Fred. C. Reid, Jno. W. Reid (Tamworth); H. R. Pearce, H. J. Wiggins (Marmora); Col. A. J. Malley, F. Donoghue (Deseronto); R. J. Carson, Treasurer of the Diocese, Col. R. J. Gardiner, M.D., W. B. Dalton (St. George's Cathedral); W. H. Dalby, G. E. Hague (St. James', Kingston); Col. W. J. Rankin, M.P.P.; G. F. Ruttan (Napanee); Mayor Ketchum, J. Elliott (Belleville); A. W. Benjamin (Camden); J. S. R. McCann (Selby). The honorary pall bearers were Canon Loucks, Canon Patton, Rural Dean Harris, Judge McDonald, R. J. Carson and J. D. Walkem, K.C. The Archbishop of Algoma officiated and an address was delivered by Bishop Farthing, of Montreal, a previous Dean of Ontario, who, in the course of his remarks, paid a warm tribute to the memory of the deceased Bishop. Several others of the Bishops who were present took part in the service. The interment took place in Catarqui Cemetery.

St. George's, Guelph.

The annual vestry meeting was held on May 7th, Archdeacon Davidson, the Rector, presiding. Total receipts, \$7,705.08. The missionary contributions amounted to \$1,579.25. Warden, F. A. Graessar, W. H. Jones. The following resolution was moved by Mr. H. Gummer, seconded by Mr. T. A. Keatinge, "That the thanks of the vestry be tendered to Mr. Arthur W. Cutten for his generous gift of \$3,000 for the purpose of defraying the cost of repointing and painting the exterior of the church, and also for his kind promise to assist in the installation of a new heating system, and that a copy of this resolution be forwarded to him." The resolution was carried by a standing vote.

A Handsome Present.

An announcement has been made that Mr. Frederick Welch, a member of St. James' Church, Kingston, has donated the handsome sum of \$6,000 to be used as the nucleus of a fund to be

raised for the erection of a new Sunday School Hall in that parish. The sum of \$15,000 for this purpose is already in view and arrangements will be made to go on with the work as soon as the labour conditions are better.

St. Mary's, Hochelaga.

The adjourned vestry meeting was held on May 8th. Wardens, H. Bayliss, J. H. Furness. By a unanimous vote the Rector, the Rev. R. Y. Overing's salary was raised to the sum of \$1,500 a year. There are more than 250 names on the honour roll of this parish, 26 of whom have made the great sacrifice. Total receipts, \$2,059.15.

Canon Gibson Resigns.

Canon Gibson has tendered his resignation as Rector of St. Alban's Pro-Cathedral, Kenora, his resignation to go into effect on July 1st. Canon Gibson is going to Boissevain, Man. He succeeded Archdeacon McKim as Rector of St. Alban's Pro-Cathedral four years ago. His departure from Kenora is greatly regretted by all classes.

The Bishop of Yukon's Tour.

Right Rev. I. O. Stringer, Bishop of Yukon, is planning to leave Dawson as soon as navigation opens for a visit to Herschel Island, on the Arctic Ocean Coast, near the mouth of the Mackenzie River. Leaving Dawson he will take the steamer down the river to Fort Yukon. There he will get a couple of natives to accompany him, and striking out into the wilderness will ascend the Porcupine and Bell rivers between 500 and 600 miles, by small boats or canoe, and thence 100 miles across a mountainous country on foot to Fort McPherson, which point he expects to reach by July 17. At Fort McPherson he will send his travelling companions back and get other Indians to take their places in the journey which he contemplates by small boat down the Peel and Mackenzie rivers to Herschel Island and other points on the coast of the Arctic Ocean.

Colours of the 169th Batt. Deposited.

In the presence of an overflowing congregation, including the 109th Regiment and many prominent civil and military men, the colours of the 169th Battalion were deposited in St. Paul's Church, Bloor Street, Toronto, on Sunday afternoon last, the 13th

inst. The ceremony was a picturesque and impressive one. The colours were received and were laid upon the Holy Table by Archdeacon Cody, the Rector. The special form of service was read by the Rev. J. Russell MacLean, the Chaplain of the 109th Regiment, at the close of which Archdeacon Cody delivered an appropriate address.

Canon Hanington, of Ottawa, Passes Away.

The Rev. Canon E. A. W. Hanington, Rector of St. Bartholomew's parish, Ottawa, died suddenly on Sunday afternoon, the 13th inst. On Friday of last week he was seized with a stroke and never regained consciousness. Less than a week before, on Monday, the 7th inst., he and Mrs. Hanington celebrated the fiftieth anniversary of their marriage. Canon Hanington was obliged for a while to relinquish a great part of his regular parish work, but had recently regained much of his strength and was apparently in good health. He was a native of New Brunswick and was ordained to the diaconate in 1867 and to the priesthood in 1868. After working in the diocese of Fredericton for a short time he went to Ottawa where he had been in charge of St. Bartholomew's for nearly 40 years. He has been Chaplain of the Vice-Regal Household since the days when the late Duke of Argyle and the Princess Louise resided at Rideau Hall. Mr. A. H. Hanington, K.C., St. John, N.B., a prominent member of the legal profession and an active Church member, is a brother of the deceased, as was also the late Mr. Justice Hanington, of Dorchester, N.B. Mrs. Warren, wife of the Rev. J. R. H. Warren, Rector of St. Matthew's Church, Toronto, Ont., is a daughter.

Halifax Notes.

A meeting of the Cleric Club was lately held at the residence of Canon Vernon at Dartmouth. During the session, regret was expressed at the early departure to another diocese, of the Rev. W. J. H. Petter, who has always taken a deep interest in the club, and on motion of Archdeacon Armitage an expression of the club's regard and best wishes was tendered Mr. Petter. The essayist of the evening was the Rev. L. J. Donaldson, who read a valuable paper on "The Protestantism of the Church of England," which was followed by a full and free discussion led by the Rev. Dr. Harris. At the close of the discussion the club adjourned until next October.

Summer School Cancelled.

The Summer School arranged for by the M.S.C.C. and S.S. Commission, to be held at Huron College, London, in June, has had to be cancelled, as the Government has commandeered the buildings for hospital purposes. Delegates planning to attend this School are therefore urged to attend one of the others.

Vancouver Notes.

At the last meeting of the Sunday School Association of Vancouver, the following officers were elected for the year 1917-18: President, Rev. O. J. Nurse; clerical vice-president, Rev. C. B. Clarke; lay vice-president, Mr. B. Moyls; secretary-treasurer, Mr. A. C. Giles; representatives to Diocesan Committee, Messrs. W. T. Clark and D. S. Clark.

The Rev. L. C. Luckraft, B.A., Vicar of St. Thomas' Church, South Vancouver, was married April 17th in St. Michael's Church, by the Rev. G.

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H. Wilson, the Rector, to Miss Ethel Hopwood, of Hamilton, Ont. An informal reception followed at St. Michael's rectory.

The Bishop of New Westminster, after a much delayed journey, arrived in Vancouver, April 27th, and was met at the C.P.R. depot by a large number of clergy and laity and presented with an address of welcome. He preached at memorial services in honour of those who fell in battle, on the following Sunday at St. Paul's in the morning and Christ Church in the evening. He confirmed a class of 33 candidates in the latter church the same afternoon, presented by the Rev. C. S. McGaffin, Rector in charge.

An ordination service was held in St. Paul's Church by the Bishop on May 1st, at 8 a.m. Messrs. Godsmark, Pollinger and MacDougall were ordained deacons, and Revs. Axon, Hughes and Goodman were priested. All are from the Anglican Theological College. Mr. J. E. Godsmark, of Latimer Hall, was Gospellor, and Prof. Keeling, Dean of St. Mark's, was the preacher. Those who assisted in the service were the Archdeacon of Columbia, Rev. H. King, and the staffs of the two Halls.

The W.A. of the diocese tendered the Bishop a reception at Christ Church on the evening of April 30. It was very largely attended, and the Bishop gave some most interesting experiences at the front.

The seventh annual closing exercises of Latimer Hall were held in Christ Church, April 26th, and were well attended. Mr. H. J. Cambie occupied the chair and an orchestra from the Irish Fusiliers supplied the music. Speeches were given by Principal Vance, Rev. J. D. Mackenzie-Naughton, Rev. N. L. Ward, superintendent of Chinese Missions, and by Mr. Lin, the Chinese Consul in Vancouver. The latter was present in recognition of the graduation from the Hall of Mr. E. S. Yui, B.A., late Assistant Dean of Soo Chew University, who was Valedictorian. Prof. Trumpour presented the graduating class, consisting of Mr. W. G. Middleton, Rev. G. F. Shepherd, and Mr. Yui, and also Mr. G. H. Moody, who has completed a special course. They were presented with scarves by Mrs. Cowan, president of the Woman's Aid. The elocution medal was awarded to Mr. Yui, and presented by Mrs. Lye. On the platform, in addition to the above-named speakers, were the Archdeacon of Columbia, Archdeacon Raymond, of St. John, who read the Scripture lesson, Rev. O. J. Nurse, who offered the prayers, Sheriff Hall, Prof. Ellis and Prof. McNeill, of Westminster Hall. The graduating dinner of the Hall was held the following night, when the students, staff, Messrs. A. R. Low and F. L. Beecher, of the Council, and Revs. M. H. Jackson, M. H. Jukes, O. J. Nurse, G. H. Wilson and A. H. Sovereign were present. Toasts were drunk to the King, Latimer Hall, the Graduating Class, Latimer men at the front and College Memories.

Rev. W. Gilbert, B.A., begins his work as Rector of Ladner May 1st, in succession to Rev. W. Govier, who has gone to the front with the Army Medical Service.

Meeting of Rural Deanery of Lincoln and Welland.

The quarterly meeting of the Deanery of Lincoln and Welland was held at Niagara-on-the-Lake, May 8th, with a large number of the clergy present. The session opened with a celebration of Holy Communion in Old St. Mark's Church, at which service a splendid address on "Stewardship" was given by Ven. Archdeacon Perry, of St. Catharines. The business session

opened at 12 a.m. with Rural Dean Garrett presiding. It was moved and seconded that a letter of sympathy be sent to Mrs. Ker in her recent sad loss of Rev. Canon Ker, an old and faithful member of the Deanery. After a number of the clergy had borne witness to the late Canon Ker's many

Rev. Canon Daw, of Hamilton, and the Rev. Mr. Mosher, of Niagara Falls, N.Y., who were present at the Deanery as the speakers of the day. The term of office as Rural Dean of Rev. Canon Garrett having expired, the election of a new Rural Dean was held, and Rev. H. L. A. Almon, of Merrit-

ery under his Rural Deanship. At 1 p.m. an excellent luncheon was served by the ladies of the parish to the visiting clergy. At the afternoon session Rev. Canon Daw gave an address on his 15 months' service as Chaplain to the overseas troops in Bramshott Camp, England. Canon Daw told of the splendid spirits of the Canadian troops, their life and training and also the religious life of the men. He said that the reports of drunkenness and immorality amongst the troops were untrue, a libel on brave men, and that he could bear personal testimony to the fact that a cleaner and more sober lot of men could not be found, that the moral lives of the Canadian troops was a credit to Canada. He also told of the splendid spirit of sacrifice amongst the English people, telling several touching stories to illustrate this. He urged that a strong movement must be made against extravagance and waste in Canada if famine was to be averted. Rev. Mr. Mosher, of Niagara Falls, N.Y., also gave a stirring address on the entry of the United States into the war, showing how it would assist the Allies and that it would bind closer together the two great Anglo-Saxon nations. At the conclusion, hearty votes of thanks were moved to the two speakers, and also to Canon Garrett and the ladies of St. Mark's Church, the session concluding at 5 o'clock.

By the courtesy of the Oxford University Press we are inserting below the music for a hymn by the author of "Jesus Loves me this I know," Miss Warren, who was a sister of the author of "Queechy" and other novels. The hymn and tune will appear in the new Canadian Methodist Hymnal, and the tune will also appear in a new English Anglican Hymnal being published by Novello & Company, where it will be set to the words "How firm a foundation." The music is by James Edmund Jones, Convener of the Committee for the compilation of the Book of Common Praise.

EYES THAT ARE WEARY

AURA LEE. Words by ANNA B. WARNER, 1820-1915. Music by JAS. EDMUND JONES, 1915. Unison, or Solo. Four 11's.

Musical notation for the first system of the hymn, including vocal line and piano accompaniment.

Musical notation for the second system of the hymn, including vocal line and piano accompaniment.

Musical notation for the third system of the hymn, including vocal line and piano accompaniment.

Musical notation for the fourth system of the hymn, including vocal line and piano accompaniment.

Musical notation for the fifth system of the hymn, including vocal line and piano accompaniment.

- 2. While looking to Jesus, my heart cannot fear; I tremble no more when I see Jesus near; I know that His presence my safeguard will be, For "Why are ye troubled?" He saith unto me.
3. Still looking to Jesus, O may I be found, When Jordan's dark waters encompass me round: They bear me away in His presence to be; I see Him still nearer whom always I see.
4. Then, then shall I know the full beauty and grace Of Jesus, my Lord, when I stand face to face; Shall know how His love went before me each day, And wonder that ever my eyes turned away.

Lieutenant J. A. F. Chapman Killed in Action.

Word has recently been received through Ottawa from the Red Cross authorities in London confirming the death of Lieut. J. A. F. Chapman, 3rd Battery, 14th Brigade, 14th Canadian Division, who had been reported "missing" since June 2, 1916, in the Canadian engagement at Zillebeke. Lieut. Chapman is the son of Mr. and Mrs. B. Chapman, of Brockville, Ont. Three of his sisters are married to Anglican clergymen, all graduates of Wycliffe College: Rev. John Davies, Dawson City, Captain the Rev. H. L. Nicholson, Whitby Military Hospital, and Rev. W. E. Taylor, Shanghai, China. The whole family have been prominently identified with active Church work in the parish of St. Paul's, Brockville. Here Lieut. Chapman was not only a member but a regular attendant and active Christian worker. He was confirmed by the late Bishop Mills. There was peculiar appropriateness in the joint memorial service held in St. Paul's on Sunday, May 6th, in honour of Bishop Mills and Lieut. Chapman. The sermon was preached by Rev. L. E. Davis, M.A., from the text, "Death is swallowed up in victory." Lieut. Chapman was held in the highest esteem by both officers and men. Captain (now Major) Taylor of the 3rd Battery, writes: "Lieut. Chapman was considered one of the very best subalterns in the Brigade. He was efficient and conscientious in his work, and socially we all thought so much of him." Major Britton (afterwards Lieut.-Col., and killed May 2, 1917) wrote just after Lieut. Chapman was missing: "He was a 'cracker jack,' always on the job, and absolutely reliable and capable. He was picked out by all the staff officers that came to see me. He will be sorely missed by us all." Lieut.-Col. Maclaren, who, like Lieut.-Col. Britton, was a close personal friend of Lieut. Chapman, wrote to the parents: "His is a very serious loss. He was always keen and resourceful, gained and held the respect and liking, not only of the officers, but also of the men of the Brigade. His coolness and courage under the very heaviest fire was an example to us all." Lieut. Chapman was frequently honoured by his selection to posts of special danger. It was while

sterling qualities and deep Christian life, it was carried by a standing vote. Ven. Archdeacon Perry moved a warm welcome be extended to Rev. Canon Davis who had just entered the Deanery as Rector of Port Colborne. The Archdeacon also extended a hearty welcome on behalf of the Deanery to

ton, was unanimously elected. A hearty vote of thanks and appreciation to the retiring Dean, Canon Garrett, was moved by Rev. Mr. Bousfield, of Niagara Falls, and seconded by Archdeacon Perry, who bore testimony to the good service of Canon Garrett and the success of the Dean-

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serving in this way as Forward Observing Officer in an advanced post, that he was blown up by a German mine explosion. He had served with distinction through a year at the front in France. He had the unusual honour on one occasion of a visit from the Prince of Wales, who chatted with him and exchanged field glasses as a token of good comradeship. The record of Lieut. Chapman's life is that of a good Canadian, a true Christian, a dutiful son and a faithful and brave officer. His friends will not mourn his death but will thank God for so faithful a life of service.

Encouraging S.S. Children to Grow Vegetables.

The Rev. F. G. Newton made a point of bringing before the people of St. John's the circular of the "Resources Committee," and emphasized the necessity for everyone doing whatever they can practically to increase the resources of the Empire. A novel way is being adopted with the children of the Sunday School, of eight years upwards. Five potatoes, 10 onions and 12 grains of field-corn is being given them to plant and tend and at the end of the season prizes are to be given for the best productions from these seeds in their own gardens. This parish gave \$54 for Armenian Relief in answer to the Bishop's appeal.

Memorial Service, Grandview, Man.

On Sunday, May 6th, a memorial service was held in Christ Church, Grandview, Manitoba, to the memory

of Pte. Heman McLean, D.C.M., who has made the supreme sacrifice. He was closely connected with the work of our church, faithful in attendance, faithful in the Sunday School and choir; dearly beloved by all who knew him; may others follow his example.

A Farewell Presentation.

On the 26th April, the Rev. J. W. H. Petter and Mrs. Petter were given a rousing send-off by the members of the congregation of Trinity Church, Halifax, at which church Mr. Petter has been serving as Curate for some time past. Mr. Petter has accepted the Rectorship of Dunnville, Ont., in the diocese of Niagara. There was a large number of persons present and the Rector, Rev. L. J. Donaldson, presided, and in his opening address he spoke in terms of the warmest appreciation of Mr. Petter's services. He also made a very kindly reference to Mrs. Petter. Churchwardens W. E. Brokenshire and J. M. Donovan also spoke, after which Miss Geddes and Miss Maud Robson, on behalf of a special committee of the parish, read an address and presented Mr. Petter with a purse of gold. Mr. Petter entered upon his new duties at Dunnville on May 6th.

Kent Deanery Annual Meeting.

The annual meeting of the Kent Deanery Sunday School and W.A. workers was held in the parish of the Advent, Ridgetown, May 8th and 9th. The meeting opened with evensong and sermon in the church Tuesday

evening, the preacher being the Rev. Canon Howard, Rector of Christ Church, Chatham. The next morning at 9.30 there was a celebration of the Holy Communion in the church, at which the Rector of the parish, the Rev. T. J. Hamilton, was celebrant, assisted by the Rev. Canon Howard. The Rev. Kural Dean Spence gave the devotional address. The Deanery Chapter then met in the Rectory and the W.A. in the church. At the afternoon session addresses were given as follows: "Discipline in the Sunday School," by the Rev. J. C. McCracken and "How to Teach an Adult Bible Class," by the Rev. A. W. Richardson. These were very helpful and produced much discussion. A Round Table Conference on Missions in the Sunday School was ably conducted by the Rev. T. B. Howard and the Rev. Ralph Mason held a conference on Sunday School work, which brought out many valuable ideas. Miss Archer, of Japan, gave an illustrated talk to the children in the Presbyterian Sunday School room, which held the attention of the large number of children present. At 8 p.m. a missionary conference was held and there was a large attendance. The Rev. E. J. Peck, D.D., pioneer missionary to the Eskimos, gave a most inspiring lecture, illustrated by lantern views, of his work amongst those people. This convention was one of the best ever held in the Deanery, and much credit is due to the Rector of the parish for his pains in arranging such a good programme. The delegates were most hospitably entertained by the members of the parish.

S.S. Children Present Mystery Play.

Under the auspices of the Sunday School Institute, a number of the children of the Sunday Schools of Halifax presented a mystery play in St. Luke's Hall, on the evening of May 7th. The play was entitled: "The Cross Goes Westward" and "Scenes from Moses in the Bulrushes." There was a large number of people present at the performance and the children who took part therein acquitted themselves very well.

Death of Mrs. E. B. Taylor.

Mrs. Taylor, the wife of the Rev. E. B. Taylor, the Rector of St. George's, Allandale, died at her home on May 8th. Her death is a great blow to her family and a loss to the community. She was a woman of true piety, and, though seldom well, she was always an active worker in church and philanthropic circles and was unsparing of herself in times of others' troubles. She was, therefore, held in the highest estimation. Her life was probably shortened by the death of her son, Fred., who was killed in action last summer. Another son, Robert, is now at the front. The other members of her family, besides her husband, are Miss Cecilia, who is at home, and Rev. Hugh Bowden Taylor, Curate of Christ Church Cathedral, Hamilton.

MONTREAL VESTRIES.

All Saints' Church.—The adjourned Easter vestry of All Saints' Church, Montreal, was held on Monday evening, the 9th inst. The attendance was exceptionally large. The Rector, the Rev. James E. Fee, was in the chair. The financial report showed a marked increase in every department of the work. Sums received from all sources in the parish reached a total of over \$6,100, of which the amount of \$3,100 was raised for current expenses. Subscriptions through the weekly enve-

lopes increased 34 per cent. for parochial purposes, and 36 per cent. for Missions. The Rector's stipend was increased by \$300. The Easter offering of \$2,078 was the largest in the history of the parish. The church edifice has been entirely renovated, many changes made in the interior, and much needed school accommodation added. There are 92 names on the honour roll of the parish. Of these 14 have given their lives for freedom and for the empire. The sympathy of the members of the vestry was extended to the bereaved families of the parish. The officers of the church for the ensuing year are as follows: Rector's warden, F. C. Lydon; people's warden, A. E. Sennat; vestry clerk, John Mackeen; envelope clerk, H. Emo; delegates to Synod, Messrs. John McGillvray and W. H. Flawn; auditors, Messrs. R. J. Blackshaw and W. F. Bower; delegates to the L.M.M., Messrs. W. Berry and E. A. Adney.

Memorial Unveiled in St. Martin's, Montreal.

On Sunday, May 6th, at the morning service, a memorial tablet was unveiled in this church to the memory of the late Private Lionel Carleton, of the Princess Patricia's Regiment, who was killed at Ypres in June of last year. The tablet, which bore an appropriate inscription, was unveiled by Major Barclay. A brief address was given by Rev. Dr. W. W. Craig, the Rector of the parish. The church was crowded to the doors.

Ruridecanal Meeting at Aylmer, Ont.

The annual meeting of the Rural Deanery of Aylmer, Ont., was held at Aylmer, on May 7th. There was an early celebration of the Holy Communion in St. John's Church, the Rural Dean, the Rev. W. F. Brownlie, of St. Thomas, officiating. During the day various interesting papers and addresses were given by Rev. R. H. A. Haslam, Messrs. Bennett and Houston and Mesdames Shore and Rogers. The former spoke on St. Paul's Mission at Moxong and the latter gave a missionary lesson on Japan. Both were fully illustrated. The next meeting is to be held at Dutton.

Annual Meeting of Oxford Deanery.

The annual meeting of this Ruridecanal Chapter was held at St. Paul's Church, Princeton, on the 8th May. The address at the opening service was given by Rev. F. H. Brewin, Rural Dean. Routine business only was transacted at the morning session. At the afternoon session, which was held conjointly with the W.A. in the schoolhouse, several interesting papers were read on "Work Amongst Indian Children in Moosonee," "Mission Work Amongst the Educated Classes in India," and lastly, "A Summer School and its Inspirations," by Rev. T. B. Holland, Mr. F. Anderson and Miss Viola Cronk respectively. The reading of these papers was followed by a Round Table Conference, conducted by Rev. T. B. Howard, of Tilsonburg. The meeting of the Deanery included the celebration of the jubilee year of St. Paul's Church, Princeton, and the unveiling of a stone tablet to commemorate the event. The interesting ceremony of unveiling began at 4.30 p.m., when Rev. T. B. Holland, the Rector, introduced Rev. Frank Leigh, a former Rector, now of Hespeler, who performed the ceremony. In the evening an impressive thanksgiving service was held in the church, at which Canon Tucker, of London, gave an eloquent address from the text, "Behold, I have set before you an open door."

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Correspondence

WESTERN HOSPITAL, BATHURST ST., TORONTO.

Sir,—Again may I ask room in your columns to invite help for the services at the above hospital on Whitsunday? Any laity who will assist are requested to meet in the "reception room," on the righthand side of the main entrance, at 10.20 a.m. on Sunday, May 27th. Those who will be good enough to come would oblige by letting me know beforehand if possible. The number who responded to the appeal on Easter Day was most encouraging. Canon Greene will again assist in the services.

Chas. L. Ingles.

HELP.

Sir,—Will you kindly allow me a small space to ask for help from the hundreds of Churchmen who are not engaged in any kind of Church work? No less than 89 men have gone from my afternoon men's Bible class to join the colours. Some of them have laid down their lives and many of them are wounded. To add to this, the leader of the class took sick and has passed away. I have only a few men left, and no one that can take the place of leader. Perhaps some reader of this letter will help to carry on by helping us out till the boys come home.

H. C. Dixon, Rector Trinity East, Toronto.

AN APPEAL.

Sir,—We commend the following appeal to your readers as one which should find ready response throughout the Dominion. The Kitchener G.F.S. Hostel, Aldershot (England) is conducted by the G.F.S., and provides food and shelter for G.F.S.

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and other munition workers in the great English military centre, Aldershot. We feel sure that not only those who belong to the G.F.S. in Canada, but many others will recognize in this appeal an opportunity to "do their bit" during the war. All donations should be marked, "For Kitchener G.F.S. Hostel, Aldershot," and sent to Mrs. Kirwan Martin, Central President, G.F.S., Canada, 254 Aberdeen Avenue, Hamilton, Ont.

Grace T. Arnoldi, Central Head for Publicity, G.F.S., Canada, Toronto.

To all Diocesan Presidents, G.F.S., Canada: Kitchener G.F.S. Hostel, Aldershot.

Dear Madam,—My committee desire me to beg your kind assistance in helping us to raise the balance of the purchase money (about £1,500) for the above Hostel. The money must be forthcoming by about the end of July, 1917, or the premises must be given up and the whole scheme abandoned. The Hostel is already proving such a blessing to all those who come to it that we feel we must do our utmost to prevent such a disaster. Will you be kind enough to bring the matter before your next Diocesan Council, and may I have your kind permission to send out an appeal to your branch secretaries, as I am doing in the Winchester Diocese? We feel that the needs of Aldershot, and the claims of its Hostel as a G.F.S. memorial to Lord Kitchener, are more than local or diocesan, but should be known throughout the Empire.

Believe me to be, Yours faithfully,

(Signed) Isabella Wallis, (G.F.S.) Branch Secretary, Aldershot.

"The Limes," South Farnborough, January, 1917.

AN ANOMALOUS TITLE.

Sir,—Is it not the time for Churchmen to suggest that that preposterous Episcopal title, the Bishop of Ontario, be changed for something more sensible? The Bishop of Ontario was not, is not, and cannot be the Bishop of Ontario. He is the Bishop of a mere fraction of the province, and, nominally and geographically, his diocese is not nearly as representative of it as the Dioceses of Toronto, or Huron, or even Algoma. In old Bishop Strachan's mind it was probably a good enough name, and was as suitable in its way as Huron (another misnomer), but the title of Bishop of Kingston would to-day be surely more conformable to both geographical sense and ecclesiastical right.

Anglican.

CLERGY AND PRODUCTION.

Sir,—Your article, "The Church and Production," in the "Churchman" for May 3rd, must have struck an answering note in many hearts. I wonder how many of us have grasped the terrible truth of the world shortage in food supplies. As you say, we need producers, and the Church must bring her force to bear. As one was driving home from the Sunday appointments last Monday in a scattered western parish and saw the farmers making their great struggle, one felt how necessary it was for everyone who calls himself a man to help them win out.

We clergy who know that it is our duty to stay at home must feel pangs of regret at times, especially after reading that wonderful book, "A Student in Arms," by Lieut. Donald Hankey, where the author points out so conclusively the great opportunity

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for the parson in the trenches, where he comes into real touch with men's lives and gains experience of life which nothing else can give. But surely, we country clergy of the prairie provinces can at least do something, even if we have to stay at home. The "Canadian Churchman" says the Church must bring her force to bear in this matter. Cannot we younger clergy give a lead? Why should we not each make a resolution to give at least one whole day's work a week to some needy farmer in our parish? The example would probably be worth far more than the work done, and the greenest of us should be worth at least a dollar a day, which money could be given to patriotic purposes. We should get to know our farmers better and understand their work. They would feel that we took a real interest in their lives as well as the life of the Empire, and it would encourage patriotism and denial. If all the country clergy of every religious body in the West would give at least one day a week to food production and the proceeds to patriotic purposes, the direct results would be by no means inconsiderable and the indirect results far-reaching.

Why cannot we country clergy give a practical lead in manning "the second-line trenches?"

M. W. Holdom, Mirror P.O., Alberta.

REGENERATION.

Sir,—Please permit me to call Mr. Holmsted's attention to a slip of memory in his letter in your issue of April 12th, 1917. He says: "The spiritual food by which alone the regenerate soul can live is faith, love, and obedience." For the moment he

forgot that the food of the newly-born soul is the Word of God, the Bread from Heaven, which is obtained through the written Word (St. John 6: 33; 1 Pet. 2: 2). Faith, love, and obedience are proofs that the soul lives.

Capel B. St. George.

DIOCESAN SYNODS.

Sir,—In the "Churchman" of May 10th you pointed out that the Diocesan Synods in Canada are, year after year, more or less of a disappointment. As every effect has its cause, may I say what, in my opinion, are some of the reasons why Synods, which should have great influence in promoting Church growth, have so little? In this diocese (Huron), and others are like it, when it was first established the men selected in the different parishes to act as lay delegates were those of the congregations best fitted for the work of Church extension, and they considered it a duty as well as an honour to attend Synod, but now, in the majority of cases of those elected, many do not care to attend. As an instance, which is a fair sample, 332 lay delegates were elected for Synod of 1915. Only 106 attended, which number grew less and less as Synod went on. The lay delegates were always largely outnumbered by the clergy, although the original idea was that the former should always outnumber the latter in the proportion of two to one. The laity seems to have no power except to endorse the acts of the clergy. As years go by the Synod is becoming less and less a deliberative body, and is like the Parliament of England in the time of the Stuarts, when it was

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Yours very truly, Thomas Price, Bog Walk, Jamaica.

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necessary to have the support of the court before any measure had a chance of passing. Many of the clergy feel this, but seem to be indifferent, and the majority of the laity take no interest in Synod, where the principal part of men's time is devoted to the consideration of financial and not to spiritual matters.

Henry Macklin.

London, May, 1917.

PRAYER BOOK REVISION.

Sir,—Before the new Canadian Prayer Book is finally accepted I think the following facts concerning the Lectionary warrants some revision of this part of the book:—

1. A man who attends every morning and evening service on Sundays, Good Friday and Christmas will never hear read the following:—

Miracles.—Sea calmed; walking on water; fig-tree withered; raising of Lazarus; feeding of 5,000; healing of the two blind men, withered hand, Phœnician woman's daughter, man blind and dumb, deaf and dumb man, blind men at Jericho, ten lepers, man with unclean spirit, blind man of John 10, nobleman's son. In fact, miracles occur in some nine of the Gospel lessons in the New Testament lectionary. Have the compilers prejudice against them?

Sayings of Jesus.—Instructions to the twelve and also seventy; "Come unto Me"; "Who is my mother?" children in the market; seven more wicked spirits; divorce; traditions and what defile men; the two sons; wicked husbandmen; Good Shepherd; two parables on prayer—the importunate widow and the friend at midnight; three who would follow Jesus.

Incidents.—John's deputation from prison; Zebedee's sons; alabaster box; widow's mite; Nazareth sermon; Zacchæus; woman in Pharisee's house; foot-washing.

Conversations.—Beezebub and eternal sin; the great commandment; Holy Spirit in John 16; "Render to Cæsar."

Most of the eschatological sayings.—The Crucifixion and words from the Cross, and the Burial!

2. The man who attends only morning service, in addition to the above, will never hear read such things as the following: Sermon on the Mount; many parables of the Kingdom; labourers; ten virgins; talents; widow at Nain; Jairus; lost coin, sheep and son of Luke 15; Dives and Lazarus; Publican and Pharisee, etc.

3. The man who attends only evening service, in addition to things mentioned in 1 above, will never hear read the Temptation; Baptism; confession at Cæsarea; Transfiguration; woes against Pharisees; Nicodemus' conversation; most Resurrection narratives, etc.

Over against these may be set the Communion Gospels and special Lenten lessons, but examination shows these by no means compensate or adequately redeem such omissions, e.g., as the actual Passion narratives.

4. Better regard at places might be paid to common historic sense. For example, the morning lesson for the fourth Sunday in Lent carries the Passion narrative to Simon bearing the Cross, but for Lent fifth only to the Agony, and again, Lent sixth, to Peter's Denial somewhere between the two.

In the above there may be some trifling errors, due to the difficulty of checking parallel Gospel incidents, but in the main it is correct. Further, I have not exhausted the omissions, which seem serious, of beautiful and vital parts of the Gospel. Nor has space allowed me to carry the examination to other parts of the New Testament.

I would suggest (1) that the Gospel lessons be lengthened a bit to cover some of the omissions. Such parts

of the Scriptures are always listened to, and sometimes length tends to add to the interest. (2) Certain Gospel sections which are read twice might be read but once, and thus give room for more omissions to be read, e.g., Matt. 18 and Mark 2. (3) The morning lessons one year might be taken as evening lessons the next year, and vice versa. This would cover double the ground.

H. R. T.

INEFFICIENCY IN THE CHURCH.

Sir,—The modern man has a wholesome respect for efficiency, but does not find it in certain departments of the Church. May we point out several cases of inefficiency, and venture to hope that the spirit and the days of reform have not passed?

1. At the present time there is a crying need for men all over Canada. The Church is pitifully undermanned, and will continue to be so for many years after the war, unless the desire for service in that quarter shows itself more strongly than it has in the past. In spite of that fact, those who have graduated from our theological colleges and are anxiously waiting to go to their parishes will be held back until ordination on 3rd of June because of an effete and antiquated custom. This, sir, is absolutely unnecessary and wasteful, and something which causes the modern layman no small amount of wonder and disgust.

2. At the present time, after spending four years or more and writing a multitude of examinations in a theological college, a candidate for the diaconate must write a further examination set by the diocesan authorities. This examination is usually much easier than the one written by the candidate in his college. It may be answered that this is necessary as a guarantee of the candidate's orthodoxy. But surely, there should be sufficient co-operation between the theological college and the diocesan authorities to make the diploma of one the door of entrance to the other. If such is not the case, then there is friction and lack of co-operation between two large departments in the Church. This should not be.

3. What general policy has been framed for dealing with and gaining the active support of the returned soldier? As far as we can discover, none at all. Apparently there is no central controlling head or body empowered to construct and set in operation a policy of this nature. If the machinery of our Church does not provide for such, let us construct machinery which will. If such machinery does exist, let us set it in operation.

4. There seems to be no statesman-like distribution of clergy throughout the Dominion. Each Bishop in his own diocese distributes his clergy as he sees fit, and that in itself is all well and good. But that gives no guarantee of an equal distribution throughout the Dominion. What we need is distribution from a central head.

We do not make these criticisms in any carping or hyper-critical mood, but with a sincere desire to see our Church reach and maintain the highest point of efficiency. We feel certain that the inefficiency in the directions mentioned is due to a lack of appreciation of the fact rather than any disinclination to effect a change. We trust that at the Diocesan Synods this coming June the problems will be given consideration and an earnest effort made to find a solution.

Younger Clergy Club.

From Another Layman.

I like "The Churchman" very much. The tone of your paper and the principles you uphold are the things that will make the Church what it ought to be in Canada.

"Silver Pinions"

By Lillian Leveridge.

(Concluded from last issue.)

"O Maizie!" exclaimed Mary, delightedly. "What a clever idea! I know father and mother will just love to come."

But Dora, with troubled face, protested against the arrangement. "I'll have to go back, Maizie," she said. "Really, I will. I couldn't think of staying unless I knew that mother wouldn't mind. I told her I'd be back by tea-time, and I'm almost sure she would not care to come to the party. I couldn't leave her there alone all night."

"Nonsense, Dora! Of course she'll come. Why should she mind?" the others exclaimed in chorus, but Dora would not give in.

"Well, I'm in a hurry and can't wait any longer," said Mr. Peters in the midst of the discussion, "I'll deliver your message, Miss Nicholson, and I'll tell them to bring Mrs. Dale along, with all the finery and furbelows." With that he drove off.

Maizie and Mary used every conceivable argument to shake Dora from her decision, but in vain. "If mother feels, like coming, I'll bring her. Darby is quite equal to the double trip," she said, but that was the utmost concession that could be won from her.

Dora despatched her various errands as speedily as possible, but there were numerous tedious delays, and the afternoon was waning when at last she started home, alone. There was no doubt in her mind that she was acting rightly; but how she longed to stay for the party! She had all the love of gaiety natural to a healthy, happy girl, and in addition, a particular fondness for music; and such an opportunity as this was a rare thing in her uneventful life. "If only it had turned out differently," she sighed, "but mother has always depended on me, and I mean that she always shall."

About half way home, she met Mr. and Mrs. Radcliffe. "Hallo! How's this?" Mr. Radcliffe called as they passed. "We understood you were to stay for the party."

"I couldn't coax your mother to come, nohow," added his wife. "You two are missing a lot."

"I knew mother wouldn't come," Dora answered with a smile as she drove on.

As she neared her home, the girl was astonished beyond expression to see her mother, evidently arrayed for the party, standing at the garden gate. Her gown was a relic of bygone days, and was one which Dora had seen her wear only on very, very rare occasions. It was a rich black silk, with ruchings of creamy hand-made lace at the neck and wrists. Dora always thought that her mother looked queenly in this gown, and she appeared especially so to-night as the lengthening sunbeams added a touch of gold to her silver frosted hair.

"Why mother!" cried Dora as she drew Darby to a standstill at the gate. "You are really going to the party after all!"

A smile, so radiant that Dora wondered at it, overspread Mrs. Dale's face as she answered, "Hurry, girlie, and give Darby an extra good supper. He has to turn around and go back again very, very soon. Do you think he can stand it?"

"Of course he can," replied Dora. "He's as tough as a pine knot."

Mrs. Dale was still at the gate when Dora returned after putting up the horse.

"So you are going to the party, mother," Dora repeated, with her hand on the gate. "You wanted me to come home, didn't you? Would you have been disappointed if I had stayed?"

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Mrs. Dale took the fair girlish face, eager with anticipation, between her two hands, and kissed the smiling lips. "Darling," she said in a low voice vibrant with emotion, "I wanted you to come home. I knew you would come. If you had failed me to-night—come. If you had failed me! But I knew I could trust you—to the last limit."

A light such as Dora had never seen, the radiance of an inward joy, illumined her mother's face. "What is it, mother?" the wondering girl asked in an awestruck whisper.

"Kenneth!" Mrs. Dale answered in the same vibrant tone. "I have had a letter from him to-day. He is alive and well. The awful cloud is lifted at last. His innocence is proved. And he is coming home to-night—think of it—coming home! And we are going to meet him at the station, you and I."

"Mother! O mother!" Dora exclaimed, and the joy that beamed in her mother's face kindled in her own. "What—how—tell me all about it. Why didn't he write to you before?"

"He did write, but the letter must have gone astray, for it never reached me. When no answer came from me, he thought that either I did not want to write, or was not allowed to; so he decided that until the time should come when he could give me some definite proof of his innocence, he would keep silent. He had quite given up all hope of unravelling the mystery until a month ago. A good while previous to this, he had happened to meet an old acquaintance, and had been able to do him a good turn or two. But the man on his deathbed, and in the presence of three witnesses, confessed to having committed the robbery and, growing frightened of the consequences, having schemed to throw the suspicion on Kenneth."

"Mother! What an unconscionable villain!"

"He was; but we must try to forgive him, dear, and let the dead past bury its dead."

"But where has Kenneth been all this time?"

"In Australia. He has had many ups and downs, he says, but on the whole has been successful. He has had some difficulty in tracing us up. But you must read the letter for yourself, Dora. I have it here."

Mrs. Dale took a closely written sheet from the bosom of her dress; and then, with their arms around each other, and with the mellow sunset light reflected in their gladdened eyes, mother and daughter read together the precious missive.

It was like a voice from the dead. With hearts too full for much speech, they entered the house, which Mrs. Dale had adorned for the expected guest with the sweetest flowers of the garden. Neither of them could eat a mouthful, but they set the tea table with a snowy cloth and some carefully hoarded treasures of silver and cut glass, with a large bowl of roses in the centre.

"The kitchen fire is all ready to set the match to," said Mrs. Dale as with satisfied eyes they surveyed the result of their labour of love. "We will have tea ready in a few minutes after we get home. Kenneth is sure to be hungry. And now, when you have hitched up Darby I think we had better start."

Back through the fading sunset and the dawning moon they drove, and reached the village an hour before the time.

At last, at last the engine rounded the curve and panted into the station. There were not many passengers. One tall, bronzed, clean-shaven stranger—no, he wasn't a stranger—soon caught sight of the woman in black and the girl in blue, standing at the edge of the platform.

In a moment mother and son were folded heart to heart, and years of pent-up pain and passion melted away forever in one long kiss. For some long minutes the girl in blue was for-

gotten, but, her heart singing with a new, sweet thrill of joy, the sister awaited her turn. How transient, after all, had been her voyage with the shadow!

They had entered the moonlit, woodland road, fragrant with wild rose scents and incense of balm of Gilead. "There is so much to tell, mother," said Kenneth, "that I hardly know where to begin."

"It doesn't matter where," she replied, "nor when. Just to hear your voice is enough for me to-night—to know that my son who was dead is alive again, who was lost is found."

The music of that long-lost voice made the homeward way seem never so short, and very soon Darby stopped of his own accord at the gate. Dora hastened to fling open the door, light the lamps, and kindle the fire while mother and son followed more leisurely, arm in arm, up the moonlit, flower-scented garden walk.

"Welcome home, my boy, a thousand welcomes!" said Mrs. Dale upon the threshold.

Half an hour later the happy-hearted trio sat down to the festive table, upon which every dainty that could be provided upon so short a notice had been placed.

"How strange," remarked Dora, "after our talk this morning—it was all about you, Kenneth—that you should have come home, and all of us be sitting here together to-night!"

"It is both strange and beautiful," Kenneth replied. "Home! It already seems like home to me. But there is one thing, mother, that I hardly know how to tell you. You have grown quite attached to this dear little home, have you not? You would not care to leave it now?"

"That would depend on a good many things," Mrs. Dale answered. "For myself I could be content here or anywhere with you, or near you. But I have been thinking a good deal lately that Dora ought to have a better chance. Perhaps now you have come we can together arrange some plan."

"Good!" said Kenneth. "That makes it easier for me. Mother, how would you like to go back to the old home?"

"Kenneth?" An unspoken question trembled in Mrs. Dale's eyes, and Dora scarcely breathed.

"I've bought the old place back, mother," Kenneth explained briefly, "for I wanted to begin where I left off and live out my life in the very spot where I was so cruelly disgraced. I want you and Dora to come and make a home for me—it will never be home without you. Will you come?"

"O my boy, there is nothing, nothing I would rather do. There will never be another place on earth so dear to me as the old home."

"Thank you, mother. And what about my little sister?" he asked, his smiling blue eyes meeting hers, eagerly uplifted to his own.

For answer Dora rose quickly from her seat and threw her arms impulsively around Kenneth's neck. "My brother!" she said softly, "I am the happiest girl in Canada to-night."

"Then I am glad I bought the place," he laughed happily. "Dear little sister, of whom I have dreamed so often, you shall have your chance."

"Mother," said Dora, as with a radiant blush she returned to her seat. "If I had stayed for that party, as they wanted me to, think what I should have missed! Their Chinese lanterns are very pretty, no doubt. But they would look pale and dim beside the 'silver pinions' that Hope is waving over our heads to-night."

"May they always wave there!" said Dora's mother softly.

"Amen," whispered the prodigal.

"My youngest daughter," said Mrs. Twickembury, "is very talented. She can sing solos, duets, triplets, or quads."

Boys and Girls

Dear Cousins,—Not a bad idea, that of borrowing fine days from my friend the weatherman, was it? I used the first on Saturday, and when he found out he was perfectly furious. Any how, he had to put up with it, but he sent out an extra high wind to make it as unpleasant as possible, as he told me when I took back what was left of his fine day. I think he felt rather annoyed, though, because I told him I didn't mind a wind at all; in fact, I rather liked it! So I do. It blew all the office cobwebs out of me and blew in a great deal of freshness and sunshine, for I had a beautiful time off there in my wood. It had everything all ready for me, and I brought back so many flowers that I was kept busy in the evening taking them to some of my grown-up cousins. They liked them so much and wanted to know where I got them, so I told them, and I'm going to call it Cousin Wood, because everybody wants to know where it is as soon as they see what lovely things come out of it.

I couldn't begin to tell you everything I saw there: the ground is covered with dead leaves from last year, so when you walk along, you just shuffle your feet so they make that nice rustly, swishy sound—you know, the way you do on the sidewalks in the fall; sometimes, though, when you go shuffling along like that, you suddenly find yourself in the middle of a little brook, for the leaves are so thick that the water is hidden in places! However, you don't mind that, because it's only a little trick that wood has, and it's just its little way of showing you where the very best yellow violets are, because they like lots of water. Yesterday, I rescued a great many leaves from prison, and it was very exciting. Have you ever done it? Haven't you seen sometimes how a little leaf has pushed up and up through the soil, and actually thrust its little green nose right through an old dead leaf, carrying it right up off the ground, rather than stop growing just because of it? Well, I saw ever so many like that yesterday; the new leaf had pierced through the old one, but it couldn't manage to uncurl, so there it was in prison, making such a brave attempt to grow in spite of the difficulty; so I just nipped off the old thing, and there the green leaf began to uncurl right before me! You never saw anything look so pleased in your life as they did, when they found they had room to grow! They sang me a little green song of thanks which nobody could understand but me, but if I tried for sixty-seven years, I couldn't tell you what it meant, so I'm afraid it'll have to go.

You remember I told you last week how a robin was making a tremendous fuss outside my window? Well, I don't wonder at it, for one day I discovered his house in a tree in the garden, and inside that house was an egg! That was why he was talking so much. I saw that egg early in the morning, but I haven't seen it since, because every single time I've looked, all there was to be seen was Mrs. Robin sitting there patiently, fluffed out until she filled all

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the nest, and kept out every breath of cold air. She filled it so completely that I've been wondering ever since where Mr. Robin sleeps at night, because there's only the one bedroom; still, I don't like to ask her, she's so busy with that egg she's got and questions might worry her. No doubt he stays at a friend's; there are lots of nests about and I daresay Mrs. Robin's mother can find room for him. However, I'm looking forward to the time when that egg hatches; then there'll be some excitement.

Don't forget that Friday's the last day for sending in answers to this last competition, and I hope a good many of you are entering.

Your Affectionate Cousin,
Mike.

Little Boy Had Eczema

On Face and Hands—Local Doctors Treated Him in Vain—How Cure Was Finally Effectuated.

Trenton, Ont. (date of issue)—This letter will interest all mothers of young children, because it tells of the best means obtainable of overcoming the annoying and torturing skin troubles which come to so many children.

Mrs. Waldron had several doctors treating her boy for eczema, but all in vain. Finally she heard about Dr. Chase's Ointment and her letter tells of the wonderful results obtained by the use of this soothing, healing ointment.

Mrs. Samuel Waldron, George Street, Trenton, Ont., writes: "About four years ago, my little boy had a rash on his face and hands which the doctor called Eczema. He gave us a wash for it, and some ointment, which we used, but without benefit. I think we tried all the doctors here. Finally we tried Dr. Chase's Ointment, and gave it a good trial. We could see that it was gradually healing. At first it appeared to burn the skin, then this skin would peel up, finally he got rid of it entirely. During the winters of the next two years we noticed a symptom of the disease under the skin. Each time we used more Dr. Chase's Ointment, curing it both times. For the last two years he has not had any return symptoms at all, so we think that he is now entirely cured."

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