

Canadian Churchman

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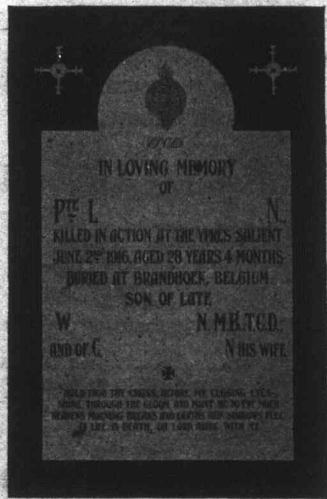
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Personal & General

The Rev. H. G. Kingston, LL.B., B.A., has resigned the rectorship of St. James' Church, Fenelon Falls, owing to ill-health.

Up to the present time twenty-nine men from Canada have won the Victoria Cross, according to a return tabled in Parliament at Ottawa on April 11th.

It has been officially announced that the French Government has conferred the Legion of Honour upon Colonel Noel Marshall, of Toronto. Colonel Marshall is the chairman of the Executive Committee of the Canadian Red Cross Society.

About 10 per cent. of the clergy of the Diocese of Montreal have gone overseas, and outside the city of Montreal there is not a single parish with more than one clergyman in it. Moreover, no students are ordained who are eligible for military service.

Archdeacon Cody preached to a large number of the members of the Independent Order of Oddfellows at St. Paul's Church, Bloor Street East, Toronto, on Sunday, April 28th. The service was held to commemorate the ninety-ninth anniversary of the founding of the Order.

Since the war began 366 graduates and undergraduates of Trinity College, Toronto, have enlisted in His Majesty's forces. Of these, 35 have either been killed in action or have died on active service. About 30 clerical graduates of Trinity are now serving as Chaplains.

The announcement that the Bishops of the Scottish Church are unanimously in favor of opening the membership of the Representative Church Council to women, is an interesting "sign of the times," to use a hackneyed but useful phrase. Supporters of the Women's Movement within the Church and outside of it will be highly gratified.—"Scottish Chronicle."

A General Conference in behalf of the Evangelization of Russia is to be held in the Moody Tabernacle, Chicago, from June 24th to June 28th. The Rev. W. H. Griffith-Thomas, D.D., is a member of the committee that is calling the Conference, and Prof. M. A. de Sherbinin, formerly of Toronto, is secretary of the Conference Executive.

Flight-Commander Norman Millman, R.F.C., who has been overseas since November, 1916, has been awarded the Military Cross. Flight-Commander Millman is the son of Dr. T. Millman, of 490 Huron Street, Toronto, who is one of the leading members of the congregation of the Church of the Redeemer, Toronto, and also one of the lay delegates to Synod.

We beg to tender our sincere congratulations to Mr. J. M. McWhinney, the esteemed vice-president of the board of directors of the "Canadian Churchman," upon the news which he received directly from the War Office in London a few days ago, that his son, Gunner H. S. McWhinney, a signaller in the 24th Battery, C.F.A., had been awarded the Military Medal for conspicuous bravery at the front.

The Bishop of London has publicly announced himself a conscriptionist, and has said that calling-up notifications would be sent to all the clergy in the London diocese under the new Act, the principle to be observed being

that one Priest should be left for each parish. He appealed to the Church to rally to the national cause without regard to the exemption accorded the clergy, and added that he believed other Bishops would adopt the same plan.

Amongst the names of those officers who have been recently killed in the present heavy fighting on the west front appears that of the Rev. Oswald Creighton, a son of the late Bishop of London, who has been serving for some time past as a Chaplain at the front in France. The Rev. O. Creighton was for some years a member of the Archbishops' Western Canada band of helpers, and he was stationed at Edmonton, Alberta. He was for a short time Rector of St. Monica, Olive, Alberta.

Meat queues were common recently in London, but the meat supply troubles in many villages are even more serious. At Northchapel, Sussex, the Rector has come to the rescue of his parishioners. As the only butcher in the village closed down, the Rector has assumed the role of butcher, and thus earned the gratitude of his people. Financially, it is to be feared the clerical butcher is out of pocket, but he does not seem to mind so long as the parishioners get their rations.

Mrs. F. W. Sandys, the widow of the late Ven. F. W. Sandys, a former Archdeacon of the Diocese of Huron, and one of the pioneer residents of Chatham, died in that place on April 18th. The deceased lady was born in Cook, Ireland, and just recently celebrated her 97th birthday. She was recognized for her piety and charity. She is survived by one daughter, Miss Lucy Sandys. The Ven. F. W. and Mrs. Sandys came to Chatham in 1849, when he became Rector of what was then St. Paul's Church. This was later burned and the present Christ Church erected. The funeral was held on Saturday, April 20th, with service in Christ Church and interment in Maple Leaf Cemetery. Rev. Canon Howard officiated.

News has been received in Toronto by Mr. W. D'E. Strickland that his son, Lieut. Donald Strickland, who was reported missing on March 25th, is a prisoner in Germany. Lieut. Strickland is twenty years of age, and after leaving Upper Canada College in 1916, he took a course at the Royal Military College, Kingston. He went overseas last summer, and crossed to France in January, attached to the 46th Battery, Royal Field Artillery. He was engaged on the forward line in observation work, so that he was probably among the first prisoners to fall into the hands of the Germans in the initial stages of their first drive in the present offensive. Lieut. Strickland is a member of St. Simon's Church, of which his father is Rector's warden.

Dr. George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, United States, resigned from the Society of Friends not long since and has been confirmed by the Bishop of Pennsylvania and become a parishioner at the Church of the Saviour in Philadelphia. At a luncheon given recently to Sir George Adam Smith, Dr. Barton gave the reason for his change, saying that what George Fox was unable to anticipate was "that an age of the world should come like that in which we are living, in which it has become evident that no man can really live in the spirit that is opposed to war, who will not take a hand in the war to end war. It is because of the dawning upon my mind and conscience of that fact that I have severed my connection with the denomination to which I have so long belonged."

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Canadian Churchman

Toronto, May 2nd, 1918.

The Christian Year

The Sunday After Ascension Day,
May 12th, 1918.

Three notes are struck at the Ascension Festival—the Triumph of Christ, the Return of Christ, and the Promise of Christ.

The Triumph of Christ.—It is a Festival of rejoicing in the vindication of the Son of Man. The gates of Heaven are flung open to receive into Heaven the Divine Traveller returning from His sojourn in the sin-distressed world of men. He has been undergoing bitter sorrow, humiliation, and misunderstanding in His pilgrimage, and now He returns. It was the greatest "homecoming" that has ever been known. The "homecoming" of the Son of God! What a song of welcome must have sounded through Heaven's courts! "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in." And at this season we rejoice with Him in His triumph in Heaven, we praise Him for His victorious return to Heaven, and, as we look at Him "by the Father's Right Hand exalted," we renew our confidence in the ultimate triumph of righteousness and truth even in a world of wrong and falsehood. Yes—what high hopes, what certainty of the triumph of right, what quiet confidence in the strength of goodness must be with those who pray, as in the Collect for the day, "O God the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in Heaven."

The Return of Christ.—The first Ascension message of those men "in white apparel" who stood by the disciples on Mount Olivet was, "Ye men of Galilee, why stand ye gazing up into heaven." His Ascension and His Return are often combined in the New Testament. And so it is that the Church on the Sunday after the Ascension strikes the note of His Coming again with the opening words of today's Epistle, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." St. Peter, when he wrote this, must have had in mind his Master's words, "Watch ye therefore, and pray always, that ye may be accounted worthy to stand before the Son of Man." The message of the Church, therefore, at this season concerning Christ's Return would seem to be: "He is coming back; therefore, watch and work and pray." The Ascension Festival does not picture to us a Christ Who lost interest in this world when "He ascended into Heaven," but rather a Christ Who is not only ruling and guiding now, but Who will return again "in like manner as ye have seen Him go."

The Promise of Christ.—Even on the Sunday after the Ascension we are reminded of the coming Whitsunday Festival. The light of the great event of Pentecost is upon us even now, for the promise of the Comforter is prominent on this Sunday. "When the Comforter is come"—Our Lord bids us think on this day of that great event which is so closely connected with the Ascension—the Coming of God the Holy Ghost to dwell in His Church. It is upon the power of the Holy Ghost we lean in our work for God and His Church. He can use even our poor efforts and make them the means of accomplishing great things.

Let us take heart as we listen to those glad notes which sound to-day in our ears: The Triumph, the Return, and the Promise of Christ.

Editorial

PLAGUE SPOTS.

The situation in the City of Vancouver as revealed by one of the papers of that city, should awaken in every patriotic citizen, not only in British Columbia, but throughout Canada, a keen sense of the danger that is facing us. The Editor of the Churchman has always contended that the present system of dealing with Chinese immigration has been largely a failure, and that the money collected by way of head tax from those who are allowed to enter Canada, \$14,453,490 since the year 1904, should be used in an effort to make desirable citizens of these people. He has never believed in absolute exclusion, if such were possible, on the one hand, nor in allowing them to enter without restrictions, on the other hand. The intermingling of various races is steadily increasing, and no artificial barrier will ever stop this process. On the other hand, we are in duty bound to do all in our power to safeguard the highest interests of our Canadian manhood and womanhood. The prime factor in the consideration of such a question is not the financial but the moral and spiritual.

There came into Canada since the year 1904, a total of 33,383 Chinese, the vast majority of whom are to be found in the cities on the Pacific Coast. A large settlement exists in the heart of the city of Vancouver. It is estimated that there are nearly 6,000 persons, almost entirely men, in an area covering five or six blocks. "They are herded together like rabbits in a warren, in many cases with about as much air and sunlight in their rooms as is found in the rabbit's underground burrow. Dust and dirt and darkness, and a stench that will turn any but the strongest stomach, make up the atmosphere of most of these human kennels." Such is the description given of the district.

Men herded together under such conditions cannot escape disease and tuberculosis flourishes. It is an ideal breeding ground from which this and other diseases are being carried to all parts of Canada.

Turning to the moral aspect of the situation, we are told that "police records show that the serious increase in the drug habit, by which the 'coke-fiend' and the 'hop-head' have come to be common in every grade of society, can be traced almost wholly to the activities of the astute denizen of Chinatown." Cocaine, morphine and opium are handled in large quantities "in spite of the utmost endeavour of a most efficient and trustworthy staff of detectives." The whole district has, moreover, been designated as "one great, wide-open, roaring gambling hell," and a large percentage of the inhabitants live on what they get out of the rest by way of fees in acting as bankers.

Nor is this the worst feature of the situation, for it is stated that a regular traffic in girls is carried on, many being bought and sold for immoral purposes.

There may be some of our readers who fondly imagine that this is a British Columbia problem which must be settled by those living in that Province. It is a Canadian, yes, a world problem. It is a deadly plague that will spread throughout the whole race of men and women unless stamped out. A few spots have made their appearance in Canada and should serve as a warning. There is only one ultimate cure for it all. Laws and police may keep it in check but to eradicate it we must go beneath the sur-

face. The power of God through the work of the Holy Spirit in regenerating these degraded creatures is the only power known to humanity that can root these things out. The Government of Canada must deal with it and also the government of every province in Canada, but the Christian Church must co-operate energetically with the secular governments if the plague is to be stayed. The Church of England has made a good beginning in this work but it is only a beginning. May the day soon come when it can take hold of the matter on a large enough scale to make its force really effective.

* * * * *

The Governor-General of Canada not only showed his interest in the effort being made by the laymen of the Church to further the cause of missions, by presiding over the meeting held recently in Ottawa, but he also emphasized the value of this work to the life of the nation. He has set an example that is indeed worthy of being followed by every layman of the Church. We do not mean to imply that the national value of missions is the greatest value, as nothing can surpass the importance of saving souls, but the salvation of the individual souls of a people necessarily means a higher type of national life and the gradual elimination of those vices that tend to drag it down into the mire. There are still too many men who are working on the outer surface in place of going to the heart of the matter.

* * * * *

Some time ago we referred to a little book entitled "Can England's Church Win England's Manhood?" published in England at the request of Bishop Gwynne, Assistant Chaplain-General to the British forces and written in the main by a Canadian Chaplain, the Rev. Canon Davidson, of Peterborough, Ont. At that time only a few sample copies had reached Canada but it can be secured now from the Macmillan Co., Toronto. It contains abundant food for thought on the part of the clergy, even though they may not agree with all the conclusions arrived at. This is scarcely to be expected. The author, however, submitted the material to many other chaplains before putting it in print, and it represents, therefore, not only his own views but those of many others who have had splendid opportunities for studying the situation.

* * * * *

We have received a copy of the last Annual Report of the Department of Indian Affairs for Canada and we are pleased to notice a slight increase in Indian population. This stands at present at 105,998 of which 43,986 are Roman Catholic, 20,183 Anglican, 12,820 Methodist, 2,155 Presbyterian, 1,297 Baptist and 1,426 other Christian Beliefs. The remainder, 8,414, are still non-Christian. The most interesting section of the report deals with the share taken by the Indians in the War. One band has sent 37 men out of a total adult male population of 57; another, 67 out of a total of 108; another, 39 out of 110; another, 10 out of 23; another, 35 out of 103; another, 31 out of 64; another, 25 out of 61; another, 21 out of 43; and another, 7 out of 8, the eighth man being sixty-five years of age. One Indian sniper, before being wounded, killed more than 50 Germans, the majority of whom were snipers, and others have made similar records. The total number of Indians that have enlisted is something over 2,000 out of a total male population of military age of not more than 15,000. How does Quebec look beside this record?

Third Chaplains' Conference

(Somewhere in France.)

By JOSEPH FREEMAN TUPPER

IV.

"If this is a day of great antagonism it is also a day of great comradeship." Thus spoke Bishop Brent, whose subject on the first day of the conference was "Making Democracy Safe for the World."

He was present as the representative of the American Church in its broadest sense and also the American Army. Together we are very busy just now in using instruments of war. We aim at nothing short of victory "in order to make the world safe for democracy." There is something more. We must make democracy safe for the world. This implies that there is something unsafe in democracy as it now is. If we were to trust in it as we know it, so incomplete is democracy, there would be no incoming of the kingdom of God. Are we here at this period of the world's history in order that seeing how dark the night is we might cry out for the light? No. God sees in the manhood of to-day great possibilities. He sees hearts and minds that will receive His message for the world. We can thank God when the night is dark and the way stormy that we are here. No matter what the difficulties are, the normal temper of the Christian is to keep his face towards the foe. To gird himself with the powers at his disposal. He marches with the assurance that the Lord has endowed him with power to obtain victory in the end. Does anyone believe that God will allow Belgium to remain under the heel of the Hun? This whirlwind with its fiery breath is salutary. It was man who unsheathed the sword, but God wields it. We are on the side of God. It is for us to see that we are God's true allies.

One thing this war is doing is to show up the deficiencies of democracy. It is a revealer. It shows up the weak and the strong. It consumes evil and refines what is pure. The faulty side of the civilization of France, Britain and America is being revealed. We opposed radical changes. It is quite inadequate if our eyes are fixed merely on things appertaining to mankind in general. We must get down to the practical side and deal with small groups. What needs to be reformed after the war is not this or that department but society itself. What are we going to do? There are various groups aiming for to-morrow. They know what they are going to do when the war ends. If we as Christians are to achieve we must plan and think and work together so no matter what order comes in we shall reflect the character of the Master. We are citizen soldiers, being first citizens and then soldiers. The Germans are first soldiers and then citizens. Prussia is not a nation but an army.

Men are going to think in terms of to-morrow. Encourage them and lead them to think aright. We want a more democratic conception of the whole of society. Freedom is the soul of democracy. Always think of democracy as Jesus Christ did when He spoke of the freedom of the children of God. Democracy has a bigger meaning than government of the people by the people. It is the development of the whole of the people in all their attainments.

The citizen of any country does not belong to himself. If society as a whole needs his life he should rejoice.

There has never been so close attention to the development of character as now. A soldier must be a whole man to serve well. Men are

not their own private property. They are needed now for defence. To-morrow they'll be needed for construction. More stress is being put on manhood and not so much on the artificial things that pertain to a man's life. Snob-bishness lies dead in the mud of the trenches. There is more fraternity in trenches than in mansions. We should never again allow differences to arise. Men are men not because of the grammar they speak or the clothes they wear but because of what they are. This feeling of fraternity must extend beyond our own nation. When we see in all, the stamp of God, we may then hope that wars shall be no more.

Before the war, men thought in small circles. There was a lack of thought representing even a national mind, much less an international mind. Now men are thinking in terms of the whole of humanity. One of the chief dangers of a great nation is to think in terms of itself. A nation is a means to reach out into all God's world and touch all God's children. One result of the war is that at present men are actually incapable of thinking in small terms. Tommy thinks in world terms. In future we are not going to be content with less than the whole of out-of-doors.

After the war there will be the peace table of the nations. Another table ought to be beside it—the peace table of the Churches. If such a conference is called it should be held no matter who stays away. We think too much of human planning. The chief factor in the reunion of Christendom is the King of Kings Himself. His plans may be delayed but they can never be thwarted. He will have victory. We are not alone. He will see us through. Christ came to give the world liberty and freedom. The truth shall make you free. Get rid of prejudices. Tramp on all that hinders a highway for the Son of God. Take courage and march on. Get a few who think themselves better than others and you have a Germany. Get freedom as Christ taught it and you have the democracy that will lead the world onward and upward. Our great task is to see to it that not only is every department so developed that all the people are given an opportunity but that every department of human society reflects the character of Christ, so that every man recognizes in every other man his comrade and brother.

V.

Rev. G. Evans, who introduced the discussion on the Churches' part in reconstruction, was of the opinion that it cannot be said that the Church is first deliberately in suggestion and vision. Labour does not look to the Church for leaders. What effort of reconstruction does look to the Church? The Church should prepare the way of the Lord, not merely follow.

There is a great search to-day for ultimate truths. Sonship in the individual, fellowship in men. Brotherhood will come as men realize their sonship. Brothers because sons. The Church should be in the centre of every movement. So many take the teaching without the teacher.

History follows ideas. To the wisdom of the past we must add new ideas.

A bad citizen cannot be a good man. Nobody questioned our Lord's statement, "Love thy neighbour as thyself." It was when a certain young man went down from Jerusalem and fell among thieves and was in need that he was passed by. The speaker had seen a man begging his old employer to give him work who had spent forty years in the employ of that firm and given the strength of his manhood to the concern that had no place for him when he needed not sympathy but a square deal. He had seen girls crying because they had to work under bosses who treated them roughly. He had seen crowds asking for a better wage because what they received from a rich paying business was inadequate to support their

families in even the humblest style. All this is because men have not learned the lesson of sonship. This vision of the Kingdom is our message. Only from the standpoint of the Kingdom is Church Union possible. It must include all.

Can the fellowship of citizenship be realized till it is first realized in the Church? God wills it. There is no doubt about that. We must follow where God makes the way clear.

Our colleges must get rid of much of the idolatry of the past. They send out many Greek scholars but few who know the relations of the working man to the Kingdom.

The glories of the great men of the Church of the past are due to the fact that they had the courage to meet a new situation in a new way.

St. Patrick's Day, 1918.

Trinity College, Toronto Annual Convocation

The Annual Convocation and Closing Exercises of the Faculty of Divinity were held in the Library of Trinity College Thursday afternoon, April 25th. The Chancellor, Dr. J. A. Worrell, K.C., presided.

The following degrees were conferred:—

Bachelor of Divinity—Rev. A. J. Arthur, B.A., B.Sc.; Rev. J. L. Homer; Rev. C. E. Riley, B.A.; Rev. T. G. A. Wright, M.A.

Licentiate in Theology—C. L. G. Bruce; H. A. R. Pettem.

The following have completed their course in Theology and received Diplomas: C. L. G. Bruce; H. A. R. Pettem; J. Rogers, M.A.; C. F. Stent, B.A.

In the report of the work of the past year attention was drawn to the reduced number of students studying in the Faculty of Divinity. Since the beginning of the war 366 graduates and undergraduates of Trinity College have enlisted in His Majesty's Forces. Of these, 35 have been killed in action or died on active service. About 30 Clerical Graduates of the College are serving as Chaplains. Among the members of Trinity College serving overseas are many who, under normal conditions, would now be completing their course in Theology.

The Rev. Dr. Seager, Rector of St. Matthew's Church, addressed the graduating class.

PRIZE LIST.

Senior Divinity Class.—Second Year: General Proficiency, Dogmatics, J. Rogers, M.A. All Years: New Testament, Patristics, Liturgics, J. Rogers, M.A. Homiletics Prize: W. C. Stubbs. McDonald Prizes for Bible Knowledge: (1) Rev. C. E. Emerson; (2) W. C. Stubbs; (3) J. Rogers, M.A. Essay Prize (Theological Society): G. E. Hern qualified, awarded by reversion to Rev. R. Axon, L.Th. Special Essay Prize: A. N. Hoath. Hamikon Memorial Prize: No award. Reading Prizes: College, C. F. Stent, B.A.; qualified, awarded by reversion to W. C. Stubbs. Doolittle (for improvement): E. A. Slack. Osler: (1) C. F. Stent, B.A.; (2) W. C. Stubbs; (3) Rev. C. E. Emerson.

Standing of the Divinity Class and L.Th. Course, April, 1918.

Senior Divinity Class.—Second Year: Class I., J. Rogers, M.A., C. L. G. Bruce; Class II., C. F. Stent, B.A., E. A. Slack (Conditioned in Greek D.), H. A. R. Pettem; Class III., W. C. Stubbs (Conditioned in Greek D.) Passed in Old Testament, New Testament, Greek D., General Bible, Sunday School Pedagogics, Homiletics, Patristics, C. E. Emerson. Passed in New Testament, Miss M. Oakley. First Year: Class II., R. S. Ferguson (Conditioned in Greek C., Apologetics).

L. Th. Course.—Second Year: Passed in Social Ethics, Old Testament, Liturgics, Homiletics (Conditioned in English), R. Booth. First Year: Class I., S. W. Stanley. Class II., H. H. Heard (Conditioned in Greek A., Ancient History). Passed in Latin A., Greek A., Ancient History, R. Booth.

Diocese of Fredericton Business of Synod

THE report of the Diocesan Treasurer for the last calendar year, to the Synod of the diocese of Fredericton at its meeting on Tuesday, April 9th, and succeeding days showed that the Diocesan Fund started out in 1917 with a credit balance of \$3,982.88. The receipts for the year were \$72,203.39, and the disbursements \$68,532.73, leaving a balance on hand at the close of the year of \$7,653.54. The amount of the collections for the Bishop Medley Memorial Fund during the year was \$2,221.21. The balance on hand in connection with this fund at the close of the year was \$18,777.21.

Diocesan Statistics.

A summary of statistics for the year 1917 showed the number of church families to be 7,516; total church population, 31,222; communicants, 10,730; baptisms, 950; confirmed, 620; Sunday Schools, 126; officers and teachers, 708; scholars, 5,850; marriages, 323; burials, 562; Advent offerings in Sunday Schools, \$256.07; Lenten offerings in Sunday Schools, \$1,575.20; income from endowments, \$17,079.67; contributions for parish purposes, \$86,832.20; for diocesan missions, \$6,951.74; for M.S.C.C. unappropriated, \$4,848.07; grand total for all purposes, parochial and extra parochial, excluding income from endowments, \$103,699.08. Returns have not been received from several parishes, seven in all, but of these, four have been vacant.

Estimate for 1918.

The statement of mission funds for the year 1918 was as follows: Amount required for missionary stipends, \$29,356; special grants for diocesan purposes, \$5,000; contingent account, \$30,000; M.S.C.C., \$5,900.

King's College.

Dr. Boyle, president of King's College, and Rev. Canon Vernon were invited by the Bishop to address the Synod. Rev. Canon Vernon in a few vigorous words set the case of the College before the Synod. He referred more particularly to the suggestion often made that the arts department of the University be dropped. He pointed out that no man would be found who would claim that an education in arts was not an essential basis to a thorough theological training. Rev. Dr. Boyle stated that the per capita cost of education was no larger at King's than at most colleges, and was lower than at three others. The financial problem was a difficult one, but was not insoluble. In answer to questions, Dr. Boyle showed that the authorities were striving to do their share in solving it.

Clerical Stipends.

It was decided that the Synod place itself on record for increased stipends for the clergy, the increase to go into effect on January 1st, 1918. The minimum for the past few years has been as low in some cases as \$700 per year, with an allowance of \$100 a year for a house. This is probably one of the reasons why many of the parishes in the diocese are vacant at the present time. An increase of \$100 per year was decided upon, making the minimum salary for deacons \$800 per year; for an ordained priest for the first five years \$900 with residence, or \$1,000 without, after five years \$1,000 with residence and \$1,100 without.

Chancellor Elected.

M. G. Teed, K.C., of St. John, was elected Chancellor in succession to Dr. T. C. Allen, of Fredericton, resigned.

Votes for Women.

It was decided to give to women the right to vote for church officers as well as lay delegates, and to ask the Legislature to amend the church act to that effect. Women will not, however, be eligible for office.

Church Literature.

Rev. H. A. Cody presented the report of the Board of Church Literature. Last year was, according to the report, the most successful year in

the history of the Church Book Room at St. John. The cash sales amounted to over \$3,200, being a gain of nearly \$800 over the previous year.

Legacies.

Several legacies were received during the year, including \$1,000 bequeathed by the late Miss Ann Charters Symonds, in trust for the Diocesan Mission Fund, and \$500 from the late Dr. T. D. Walker for the stipends of clergy fund.

Social Service Worker Wanted.

A resolution was passed asking that a lady be appointed by the Council for Social Service for the city of St. John to look after the welfare of women coming from the country or from overseas.

Woman's Auxillary.

The report of the Woman's Auxillary to the M.S.C.C., for the year ending April, 1917, was read by Very Rev. Dean Neales. The report stated there were twelve new life members and five new Senior Branches. Since the election of a secretary of the Girls' Branches, there has been a decided increase in every department. The membership now stands at 1,866 Seniors, 496 Girls, 933 Juniors and 770 Babies, or little helpers. The total receipts for the year were \$3,608.37, and disbursements \$3,446.69, given as follows: To diocesan needs, \$546; Canadian, \$429.82; and foreign, \$391.99.

Reports.

Satisfactory reports were also presented on the Collegiate School at Rothesay, the Edgehill School for Girls at Windsor, N.S., and an address was presented congratulating the Bishop on his safe return from Europe and expressing the hope that he would long be spared to preside over the diocese.

Delegates and Committees.

Delegates to the General Synod—Ven. Archdeacon Newnham, Rev. Canon R. A. Armstrong, Rev. G. F. Scovil, Rev. Canon A. W. Smithers, Very Rev. Dean Neales, Rev. G. A. Kuhring; substitute, Rev. Canon Crowfoot. Laymen, M. G. Teed, W. S. Carter, J. P. Burchill, Chas. Coster, G. O. D. Otty, H. F. Puddington.

Members of the Board of Management of the M.S.C.C.—Ven. Archdeacon Forsyth, Rev. G. F. Scovil, H. F. Puddington, Charles Coster; substitutes, Very Rev. Dean Neales, Rev. W. P. Dunham, W. E. Anderson, G. Stead.

Members of the Sunday School Commission—Very Rev. Dean Neales, Rev. W. P. Dunham, W. E. Anderson, G. Stead; substitutes, Ven. Archdeacon Forsyth, Rev. G. F. Scovil, H. F. Puddington, Charles Coster.

Social Service Council—The Bishop, Rev. Canon Daniel, Rev. Canon Armstrong, Archdeacon Crowfoot, Rev. H. A. Cody, Rev. R. P. McKim, Rev. G. A. Kuhring, Rev. W. H. Sampson, Messrs. W. A. Church, J. S. Armstrong, W. E. Anderson, J. E. Secord.

Members of the Social Service Council of the Canadian Church—Rev. Canon Armstrong, Rev. H. A. Cody, W. S. Fisher, J. E. Secord.

Executive Committee—Elected members: Rev. R. Coleman, Rev. Canon Cowie, Rev. J. H. A. Holmes, Rev. H. A. Cody, Rev. W. J. Bate, Rev. R. M. Fepton, Rev. C. W. Nichols, Rev. M. M. M. C. Shewen, Rev. W. J. Wilkinson, Rev. A. S. Hazel, Rev. G. E. Tobin, Rev. F. J. Leroy, Rev. G. H. Kuhring, G. Hazen Adair, P. R. L. Fairweather, J. S. Armstrong, W. M. Jarvis, G. Stead, A. C. Skelton, C. S. E. Robertson, J. W. Smith, John H. Hickman, C. H. Magee, Charles Coster, J. E. Secord, H. U. Miller.

Board of Finance—Elected members: Dr. J. Roy Campbell, M. G. Teed, H. B. Schofield, W. A. Ewing, Senator W. H. Thorne, J. M. Robinson, Wm. M. Jarvis (deputy chairman), W. L. Harding, A. C. Skelton.

VESPER HYMN.

Ere we leave Thy House, O Father,
For our Nation we would plead;
Guard our Soldiers, God of Armies!
In their need.
Spare our Sailors in their perils,
Monarch of the mighty deep;
Safely guide them, Holy Pilot,
Safely keep!
Grant to victor and to vanquished,
When their earthly conflicts cease,
Crown of Blessings, Loving Father!
Heaven's own Peace. Amen.

The Semi-Annual Meeting of the Sunday School Commission

THE semi-annual meeting of the Sunday School Commission of the General Synod was held in St. James' Parish House on Tuesday, April 16th, the Bishop of Toronto presiding, owing to Canon Rexford's indisposition. Thirty-eight delegates were present representing 13 different dioceses. Among these were the Bishop of Montreal, the Bishop of Ottawa, the Bishop of Ontario, the Bishop of Toronto, the Bishop of Moosonee and the Bishop of Mackenzie River.

The report of the General Secretary was the first item on the agenda and it was an able review of work accomplished and of the movements of the day which are affecting the young life of the Church. The Secretary felt that the time had come when the Commission should, through a carefully selected committee, make a close study of the special and difficult problems of the rural schools. The suggestion was received favourably and the necessary steps taken to give effect to it. It was pointed out that the Teacher Training work of the Church was being pushed through the various channels available—viz., parochial and interparochial classes, city institutes, Summer Schools, Normal Schools, the Deaconess Training House and our Church Boarding Schools. In connection with this work of Teacher Training, a proposal was made looking to the revision of the courses of study provided. The chief features of the proposed change were two—viz.: (1) To lay more emphasis on the "How" of teaching—on the method rather than on the content; (2) to provide a year of specialized study in the Advanced Course. The proposal was approved and the Teacher Training Committee authorized to draw up a list of suitable text-books for reference to the Commission at its next meeting. The field work of the General Secretary, and of his assistant, Mr. Mason, was extensive, no less than 51 different points being visited in nine dioceses, and as many as 33 conventions being attended in the past six months.

The Executive Committee reported that the appeal in behalf of the suffering Armenians had brought in from Anglican schools the sum of \$5,500. It was pointed out, however, that this appeal came at a time when several other appeals were being made and that, as a consequence, the response was much smaller than it would otherwise have been. The Laymen's Forward Movement to raise \$5,000 in order to appoint a Field Secretary reported that about one-half this amount had been subscribed, practically in the two dioceses of Niagara and Toronto, and that it was hoped to make an appeal to the laymen of the other eastern dioceses in the near future, so that the necessary help in the field work might be provided. The recommendation of the Executive that a grant of \$300 be made for the three Sunday Schools of Halifax and Dartmouth which lost practically everything in the recent disaster, was approved by the Commission. The perennial request that the date of Children's Day may be changed to the same date as Rally Day was again discussed, but it was pointed out that the object of these two days was altogether different, and that the third Sunday in October was observed generally throughout the whole Anglican Communion as a day of intercession in behalf of Sunday School work. Not only so, but the World's Sunday School Association had also endorsed this date.

The report of the editor of the "Story Paper," showed that the circulation had materially increased during the past half-year, the present circulation being over 36,000 copies per week. Financially, too, the "Story Paper" was in a satisfactory condition, there being a substantial balance on the right side, which will be used for developing and improving the magazine.

The Lantern Slide Department showed that a great development had taken place, the number of members having increased to 170, and the total number of slides now being in the neighborhood of 10,000. Several new systems of distribution had been introduced so as to bring the benefits of this department to those living at a distance from the Express Office, or at long distances from Toronto. Arrangements have also been made for the rental of lanterns. The money paid on such rental to be credited on the purchase of a lantern. Satisfactory negotiations were also in progress whereby the Lantern Slide Department of the

(Continued on page 290.)

NEW BOOKS

The Holy Trinity.

By Louis George Mylne, D.D., sometime Bishop of Bombay. New York, Longmans & Co. (286 pp.; 5/-.)

Is the war making us more conscious of God? It is at least noteworthy that much of the theological writing since 1914 has to do with the re-consideration of our thought about God. Here is a book for Trinity-tide in which Bishop Mylne endeavours to show that if we would live rightly we must have the noblest possible conception of Him whom we worship. It is therefore a book for war time, though its coming into being has been a process of years and not any prompting of the present situation.

The Bishop knows the British mind. He realizes that it accepts even its creeds more for their practical value than for their traditional correctness. He believes that the historic doctrine, "so difficult, so abstruse, of the Three Adorable Persons," has supreme worth in daily life. He is willing, therefore, to lend his experience and learning to the task of demonstrating to English Christians, to whom "Doctrine as Doctrine is looked upon as difficult, uninviting, possibly even repellent," . . . "how much more devout we may become, how much more earnest in our practice, if we enter intelligently and patiently into the meaning of 'what we chiefly learn in the Articles of our Belief':—'firstly, to believe in God the Father, Who hath made me and all the world; secondly, in God the Son, Who hath redeemed me and all mankind, and thirdly, in God the Holy Ghost, Who sanctifieth me and all the elect people of God.'"

The author is true both to the history of doctrine and to religious experience in making the Life and Person of our Lord the centre both of his practical discussion and of his doctrinal disquisition. There is much in this book that is but a re-statement of apologetic already familiar but the detail with which the argument for and from the "Godhead of Christ" is worked out gives this work a distinctive place in the literature of Christian Theism. He focuses his Christology in the "Divine Titles accorded to Him in St. Paul, St. John, and the Epistle to the Hebrews." "These Titles," he notes, "are four in number—The Son, The Word, the Effulgence of the Father's Glory, The Express Image of the Father's Person. But they fall into two divisions. On the one side stands that of the Son, which sets out with the thought of distinct Personalities, and thence carries on the mind to the thought of Relations subsisting between Them. On the other side there stand in a group three Titles which take their point of departure from the thought of Relations—we might even say, of Functions—internal to the Being of God, and then lead on our thoughts to the truth that Divine Relations imply that there are Persons to be related, and that from all Eternity."

With which shall the study begin? With the three that symbolize Function, thinks the Bishop, rather than with the one that implies Personality. There seem to be two good reasons for this. One rests in the practical objective he has already set for his discussion and this will be realized by emphasizing the practical rather than the merely metaphysical relations within the Godhead. Beyond this, too, he is aware that to very many of the unthinking orthodox the Trinity has resolved itself into a crude polytheism in the practical worship of three gods; we must at all costs maintain the "Unity in Trinity and the Trinity in Unity;" we shall make surer of this by beginning with the Functional Titles and leading up to the concept of Sonship.

There are the usual references to the early heresies and the story of dogmatic development, without which such a work would be obviously incomplete; due reference is made, as to be expected, to the Deity of the Holy Spirit and the Philosophical bearings of Trinitarian theology. The merit of the book is that it takes us out of an academic atmosphere of mere metaphysical definition and lets us breathe the free air of New Testament devotion, adoration, and newness of life.

Index to the Bible.

By James Edmund Jones. Oxford University Press, Richmond Street, Toronto. (Price, 3d.)

Mr. James Edmund Jones is the compiler of a most useful little leaflet in the form of an index of the most important parts of the Bible. It is not intended to serve as a concordance, but merely what the title indicates. It will, we feel certain, prove of great value to many whose power of memory does not enable them to locate readily the various incidents recorded in the Bible.

The Bible Lesson

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

Sunday after Ascension Day, May 12th, 1918.

Subject.

The Ascension of our Lord.—St. Luke 24: 44-53.

DURING the forty days after our Lord's Resurrection He appeared from time to time to His disciples. Look up the ten recorded appearances including the last one immediately before His Ascension. They indicate that these forty days are not to be looked upon as an integral portion of our Lord's human life. He was not with the disciples as He had been before, but came to them in these appearances with the assurance of the continuance of His life and as a preparation of the disciples for the removal of His bodily presence from them.

1. All things must be fulfilled. Our Lord had frequently spoken to the disciples about the fulfilment of the sayings of the Scriptures concerning Himself. He had particularly and emphatically impressed upon them that He must suffer, be rejected, be put to death and rise again. See St. Luke 18: 31. They were now better able to understand the things of which He spoke. All parts of the Old Testament bore their witness to Him. The Law, the Prophets and the Psalms are here used as the general divisions of the Hebrew Scriptures.

2. He opened their understanding. The disciples had been very slow to believe (vs. 25) the truths concerning Jesus which the Scriptures contained. In St. Matt. 11: 27, it is recorded that Jesus claimed the power to reveal to them the things of God. This power He now used to make them understand and, afterwards, part of the work of the Holy Spirit was to carry on this process of spiritual enlightenment. St. John 16: 14.

3. Apostolic preaching. The facts which the Apostles had come to understand were to be the foundation of their teaching. It was to be concerning Christ, His Suffering, Death and Resurrection. They were not merely to proclaim these facts, but to urge repentance and to preach the remission of sins. This Gospel was for all the nations. St. Stephen and, afterwards, St. Paul, were more ready to understand the world-wide significance of the Gospel than were the original Apostles. Yet by and by they all came to understand it. What is here of special interest to us is that Jesus always intended His Gospel to be for all men and that He took this solemn occasion to impress upon His disciples its claim to universal proclamation. They were to begin at Jerusalem, but the whole world was to be the scene of the labours of the Church.

4. Christ's witnesses. It is St. John who speaks most frequently of witnesses, but the idea of the disciples bearing witness is not confined to his narrative. Jesus Himself prepared the witnesses and indicated the nature of their work. He also told them to wait in Jerusalem until they were endued with power from on High. These witnesses were thus prepared by their knowledge of Jesus and His work and by His direct teaching, as well as by His solemn consecration of them for their task. To these were added the gift of power when the Holy Spirit came upon them on the day of Pentecost.

5. The Ascension. The scene of His parting from them was near to Bethany, where the Lord has been so frequently in intimate association with His disciples. There, in the act of blessing them, He parted from them and was carried up into Heaven. Through the past forty days they had become, perhaps unconsciously, prepared for His departure. St. Luke dwells very briefly upon this subject in the close of this Gospel. In the first chapter of the Acts of the Apostles he takes up the same theme and speaks of it more fully.

Here, however, he notes the adoration of the disciples after the removal of the bodily presence of their Lord and tells how they returned to Jerusalem with great joy. They had learned much since the morning of the Resurrection. They could now rejoice in the exaltation of their Lord as He had told them they ought to do. (St. John 16: 22.) In obedience to His command they returned to Jerusalem to await the fulfilment of His promise of power from on high.

Lessons as to the meaning of the Ascension for us may be found in the Collects for Ascension Day and the Sunday after.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

SIR FREDERICK SMITH is greatly puzzled over the working of prohibition in the United States and Canada. He writes like a man that was taking note of a people who had embarked on some foolish errand and is wondering how long it will take them to become conscious of their folly. He seems to assume that drinkables are the normal and necessary requirements of man, and to lay them aside even when a great war is in progress that greater efficiency may result, is a vain imagination. His naive surprise could not be greater if we were attempting to ignore the law of gravitation. How seven or eight hundred men could sit down to a banquet with nothing stronger than ice-water and bear all the outward signs of enjoyment, how they could refrain from complaining of their privations unless he opened the subject, how they could be "cordial" and even "enthusiastic" without their cups, was evidently beyond him. It opened a new line of investigation and it in time may lead to a great discovery. After such serious reflections on a new phase of life, it becomes a subject of interest to the Canadian people to observe the "cordiality" and "enthusiasms" of visitors from afar, and to enquire regarding their source. Can the warmth of a man's friendships, his zeal for a great cause, his abandonment to a great ideal of service, be all measured by the quantity and vintage of his wines? When a man is dull and commonplace, will it be sufficient to say there are no facilities for securing a stock of "enthusiasm"? When he nods in his public duties is it not plain that we must expect these things in a Saharah where no "eye-openers" are available. Beneath Sir Frederick's observations and doubts concerning the peculiarities of our people on this subject there is the cheering hope that this aberration will not be of long duration. When the war is over it is assumed that we will again be clothed and in our right mind. If the attitude of Sir Frederick prevails in England it is no wonder that ships laden with products for the breweries and distilleries will continue to limit the supply of food.

* * * *

There is a striking difference apparently in the attitude of the English people towards the army on the one hand and the navy on the other. It has been noted with surprise in this country how the achievements of the British army are chronicled with such reserve. Most generous accounts are given of the prowess of Canadians and men from other dominions beyond the seas, but there seems to be little of that type of appreciation that we regard as most useful in sustaining the spirit and dash of our soldiers for the men at home. We are told that that is the English way. They do not like to have their deeds of valour much spoken about. That may be the English way for the army, but it doesn't apply to the navy. When a sea fight has taken place the vessels that participated, the officers that departed themselves with special skill and bravery, the extent of the victory and other details are given with much fulness, and it is manifest that the appreciation is agreeable both to the English people and the English sailors. It shows that a watchful eye is kept upon the individual units, and the units fight with the consciousness that friends at home are observing them with loving and discerning hearts. Just why this should not be quite as welcome and quite as effective in regard to the army is difficult to understand. We are quite sure that the men of England are just like other men in their response to appreciation. The man that goes to sea is not different from the man that fights on land. It is a good thing to speak of battalions or brigades or armies that specially distinguish themselves. It creates a pride in the unit, it gives a new interest to weary men. Every man that was engaged in the raid on Zeebrugge is naturally pleased at any success that was attained through his efforts. It helps him when he knows that the achievement in which he had a definite part meets with the approval of his fellow-countrymen. Our Canadian soldiers invariably return with the feeling that the British Tommy does not receive the praise to which his feats of courage and endurance entitle him, and they marvel at it.

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From time to time Chaplains from the battle front assure us of adjustments which the Church must make in order to meet the spiritual needs

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of the soldiers when they return after war is over. The Moderator of the General Assembly of the Presbyterian Church is among the latest to warn us that the returned soldier means a new era for the Church in this country and presumably the world. "Spectator" has serious doubts if the soldier as such will create any new conditions within the Church. Changes are bound to come in both the method and content of worship, but it will not be because of any new revelation on the battle-fields, but rather as a louder assertion of what was in the soldier's heart before he joined the colours and what is in the hearts of the civilian people. The soldier in time of war is in a peculiarly abnormal environment. Experiences that have been gathered there, by Chaplains, must be discerned as experiences that are generated by these abnormal conditions. To assume that the spiritual ministry to men in military camps and in the battle area is the criterion for ministry when they resume normal life again is in the writer's judgment as foolish as to assume that the manners and speech and social relations of these men in barracks and billets will be the standard maintained when they reach home. We have all now had experience of the returned soldier and we know that his delight is to get back into civies, take up the thread of family life, move about as an ordinary citizen and forget as quickly as possible the things that interrupted the life that he left when he enlisted. He becomes quite impatient if he is treated or referred to as somebody apart from the normal members of the community. He is not seeking soldiers' entertainments, soldiers' theatricals, soldiers' movies, and that sort of thing. Neither is there any evidence that he specially desires a soldier's gospel, or a soldier's mode of worship. The fact is that our men in their hearts are not soldiers. They more or less resent the title. They are citizens who obeyed a call of their country, took a soldier's place, performed a soldier's duty, but they were citizens all the while. If any returned Chaplains have ventured to put into practice the discoveries they are supposed to have made at the front "Spectator" would like to know the result. Any adjustment of the Church to meet the requirements of the age must, in his opinion, be based more deeply than military experience. It must be built on the fundamental needs of the human heart. We must not allow ourselves to be carried off our feet by the well meaning conclusions of men who are not perhaps accustomed to profound analysis even though they speak out of an unquestionably good heart. Besides, the spiritual problem of men has not been solved by any means, even on the battle field, according to the Bishop of Fredericton, who has just returned from the front. It is hardly safe to assume that the problem at home can be more satisfactorily solved from that quarter. The fact is that the adjustment of the Church to the spiritual needs of men must be undertaken with the essential elements of human nature always in mind. If war has revealed or emphasized some vital characteristic that has been overlooked or regarded as of small moment, let us take note of such things and meet them. The danger that we are passing through at the present time is the desire to adjust ourselves to mere passing tastes and fancies that have no solid foundation in human hearts or human reason. There are some who have embarked on this policy but unless all signs fail the enterprise will come to an ignominious end, and leave a most disastrous heritage to those who come after. The Church must be wiser and more foreseeing than the unreasoned opinions of the public at the moment. It must stand with its feet planted upon the solid rock of truth,—truth not only for to-day but for the to-morrow of the coming years. How can people possibly put their trust in our leadership unless they have confidence that we have reached the truth, that is applicable to all phases of life and progress? Let not then the contribution of this generation of Churchmen be a contribution of confusion, of uncertainty and of temporizing.

"Spectator."

The great duty of life is not to give pain; and the most acute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes people should show kindness and regard to their dependants. They are often better served in trifles, in proportion as they are rather feared than loved; but how small is the gain compared with the loss sustained in all the weightier affairs of life! Then the faithful servant shows himself at once as a friend, while one who serves from fear shows himself as an enemy.—Frederika Bremer.

Organized Christianity 'With the Canadians in France

By CAPTAIN C. R. CARRIE

WHEN the original "Contemptibles" first went to France they took with them, as representatives of organized Christianity, a minister in civilian clothes. His purpose in being there was to bury the dead; in fact, for some time, the Army Chaplain was little more than chief of the burial parties.

Then, as the first winter approached, the repeated applications of Bishop Taylor Smith at the War Office and the appeals of Churchmen in the forces overseas began to have their effect. Chaplains were appointed; but, on arriving in France, were in the majority of cases, held at the bases to minister to the troops in camps and hospitals.

In December of 1914, the British Y.M.C.A., after repeated attempts, finally got located in the base camps in France. Immediately, there grew between these two, Chaplains and the Y.M.C.A., a feeling of mutual helpfulness and dependence. The Y.M.C.A. depended very greatly on the Chaplains for much of their religious work; while the Chaplains looked to the Y.M.C.A. "Huts" as the centre of their activities. Without these buildings and the social work carried on within them, the Chaplains would have had little or no opportunity to prosecute their work. To-day, although conditions have changed greatly, although both the Church representatives with the army and the Y.M.C.A. are allowed in increasing numbers to go right into the war zone; the sense of mutual helpfulness and dependence still exists, even to a greater degree than formerly. Many of the old antagonisms and misunderstandings of an earlier stage have disappeared in the earnest and sincere attempt of both parties to serve the troops sympathetically and thoroughly and to promote the religion which they both represent.

If this is true amongst the Imperials, much more is it true amongst the Canadians. Many of the Chaplains and Y.M.C.A. Secretaries are old associates in the religious life at home or in college days. And although the slightest different point of view of the Chaplain and Y.M.C.A. secretary could easily have created situations that might have proven awkward for them both, the previous bonds of friendship made frank statement and simple understanding of the problem possible. It is well that the two organizations in the Canadian zones that represent the Christian Church, working along different lines, should co-operate in such harmony.

The Canadian Church has every reason to be proud of her Regimental Chaplains. Wherever the regiment is, whether in dugouts, in reserve, doing a turn in the front line trenches, or engaging in the more active warfare of going over the top, there you will find the Regimental Chaplain, encouraging the troops by his cheerfulness and coolness under fire, or attending to the wants, physical or spiritual of the wounded. By his sterling humanity and readiness to serve in any capacity the men under his charge, he has endeared himself to both officers and men. So impressed was one commanding officer with the work of his retiring Chaplain that on greeting his successor, he informed him that his position gave him the opportunity of being the most valuable officer in the battalion.

During the days of a "Big Push," Chaplains attached to dressing stations work with the Y.M.C.A. secretaries in providing comforts in the form of coffee, biscuits, chocolates and cigarettes for the wounded men. In any attempt to minister to those in need nothing but the most perfect harmony will satisfy the ministrants, be they Y.M.C.A. secretaries or Army Chaplains.

But the greatest work that the Christian forces are called upon to do is in the rest camps immediately behind the lines. Here the men, relieved from the strain of the line, are free either to let their minds wander over the loss of comrades, to brood over the frightful scenes of the trench, to seek relief from the nervous strain in riotous living, or, on the other hand, to rest their minds and bodies from the strain, and prepare themselves physically, mentally and spiritually for their return to the line. On this testing ground, organized Christianity has put up her fight, and even in the opinion of men interested primarily not in the religious sphere, but in the fighting efficiency of the troops, it has won out.

The fight put up for character by the organized forces of Christianity has been of two kinds.

There is the insistent frontal attack of the appeal of the Christian Gospel, made in attractive and popular, though in its challenge, uncompromising form and there is the flanking attack against all forces of evil. The easiest way and the surest way to get air out of a drinking glass is to fill it with water. So the easiest way to defeat the powers of evil in their attempt to degrade our men, is to fill up their time to such an extent with healthful, pleasant, enthusiastic sport and entertainment, that the Devil does not even get a look in. Mankind prefers the good and the wholesome in preference to the vulgar and indecent, and when that is provided the vulgar and indecent disappear.

In this great positive campaign of organized Christianity, too much cannot be said of the Y.M.C.A. That organization has pioneered, financed and put into practice almost the entire programme. The opportunity of drawing on physical directors at home to direct the programme of sports, has made the sports not only of a high type, but also efficient; while the having on our staff men who are proficient in the great game of entertainment has brought that side of our work to a very high level. The consequence is that the higher command, being confident of the association's ability to do its work, has given every assistance asked for; and the men of the Canadian army to-day, instead of spending their rest periods in gambling, drinking and other equally degenerating vices are to be found in and around the various institutions erected by the association for their recreation and amusement.

But not only does the association conduct this flank attack; but it assists the Church very materially in the frontal attack of presenting the Gospel. Few Church parades could be held by the Chaplains in the rainy and cold seasons were it not for our buildings and equipment. Sunday is usually a very busy day in the Y.M.C.A. Hut, from 8 a.m., when the Roman Catholic Priest has charge, right through the morning for the various denominational services, through the afternoon for the Bible Class, to the evening song service, with its closing communion, celebrated by one of the Chaplains. But the Y.M.C.A. does not wait for Sunday to preach the Gospel. Throughout the week our special speakers are busy conducting the frontal attack. To-day no man can say that he has spent a week or even a few days back at rest from the trenches without an opportunity of hearing the Gospel preached. And the troops seize the opportunity. The Gospel when rightly presented appeals as much in France as it does at home. Experience has proven that the men crowd the Huts to hear the message from the lips of those that have been sent especially to France for this work.

Has Christianity failed? Some say so, but not those who have watched it in France. It is alive there, in method and in spirit; and its old message in its proper setting still stirs to the depth the hearts of men who daily face realities.

UNDAUNTED.

It is my good fortune to know a purser whose ship was torpedoed in the Mediterranean. After a few days in the hospital, he signed up on a South African steamer. Torpedoed again, and escaping on driftwood, he signed up for an Atlantic ship. Side by side with him stood a man who had gone down with the "Lusitania," and survived that series of murders. Asked how he felt after the cannon on the prow had flung its hot metal toward a periscope, he answered: "If they torpedo this ship, and every liner, I will take to a freighter; and if they torpedo all the freighters, I will go on a fishing smack; and when that goes down, I will join one of the little destroyers yonder—for England shall be fed, and my children shall not wade through this blood and muck."—The "Canadian Magazine" for December.

Believe, O soul, thou art placed in this mysterious and glorious universe, that God formed thee from His spirit for no mean purpose, but for a destiny nobler than thy highest aspirations have pointed to. Believe in the best thoughts and whisperings that visit thy heart. If thou dost catch at times some gleams of the divineness of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads. . . . Believe in them, for they are the mountain principles and altar-piles of life.

Starr King.

How the Y.M.C.A. Contributes to Victory

"Earn and Give" Campaign for Boys

Serve your Country by your labor and make a gift to the Red Triangle Fund from your earnings! What a fine chance to do a double service! Six thousand boys are asked to give \$10 each. Of the total, \$50,000 goes to help the soldiers, the balance for boys' work. Gifts must be at least \$10, the standard unit. A boy may subscribe more than \$10 in \$10 units but not less. A beautifully engraved certificate will be given to each subscriber. Ask your local Y. M. C. A. representative for pledge card and full information.



Y. M. C. A. man serving coffee 100 yards from German Trenches

YPRES, Langemarck, Festubert, Vimy Ridge, Paschendaele—how the very names thrill! They stand for deeds of the bravest of the brave—our own Canadian lads! They fight and win, not always by strength of numbers, but by unbeatable fighting spirit, or "morale."

Said a British Staff officer: "I have known morale to be found in a cup of hot coffee. I have seen it sustained by a man's merely writing a letter home. If you want an easy and short definition of 'morale' you will find a good one in the four letters Y.M.C.A."

Y.M.C.A.
Red Triangle Fund
\$2,250,000 May 7, 8, 9
Canada-Wide Appeal

The staff officer pointed to the men trooping into the big Y.M.C.A. hut and continued: "Those men are going to the front line to-morrow. In the Y.M.C.A. some of them will be playing games, others attending divine service, but each in his own way will find a strengthening of his 'morale' in the comradeship of his fellows under the Red Triangle. All this is a thing which is going to turn the balance in our favor."

Through the hell of battle after battle, our brave soldiers fight. Through fire, water, mud, filth and deadly danger follows the ever faithful Y.M.C.A. man, even if he can bring but a bucket of invigorating coffee to fagged fighters. Will you help us to supply the coffee—and to render the thousand and one similar services to soldiers everywhere?

The Y.M.C.A. needs at least \$2,250,000 to meet the tremendous demands. Be generous!

National Council, Young Men's Christian Association
Headquarters: 120 Bay St., Toronto

JOHN W. ROSS (Montreal)
 National Chairman of Red Triangle Fund Campaign

G. A. WARBURTON (Toronto)
 National Director of Red Triangle Fund Campaign

Bits from Soldiers' Letters

"The Hut is very well termed 'next to home.'"

"I went home for the first time in 18 years and I had not written for 13 years. I have given up my old habits of drinking and gambling and thank God for it. Thanks to a little word caught at one of your good-night services."

"From one end of the train to the other I heard nothing but good of the 'Y.' Your representative did his best to supply our needs, purchasing stuff at rock bottom prices and letting the boys have it the same way."

"They send guides out with parties of soldiers on sight-seeing tours all over London."

A German prisoner said: "The reason you fellows show such fight is easily understood. Your officers' canteens, Y. M. C. A.'s and padres are backing you up."

"Who pays? I don't know. But whoever they are, God bless them. They are the fathers of thousands of boys."

Tributes

Lord Northcliffe:

"I do not think the war can be fought without the Y.M.C.A."

Maj.-General Burstall:

"The benefit to the troops is beyond calculation."

Lt. Colonel Mayes:

"Games have a tendency to increase fighting spirit. Any efforts on your part to expedite delivery of athletic equipment will be of national service."

Harry Lauder:

"We took the responsibility of sending these boys to defend us, and we must not fail them. The Y. M. C. A. huts are the soldiers' 'Home from Home.'"

Brig. Gen. Odium:

"I want to let you know how much I was impressed with the work done by the Y.M.C.A. It was simply magnificent. All ranks are enthusiastic. I have recommended one of your officers for the Military Cross. The Y.M.C.A. has endeared itself to the soldier in France as no other institution has."

Morale!

British Staff Officer Defines It —How Y. M. C. A. Enhances This Great Factor of Victory

"IS VICTORY always on the side of the biggest battalions?" was asked of a British staff officer, as recorded by Dr. John R. Mott in the "Ladies' Home Journal."

"It is and it isn't," he replied. "There's something else. You cannot chart it, you cannot weigh it, you cannot express it in any military figures. But Napoleon knew what it was and he called it 'morale.'"

How Morale Is Created

"I cannot define for you exactly what morale is, but I can tell you it comes in many different ways. I have known morale to be found in a cup of hot coffee. That sounds unromantic. But think what that means to a man who has had ten hours consecutive shelling.

"I have seen morale created by a man's taking a big risk; I have seen it sustained by a man's merely writing a letter home just before he went into action. You can describe morale," he continued, "in a score of ways, little and big.

"It may come from faith in a future life or from the thought that one is protecting the loved ones at

home. *But if you want an easy and short definition of morale, you will find a good one in the four letters Y. M. C. A.*"

Strengthening Morale

And he took his questioner to the window and shewed him men trooping into a Y. M. C. A. hut.

"Those are men," he said, "who will be going up to the front line to-morrow. Some of them will be playing games, others will be writing home, others will be attending divine service, but each in his own way will find a strengthening of his morale in the comradeship of his fellows beneath the symbol of the Red Triangle and the inspiration for which it stands.

Y. M. C. A. Playing Big Part

"All this is a thing which I cannot show on my charts. But it is also a thing which is going to turn the balance in our favor. Go back and tell the people at home that a dry soldier, concerned alone with military calculations, believes that the Y. M. C. A. is playing a far bigger part in winning the war than any mere civilian can recognize.

"I do not speak to you as a philanthropist. That is not my job. But I want to see the end of this horrible business, and if a soldier's words have any weight, tell them at home to help the Y. M. C. A. to carry on its work."

Canadian Churchman

(Established 1871.)

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Correspondence

"FATHER AND SON."

Sir,—Your article, "Father and Son," in the issue of April 18th, 1918, is interesting and timely. My experience has proved the statements set out by you that it pays the father and mother to take an interest in the amusements and interests of their children.

I found that having a playground attached to the house and the Mother asking the playmates to go into the house and have tea on wet days resulted in the boys leaving out of their companions the boys who they did not want their mother to know.

I also took a little part in their games, but did not take so much as to inflict myself upon the children. The result was that when the elder boy became engaged to be married, he was out in the West, but he sent me the instructions to buy the ring and give it to the young lady. "Because, Dad, you are the biggest chum I have got."

The boys are in uniform but letters are sent every week to their mother or myself and I make it a practice to write each one of them a letter every week.

I have found the same thing with girls. If the mother took an interest in all their little goings on, they will not make acquaintances whom they do not want their mother to know.

J. R. R.

Toronto, April 20, 1918.

THE MORMONS.

Sir,—Your correspondent in the issue of April 11th, has evidently read treatises on Joseph Smith and the Mormons that I have not read, and probably I made too broad a statement when I said: "Every one now admits that Smith never had but one wife." I certainly thought that question was settled in Smith's favour, whatever may be thought about the genuineness of the posthumous revelation inculcating polygamy. Professor Riley, whose work is later than Linn's, tries to show that Smith was, "to some degree, implicated in polygamous practices," but as for his personal participation in them, "the statements of ruined apostates" are not to be believed; neither is that of Brigham Young, the alleged forger of the revelation, to be believed, that two wives were sealed to Joseph in the presence of his real wife. "If such things were done," says Riley,

"they were done on the sly." But he adduces the evidence of a woman which, if reliable, as he seems to think it is, proves the intention, but not the act. I agree that the revelation is quite in Smith's style, but that mock-scriptural style was easy to imitate, especially by an abler man, and I think it bears indications of an abler and more cultured mind than Joseph Smith's admitted revelations show. Anyway, the Mormons should never have been allowed a foothold in Canada. If there were any undesirable immigrants, they were. The Reorganized Church also believes that the Canon of Scripture is not yet closed; but there is nothing revolting or immoral in its tenets or practices.

A. W. Savary.

"THE COMMON CUP."

Sir,—In your issue of April 11, the Toronto Medical Health Officer tells us re Communion Service, that at the Last Supper, "we have no evidence that those partaking of it had any knowledge of the germ origin of disease," etc., and, "in the light of modern knowledge what would Christ do?" The writer seems to imply that He who instituted that holy rite, by Whom all things were made (bacteria included) would, in 1918, need to consult a modern scientist! I would advise Churchmen to read the first Article of religion in answer to this and the Prayer Book generally. He also states, that the Common Cup is not an infrequent source of spreading communicable diseases. In reply to this I may say I have been a steady communicant for sixty years, and a student of medicine since 1864 and I have no knowledge of a single case so caused. The Jews always had a law regulating communicable diseases. Let the Church act and we will hear and obey. But let the Church hear all sides, not the alarmist only. Now wine is not only aseptic but anti-septic, and the clergyman wipes the edge of the cup or chalice after each recipient, as a rule. Is not this a sufficient safeguard for us all?

The civil law is as the Jewish, regulating contagious or communicable disease. Let us act with proper reverence in this most holy rite of the Christian faith. I hope clergymen, medical men and laymen in general will give us their opinion on this subject.

We are continually receiving into our system poison germs in food, air and water, and if it was not for the innate vital powers, we would have been all dead long ago.

J. Golden, M.D.

Fowler, Calif., April 18, 1918.

Sir,—I have read the letters for and against the use of the common chalice which you have recently printed. While I think that the objections to the use of one cup have been exaggerated, I am quite sure that the defence of the existing custom does not remove the difficulty. This difficulty is bound to become increasingly felt.

Is there no way by which we can avoid this difficulty? Is there no relief from the repugnance which many have felt, myself not excepted, from time to time, especially when large numbers of people are being communicated? That we should ever resort to the tiny individual glasses now so largely used in some religious bodies is unthinkable. The Church of England honestly tried, at the Reformation, to return to what it believed was the original custom. But how many of us realize that our present method of administering the Sacrament of our Lords Blood is peculiar to the Church of England? The Oriental Churches are usually credited with extreme con-

servatism. Do they give the chalice to the people to be drunk from? Whence came their practice of communicating both parts of the Sacrament together with a spoon? I read recently the witness of an English Bishop who had taken part in a Coptic Communion service, in which the wafer was dipped in the chalice and put into the communicant's mouth. In other words, Communion was by instinct. We often use this method in the sick room and the hospital ward, why should we not be allowed to employ it in our churches? I submit that, provided the prejudice against wafer bread could be overcome, this method would sweep away all possibility of the distressing incidents with which all clergymen must be familiar, and at the same time relieve those who, even if not troubled by thoughts of infection, realize painfully that they are obliged to do at the Lord's Table what they would not think of doing anywhere else. It would be quite easy for the ministering priest to carry the chalice and paten in one hand or to use a divided ciborium, one part of which contained the sacramental breads and the other the species of wine. Most gladly would I use such a method of administration if I were allowed to do so. And the words of delivery would be: "The Body and Blood of our Lord Jesus Christ which were given for thee, preserve thy body and soul unto everlasting life."

C. B. Kenrick.

Hamilton, April 23rd.

PRAYER BOOK REVISION.

Sir,—The Standing Committee of the Diocese of Niagara has passed a unanimous resolution deprecating the meeting of the General Synod under present war conditions. Should their recommendation be carried out, one effect will be to postpone Prayer Book Revision. This would be, I think, a distinct advantage. We do not want any ill-considered or hasty changes. And it would be wise, in my judgment, to wait until we are able to avail ourselves of the experience gained by hundreds of Chaplains in ministering to the multitudes of men with whom they have been brought into such close contact at the Front.

We learn from the authors of the "Church in the Furnace," that not only are many changes considered needful, but that practical necessity has caused many of them to be already adopted. Matins and Evensong are said to have been "scrapped," and simpler services along the same lines substituted. The simple old Confiteo is, for instance, found more useful by many than the elaborate General Confession. A number of Psalms have gone into the discard. Prayers in more modern speech are in use. Improvisation is much used. The service for the Baptism of Adults is regarded as impossible, that for Burials quite hopeless. Prayers for the Departed are practically universal, so is Communion with the Reserved Sacrament, and that frequently in one kind. Celebrations are held in the afternoon and evening and also at night, rules as to fasting Communion are set aside. Wafer bread is increasingly used. The Ten Commandments are regarded as an hindrance in the Communion Service because of their Jewish teaching about God and their acceptance of the Mosaic cosmogony. The Summary of the Law and the old short Kyrie are used in their place. And the Communion Service, the power of which is realized as never before, sometimes begins with the Prayer for the Whole State of Christ's Church or the Short Address to Communicants. And non-communicating attendance is encouraged.

These, and other changes, which conditions at the Front have been found of practical value under all sorts

Progress of the War

- April 23rd.—Tuesday—British sink concrete-filled ships in Zeebrugge Channel.
- April 24th.—Wednesday—Germans capture village of Villers-Bretonneux on Somme front.
- April 26th.—Friday—Germans renew attack in effort to take Amiens. French recover large part of ground lost on Luce River.
- April 27th.—Saturday—Fierce battle on Ypres salient.

of conditions, by Chaplains of various schools of thought, should be considered in our endeavours to make the Church what it has so largely failed to be, the Church of the people.

C. B. Kenrick.

Hamilton, April 23rd.

PRAYER BOOK REVISION.

Sir,—The approaching meeting of the General Synod to be held in September in Toronto, will be an occasion of great importance to our Church. At it there will probably be formulated the new Canadian Book of Common Prayer.

Have we gone about it in the right way or from the right standpoint; and are we settling its scope with any regard to how it will meet the situation after the war is over?

No one I think wants any change in the beautiful language of the present book. But have we satisfied ourselves that no rearrangement is needed so that if the Church has to take in hand service, instead of services, it will be free to do so.

The Bishop of Fredericton has given it as his conviction that among the men of our communion at the front there is an extraordinary failure to grasp the fact that the Church is anything more than an organization to carry on religious services. Have we at home escaped a like failure? There is some evidence that of late years the Church in Canada has shown signs of realizing that its duty lies as much outside as inside its churches.

The Book of Common Praise, the Sunday School and Social Service Commissions have got it in touch with its laymen and that influence will be extended by the new Book of Common Prayer if the view is accepted, that the services of the Church should be reservoirs of inspiration for its men and women and not only, though necessarily, periods of worship and thanksgiving to God.

To make them both, there needs to be a real understanding of how far concentration upon religious services, as such, to the exclusion of their wider purpose in stimulating its members to take their part in the work of preserving as part of our national life the great lessons learned during the war, may stifle the result. Those lessons are of comradeship, of self-sacrifice for the ultimate good of mankind, of the need of personal religious principle, and of duty owed to each one of those who are in truth our brothers.

I doubt very much if, as a Church, we have given much thought as to how we are to translate these things into realities against the time when our soldiers return. May I, in another letter, develop this thought in its relation to our next General Synod, in its potentialities for good and its possibilities of ineffectiveness, and urge the absolute necessity of preceding its deliberations by a conference on the Church's outlook and needs.

Frank E. Hodgins.

the War

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The Churchwoman

Columbia W.A.

The monthly meeting of the Diocesan Board was held on Friday, April 19th, at St. Mark's, Cloverdale, the president, Miss Aston, welcoming the members in the name of her Branch, which she likened to an outpost of Empire, Cloverdale being on the outskirts of Victoria. Such a meeting was a help and inspiration to them all. Some reports of officers were given at the morning session, and the Baby Branch secretary told of increased interest in the work of "The Little Helpers," one Branch having held an "annual meeting," at which the little ones had opened their own boxes and presented the contents with prayer, and had shown great interest in the proceedings. Another Branch had appointed a girl helper to assist the parochial secretary in a wider effort amongst the mothers and babies. The Rector, Rev. J. W. Flinton, read the noon hour prayers and gave a very encouraging address on the Parable of the Talents, showing that the Saviour taught that the ordinary "two-talent" person may earn the "Well done." The resolution brought before the last Board meeting by Mrs. Luxton, that the "Leaflet" should be amalgamated with the "Mission World," had been considered, and replies received in favour of the change by all but two of the parochial Branches, and it was decided that the resolution should go forward to the General Board, though the editor-in-chief of the "Leaflet" had written that, in her opinion, the change is not feasible at the present time, at least. A very interesting letter from the secretary of the British and Foreign Bible Society was read, telling that the Bible House in Jerusalem had been kept open during all the years of warfare, and upon the entry of the British into Jerusalem a copy of the Scriptures had been presented to the first officer entering the Sacred City on that historic occasion. Copies of the Scriptures have been supplied to the persecuted Syrians and Armenians and to many Jews in their own tongues, and it is the hope of the Society to be able to erect a permanent Bible House in Jerusalem, from whence supplies can be sent to neighbouring countries, and especially to the Jews. Mrs. Schofield reported from the Local Council of Women many important measures being taken to secure the protection of the youth of the city from evil, notably in the inspection of rooming and boarding-houses, under a system of licensing. At the afternoon session Miss Aston led in some beautiful intercessory prayers for our brave fighters all over the world in battle, as well as in mission fields, at this time of awful strain. Miss Orwin gave an outline of the plans for the 'Summer School' to be held (D.V.) in this city, July 8th to 13th, at St. George's School, and at the same rates as last year. Dr. Gowan, of Seattle, has consented to lecture twice each day on "Ezekiel" and on "Escolology," and it is hoped that Prof. Cosgrave and Mr. Hiltz, of the Sunday School Commission, will give addresses, which will be announced later. The treasurer's report included five life members' fees and one General Board life member, Mrs. Hiscocks, who has been made so by the members of her Branch in recognition of her many years of devoted work among them. A letter was read from the general treasurer, asking that all accounts be properly audited, according to the new regulations, with regard to trust moneys. The Dorcas secretary read letters full of gratitude for splendid bales of clothing sent to the industrial school by the Branches. The Thankoffering secretary urged the duty of giving towards the work of educating missionaries for future work, to which the Thankoffering

money is devoted. Announcements regarding the annual meeting, to be held in Christ Church Cathedral school rooms on May 9th and 10th (D.V.) included the possibility of an address from Dr. Bradley, who has been in Russia for many years, as well as Rev. J. Swanson, from the Yukon, and the Revs. Ward and Kennedy, from Vancouver. The Church Embroidery secretary read letters from the Rectors of Cedar and Comox Churches, telling of their appreciation of the beautiful frontals and altar cloths they had received from her class, and ordering other articles, which had been subscribed for by members of their congregations. At the last Board meeting Mrs. Harper, first vice-president of the Board, had brought forward a resolution with regard to the cost of the Study Book of the year, which had been left over to be reconsidered and revised. The resolution was read and passed by the meeting as follows: "That whereas there is a growing conviction among members of the W.A. that knowledge of missions must precede interest; and whereas, the pressure of war is making it increasingly hard to meet all obligations, and feeling that the price of 'Inasmuch' and other Study books is a difficulty to individual members, and assured that the reading of the book by each member is essential to best results, we, the Diocesan Board of Columbia, would respectfully ask the General Board to consider some means by which a certain number of Study Books might be assigned to each diocese, free of cost, for one year's study, the same to be returned to the General Board for further use in another diocese, making a rotation of Study classes on various subjects for each year; and that this Board agrees to give a grant each year toward the cost of the publication and expenses of carrying out the plan."

Church News

Preferments, Appointments and Inductions.

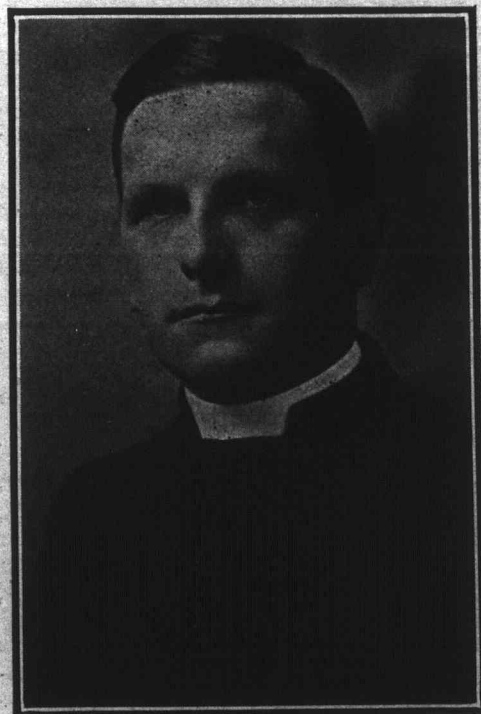
- Bancroft, Rev. J. C., to be Incumbent of Shannonville. Hall, Rev. T. H., Rector of Newboro, to be Incumbent of Madoc and Queensboro. (Diocese of Ontario.) Blagrove, Rev. R. C., D.D., was inducted Rector of St. Mark's, Parkdale, Toronto, on Friday, April 19th. (Diocese of Toronto.)

Governor-General Presides at Laymen's Meeting in Ottawa

With his Excellency the Duke of Devonshire as chairman, and with Bishop Roper, Canon Gould and Dr. W. E. Taylor as the speakers, and with a large attendance of the clergy and representative laymen of the city, the first annual luncheon of the local organization of the Anglican Laymen's Missionary Movement, held at the Chateau Laurier on Saturday, April 20th, was a decidedly successful event. The necessity for cultivating a larger vision was urged by those who addressed the gathering. Following lunch, his Excellency referred to the inability to be present of Mr. Justice Hodgins, of Toronto, who was to have been one of the speakers. His absence was due to the fact that he had just received word of the death of his son. Sympathy was expressed by the Governor-General, who then referred to the recent visit to the capital of the Archbishop of York, whose plea was for greater unity. Quoting from the speech made by his Grace, the Duke further emphasized this need. His Excellency remarked that laymen were rather inclined to let their part in the activities of the Church be confined to criticism. He thought they should take a further responsibility. "The Church is not the Church of the Bishops, of

the clergy, it is the Church of the people. We have our rights and privileges, but we also have our responsibilities." He saw two reasons why missionary work should be supported. Chief of these was the fact that the duty of Christians in this regard was clearly laid down in the Bible. The other was the circumstance that all members of the Church in the Empire should feel a debt of gratitude to those whose missionary activities in days of old resulted largely in our present position; this gratitude could fittingly be expressed by doing all possible to send the Word to those who had not yet heard it. "Then, too, there is an additional reason," said his Excellency. "The events which are now shaking the foundations of society give us reason to do that which will help prevent their recurrence. Missionary work helps cultivate a better understanding between the peoples of the world." His Excellency then introduced Rev. Dr. Taylor, secretary of the Anglican Laymen's Missionary Movement.

Rev. Dr. Taylor, at the outset remarked that the only justification for holding a gathering of this nature was



Rev. A. J. Arthur, B.A., B.Sc., Senior Curate of Holy Trinity Church, Toronto, who has been granted the degree of B.D., by Trinity College.

Mr. Arthur received his theological training at Cuddesdon College, Oxford, England, and at Trinity College, Toronto.

the fact that its chief purpose was to try and decide upon the best means to conserve the spirit aroused in the Christian people by the war. Their object, he said, was to formulate plans to carry on the work in the future for the welfare of humanity. "We are now facing, as never before in history, at this crisis in the war, a situation of unparalleled gravity," he said. "The question which confronts us is this: What are we going to do in future to safeguard those things which we hold dear, and which are necessary to civilization and Christianity? Events of the past have demonstrated that military power won't do it; that education won't do it. There is nothing we know of that will do it, outside the power of the teachings of Jesus Christ." While there was danger and peril on one hand, there was unequalled opportunity on the other, said the speaker. The great need was for cultivation of a vision that would be able to grasp things in world terms. Dr. Taylor alluded to his experiences during several years in the Orient, and said that never before had the thoughtful people of the East been in so receptive a mood. Broad-minded, easy of approach, they were throwing out a distinct challenge—one that Canada must accept, by means of organizing

to give them what they wanted. India, also, was looking to the West. The demand was for a substantial basis for moral life. "When this war is over, war will not be at an end unless you safeguard the East," said Dr. Taylor. "The position of Japan to-day is almost a parallel with that of Germany at the outbreak of the war. The whole East is like plaster fresh on the wall; you can make an impression to-day, but you cannot to-morrow." The speaker said he knew of no country that was at present moving so fast as China. Conditions were indigenous to Christianity. Referring to the efforts of the Church to play its part, he told how six out of every ten of the leaders in China were Anglicans. In conclusion, Dr. Taylor made a plea for the need of unity among the people of the Church, emphasizing the necessity for proper organization to meet conditions of to-day. The war had brought them together as never before, and advantage should be taken of this state of affairs in other directions. "If you do as you should, you can make a great contribution, not only to the welfare of Canada, but to that of the world."

His Excellency next introduced Canon Gould, General Secretary of the Missionary Society of the Church in Canada.

Canon Gould confined his remarks to Canada, giving a graphic picture of the vastness of the Dominion, and vividly depicting some of his experiences in the Far North, where his travels have aggregated over 22,000 miles. He urged his hearers to be true to their trust—both that of spiritual ancestry and that of service on the battlefield. He questioned whether Canadians had any real conception of the vastness of the spaces and the resources of the country. "The Churchman to-day must face not only issues beyond the seas, and those that are international, but also those at home. We are only at the beginning of things in this country." Telling of the climate and vegetation of the north country, Canon Gould briefly referred to the great untapped resources, and told of how the standard of the Church had been raised there, heroic men having taken the message to even the lonely Indian and the Eskimo. Tracing the history of the missionary work accomplished in the so-called "barren lands" (a term which, he said, was false) the speaker told how it had taken 16 years to win the first convert. Was it worth while? The answer, he thought, was best obtained by contrasting conditions of to-day with those of a quarter of a century ago. This he gave in a manner that provided only one reply. Canon Gould said there was an unmistakable call to recognize the hour, and to respond as never before. The demand was for the establishment of the fundamentals so that they would go forwards in the natural, orderly development of society. Church work was national, imperial, for the whole world. Not until the whole world had been brought under the banner of the Prince of Peace would wars cease.

The thanks of the gathering were extended to his Excellency and the two speakers by his Lordship Bishop Roper, who said the opportunity of the times was great, and so also were the hearts of Anglicans. He pledged the meeting to organization to meet these conditions, and said that preliminary steps had already been taken, both for the establishment of the Missionary Movement and for the founding of a club numbering as its members the Anglicans of the city.

Honour Roll, St. George's, Goderich.

On April 28th, in this church, the Rector, the Rev. A. L. G. Clarke, dedicated the Honour Roll of those of the parish who had enlisted for active service. The Roll has on it 110 names and nine of these have made the supreme sacrifice.

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

Brotherhood of St. Andrew.

At a recent meeting of the Toronto Local Assembly, the Rev. Provost Macklem, of Trinity College, gave an excellent address on "The Church's Need of the Brotherhood." Sergeant-Major Hodgson, a member of St. James' Chapter, who lost a leg at Vimy, spoke on "The Brotherhood and the Returned Soldier." The members of the Local Council for the ensuing year are: Chairman, J. M. Ewing; secretary, C. P. Muckle; treasurer, W. L. Lawer; J. T. Symons, Jno. Harris, J. H. Webb, R. H. Coleman, Egbert Keffer, E. D. Gates, R. C. Boume, J. H. Pogson, N. L. Stout, C. T. Harding, A. N. Hoath, G. T. Lea, C. F. Storey, E. Macrae, S. C. Gravely, C. E. Waterhouse, Sgt.-Maj. Hodgson, H. W. Hewett.

Death of Mrs. Anthony Hart.

Mrs. Hart, wife of the Rev. Anthony Hart, Rector of the Church of St. Mary the Virgin, Toronto, passed away at the Toronto General Hospital, after a lingering illness on April 28th. The late Mrs. Hart was a daughter of Mr. and Mrs. Thomas Hutchinson, of Cannington, Ont., and before her marriage to Rev. A. Hart, three years ago, she was Mrs. Chambers. The funeral took place on Tuesday last from St. Mary the Virgin Church to St. James' Cemetery.

Dedication at Holy Trinity, Toronto.

A beautiful silver baptismal shell, given by Mrs. H. P. Blachford, in memory of her little daughter, was dedicated by the Rector, Rev. L. Ralph Sherman, at Holy Trinity Church, on Sunday, April 28th, at the 11 o'clock celebration. The inscriptions are: In loving memory of Beatrice Anna Blachford, first life-member of Holy Trinity Branch W.A., Toronto, 1893," and "Suffer little children to come unto Me."

A Mission at Sutton West.

The Rev. P. R. Soanes, Rector of Aurora, conducted an evangelistic mission in the parish of Georgina, Sutton West, from April 14th to 19th. The prayers of many in different places had been asked on behalf of the mission. The devotions at the services were of a simple liturgical character, but not requiring the use of the Prayer Book, in order not to repel any who were unable to find their way about the Prayer Book. The petitions were chiefly for Divine guidance and protection for the Empire and the parish. Mr. Soanes' personal gifts were of great assistance to the congregations which were consistently good throughout. His addresses were on the redemptive work of Christ, the holiness of God, with great emphasis laid on the necessity of personal righteousness in the believer in Him. An address on the Second Coming of our Lord was most illuminating, and his thoughts were carefully followed. The concluding service on consecration was deeply impressive, many realized their need of contact with the Saviour and many renewed their own dedication to His service. Mistakes have probably been made in such efforts to deepen the spiritual life hitherto, and some antipathy and suspicion aroused in consequence, but where the character of the services

are as this mission has been, they are bound to meet a crying need of our people, particularly at this time. It may be that our people do not realize what they do want. In this parish it was necessary to "blaze the trail," but it seems quite certain that it will be eagerly welcomed and followed in the future. Surely, any effort whose objective is to deepen the reality of the faith of our people that the future is in His possession, is bound to be satisfying to many souls.

Dr. Blagrave Duly Inducted.

Dr. Blagrave's induction as Rector of St. Mark's, Parkdale, Toronto, took place on Friday evening, April 19th, the ceremony being performed by the Bishop of Toronto, assisted by Archdeacon Ingles, a former Rector of the parish. The Rev. W. L. Armitage, the immediate predecessor of Dr. Blagrave in the parish, and who is now the Rector of St. James', South London, preached the sermon. Other clergy who took part in the service were Provost Macklem, of Trinity College, Toronto, Rev. Dyson Hague, and Rev. C. J. James, the Rural Dean of Toronto. Dr. Blagrave has been for the past 12½ years at Christ Church, Belleville, where he has done excellent work. He officiated for the first time in St. Mark's on Sunday, April 21st. On the following evening the annual vestry meeting was held, the new Rector presiding. Wardens, R. C. Babbett, C. Norgrove. Total receipts, \$4,578. The contributions to missionary objects amounted to \$1,210. The financial condition of the church was reported to be very satisfactory.

St. Clement's Mission, Bedford Park, Toronto.

At a meeting of the congregation of St. Clement's Mission, Bedford Park, Toronto, on Monday evening, April 22nd, it was decided to petition for a separation and erection into a distinct parish of the Bedford Park area, the necessary support having been promised to enable it to become self-sustaining. The Rev. C. Carpenter was nominated as the first Rector, and the petition will be placed before the congregation of the mother church at the next vestry meeting of St. Clement's, when, if approved, it will be sent on for the sanction of the Bishop of Toronto.

Reception to Capt. E. Appleyard, M.C.

The Toronto Local Council of the Anglican Young People's Association tendered a reception to Capt. (Rev.) E. Appleyard, M.C., Dominion Secretary of the A.Y.P.A., at St. Anne's Parish Hall, Toronto, on April 23rd. The Bishop of Toronto presided, and announced that Capt. Appleyard won the Military Cross at Vimy Ridge last

year. He was formerly Rector of St. Matthew's Church, London, and was now Rector of St. Paul's, Woodstock. The Bishop expressed pleasure at the large attendance, representing the various city parishes. Brief addresses were made by Canon MacNab and Mr. Clarence Bell. Capt. the Rev. E. Appleyard, after acknowledging the hearty welcome accorded to him, gave an interesting description of army life overseas, and particularly in the trenches. He described the battle of Vimy Ridge in a graphic manner, and declared all the Canadians went over the top on that memorable day with prayers in their hearts. Capt. Appleyard stated that the men in France had a deep regard for religion, and displayed a spirit of real comradeship and true brotherhood in their daily lives. He related numerous amusing episodes that occurred while he was at the front. He also gave an impressive word-picture of the celebration of Easter Sunday near the front line trenches at Vimy Ridge, when German shells were flying overhead.

Pioneer Resident of Toronto.

One of Toronto's pioneer residents passed away Thursday, April 25th, in the person of Charles Leslie Denison. Back in the early days, when the district in the west end still known to many as Brockton, was the village of Brockton, Charles L. Denison was a prominent local figure. He was a member of the village council and for a time served as deputy reeve. When Brockton became part of the city he was elected as alderman from his district and served in that capacity for a number of years. The late Mr. Denison was a son of the late Col. George Taylor Denison, of "Bellevue." Deceased is survived by a widow and three children, John Denison, of Preston and Leslie F., and Miss Margaret, at home. Lieut.-Col. Clarence A. Denison and Colonel George T. Denison, the police magistrate of Toronto, are nephews of the deceased.

Kingston, St. Paul's Vestry.

The adjourned Easter vestry meeting of this parish was held on April 22nd. Canon Fitzgerald, the Rector, presiding. Wardens, R. F. Elliott, Captain W. Peters. Mr. J. W. Power was elected lay delegate to Synod for three years, Messrs. W. G. Ferguson and H. W. Snelling are the other Synod representatives. The actual increase in revenue for the year was \$336.34; the total amount raised for Missions was \$524.53; the Sunday School receipts amounted to \$263.75, giving a net surplus of \$48.34. The W.A. receipts were \$125.91; the Ladies Guild receipts were \$306.56; the A.Y.P.A., \$67.28. The organ fund shows a cash balance on hand at the present time of \$177.06. By a

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unanimous vote of the vestry the splendid work of Rev. Canon Fitzgerald, M.A., as pastor during the past 11 years, was appreciated, and the meeting went on record in a testimonial of their esteem, increasing his stipend by \$150.

Death of Canon Worrell.

The death took place at Oakville, on Friday, April 26th, of the Rev. Canon John Bell Worrell, honorary Canon of Christ Church Cathedral, Hamilton, in the 99th year of his age. The late Canon Worrell was born near London, England, and was educated at King's College, in that city. He came to Canada in 1847, and studied for the ministry at the Theological School in Cobourg, which was afterwards merged into Trinity College. The late Canon's first field of service was at Woodstock, where he served as Curate to the late Rev. Dr. Bedford. He was appointed Rector at Smith's Falls, going thence to Oshawa, and finally to Oakville, in 1870, where he laboured until his retirement in 1905. He is survived by his two sons, Dr. John A. Worrell, Chancellor of Trinity College, and of the diocese of Toronto, and Archbishop Worrell, of Halifax. The late Mrs. Worrell, who was a Miss Lamb, of Kingston, died 15 years ago.

Naval Memorial Service.

A memorial service for the officers, crews, nurses and medical corps of seven British hospital ships, which have been torpedoed during the past year was held on Sunday morning, April 28th, in the Church of the Messiah, Toronto.

War Record of Trinity College School, Port Hope.

As a memorial to the valour of the Old Boys of Trinity College School, Port Hope, who have given their lives in the service of the Empire on the fields of France and Flanders, a new building is to be added to the College group, to be known as the Junior School. Old Boys up to the number of 536 have engaged in overseas service, and up to the present 84 of them have been killed in action.

Vestry Meetings at Bobcaygeon and Dunsford.

The three churches in the parish of Bobcaygeon and Dunsford, Toronto diocese, have had their vestry meetings and have all shown satisfactory results of the year's work. Christ Church, Bobcaygeon, had a substantial balance on hand, \$100 of which was voted to the Rector as a war bonus. The roof of the driving-shed was reshingled at but a small cost, different members of the congregation having done the work free of charge. The debt on the rectory was reduced by \$225. The congregation has suffered losses in its members through death and removal to other places, but yet the numbers attending the services have been maintained. St. John's Church, Dunsford, had also a satisfactory balance on hand, after paying an extra \$50 to the Rector's

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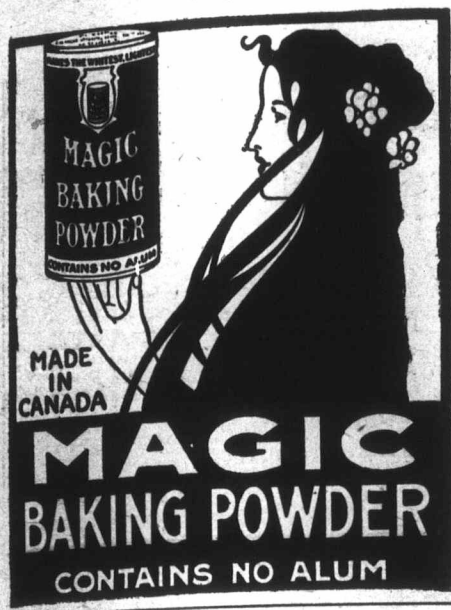
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William Mickleborough moved a resolution of appreciation to the Rector and his family which was carried by a standing vote to which Mr. Andrew made a feeling reply. Since Mr. Andrew took charge of the parish very marked progress has been made and still greater things are planned for the future.

Farewell to Rev. J. Stanley Johnson.

The Rev. J. Stanley Johnson, the Rector of Tara, who has lately been appointed Rector of Eastwood, was presented on the 16th April at a meeting of the parishioners of Christ Church, Tara, with a purse of gold. Mr. Johnson has been Rector at Tara for four years, and in that time the church has been renovated, improved and cleared of debt.

HAMILTON VESTRIES.

St. James'.—The vestry meeting was held on April 10th. Wardens, A. Phibbs, A. Tune. Delegate to Synod, L. Lottridge. Receipts, \$491.11; disbursements, \$417.60. The affairs of this parish are in a prosperous condition.

St. Matthew's.—Vestry meeting held April 15th. Wardens, J. Simpson, W. H. Potter. Delegates to Synod, A. C. Mason, S. Jackson, D. Dunkerley. The parish last year paid all its apportionments in full. Extensive alterations were made to the building, a new Holy Table and stained glass windows being added, the work costing \$1,000.

Church of the Ascension.—Very satisfactory reports were presented at the adjourned vestry meeting of this church on April 15th, Rev. G. W. Tebbs, the acting Rector, presiding. F. R. Smith read the report of the wardens, showing that the sum of \$15,260 had been collected during the year and that the expenditures had been \$727.75 less. The offering for parochial purposes was \$5,631 and for Missions \$3,054. Wardens, F. F. Dalley, F. R. Smith. Delegates to Synod, J. A. Henderson, F. T. Smye, A. Brown.

With the Royal Air Service in Texas

WHEN, last year, what was then the Royal Flying Corps, started recruiting in Toronto and other Canadian cities, it was far from the thoughts of any man who responded to the call that, before the year was out, we would be encamped under the Stars and Stripes.

Of all the conjectures which were made as to our final destination: France, Egypt, the Dardenelles, etc., it is safe to say that at that time none of us expected a trip to Texas, for at that time Uncle Sam had not even made up his mind to enter the war. But as summer wore on and men in Cowboy hats and leggings began to appear in our camps, it was evident that an "entente cordiale" had been entered into with the country to the south of us and finally we learned that we were to spend the winter down south.

Few of us had any idea what the country was like, some thought of a vast wilderness, others of vast tracts of land over which cowboys (no doubt of the movie variety) would roam at large. Some again affirmed that the State was populated with negroes only.

And so the writer thinks that a few impressions from a "Canuck" may be interesting to your readers, for however well the average Torontonian knows his Eastern States and the Winnipegger knows Minneapolis and St. Paul, it is safe to say that to the majority of Canadians Texas is as a closed book.

It is a fact that every cup of "SALADA" TEA

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We had not been there very long before some of our illusions were dispelled. Fort Worth, the city near which our camp was situated, is an up-to-date city of 85,000 people. Right in the heart of the oil industry of Texas and Oklahoma, owning the largest stock-yards in the south-west, and with 15 lines of railroad running into it, it would seem to be only at the beginning of its prosperity. Thus, to begin with, we found that we were not altogether in a wilderness. Indeed we were much nearer civilization than when at Camp Borden. Also we found that, although the negro was much in evidence, he was by no means allowed to predominate. The colour line is very sharply drawn; even in the street cars there are two divisions, one for coloured and one for whites.

As a Churchman, the writer was naturally glad of the opportunity of getting some impressions of the sister Church "The Protestant Episcopal Church"—to give it its full name. As in most other parts of the south-west, the Episcopal Church is in the minority, the predominating sect being the Baptist. What would we think of a Canadian city of 85,000 with only two churches in it? Still, in Fort Worth, the two churches, St. Andrew's and Holy Trinity, seem to be, at present at any rate, sufficient for the needs of the town.

Among the other denominations one was curious to notice the large amount of advertising considered necessary on a Saturday. To quote an example from a recent advertisement of the First Baptist Church—a type of church not unknown in Canada. Morning—"The Murder of Jas. Liston" (a noted resident). Evening—"Is Ft. Worth headed for hell—side-lights on the recent sedition case." Happily, neither of the Episcopal churches find it necessary to fall in line with that cheap type of advertisement in order to fill their edifices. The same church also claims to have the "largest Sunday School in America." As there are only 1,000 on the roll, it is rather doubtful whether this claim is absolutely justified. The advent of some 35,000 troops to the neighbourhood—besides three aviation fields there is an army cantonment of 30,000 men about three miles out of Fort Worth—has opened a new problem to the churches—and they have risen well to the occasion.

An important feature of the social life of both St. Andrew's and Trinity, is the holding of a social hour after the regular evening service. This has been the means of holding a good number of men and enabling the Rector and church workers to get into touch with them.

It is rather to be regretted that in neither of the churches is there a Brotherhood Chapter. Having had experience of the great work done by the B.S.A. in Canada, and having heard so much of this organization in the States, the writer had hoped to renew connections with a Chapter. There would seem, especially at this time, that there is scope for a good Chapter in one or both of the churches. There is a B.S.A. worker at the U.S.A. cantonment, but he is in no way connected with the local churches.

Holy Trinity, with which church the writer was connected during his stay in the south, is a church that is rapidly expanding. Since the coming of the present Rector, Rev. F. T. Dutton, who has only been some eight months in charge, the congregations have increased over 100 per cent. The communicants on Easter Day totalled 162, while the offertory, including \$83 from the children's Lent savings, amounted to \$450. A feature of the Episcopal service which has been instituted since the outbreak of war, is the carrying of the "Stars and Stripes" in the procession. The flag is then held before the Holy Table while the National hymn, "Our Fathers' God to Thee," is sung. This is generally followed by the well-known verse, "God save our splendid men." The forms of prayer and intercession used differ but slightly from those which have become familiar to us in the past three years.

Owing to various difficulties we were unable to have any services in the aviation camps, until the last month of our stay, although every effort was made by the Rector of Trinity to establish them. However, Capt. the Rev. Godolphin, from Camp Bowie, came twice in the last month and administered Holy Communion. It is interesting to note that on these occasions the Holy Table, with its necessary hangings, was the same as had just been used by the Roman Catholic Padre for celebrating Mass, and that, while our service was going on, he was hearing confessions in a corner of the same building. Cases of this kind, common enough, perhaps, on the battlefield, must be very rare on this continent.

One cannot say too much in praise of the kindness and hospitality of the good Southern people. They simply could not do enough for us. Perhaps it was that, with so many of their own men recently drafted into the various cantonments, they felt ready to open their hearts, but the fact remains that there is hardly a man of us but will leave this country with many regrets and with the feeling that if ever the course of duty shall call us down

stipend. They are intending to raise their contribution to this by \$100 during the coming year. St. Alban's Church has done well. Part of the roof was reshingled and preparations for a new fence fronting the road are well in hand and it will be erected in the spring. There are many proofs of the blessing of God resting on the work, for which "Laus Deo."

THE LONDON VESTRIES.

Adjourned vestry meetings were held in several of the city parishes on April 15th and they were well attended.

St. George's.—The amount raised during the year was \$4,350.50, of which \$705.50 was given for Missions. A committee was appointed to canvass the parish for an increase in the envelope subscriptions.

St. John the Evangelist.—Receipts for the past 12 months \$4,083.71; expenditure, \$4,079.06. Bills payable, carried over from the previous year, totalled \$516.97. It was decided to hold a congregational meeting in the near future to determine what action is to be taken to solve the financial situation.

St. James'.—An unusually large number of parishioners attended the vestry meeting for the purpose of greeting the new Rector, the Rev. W. L. Armitage, who has just commenced his work in the parish. Wardens, W. B. Pope, A. O. Hunt. A satisfactory financial report was presented and the outlook for the coming year is most encouraging.

St. James', Kingston, Vestry.

Wardens, J. Farrar, S. Smith. Receipts, \$15,515.49. Amount raised for missionary purposes, \$1,293.85. The financial report was a most satisfactory one.

Pew Rents Abolished.

The adjourned Easter vestry meeting was held on April 15th. At this meeting a progressive step was taken, when it was decided to make all seats free at all services. The seats have been free at the evening services for some time, but the old reservations have been adhered to in the mornings. The Rector, Rev. J. W. J. Andrew, urged strongly the desirability of making the change, and he was warmly supported by members of the congregation. A few opposed the idea and others advised further consideration, but the vestry voted overwhelmingly in favour of the change. Total receipts, \$7,965. Collections for Missions amounted to \$273.22. There are 338 scholars in the Sunday School.

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\$50 to the Rector's

again to the "Sunny South," we know that a hearty welcome awaits us.

One further impression we had that was rudely destroyed. We were given to believe that this was a land of eternal sunshine. We had not been here for a week before we were in the grip of one of the Texas Norther's, and saw the temperature fall 60 degrees in less than three hours. About two weeks later we were in the grip of a blizzard. "Seems to me they want to make us feel at home," growled one shivering mortal. However, towards the end of our stay the weather became perfect and we spent an Easter Day such as probably none of us had ever experienced, with a thermometer standing at 90° in the shade and a cloudless sky overhead.

And so, from our stay in the South, we return back to Canada, with nothing but the happiest memories, and we cannot but feel that the establishment of these Canadian camps in Texas has been the cause of two strange sets of people learning to know much of the other's habits and customs, and the establishment of many cordial relations.

G. G. S.

Eczema Seemed To Be Incurable

But After Twenty-five Years of Suffering From Stinging, Burning Eczema Complete Cure Has Been Obtained— This Letter Tells How.

Forest, Ont., May 2.—The regular practising physician does not, as a rule, give much time to the study of skin diseases. Consequently, when he is confronted with a serious case of eczema he scarcely knows what treatment to recommend and seldom brings about cure.

Here are two cases right here in this little town which have been cured by Dr. Chase's Ointment after doctors had done what they could and failed. Both cases were of long standing, and consequently afford conclusive proof of the effectiveness of Dr. Chase's Ointment as a treatment for eczema.

Mr. J. N. Pembleton, Forest, Ont., writes: "For 25 or 30 years I suffered from eczema on my legs. I consulted different doctors, followed their instructions, but could gain no benefits. At last I began to use Dr. Chase's Ointment, and after the first application the burning was relieved. I continued using it, and in spite of the fact that the eczema had been of so many years' standing, the Ointment effected a complete cure. I believe Dr. Chase's Ointment to be worth its weight in gold, and can certainly recommend it to anyone suffering from eczema."

Mr. Roy Paisley, Forest, Ont., writes: "For years I had been a sufferer from eczema, which broke out principally on my head. I tried a great many remedies, and spent considerable money in trying to obtain a cure, but it seemed of no use. Finally, I tried Dr. Chase's Ointment, and after using three boxes, I was delighted to find that I was completely cured. I cannot speak too highly of this splendid Ointment, and recommend it heartily to all suffering from eczema."

("I am acquainted with Mr. Paisley, and believe his statement to be correct."—H. Patterson, J.P.)

You cannot look for such results from substitutes or imitations, so be sure to obtain the genuine Dr. A. W. Chase's Ointment, 60 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto.

First Anglican Girls' Work and Leadership Conference

ST. PETER'S Parish Hall was taxed to its utmost capacity on Saturday afternoon, April 13th, when the first Anglican Girls' Work and Leadership Conference was held in Toronto. For some time past the Girls' Work Committee of the Sunday School Commission had been considering how to bring before the older girls' classes in our various Toronto Sunday Schools the advantages of the plans worked out by the National Advisory Committee for co-operation in Girls' Work, an account of which appeared in the "Canadian Churchman" last fall. A small preliminary meeting of teachers of older girls' classes was held in February, and it was then felt that it would be a good thing to hold an Anglican Girls' Conference, so that representatives of all our own churches, by coming together, might gain the inspiration and enthusiasm which such gatherings always promote. Similar conferences, when held in Toronto before, have a ways been under interdenominational auspices.

Miss J. Sharpe, Superintendent of Girls' Work for Toronto Deanery, and Mr. E. M. Jarvis, the Superintendent of St. Peter's Sunday School, cooperated with the Girls' Work Committee in the promotion of this conference. The girls themselves took an important share of the work, Miss Gladys Amos and Miss Hilda Starling, of St. Peter's, acting as president and secretary of the conference, and Miss Vera Davis, of St. Anne's, as toast-mistress for the supper. Twenty-five parishes were represented by approximately two hundred delegates.

The keynote of the whole meeting was a girl's responsibility for service, and the consequent necessity of fitting herself to perform it. This was well emphasized in the decoration of the hall, which had in the centre, over the platform, a shield bearing the words, "Every teen age girl training to be a leader in her own Sunday School," and underneath it a large copy of the Fourfold Standard for Girls, taken from "Canadian Girls in Training," which shows what a normal girl should aim to attain in the different departments of physical and intellectual development, religion and service. After a short devotional period, conducted by the Right Rev. Bishop Reeve, "To-day's Challenge to the Older Girl" was most forcefully presented by Miss E. M. Knox, of Havergal College. "The Fourfold Plan" was then briefly explained by the Rev. R. A. Hiltz, General Secretary of the Sunday School Commission, who first showed the logical basis for differentiating these four departments of human life, the biblical sanction in the words, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind," and the concrete example of Jesus Christ, Who "increased in wisdom and stature and in favour with God and man," and then briefly explained the Standard as a means whereby a girl could develop herself into a well-balanced character, "not all-round and all-hollow, but four-square and all-hallowed." Opportunity was then given for discussion and questions, the gathering dividing into two groups. For these conferences Mrs. Stuart Strathy led the girls and the Rev. R. S. Mason the teachers, to whom were given copies of "A Suggested Programme for Eight Mid-Week Meetings," prepared especially for Anglican groups. In this way the teachers were furnished with a concrete plan for carrying on with their own groups of girls a practical application of the fourfold idea just presented.

The hour before supper was most profitably spent in simple group

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games, which served not only as a relaxation for those who took part and for the interested spectators, but also as an excellent demonstration of how easily such pleasurable physical exercise can be supplied without any elaborate apparatus. At 6.30 these were interrupted for the supper, always an important feature at a Girls' Conference. Toasts to "The King," "Our Allies," "The Boys Work" and "Our First Conference" were most ably proposed and responded to. The appeal which Mr. Jarvis made in reply to the last of these for "The Girl Outside," and the special responsibility which, by our parochial system, devolves upon Anglicans for gathering in those who have no religious affiliation, was on such a high level that it was an easy transition to the very serious tone of the closing session, in which Miss Cartwright impressively presented the subject of "Our Response" to the call of King and country, of God and Church, and the Rev. F. Wilkinson gave the concluding devotional address.

The entire conference was felt to have been a very great success. As one of the after-supper speakers said, "You have only to look at the faces about you to know that the girls are enjoying themselves." It is hoped that the precedent for holding such a gathering thus established may be followed next year on an even more extended scale.

THE SEMI-ANNUAL MEETING OF THE S.S. COMMISSION.

(Continued from page 281.)

M.S.C.C. will be joined with that of the Sunday School Commission, and thus make possible the development of a splendid missionary section.

The report of the Treasurer showed that 96 per cent. of the apportionments for 1917 had been paid, and that this was evidence of the fact that the Church was beginning to realize the importance of the great task which the Commission had undertaken.

Information was given to the Commission by the General Secretary concerning the proposal to change the Commission into a General Board of Education. It is expected that the Committee appointed by the General Synod to consider this question will report favourably at the meeting of the Synod next September. If the General Synod should take the necessary action, it will be one of the most important and far-reaching steps possible and should do much towards making the Church's educational work still more effective.

Altogether, the meeting was a most profitable one and much good should result from the various decisions reached.

"The best proof of the resurrection of Christ is the risen life of the Christian. Only this will convince the world."

Serbia's National Rights

The European War is leaving nothing—not even our prejudices—as they were before. We have found it necessary to readjust our vision. There are too many things out of focus; amongst others, our views on the Balkans. British democracy, above all, has learnt a lesson. It knows now that in international politics, no less than in internal politics, lies the fate of the people; that one nation cannot permanently progress while another is left to struggle hopelessly against oppression; that until all have freedom none will be sure of peace; in short, that progress must be international. The failure to grasp these facts has made the majority of British people blind to the necessity of reading the riddle of the tormented map of the Balkans, and slow to see a sinister design in the multiplicity of forms of government under which Serbs and Croats in Austria were governed. It is inevitable that, through this maze of administration, the British man in the street will lose himself, and resign himself to the broad distinction, "Serbia is Serbia, Austria is presumably Germanic. The details of the exceptions are beyond our grasp." This is exactly what Austria wished foreigners to do—give up in despair trying to understand who the South Slavs are. But understand we must. It is vital to the future peace of the world. The South Slavs are the pivot on which peace turns. It is essential that the question of national rights in the Balkans should be settled for once and for all so that there may be no future war to bring about a revision of treaties.

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Dimbie's Dustman Tales
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IX.

DIMBIE was out in the garden one lovely, warm day in Spring, when everything was trying its hardest to grow. She had just rolled over a big stone and the ants were in a terrible state of mind about having their home upset like that, especially

"SCURRY"

Scurry was very busy running to and from the ant-hill; Dimbie sat on the grass and watched her.

"Please move out of my way, I haven't time to go all round you," said a tiny voice.

Dimbie gave a big jump, and then she remembered and said softly to herself.

"When you're in Insect Land do as insects do," and the next minute she was down in the ant-hill with Scurry.

"Worry worry Scurry Scurry, Why are you In such a hurry."

sang Dimbie.

"Oh! don't be so silly," said Scurry crossly. "Just look at all I have to do; and if you're going to stay you'll have to help; we all work here."

"So I will," said Dimbie. "You needn't be so cross; tell me what to do."

"Well, first of all we must go and milk the cow," said Scurry.

"Milk the cow," said Dimbie with round eyes, "why, I didn't know you had one."

"Of course we do," said Scurry. "Don't you?"

"Why, yes. But how funny for ants to have cows."

"It isn't funny at all," said Scurry. "We have everything that you have; soldiers, and houses, and servants, and cows, and everything; and we're very, very strong, much stronger than anyone in your big world; much stronger than anything alive, because we can carry things five or six times as heavy as ourselves and nothing in your world can do that," said Scurry proudly.

Scurry's cow was just a little green fly sitting on a rose bush.

"What a funny cow," said Dimbie. "Where are its horns?"

"On its back," said Scurry.

Dimbie looked and saw two little straight horns sticking up each side.

Scurry spoke very gently to her little cow and stroked its horns with her feelers, and that was the way she milked it. Dimbie tasted some of the milk and it was just like honey.

When Scurry had finished she tucked her cow under her arm and walked off. "Wasn't that funny?"

"I carry my cow wherever I go," said Scurry, "then no one can steal her."

Dimbie was much too surprised to say anything; she could only look.

"Now," said Scurry, when she had put the cow in a little shed made of leaves and fastened her in quite safely, "we'll tidy the babies and take them out in the sun."

There were about a hundred thousand babies all waiting to be tidied. Scurry was very quick; she had some hairs on her back leg which she used to brush the babies with, and a funny little sharp claw for a comb.

"Where's your brush and comb?" said Scurry.

"Oh, it's in my bedroom at home," said Dimbie.

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"There's a silly place to have it," said Scurry.

When the babies were all clean they had to be carried to the top of the ant-hill. Oh dear, how tired Dimbie was when they were all up, and no sooner were they out in the sun than they had to be taken down in the shade because it was too hot. I'm afraid Dimbie was very tired and cross now, and she told Scurry she really couldn't carry another baby.

"Why I must have carried thousands," said Dimbie nearly crying.

"Don't talk such nonsense," said Scurry crossly, who was carrying five babies at once. "Why you've only just begun; they've all got to be taken up again when it gets cooler."

"Well, I'm not going to carry another one," said Dimbie.

"You'll go on till I tell you to stop," said Scurry.

And then Dimbie did a very naughty thing. She took the little ant baby and rolled it down the hill.

"Cruel, wicked girl," screamed Scurry. "I'll bite you hard," and she ran at Dimbie and gave her such a hard bite, which made her scream so loudly that Mother came running one way and Scurry skidded the other.

"Oh Scurry bit me," said Dimbie. Mother laughed, and said: "Dreaming again, little girlie."

But Dimbie was right.

"Let the peace of God rule in your heart. There is a peace that will enter there, if you do not thwart it; there is a spirit that will take possession of your soul, provided that you do not quench it."

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"Woe unto you that are full, for ye shall hunger."

Luke 6: 25.

Not spiritually (although even the penalty of remorse may follow your neglect of this national warning) but ye shall hunger in the trying physical sense in which hunger now grips the peoples of Europe.

We know "it is difficult to talk to the belly which hath no ears," and it is just as difficult to persuade a person who has a full dinner before him to-day that he may want for food next month.

But you may as well let this fact sink into your mind—the last people that Canada and the United States will allow to suffer for want of food are our fighting men, and if a sufficient exportable surplus of food cannot be raised and saved by voluntary efforts, then very drastic rationing measures will be enforced.

It may astonish you to learn that in 1917 Ontario did not grow enough wheat for its own needs. Consequently every Ontario farmer whose land is suitable, has been

urged to sow 5 acres more spring wheat this year so that Ontario's demand for wheat shall not be met at the expense of that portion of the Western crop that should more rightfully be shipped overseas.

For this same reason every householder who has a garden or a piece of vacant land is being urged to grow vegetables because the more vegetables that are grown and eaten in Ontario, the less wheat and meat there will be consumed, and that being so, the Ontario wheat crop should then be sufficient to feed our own people, and leave more Western wheat and other foods available for export.

If you have not yet decided to plant a vegetable garden make up your mind to do so now. You will not regret it. There is still lots of time. Potatoes and beans may be planted up to June 1st and these are the best substitutes for wheat and meat.

For good, practical advice upon how to lay out and cultivate a Vegetable Garden, write for a free copy of the booklet entitled: "A Vegetable Garden for Every Home." This has been prepared by the Ontario Department of Agriculture for the guidance of citizens who will respond to this call for increased production.

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