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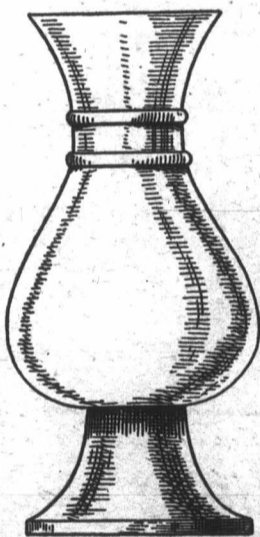
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Personal & General

Rev. Canon and Mrs. Dixon, of Toronto, together with their daughter, Miss E. A. Dixon, have gone South on a short visit.

* * * *

H.R.H. the Princess Patricia has been appointed Honorary Colonel-in-Chief of the famous Infantry Battalion which bears her name.

* * * *

Hon. H. Brewster died at Calgary on Friday last from an attack of pneumonia which he contracted on his way back to Vancouver from Ottawa.

* * * *

The Right Honourable and Most Rev. Cosmo Gordon Lang, Archbishop of York and Primate of England, arrived in New York from England on Friday last.

* * * *

Up to the present time 51 Chaplains belonging to the Church in the Motherland have been killed or have died of wounds, and 90 others have been wounded.

* * * *

The Archbishop of York during his visit to Toronto in April, will be the guest of Ven. Archdeacon Cody and Mrs. Cody. The Archbishop is an old friend of the former.

* * * *

Lieutenant Maurice R. Helliwell, who was recently promoted to the post of Captain and Flight Commander, is at present in England engaged in testing men for aviation service.

* * * *

At an investiture held by the King at Buckingham Palace on the 23rd February, Chaplain the Rev. A. Woods, of Winnipeg, was amongst those decorated by his Majesty with the D.S.O.

* * * *

The Carnegie Corporation has presented McGill University, Montreal, with one million dollars in recognition of that University's devoted sacrifice and service "towards Canada's part in the war."

* * * *

A grant of £25,000 is to be made by parliament to Lady Maude, the widow of the late General Sir Frederick Maude, in recognition of the "eminent services" of her husband in Mesopotamia.

* * * *

News has been received of the death of Chief William Prince, of the Regina Indians, at Fisher River. Prince was guide to Lord Wolseley in the 1870 expedition and also took part in the Nile expedition in 1885.

* * * *

Mrs. Plumtre, of Toronto, has been appointed by the Federal Government one of the members of a sub-committee of the War Committee of the Cabinet, which is to be known as "The Canadian Registration Board."

* * * *

The Rt. Rev. J. C. Roper, Bishop of Ottawa, accompanied by Archbishop Worrell of Nova Scotia, have left for St. Johns, Nfld., to attend the consecration of Bishop-Elect White, which, D.V., takes place on Sunday, March 10th.

* * * *

Archdeacon Whittaker, of the Diocese of Mackenzie River, has been visiting Ottawa. While staying there the Archdeacon was the guest of the Bishop of Ottawa. The Right Rev. Dr. Lucas, Bishop of Mackenzie River, is expected in Ottawa in March.

* * * *

The Bishop of Toronto suffered a severe shaking up on February 22nd,

owing to a fall on the icy sidewalk in front of the See House. He has sufficiently recovered from the shock which he then sustained to leave Toronto for a while and he has gone to Preston Springs to recuperate.

* * * *

We are pleased to note that Capt. C. W. Wiggs, eldest son of Mr. W. H. Wiggs, Quebec, has been favourably mentioned in Sir Douglas Haig's despatches. Capt. Wiggs went over to France with the first contingent. He has two other brothers now in England with the McGill Siege Battery.

* * * *

We beg to extend to Mrs. Broughall and the members of her family, our sincere sympathy with them in the death of Mr. Frederick Broughall, who died at his residence at Wallington, Surrey, England, from pneumonia on February 25th. The late Mr. Broughall was the third son of the late Canon and Mrs. Broughall.

* * * *

Canon Knox-Little, one of the most widely known clergy of the Church of England, died at Worcester on February 3rd, aged 79. After doing a remarkable work in various parishes, he was appointed by the Crown to a Residentiary Canonry in Worcester Cathedral in 1881, which he has held for more than 36 years. Canon Knox-Little was a brilliant speaker and preacher, and his preaching always attracted large crowds.

* * * *

The Very Rev. Dean Henson was consecrated Bishop of Hereford in Westminster Abbey on the Feast of the Purification of the Blessed Virgin. The Ven. W. W. Hough, Archdeacon of Kingston-upon-Thames, was consecrated at the same time as Bishop-Suffragan of Woolwich in the Diocese of Southwark. The Primate was assisted in the act of consecration by no fewer than twelve prelates. The Dean of St. Paul's Cathedral preached the sermon.

* * * *

The Archbishop of York entertained the clergy and Free Church ministers of York at Bishopthorpe recently. The afternoon session was of a devotional nature, and in the evening the Archbishop addressed his guests on the possibilities of the co-operation of Christians, without attempting hasty methods of re-union which would hinder rather than help in meeting the great problems that would arise after the war, and in which Christians ought to meet together to advance the Kingdom of God.

* * * *

News has been received by cable in this city of the accidental death of Flight-Captain Ralph Himsworth Jarvis, M.C., of the Royal Flying Corps, while flying with a pupil at Spittlegate, Grantham, England, on February 27th. The late Capt. Jarvis, who was 27 years old, was the son of Mr. and Mrs. Edmund Jarvis, of 171 Spadina Road, Toronto. He was educated at the Model School, Jarvis Collegiate, and was an honour graduate of the School of Science, Toronto. He was married to Evelyn M. Jarvis, daughter of Harold Jarvis, who is now in England. He had been employed as an engineer with the Grand Trunk Pacific, the Canadian Northern, and before he enlisted was with the Harbour Board. He had been overseas for over two years, and in France won the Military Cross for efficient service. His commanding officer, among others, said he was the best flight commander he had, and he was mentioned six times in despatches. A number of enemy machines stand to his credit. His brother, Lance-Corp. Edmund Raymond Jarvis, was killed at the battle of St. Eloi with the machine gun section of the 19th Battalion on April 8th, 1916.

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Canadian Churchman

Toronto, March 7th, 1918.

The Christian Year

The Fifth Sunday in Lent, March 17th, 1918.

The name, Passion Sunday, has been given to this day from very ancient times. The sufferings of Christ begin to take a specially prominent place in the Scriptures for the season. In the Epistle we have a definite reference to the Death and Passion of Our Redeemer, and in the Gospel we have intimations of that fearful rejection of Him by the Jews which culminated on Good Friday in the Crucifixion; and the First Lessons for the day are prophetic of the "eternal redemption for us" wrought by the great High Priest of our profession.

The Church from now on brings solemnly into view the great central act of our religion, the offering by the High Priest of Himself on Calvary. Our minds are focused upon this great act. We are led, step by step, along the Way of Sorrows until we come to the Cross itself. And in Epistle, Gospel, Lesson and Collect we are taught more and more of the significance and far-reaching influence of that sublime offering. We learn in to-day's Gospel Who He is they reject in contempt and hatred. As on last Sunday, His Divine power was shown by the act of feeding five thousand with the few loaves and fishes, so to-day His Divine Nature is proclaimed by the wonderful word which He spoke, "Before Abraham was, I am." Beyond question, to the Jews who heard, this meant the assumption of the incommunicable Name, of which we read in the first lesson for the morning of this Sunday, that God said to Moses, "I AM THAT I AM . . . thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Jews were right. He claimed to be God. Thus are we being prepared to understand something of the tremendous significance of the Sacrifice on Calvary. An inadequate grasp of the Incarnation means, of necessity, an inadequate conception of the Atonement. The two great truths of our religion go together. There is an indissoluble link between them. So it is that on the Fifth Sunday in Lent we are reminded of Christmas and the nature of Him, at Whom the Jews sought to cast stones, in order that we may learn to appreciate more fully the wonder and glory of His Cross. And day by day at this season we watch the opposition of the Jews becoming more and more intense, until that day when He is led forth to be "crucified and slain."

After a consideration of these things we understand better what the Epistle means when it places such stress on the completeness of the Sacrifice offered by our High Priest. It is, from the nature of the case, all-sufficient. Our redemption has been won by no less a sacrifice than the sacrifice of the High Priest Himself. "Neither by the blood of goats and calves; but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." And so it is the Church puts upon the lips of the Celebrant in the Prayer of Consecration these words, "Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Editorial

CLERGYMEN OR MEN.

Recently we heard the statement made that "the trouble with some of our clergy is that they are clergymen before they are men." There is a barrier between such clergy and the lay members of the Church that makes the proper degree of sympathetic co-operation impossible. And when we attempt to locate the cause for this we are forced to acknowledge that it does not lie in the character of the work that the clergyman has to do. He is brought into contact with every class of citizen in the community, he deals with all sorts of conditions and temperaments, and has a better opportunity to study the people over whom he exercises spiritual oversight than any other member of his parish. Yet in spite of all this, we know that far too often the male members of his parish look upon him as somewhat lacking in virility and in his knowledge of human nature. Where is the trouble? It is not in the character of his work. It cannot be in the man himself for, apart from some external causes, men are much the same, humanly speaking, wherever you find them. It must be in his early training. A young man decides that he has received a call to be a minister of the Gospel, and he at once begins to shape his school and college course accordingly. He pursues a certain line of study and becomes more or less an expert in various theological subjects. We have no fault whatever to find with this, for the more thoroughly he masters his subjects the better. There is no place in our armies in Europe for poorly equipped leaders and there should be no place in the earthly army of Christ for careless, indolent or poorly equipped leaders. However, it is recognized as right and proper in military training that an officer should constantly put his theory into practice, not once in a week, but day by day. His study is tested by its value in actual practice. He studies the weak points of his methods of attack and defence as well as those of his enemy, and tests all previous modes of warfare by present-day conditions. He is not merely a theorist. He realizes that in order to inspire confidence in his men he must know how "to do" as well as how "to tell," and that in order "to do" effectively, he must be in close touch with present-day conditions.

Similarly in our Christian warfare. We need leaders whose knowledge of the past is tested by present-day conditions, and whose theories have already been tested by experience. Actual practice in mission work, in social work, in Sunday School work, etc., and not merely, or even mainly, courses of lectures on such subjects, should form a necessary part of such training. Good preachers are necessary, but still more necessary, even from the standpoint of effective preaching, are men who have a grasp of the kinds of work to be done and can utilize to the best advantage the forces at their command. The day has gone when clergy alone can do the Church's work. They must in future be leaders in a much wider sense than in the past. Such training may demand a longer course and will certainly demand a more practical course, but we feel certain that it would be well worth while. Technical terms and hairsplitting theological distinctions mean little if anything to the lay mind and a theological training that does not enable a man to deal effectively with every new form of weapon

devised by the devil is in danger of becoming a stumbling block in the work of winning souls. To-day is a time for stock-taking and the Church can very well afford to reconsider its whole course of training to see if something cannot be done to bring its future leaders into closer union with the great body of its lay members and to render them more effective instruments in the great spiritual warfare of the world.

* * * * *

The Council of the City of Toronto in a moment of inspiration, as well as of desperation, recently decided to apply to the Provincial Legislature for power to levy a tax on Church property. True it was asked for as a war measure, but the principle at stake is the same. Large contributions have been made to Patriotic and other funds and now the members of the Church who have already given most generously to these are to be taxed on their places of worship in order to pay the sums voted by the city authorities. This is the substance of the matter. We fail to see what excuse under any circumstances can be given for taxing an institution that exists solely for the purpose of lifting up humanity and not for commercial gain. Surely the lay members of the Church will not sit still and allow this to go through.

* * * * *

We extend our heartiest congratulations to Mrs. Plumtre on her recent appointment. Since the outbreak of war she has been labouring incessantly in connection with the Red Cross and Patriotic organizations. Her unusual executive ability has enabled her to deal quickly with matters of far-reaching importance and to plan work for others on a large scale. She has shown what women can do, and we feel certain that her appointment will not only prove most valuable to the special work in which she will be engaged, but will prove an incentive to other women.

* * * * *

The Archbishop of York has landed on this side of the Atlantic and we join in welcoming him to this continent. The Anglican Communion throughout the world is justly proud of him and recognizes his great influence. We in Canada are delighted to know that he is to spend some time among us. Every visit of this character is another link in the chain that binds the daughter to the Mother Church. We earnestly trust that an opportunity will be given to Church members generally in our larger centres at least, of coming within the sound of his voice.

* * * * *

That the reception accorded the Hon. W. J. Bryan in Toronto is not indicative of the feeling of Canadians to their neighbours to the south is readily understood when one recalls the magnificent ovation tendered to Roosevelt a short time ago. We regret exceedingly that any visitor to Canada should have been treated as Mr. Bryan was, but those who were instrumental in having him come showed exceedingly poor judgment. He says he is in the war because his country is in the war. He does not say that he believes that Great Britain and Canada were right in entering the war some two years before the United States decided to take a hand in it, and that he was wrong in what he said and did at that time. His statements even yet are delightfully vague and the wounds he inflicted in those early days when the sons of the Motherland and her colonies were checking the furious onslaughts of a powerful and brutal foe, are still very tender.

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The Presentation of Christ in Modern Times

Paper read by Ven. F. C. C. Heathcote at a meeting of the New Westminster Clerical Society held in Christ Church, Vancouver, Jan. 24th, 1918.
(Continued from last week.)

WITH the progress in material things bringing increased comfort to a large proportion of the people, there has arisen a tendency upon the part of many to think that humanity will improve along social lines and those of moral reform, apart from Christianity. Such a programme, so practical, and apparently within the reach of man, unaided by supernatural power, seems attractive. We have still the unsolved problem of how to carry on business in accordance with the ethics of the Sermon on the Mount, a course which, we are told, would spell disaster to any company or business under modern conditions.

I take it, the Church is in the right when she faces these problems with the old Gospel. There is no moral and social reform worth while which is not the outcome of a "new birth." Moral reformers, apart from Christ, will leave no vigorous successors, and the selfishness of the natural man will cause a reaction unless the Spirit of God remains. "I would summon," says Dr. Gore, "all social reformers, all persons who desire to improve human life, to see to it that they learn the lesson of the one Great Physician, the one true Redeemer of man. Education and sanitary reform and political change may do much for human life, but they will never remove the fundamental evil. That fundamental evil is sin. There is no removing of sin but by the 'New Birth.' There is no one who can give the 'New Birth' but He Who first gave birth to man and to all things—the Word and Son of God." We claim that Christianity has not failed. As Chesterton says, "Christianity has not been tried and found wanting. Christianity has been found difficult and has been left untried." It has never been tried in the business world. The world and the Church are waiting for men who, in a spirit of great adventure for God, will construct their business on God's plan. This may come as one result of the war. The spirit and methods of business life do not stop with the individual; they enter into national life and on into international affairs. Competition in personal business does not rest there, but works on in the relations between nation and nation. Does not the war illustrate this? The German people, no doubt, firmly and conscientiously believe that the Allies are in the field to destroy them commercially.

To all this the Church says sadly, "We have failed." But we submit that the remedy is to induce men to apply Christianity. No business maxims, which are antagonistic to those of Christ, can ultimately prove successful. Christ stands before the heavily-taxed people of the world to-day, saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Take my yoke upon you and learn of me, and ye shall find rest to your souls." If in the past Christian nations have left their Lord outside the Cabinet of their Foreign Minister, the recent speeches of the leaders of some of the allied nations mark a movement to restore Him to His rightful place as King of kings. Were there ever more Christian utterances as to war aims than those of Lloyd George and President Wilson? President Wilson has said, "We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are

observed among the individual citizens of civilized states." What is this but a great step towards enthroning Christ as the International King? An acknowledgment by this generation that the sceptre of Righteousness is the sceptre of Christ's Kingdom. Here an important question arises, Has the Church taught the central necessity of bringing Christ into all the affairs of men, and translated its language in such a way that this may be apprehended? For if not, this explains the lack of a sense of sin.

What with the great increase of riches and knowledge, it is not surprising if our generation is, to use the old phrase, "a little above itself." Men are fairly satisfied with life, but have no sense of imperfection. Gladstone said, "The need of our generation is a sense of sin." We preach about sin often enough, but do we bring conviction, as it was promised we should, through the power of the Holy Ghost? Donald Hankey says, "The clergy are out of touch with the laity. They do not, as a rule, understand the real difficulties and temptations of the ordinary man. The sin against which they preach is sin as defined in the theological college—a sort of pale, lifeless shadow of the real thing. The virtues which they extol are equally a ghost of the real, generous, vital love of good, which is the only thing that is of any use in the everyday working life of actual man." We seem to live in a different world. In line with this candid criticism is the fact that we hold only a small percentage of those who call themselves "Anglican." The Churches which are most successful, as regards numbers, are below what might be expected. The people tell us that the Church does not help them. They find a greater value in the fresh air among the beautiful works of God. They tell us that they go to hear Dr. Greenfield preach. The answer we give is this: You may find God in Nature, but He will be an unknown God! His character is only known through Jesus Christ. The glories of Nature may supplement revelation, but they cannot take its place. I have been told that in some of the islands of the Pacific—spots renowned for their beauty—the natives who, for generations, have been under the influence of their beauty, are amongst the most degraded of the world's population. The fact that men are substituting something for Christianity accounts for the lack of a sense of sin. In comparing ourselves with ourselves we are not wise. It is the contrast between ourselves and the Jesus of the Gospel, which compels the utterance, "Depart from me, for I am a sinful man, O Lord."

At this point I ask the question, How can the Church most effectually deal with the conditions to which we have referred so as to meet the needs of our day? May not one answer be found in trying to bring more simplicity and reality into our services? The Revision of our Prayer Book is a help in this direction, but after a year or so of using the new book, I am doubtful whether it goes far enough. Forms of service are necessary; non-liturgical Churches are discovering that, but the danger of becoming stereotyped is serious. I do not wish to suggest that any of our liturgical services should be abandoned, but I would ask for greater freedom in additional services. The principle has been conceded. We have the service of the "Three Hours" on Good Friday, and we have Mission Services at other times, all absolutely free from fixed forms. I venture to suggest that without disloyalty to our Church or Prayer Book. No; rather with its fullest use, there is abundance of opportunity for services, which, because of their greater adaptability, will produce the effect of greater reality.

A second answer may be found in striving to break down the barrier and bridge over the gulf which now separates the clergy from the

laity. I am sure that this division is emphasized by our peculiar dress and mysterious ecclesiastical titles. A uniform which is not clearly and definitely suggestive of the work done by its wearer becomes merely a fancy dress. The uniform of a soldier suggests utility and excites respect. Some of our ecclesiastical dress does neither. In Church there is a real gain in wearing surplice and cassock. The personality of the men needs, for the moment, to be sunk in that of the Prophet or Priest of God, but in the pastoral work—the shepherding of souls, the closest and most sympathetic contact must be effected. Is not one result of this separation the inarticulateness of the age in matters religious, and the reluctance to trust the clergyman as a friend and a brother? On the other hand, this exclusion from the life of those to whom we minister precludes the possibility of our understanding their viewpoint and their particular needs. The inevitable result is that our teaching becomes abstract, theological and impracticable, and fails to reach the hearts and lives of so many.

Sir Julian Byng, in his address to the Chaplains in France under his command, says that he listened to an address on Whitsunday which by no possibility could be of any use or help to the men at the front. This is a striking case, for surely the doctrine of the coming of the Holy Spirit of Christ to fill the hearts and uplift the souls of men should presumably be a help. The fault must have lain in the presentation of this event as an abstract proposition without relating it to the life of the men before him. He goes on to say that there seems to be something wrong with the ideas of prayer which are commonly expressed. He proceeds to analyze the idea of praying to God for safety. Before going over the top, whether in a large engagement or a raid, it is known that a certain percentage of the men engaged must fall. Praying for one's own safety amounts to this that you are asking that the other fellows may supply the percentage of fallen men. This may be a highly satisfactory arrangement for any individual, but Sir Julian Byng says, "I can hardly conceive of it as manly or heroic." What we should pray for, he thinks, is for courage, strength and loyalty, so that our duty may be performed nobly. Much of our teaching is being tried by the fires of war.

A further answer may be found by demonstrating the power of Christ in saving the whole man now, in this present world. The Church has apparently lost its faith in Christ as a very present help in trouble. It is true we pray for patience under our suffering and a happy issue out of our afflictions, but does the Church ever present the view of Christ which attracted the men of Galilee and caused His fame to be published amongst the Jews, the One Who not only bore their griefs and sorrows, but also healed their sicknesses. In the clearest words Christ told His disciples that they should do this same thing. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Is it not a cause of confusion that the one Catholic Apostolic Church is found vehemently inveighing against the people, who in the name of Christ, are making an effort to remove the griefs and sorrows of humanity. Unquestionably Christian Science is not orthodox, and teaches much that is incorrect, but in spite of that fact, it has faith in some of the promises of the Bible, and emphasizes a truth which has been neglected. Should we not faithfully try to obey the command—"Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give." We should expect that the healing power of God would

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"The Priests and the Profits"

Rev. H. A. WEST

THE Rector removed his hat and coat and threw himself down in an easy chair, with a sigh of relief. All afternoon he had been driving through mud and snow calling on his widely-scattered parishioners, and now it was Friday evening and he had yet a sermon for Sunday to prepare. A sermon for a mere handful of people, the same little number who gathered week by week,—what was the good of it all?

His wife bustled about placing hot dishes on the table and when all was ready called him to his supper. He rose wearily and moved to his place, but as he sat down again, he felt too tired to eat; he had no appetite for even the dainty meal his six months' bride had prepared for him.

"What's the matter, Will, you look miserable, are you not well?" she asked anxiously, as he toyed with the food before him. He shook his head and she rose and came round to his chair. "Tell me what's the matter to-night?"

He drew her down to his lap and then answered, "No, I'm not ill, but I'm tired, body and soul, too, tired and discouraged. Nearly twelve months here, Dot, and it's the same old grind day after day, small congregations, long drives, petty quarrels, money worries, and buried here in this dead and forgotten place, it's taking the very life out of me, I need a change for a few days, a fresh inspiration. If I could get to the city, hear a few good sermons, meet some of the men and talk things over with them, I would feel better and more like going on, but it's like eating, unless I get some spiritual and mental food soon I shall starve to death in this place."

His wife stooped down and kissed him. "You are tired out, Will, to-night; eat your supper like a good boy and then after a good night's rest, you will feel better," she said.

"No, it's not mere tiredness," he continued, "It's weariness of spirit, more than anything else. I met Parkham—you know him, the Methodist minister—to-night, he has just returned from a week's conference and is full of new enthusiasm. They had quiet days, Bible study, debates on Church problems, and a week of bringing together the men from all over the circuit. That's what I want, some real rousing up, meeting the men of our own Church, something to put fire and new life into me—for no man living can keep giving out, month after month, and keep his enthusiasm up, unless he has some inspiration and help."

His wife rose and went back to her place at the table, "but you've had a very hopeful year, for your first year in the ministry, besides, a couple of the men from your college year came down and also the Bishop two months ago, when he came to confirm the little class you prepared," she answered. "The visit of your friends and the Bishop should keep you in touch with things."

He smiled as he looked across at her worried little face. "The Bishop! a lot of inspiration in his visit. He landed in at one o'clock, conducted the Confirmation service at three o'clock, and was away shortly after five. It was nothing but rush. What do we see of our Bishops? The only thing I ever see or hear of him, is a hurried visit if I have a class and a letter to remind me, 'Dear Sir, your apportionment is overdue, please attend to this matter at once.' Mind you, Dot, I don't blame the Bishop, for he is a fine man, and is being worked to death, but we ask too much of him. Look at the size of even the smallest diocese in Kalarie; the Bishop can't see or visit a parish more than once a year and as for getting in touch with his people, he simply hasn't the time. They have to be financial, business, organizing head of everything. In the Early Church, the Apostles asked the Church to appoint men to look after the ministrations of the tables. We ask their successors to not only do this but largely raise the supplies as well. What do our Laity know of their Father in God, a tired looking man, all in robes, who appears in the midst of them, perhaps once a year, and as for spiritual help, how many of us younger clergy would think of taking our trials, difficulties and problems to him?"

"But, Will," his wife interrupted him, "what are Bishops for, isn't it to help and minister to their people? We call him, Father in God!"

"That's what they are supposed to be, Dot, but they haven't time. Look at the size of the dioceses in Kalarie, even the smallest; our Bishops should see more of the clergy and the people under them,

but they can't. We need smaller dioceses, a new method of conducting the financial business of the diocese, so that our Bishops, like those of old, can devote themselves to prayer and the ministry of the Word. The Church doesn't want to see a successful business man at its head so much as a spiritual leader. One is sorry for the Church that expects so much from them, for the Bishops who are all overworked and overdriven, and more sorry for clergy and people, 'the hungry sheep who too often look up and are not fed.'"

Before his wife could answer there came a knock at the door and the Rector rose and opened it. "Good night, Mr. Burson, the mail came in as I was leaving the station, so I brought your's along with me," and the speaker, a neighbouring farmer, handed several letters to the clergyman. "Good night, parson," and he disappeared as the Rector shouted his thanks after him.

Returning to the table, his wife and he were soon busy in reading the very welcome letters that had come. Suddenly as he read over one of them, he gave an exclamation of pleasure, and his wife looked up from her letter to see his face shining and the look of weariness gone.

"What's the news, dear?" she asked.

"Why, the best in the world, the very thing I said I wanted. A change and some inspiration is coming. This is a notice of the coming Synod to be held next month. Isn't that fine? Just think, Dot, my first Synod, to meet all the men, to hear the stirring talks, to enjoy the services at the Cathedral, hear splendid sermons from our big men, the debates, the discussion of our problems, a few days of spiritual and intellectual uplift, to get in the midst of men from all over the Synod who meet to pray and plan and help one another, oh, Dot, it's going to be grand."

For the rest of the evening they talked of nothing else, and during the weeks that followed, the coming Synod was the one theme of conversation. It was his first year after ordination and this would be his first Synod, and he looked forward to a time of blessing and inspiration. Fancy painted rosy pictures of this assembling of the priests of the Church under the head shepherd, a time of revival and pentecost.

One morning in May, he left for the city, his wife with him, to spend the three days there with friends. As the train moved forward both the young people grew more and more excited, the change, the rest and the looked-for Synod all helped to fill every minute with pleasure. When the train stopped at the first station beyond his parish he hurried out on the platform and there met a couple of the clergy of the district who were just boarding the train.

"Hello, Hinks, going up to Synod?" he cried as he shook hands with them, and leading the way, led them back where his wife was seated.

"Oh, yes, it's a habit I've got into, but why, the Lord only knows, as it's the dearest, dullest three days I spend in the year," Hinks replied.

"Dearest—dullest!" he looked at him in surprise. "The Synod, you mean, you are joking, are you not?" Burson asked.

"Joking, not by a jugful, as you'll soon find out. This is your first visit, isn't it? Why, I often say that if there was another flood, I'd ask the Bishop to at once call a Synod, as we would all be dry enough there." He paused a moment as he saw the look of surprise and disappointment on the younger man's face. "Still I must not be too hard on it. I remember my first Synod, but, you will find things out for yourself. Anyway, it's a good chance to meet the boys; one can stand even the 'Canon's report,' as the Dean says, 'for that.'"

The men began to talk on other subjects and Burson soon forgot Hinks' words. After all, he was only a wet blanket; the Synod would not be as he described it.

When the train reached the city, the clergy left them to hurry to their hosts and Burson calling a taxi drove to the friend's where he intended to stay. He had the afternoon and evening free so that after luncheon, they went shopping, looking up acquaintances in town and enjoying themselves. Next morning the Synod was to open and Burson made his way to the Cathedral for the opening service at eleven o'clock. As the service began he looked about the great building and was amazed to find only a handful of clergy present. In the restfulness of the quiet Cathedral and the beauty of the Holy Communion he forgot all about this and other things. To his disappointment there was no sermon and he wondered why, but thought possibly it was because of the fewness of those present. When the service had finished and he made his way outside to the Cathedral Hall, his surprise returned tenfold, to find a large number of the clergy gathered in little groups, chatting, and many of them smoking in the open

(Continued on page 150.)

be manifested through His disciples. In a very quiet and unheralded fashion, the Church is once again seeking faith to heal the sick. Once again we ask, is it true that the things which Jesus did, we may do also, "and greater things," because he is with the Father? Faith healing, Spiritual healing, Laying hands on the sick, and even Holy unction are struggling to the light. Is the Church to be found in opposition to them all? Would not Jesus seek out the truth in them, and help to let the true Light shine? The witness of the Church in almost all the ages seems to point to this, that God has never entirely withdrawn Himself from using His Church to minister to the bodies as well as the souls of men.

My brothers, would not the exercise of this ministry be one of the strongest influences drawing the minister to those whom he serves, and also of bringing religion into practical life, and daily use? I think it would.

I have time for only one more suggestion, as a means of tiding over the difficult days through which we are passing, and which if found successful, might be developed as occasion required. The priesthood of the laity is a Scriptural truth, which has seldom received the attention it deserves. In view of the threatened shortage of men, may it not be well to test this truth by using more freely our devout laymen in the services of the Church? Indeed I would venture to go further. If the difficulty of providing clergymen for the parishes increases as it bids fair to do, would it be possible, as a temporary expedient, for which there is Scriptural authority, to select the best man in the congregation who, upon being approved by the Bishop, should be made a perpetual Deacon, continuing his usual avocation. When such an arrangement was made the parish would be placed under the superintendency of some available Priest, who could regularly administer the Sacraments and perform marriages. By this method two things would be accomplished: First, the Church would be in touch through such a Deacon with the people, who would supply the living link which is now missing between the laity and the clergy, secondly, the shortage of clergy would be made good. Apart from this I am sure that we should use our laymen to a greater extent than we do. Here I would ask a question. Why is it necessary to clothe a layman in surplice and cassock if he is to take the service in a church? Many have a decided prejudice against wearing them. Surely outside the chancel rails a prayer desk might be placed at which a man in his ordinary clothes might read the Service and the Sermon.

When Gladstone read the Lessons Sunday by Sunday, and when the Governor-General does the same at the Church near Rideau Hall, it is in their ordinary clothes; I wonder on what principle a layman needs a surplice any more to say the Prayers than to read the Lessons?

I have exceeded the space of time allotted to me, and can only, in a few words, touch upon a subject which cannot be excluded from a paper dealing with the modern presentation of the Gospel; namely, our Christian divisions.

The weaknesses, which we have been considering, have in some measure contributed to the formation of Christian bodies outside and apart from the Historic Church. The causes for which they exist must be removed, and the needs which they meet, so far as they are real, must be satisfied within the one Holy Catholic and Apostolic Church. Therefore the spirit of criticism must be replaced, by a spirit of discernment, growing out of an earnest and sympathetic study of those causes, and those needs. So may we present the proof of the Divine Mission of our Saviour,—who prayed, "that they all may be one," that they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."

I hope it is evident that throughout this paper, I have conceived the great world war to be the dominant factor in the problems, with which I have tried to deal. These problems have been in existence for many years; the evils which we deplore have weakened the Church and curtailed her influence for a long period prior to this awful disaster. But now the world, in the most spectacular and impressive way, has been shown the weak places in her social and religious life. "The earth and the Heaven have been made to tremble, signifying the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain."

Above the rending of world systems and the crash of the falling Empires, we hear the confident assurance—"They shall perish—But Thou. Oh Christ, remainest, and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and Thy years shall not fail."

The Bible Lesson

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

Fifth Sunday in Lent March 17th. 1918

Subject: Jesus the giver of life—St. Mark 5: 21-43.

AFTER the Stilling of the Tempest, which was the subject of last Sunday's lesson, Jesus came into the country of the Gadarenes. The people there were afraid when they saw His great power and "they began to pray Him to depart out of their coasts." He, therefore, crossed the lake again and landed near Capernaum. Multitudes welcomed Him and, while He was in the midst of the crowd, Jairus, a ruler of the synagogue, came to Him with the earnest request that He would come and heal his little daughter who was at the point of death.

1. Doing good by the way. It is said of Jesus that He went about doing good. There are many instances in the Gospels of what we would call unexpected opportunities which presented themselves for the exercise of His power. There is none more wonderful than that recorded in this lesson. On His way to the house of Jairus a woman with a wasting disease from which she had suffered for twelve years, sought His aid. Her expectant faith and the way in which she showed it are alike remarkable.

2. The touch of faith. In the multitude about Jesus there were many thoughts and feelings. Probably most of the people were only idly curious. Jairus was full of his own care but he had faith in Jesus. Others, also, we doubt not had some degree of faith in Him. This woman, too timid and shrinking to come and ask for what she needed, simply pressed forward in the crowd and touched the garment of Jesus as He passed. Faith has many ways of expressing itself. The manner of its expression is not so important as the faith itself. Here was a woman who did not want to be observed. She had no thought of declaring her faith even to the Lord from Whom she sought help. Perhaps there was something of superstition in the means she used to obtain the blessing she desired. But, towering above everything else there was the undoubted fact of Faith.

3. Jesus understands. There is a contrast between last Sunday's lesson and this. In the former was weak faith strongly expressed. Here we have strong faith and a weak expression of it. Yet, in either case, Jesus understands. Out of that thronging multitude He was able to discern the need which was revealed by the touch of faith. It is always so. God is infinite not only in His knowledge of great things but in His knowledge of the minute details of the individual life. When Jesus taught about the lily and the bird guarded by the Father's care He made the most distinctive and helpful revelation of the Fatherhood of God. We may be sure that God understands no matter how feebly we express our needs.

4. Faith rewarded. Immediately the touch of faith obtained the blessing desired. The woman was healed and Jesus spoke to her one of His tenderest messages, "Daughter, thy faith hath made thee whole; go in peace."

5. A hard test for Jairus. The ruler of the synagogue must have found much comfort and encouragement in our Lord's response to this woman's need. Just at that moment his hopes seemed to be dashed to the ground, for messengers came from his house to say that his daughter was dead. Jesus saved him from despair by the encouraging words, "Be not afraid, only believe."

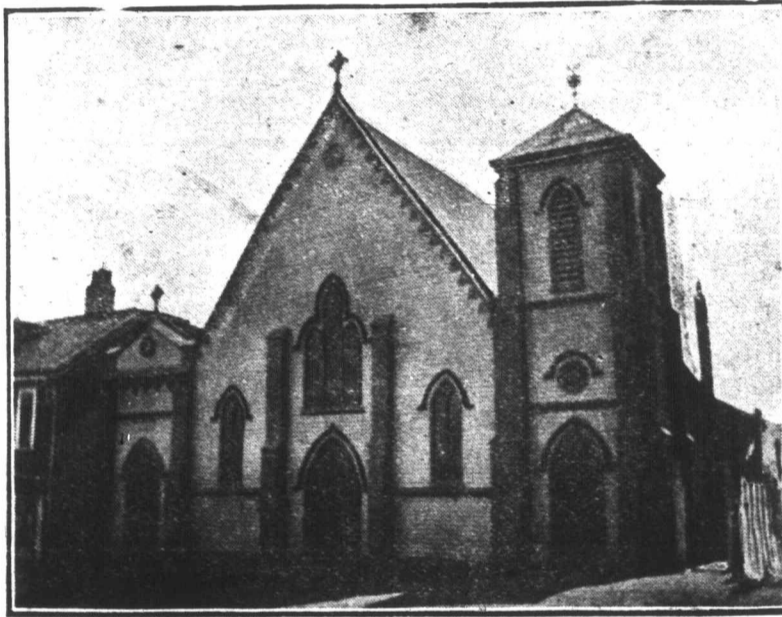
6. Jesus' view of death. On coming to the ruler's house it was found to be in great tumult. Loud lamentations were being made according to the custom of the Jews. In the midst of it Jesus made the calm announcement, "The damsel is not dead but sleepeth." Similarly He said about Lazarus, "Our friend Lazarus sleepeth." In saying this He was not denying the fact that death is a very real thing. He was, rather, asserting that death is not the extinction of living powers. Life is not obliterated by that change which we call death. Nor are we to read into the word "sleepeth" a meaning that was not intended. Jesus simply called this child back again as He did the widow's son at Nain and as He did Lazarus. They being alive heard His voice and they returned at His call.

7. Jesus the Lord of Life. Gently and lovingly He called this child. The very words He used are preserved for us and they may be literally translated, "Little lamb, arise." The Good Shepherd was speaking to one of His own little ones. Some day He will speak to all His people, not to call them back to mortal life, but to call them to higher glory. That is the meaning of the Resurrection. This whole story breathes the spirit of gentleness, power, love and victory.

THE Disaster at Halifax, N.S.

By Rev. L. J. DONALDSON, M.A.,
Trinity Church, Halifax.

DECEMBER 6th, 1917, will never be forgotten by any of the people of Halifax who were in the city on that date. It was the day of the awful explosion by which nearly two square miles of territory were completely devastated and the whole city badly wrecked. Mr. Cope, an American expert on explosions, testified before the official court of enquiry, that as far as he knew, it was the most powerful explosion that had ever taken place in the history of the world. The next largest was when 500,000 pounds of dynamite blew up on the steamer "Alum Chine" in Baltimore harbour. In the town of Truro, N.S., 60 miles distant from Halifax, windows were broken. In Halifax itself buildings and trees were crushed and broken like so many cardboard boxes or pipe stems. Thousands of inhabitants were rendered homeless, thousands more were seriously cut and injured, and worse than all, between twelve and fifteen hundred were killed. The exact number of fatalities is not known, as many bodies have never been recovered. A large number were washed into the harbour, others blown to atoms, and more terrible still, many burnt to death, beyond the possibility of identification or discovery. As far as appears from the evidence to date the tragedy was the result of carelessness, incompetence, and neglect.



St. Mark's Church, Halifax, Now a Heap of Ashes.

The Captain and pilot of the wrecked munition ship took to their boats and made for the Dartmouth shore as soon as their ship took fire, without warning the people of Halifax. They are held on a charge of manslaughter, as is also Commander Wyatt, of the Naval Department.

There were heartrending scenes and events which transpired that day. Many of them are too painful and awful to narrate. When it is remembered that the whole devastated area was burnt over almost immediately after the explosion occurred, some idea can be formed of the awfulness of the experiences of scores of living beings, who were caught in the falling debris and held helpless in the ruins.

There were numerous miraculous escapes and noble deeds of heroism performed. Here is an instance of wonderful presence of mind and cool judgment. A man rushed to his wrecked home in search of his loved ones. An appalling sight met his gaze. The house was in ruins and already on fire. All were in a helpless condition. One member of the family was within almost instant reach of the flames, others were buried beneath the wreckage, moans and cries indicating that life was fast ebbing away. What should he do? If he turned to save one the others would perish before he could reach them. With inspired thought he seized an axe and broke a water pipe which poured its cooling stream upon the fire-threatened victims. Then with almost superhuman efforts he wrenched and worked and lifted till one after another were rescued and at last all were saved.

Another man, who was in a boat on the harbour, had the marvelous experience of being carried from the surface of the water and landed near the top of Fort Needham, a hill several hundred feet

(Continued on page 158.)

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE Dominion Alliance seems to have had a very strenuous session. The entire public attention from first to last was drawn away from the main purpose of the conference by a series of incidents that were most unfortunate. It got off to a bad start by some movie films that were introduced by way of filling in the time of the audience to which many present took objection. The films were probably all right in the right place, but some thought the Alliance meeting the wrong place for them. This was followed, the next day, by the mal apropos declaration of an army officer concerning conditions of Canadians at the front. The statement was only hearsay and should never have been made, but the gentleman who invited the officer to speak on a mere chance acquaintance on a street car must bear his share of responsibility. Finally there was the Bryan incident. The writer has never read a speech of Mr. Bryan in Canada that seemed to be of any surpassing value, or to cast any valuable light on the subject he discussed. Just why an executive should go out of their way to bring him to Canada where his oratory is not of the type that convinces Canadians is difficult to understand. His attitude towards Britain and British institutions were well known and his theories of Christianity as applied to nations at war when we were fighting for our very existence, and his existence, as a free people, were not calculated to make his opinions on any other subject more valuable. When he came, however, he ought to have been received with courtesy. As a gathering assembled for the promotion of a great object the general impression left upon the public mind is distinctly disappointing if not something worse. The writer would call the attention of the men who are at the head of this Alliance to the fact that it is time that the men who prepare the programme should give more attention to the real spirit of the Canadian people. When Canadians approach a serious subject they desire to have it treated seriously and sanely. Methods that seem to work all right on the American side are valueless here. The programme that was issued in advance of the meeting smacked of the circus. Come and you will hear some wonder play the accompaniments and lead a marvellous choir. Come and you will be charmed by a singer, a quartette, a public speaker, and between times the purpose of the convention will be considered. This is not the way to enlist the co-operation of the people whose opinion and help are worth having. The secondary things should be treated as incidental and the main objective the one thing that stands out as that on which all minds and hearts are concentrated. Anything that savours of the vaudeville only alienates the sympathy of men and women who see beneath the surface and they are they who are worth while in promoting a great movement.

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The suggestion made in this column some weeks ago, namely, that the government conserve the bacon and beef that is required by our armies and allies by prohibiting its sale save to the government for a longer or shorter time has been taken up by boards of trade and the press throughout the country. This is no time to mince matters. Our government has a fresh mandate from the people backed by a majority never before given to any of its predecessors. It appealed to the country on an aggressive war policy and the people said, "Go ahead, the responsibility is yours." It would be gratifying to Canadians to have their government blaze the trail in the matter of handling food and not hold back until our neighbours have shown us the way. Our people have trusted the government, now let the government trust the people. Frantic appeals to conserve are too nebulous and grow wearisome. The feeling is, take what is absolutely necessary. If stringent methods are to be adopted in any direction, to promote the war or regulate our people, now is the time to do it. This is good business as well as good politics. If men have grown accustomed to looking forward to the next election prudence would suggest that the pin pricks should come early, for they will be sure to be forgotten long before the day of reckon-

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ing. We hope, however, that no such thought impedes any necessary action even for a moment.

* * * *

A Bishop in Eastern Canada is diligently endeavouring to get the view point of the representative laymen of his diocese in regard to the Church. He seeks to find out wherein the Church fails to interest men and to learn what in the lay mind constitutes its strength and its weakness. For this purpose he invites a group of successful business men one evening, a group of labour leaders on another, educationalists on a third, professional men on a fourth, and so on until he has gone the rounds of every phase of thought and activity, every age and every type that are capable of giving an opinion worth having. They sit by the fire in the most informal way and over their coffee they open their minds in the frankest possible fashion. Such a method ought to be most fruitful of results, and if followed in every See House and Rectory in the Dominion ought to furnish far-reaching effects, say in our next General Synod. The real attitude of our laity towards our Prayer Book and its various services ought to be most useful in guiding our Revision Committee and the Synod generally in the changes that should be made. It ought to help every clergyman to direct his teaching along the channels that will be most useful, and it ought to convince the laity that those who are called to the sacred office of the ministry are above all most anxious to make that ministry a vital reality in the lives of the people. "Spectator" takes it that the "Forum" that has been in operation in Ottawa for some months aims at this very thing from the point of view not merely of Churchmen, but the public generally. While such a meeting ought not to be made a rival of regular church services it certainly should offer a most interesting and useful field for study for the clergyman who desires to know the trend of public opinion on the spiritual needs of our people. There is a shallow theology if it may be called theology that seeks to know the demand of the public and proceeds at once to supply that demand. A deeper and truer attitude of the Church is to study the demand, distinguish what is sound from what is unsound, frankly meet the one and as firmly stand for the correction of the other. The Church as presently constituted is charged with insincerity—teaching too much and doing too little. There is no insincerity so blighting as the effort to sail serenely with the tides of changeable public opinion, and none so easily detected. The Church must ever strive to meet the spiritual aspirations of the people but it is equally imperative that it should create a desire for the right thing.

"Spectator."

Through the incarnation the Divine nearness is closer than that of the shepherd to the sheep. The shepherd follows his sheep whithersoever they may have strayed. He finds them on the mountains, and they, hearing his familiar voice, take courage and follow him to a place of safety. But, though he take them in his arms and carry them over all the rough places, yet is he not thus so near them as our Lord is to his own.—Henry Alden.

THE STANDARD RELIANCE MORTGAGE CORPORATION, TORONTO.

Comparative Statement for Years 1913, 1915, 1917.

	1913.	1915.	1917.
Assets ..	\$5,110,332.81	\$6,732,581.78	\$8,436,555.08
Deposits..	512,877.58	605,698.53	1,136,427.27
Debentures ..	2,119,989.05	2,718,825.30	3,810,661.33
Surplus, Security	2,399,139.53	3,272,593.56	3,362,378.63
Net Profits	351,336.55	382,752.93	434,316.25
Mortgage Loans..	4,255,220.43	5,501,663.18	6,651,501.74
War Loans, Municipal Debentures and Cash	140,388.97	174,028.33	720,679.57

As will be seen by the above figures, in the past five years the Assets of the Corporation have increased over \$3,326,000, or 65 per cent. Deposits have increased over \$624,000, or over 120 per cent. Debentures have increased by \$1,690,000, or nearly 80 per cent. Surplus Security has increased nearly \$1,000,000, or nearly 40 per cent. Mortgage Loans have increased \$2,400,000, and War Loans, Municipal Debentures and Cash have increased \$580,000, or 415 per cent.

Synod of the Diocese of Edmonton

THE fourth meeting of the Synod of the diocese of Edmonton was held on February 5th, 6th, and 7th, about twenty clerical and forty lay delegates being present.

At the opening service, held in the pro-Cathedral on Tuesday night, four candidates were admitted to the office of Lay Reader, namely: Messrs. J. Martland, W. Baker, E. C. Irwin, and A. L. Whitley, all of Edmonton. The Lord Bishop of the diocese, Right Rev. H. Allen Gray, D.D., delivered an impressive and inspiring charge. He referred, in opening, to the ever-diminishing number of clergy in the diocese. At the previous meeting of Synod, two years ago, there were 35 on the list, as compared with 22 to-day. This means that many Missions are vacant, and it is impossible to hope for permanent improvement in the supply of men until more provision was made for their old age, for residences for them in the various missions, and more adequate salaries. Other diocesan matters dealt with were the Episcopal Endowment Fund, Social Service, a more general interchange of views on the part of the laity regarding the work of the Church and its relation to the social life of each community. Continuing, the Bishop dealt with the following subjects:—

Returned Soldiers.

One problem that is constantly in my mind is not the "returned soldier," but how can the Church help the returned soldier? We ought to be able to place a clergyman to work among our own Church members, returned from the front, and such others as accept his ministry. And to this end I am ready to approve the allocation out of M.S.C.C. grant of a sum if the Synod will approve, and some of our public-spirited laymen will offer the balance.

Temperance.

I think we may look with much satisfaction upon the temperance movement. While it has undoubtedly placed some under considerable inconvenience, there are few who will not admit that the inconvenience and self-denial have been worth while. The improved condition in many homes, the decrease of crime have been very marked, but having done this much, let us not stay our hands. There are many evils yet to get rid of. At the present time the loose ideas regarding marriage, the undoubted prevalence of bigamous marriages, demand our interest, vigilance and care, with the punishment of offenders, and for the preservation of the home. The careless issuing of marriage licenses needs attention. And some means must be devised which will protect women against life-long misery and our race from deterioration, by requiring a definite eugenic standard of health in both parties to a marriage contract. This leads me to say, further although no very authentic figures are obtainable, that I am convinced that a greater number of children are born into the world and forced to fight the battle of life handicapped by the sins of their parents.

Sunday Schools.

Sunday Schools in our country districts present a problem of considerable difficulty, owing to the impossibility of gathering them together for instruction. This is being done, I am glad to say, in many cases, and I hope that some day we may be able to deal with the problem more efficiently. In our towns and cities our Sunday School work is developing steadily. Our great problem is to hold the 'teen age boy from 15 to 20. Many schemes have been devised, but nothing can take the place of the personal touch and interest of the priest of the parish with the younger members of his congregation.

Women's Work.

There is an ever-increasing field of work for trained women workers, not only in our town and city parishes, but also in some country districts. I hope it may be possible to establish here a training centre and that we may not only secure candidates for training, but the necessary means of providing the training required. I am hopeful that after the war we may see considerable developments in this work.

(Continued on page 157.)

LENT

Rev. W. ASHE-EVEREST, Bayfield, Ont.

WE have entered the solemn season of Lent. Let us strive to make it rich in blessings, find ourselves with Christ in His sufferings and enter into a glorious Easter with Him.

Lent Has Many Aspects.

There are many ways of keeping Lent, but the main principle is to get into closer communion with Christ, to give up that, which by the giving up, will enable us to become more like Him Who is perfect and Whom we profess to follow. What is helpful to one may not be helpful to another. We will not get the real benefit of Lent by merely making a sacrifice. Sacrifice is only one of the means to an end, the end being that Lent should bring us nearer to Christ, a stronger Christian, a more intellectual Christian and stronger in spiritual grace.

So With Denial.

To merely deny ourselves of certain pleasures because such pleasures are usually denied in Lent will be useless to us if they do not affect our lives for good, but if by giving up those pleasures (although innocent in themselves) we can give more time to prayer, meditation, and Bible reading, or if we can save something by it to help God's cause or relieve the suffering we know of, then it is plainly our duty to deny ourselves of those pleasures.

It has been said that the Christian's life should be a perpetual Lent; but that cannot be nor did God intend it so. He Who gave us the many little (unnecessary to some extent) luxuries of life meant our pilgrimage here to be lightened and cheered by happy seasons, but also ordained that we should have a quiet season, a season when we might adjust ourselves before we go on again, a time to get a grip upon ourselves so that we do not forget that this is a pilgrimage we are on, that this life, (although so bright), is meant to be our school. In this season we can stop as it were in our march in life and converse with our Captain, get in touch and sympathy with Him Who is leading us on to the Land of Peace. If we use this season right we will at the end of it go back into the rank and file a nobler being, more in love with Christ, more in sympathy with humanity and with a broader and greater outlook in life. Stimulated to wage a better warfare against wrong, armed better to meet the wiles of the Devil, more able to stand the stress of the present time and refreshed to take a more vigorous exercise in our religion, to show a greater interest in our Church and things that belong to our finer nature. If we, as a nation, kept a systematic Lent we would emerge at the end of the six weeks a purer, nobler, and more powerful nation. The commercial and political life would have time to consider, men everywhere would have an opportunity to see and learn, that man does not live, truly live, by bread alone, and that even in this life the summum bonum to covet is not material wealth. Men everywhere would get a better, truer view of themselves and of life in general. At the end of Lent the nation would emerge with a finer and a greater idea of life and that would mean a greater influence in the world and abiding Peace.

As Regards to Fasting.

Our Lord told His disciples how to fast, Matt. 6: 16-18, and in so doing revealed the fact that our fast should not be mere form, but conscientious action that would make us think less of the body and more of the soul, and this is done here in the quiet covenant of the individual soul and God. Abstinence from food means from those unnecessary luxuries which are becoming too fascinating.

Denial of Pleasures.

Pleasures that are not innocent or pleasures that are doubtful must, of course, be given up for all time, but there are many little innocent pleasures that it will be found wise to give up for a time. Many things, innocent in themselves, have become sins purely through excess or abuse. Hunger and thirst are sentinels of the body to warn us when the body needs more food or more liquid, but these carried to excess would make us gluttons and drunkards and so the innocent thing becomes sin and that which was made for our service becomes our master, this applies to all our luxuries such as smoking, eating of candies, going to concerts and other amusements (innocent in themselves). If innocent, it is asked, why give them up? For the fundamental reason by so doing, say for six weeks, we strengthen our will and keep

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Correspondence

THE RAFFLE.

Sir,—In your issue of February 21st I see a letter, written by Chas. A. McKim, protesting against a story entitled "The Raffle," by the Rev. S. A. Shirley, of Winnipeg, published at an earlier date.

Might I ask if Mr. McKim read the story or only the title? It is rather surprising that such a protest found its way into your "Correspondence."

For those who did not chance to read "The Raffle," or do not know the writer's opinions on raffling (for any purpose whatsoever), I ask you to kindly insert this letter, should no one else in the meantime have drawn attention to the very mistaken interpretation given the story by Mr. McKim.

Are not the writer's ideas expressed by the prize-winning curler, when he sees—too late—the harmful consequences of the patriotic raffle?

A. Dillon.

Virden, Manitoba.

Y.M.C.A.

Sir,—Will you kindly allow me to use a few lines in your valuable paper to correct the ideas of "Spectator" regarding a campaign to be carried on shortly in the interests of the Young Men's Christian Association. "Spectator" is entirely wrong when he states that Lt.-Col. Birks is returning to Canada to raise two million dollars for a Khaki University. The National Council of the Y.M.C.A. will shortly appeal to the people of Canada for contributions to continue during 1918 the magnificent work in which they have been engaged in the past, and a small portion of the amount will be used for the extension of the Khaki University plan which is meeting with a large degree of success. The fund to be collected will cover the whole work of the National Council in Canada, both local and military, the overseas military work in England and France, work among prisoners of war, a contribution to the British Y.M.C.A. and the Association in India, the boys' work in Canada, including the farm service, which has been placed under the supervision of Mr. Taylor Statten, and includes the whole Dominion, and also sufficient to cover the war work of the Young Women's Christian Association.

Judging by the generosity of the people of the United States who have recently subscribed fifty-one million dollars for the Association work among their own soldiers, we believe that Canada will very gladly make up

the two and a quarter million which they will be asked for to enable our men to "carry on" at the side of the boys in France, and enlarge the work in all occupied fields.

A. H. Cuttle, Member of the National Council Y.M.C.A.
Toronto, Feb. 25th, 1918.

HYMN BOOK PRICES.

Sir,—Once again, and we hope for the last time, we have to announce a revision of prices in some editions of the Hymn Book, due to the enormous increase in the cost of paper, labour and transportation, as follows:—

OX 200. Small sized print, Sunday School Edition, limp cloth, originally selling at 6 cents, raised in 1916 to 8 cents, now fixed at 10 cents.

OX 201. Small sized print, Sunday School Edition, cloth boards, originally selling at 10 cents, raised in 1916 to 15 cents, now fixed at 20 cents.

OX 100. Clear type, Sunday School Edition, limp cloth, originally selling at 10 cents, raised in 1916 to 15 cents, now fixed at 20 cents.

OX 2201. Small print, Combined Edition, Prayer and Hymn Book, originally selling at 25 cents, raised in 1916 to 30 cents, now fixed at 40 cents.

All the increases in the prices of the various editions of the Hymn Book are to be in force only during the continuance of the war.

David Huron,
Convener, Hymnal Committee,
General Synod,
Bishopstowe, London, Ont.,
March 1st, 1918.

WHO WILL HELP?

Sir,—Re "Who Will Help?":—

Previously acknowledged	\$19.00
Mrs. John Elliot, Belleville, Ont.	2.00
St. Thomas' Sunday School, Granton, Ont.	1.00
		\$22.00

This amount is not sufficient to procure a suitable chair for the crippled girl. Any further amounts will be gratefully received.

(Rev.) J. R. Bythell,
Granton, Ont.

"THE BISHOP'S GAITERS."

Sir,—Every reader of "The Bishop's Gaiters," published in your issue of February 7th, must have been struck with the practical spirit in which it was written, though it be but a pretty, idealistic story. The writer is a born story teller with the true artist's sense of the value of scenic detail and background.

I am a country clergyman, but, in what I write, I need not be afraid of being thought "prejudiced to sympathize," with the evident and laudable mission of the brightly written story; for I do not suffer any real hardship from a monetary point of view from being a country clergyman. I do not suppose that I have found a panacea, but I want to unburden my radical mind in hopes that some may think my thoughts are a suggestion in the right direction and others may be induced to write their suggestions on the same subject. The object of my writing is to suggest that the special work of raising money throughout the Church should be left much more than at present in the hands of the laity. I believe the laity would rise to the occasion and in doing so would realize more fully than they do at present that they are the Church, and that the clergy, though part of the Church, are the officers, or paid servants, of the Church. A large number of the laity are business men; they know well

what money can and cannot do; they know how important it is to avoid leakages, overlapping and disproportionate expenditures in any one department of a good going concern. The Bishop, with assessors, would necessarily be the guiding and consulted head, as knowing best the diocese, its capabilities and needs. The clergy in their respective positions, would be free to preach, and preach more forcibly, on the Christian duty and privilege of giving, giving as an act of worship to God, giving for the support of those men and institutions engaged in the declaration and teaching of the Gospel at home and abroad, as well as for the various objects which may be summed up under the heading of "Education" and "Works of Mercy and Love."

When the King's speech, or message, is read to the British Parliament, the House of Commons alone is addressed on the question of money; it is that body that is asked to provide the means to carry on the work. In like manner, when the Bishop addresses the Synod of his diocese and brings to them the annual message of the King of kings as to the campaign and work of the Kingdom, would it not be appropriate, fitting, and in accordance with Scriptural precedent, if it were customary and expected that he should turn to the laymen and ask them to provide the means: "Gentlemen of the laity, I trust you will approve the programme laid before you and will provide the necessary means to carry it into effect."

The Church as a whole is rich. Suppose the requirements for the year are known through the budget; suppose a committee of laymen start to raise the required amount among the Church members generally; suppose they find out, in round numbers, the annual income of the Church members, when put together (this would not be difficult through returns from the parishes, without prying too closely into people's private affairs); then suppose they issued a short circular, to be read and studied in every parish, stating the percentage on the aggregated incomes of the Church members that was required for all purposes outside the parishes. It should be clearly understood that this was the minimum and that every cent given above the declared percentage was a freewill offering unto the Lord and especially acceptable to Him. The declared percentage would not be in the nature of a tax but rather a helpful guide as to the least amount required. Every member would look into his or her income and find out, by means of the percentage, the amount that was absolutely necessary from him or her for the work to be carried on. Many, I feel sure, would be willing and glad to give more than the minimum.

Our Bishops are self-denying men and very hard workers and our principal clergy are very similar in these respects. They would be much freer for their particular offices of prophets and priests, if less of their time and energy was devoted to ways and means. Much of the time of every Synod is at present taken up with the discussion as to whether and how a few thousand dollars extra can be raised for certain necessary work and as to its prior claim to some other work. It is unworthy of a rich Church and a great cause. No doubt the claim of each work would require some discussion each year in Synod; and the congregations in each parish would require sermons, and lectures on home and foreign missions, and other activities taken in hand by the Church as a whole.

As to the time of the principal clergy, it would be interesting to know for certain how many committees of ways and means they have to attend in the year in addition to Synods—e.g., the same man may sit on a committee to apportion the amount required from each diocese for M.S.-C.C., then on a committee of his diocese to apportion the amount required from each Rural Deanery, then at a Rural Deanery meeting to apportion the amount required from each parish, and then go home and do his share of the work in gathering what is apportioned to his own parish.

Progress of the War

February 25th.—Monday—German forces occupy Reval on Gulf of Finland. Compulsory rationing begun in parts of England.

March 1st.—Friday—Severe fighting between Germans and French in Aisne and Champagne districts. American troops took part in the fight.

March 2nd.—Saturday—Russia signs peace treaty and German invasion halts.

What takes so much work and time is the system. A system in which each department of work is out to get support for its particular work—Home, Foreign and Diocesan Missions, Missions to Jews, S.S. Commission, Theological Colleges, etc., one result of which is the glaring scandal of servants of the Church working for wages which are cruelly low. A budget and a budget met by sufficient means would mean the servants of the Church properly paid or less servants employed. Members of the Church do you wish the Lord's work done, and, if so, will you pay for it? How much Gospel spreading do you wish done for you? A dollar's worth? Then give the dollar, and remember that you have only spread the Gospel to the tune of a dollar a year. In departments, committees and sub-committees we are organized nearly off the face of the earth. And we don't arrive at what we want in the end.

We need to have a less congregational and parochial spirit, a wider horizon than the walls of the particular church building in which we worship. To ask ourselves, "Who my neighbour is?" How do the rest of the family fare? The question is what does the Church require, and how can it be most easily obtained from the Church at large. "The grand old marching hymn of the Church," reminds us that the Church is an army. We could copy army methods in many ways with advantage. An army is strongest and most efficient when every part works as a part of the whole and with the one desire to strengthen the main scheme of beating the enemy. Some day the officers of the Church will be sent to do the particular work each is most fitted for. One will be sent hither and thither as an itinerant instructor, another will be sent to a particular parish because of the known need of that parish which he is best fitted to meet. The big guns will be employed where they can be most effective against the obvious strength of the enemy. The method of a small section choosing whom it will appoint to be its leader, and as often as not choosing a Saul, whilst hoping for a David, will become obsolete. The needs and religious viewpoint of each parish will be consulted and a man sent. Such men will be moved whenever and wherever it seems advisable to the executive, and so misfits quickly rectified. Clergy will be expected to be ready to exchange pulpits with nearby, or even city, clergy on a particular Sunday, if asked to do so; and will be frequently asked to do so. The people and the clergy will thus get to know more of the larger Church to which they belong, be more in sympathy with other parts and people and difficulties and feel "the old words thrill with new power and meaning" as they sing:—

"We are not divided, all one body we
One in hope and doctrine, one in
charity."
Fred. W. Poland.

The Churchwoman

Columbia W.A.

The quarterly meeting of the Diocesan Board was held on Friday, February 15th, in Christ Church Cathedral Schoolroom, and special efforts were made to interest and instruct the members of the Girls' Branches, who were present in gratifying numbers. Prayers at the opening of each session were read by one of the Girls' Branch presidents, and a most interesting Mission Study Class was conducted by Mrs. Norrish, the answers being given by the Girls of two Branches. The Very Rev. Dean Quainton, Rector of Christ Church Cathedral, gave a short address on co-operation with the Master in His work, and the strength that can be drawn from the knowledge that God is our ally, the thought will sweeten and hearten our work. The work amongst Orientals in Victoria was reported on by Mrs. Gilbert Cook, who said that another Chinese home had been opened to her and the Catechist, by the love of a little Chinese girl for music. She was earnestly desirous of studying the piano, and the offer of the use of a piano for practice has opened a door hitherto closed to Christian work. Mrs. Schofield reported from the Council of Women, and said that at the annual meeting of the Council, held in Victoria this week, matters of deep interest had been discussed, especially along the lines of Social Service, and the need for immediate action with regard to the education and segregation of the feeble-minded, who are such a menace to the well-being of society. A strong deputation from the Women's Council and affiliated societies, is to wait upon the Legislature at once, and demand that the matter receive immediate attention. This action the meeting heartily endorsed. The reports of Girls' Branches showed that much good work is being done, and, as one young secretary read at the close of her report: "No secretary would admit that the condition of her Branch was anything except 'highly satisfactory.'" It was felt to be quite in the right W.A. spirit that the work is being carried on. Miss Turner, Diocesan president, and also president of an evening Girls' Branch, spoke a few earnest words to her young hearers on the need of preparation for the soldiers when they return home, that they may find, in the home, amongst young girls, an earnest Christian spirit, a devotion to good works, an unselfish and ready denial of ease and frivolity, and so they, too, may be won for Christ. Rev. F. C. Kennedy, who was over from Vancouver for a meeting of the Advisory Board of Missions, kindly gave a short address on his work amongst the Japanese in Vancouver, which had begun three years ago with one student, and now he has a class of 41 students, with two English teachers and three native interpreters. Every night at 9 o'clock, by their own desire, work is suspended, while special prayers are offered for the Japanese soldier boys who are fighting at the front. Though the class is largely composed of non-Christians, yet all join earnestly in the devotions and prayers. Rev. Neville Ward also gave a short address, urging the need of all to join in the effort to teach and uplift the Chinese we have among us. Mission work by a Chinese deacon should be carried on in all the "Chinatowns" scattered all over British Columbia, and to that end he and the Mission Board are working. A very interesting address was given by Miss Boulton, from Japan, who is on furlough in the city. She told of how the call for service came to her at nine years of age, and that she prepared herself to that end, and can speak of the joy and privilege of having given 30 years of her life to the Master's service. "He will have all men to be

saved," and as we pray, "Thy will be done," we must use our best efforts to fulfil His will. It may be done right in our own land, among the foreigners, who we can influence by our example and Christian life, the door of opportunity is open, let us not fail to enter and try to do His will. The sum of \$15 was voted from the E.C.D.F. to help the Jewish Mission in Montreal, and \$5 to the Chinese night school in Victoria.

The Passing of Mrs. Hodgins.

"The old order changeth"; the words rise involuntarily to our lips as the last names on the roll call of the leaders of what might be termed the old regime in Toronto Society fade away out of our midst. The passing is inevitable. "Night after night, the Lord His workmen," "Himself doth homeward lead," and among those workmen are the women of the Victorian age who have done their duty, and who have played their part. We turn in hope and expectation to the women of the war crisis who are so nobly rising, so nobly leading in our midst. And yet, even as we turn, we long to acknowledge the debt which we, as a city, owe to the women of the preceding age. They doubtless, like everyone else, had their limitations, and at first sight, among those limitations, they might seem to form among themselves what might almost be termed a family compact. And yet, if you looked more closely you found, if it were a compact at all, it was a compact only of quiet dignity, of generous hospitality, of loyalty to Church, home and State. The names of these women leaders stretch from the latter half of the past century away into the early days of the present century. From Mrs. Grasette, Mrs. Strachan, Mrs. Stephen Heward, Mrs. Jarvis and coming nearer to our own day, Mrs. Edward Blake and Mrs. John George Hodgins. The last of these names, that of Mrs. Hodgins, is essentially typical of the transition from the old order to the new. She ends one stage, she opens another in "life's soon travelled way." In many respects Mrs. Hodgins belonged to the Victorian age, for, like her predecessors, she looked upon hospitality as a science of no technical school, but as the instinct of a tradition, the heritage of a race. She asked for no outstanding place in Church or platform, but took her place in a generation, recently lamented by one of our leading English Bishops, who sighed for one hour of the women "who loved to listen instead of preach, and who could find jewels even in the dullest discourse." She took part in no suffrage movement, yet took the keenest interest in every political movement which came her way. So far the Victorian age might fairly claim her for its own, and yet in power of organization and power of service, she was a forerunner of the women of to-day.

When difficulty occurred in the Convalescent Home it was Mrs. Hodgins who stepped into the breach and took the honorary leadership of that home for more than a year. If financial means were wanting it was Mrs. Hodgins who organized the Bal Poudre and the luncheon rooms at the Exhibition grounds for the Women's Depository. If counsels were needed it was Mrs. Hodgins who took part in committee meetings, such as those of the Zenana Medical Mission. "The old order passeth, the new order cometh." It is the new order which is needed, and which must rule to-day. We acknowledge the necessity, and yet as the old order passes, we breathe a prayer that in the midst of the daring enterprises, the outstanding statesmanship of the women of to-day, the glory of the past may still be found among us. That glory lay in an exquisite aroma of hospitality, and an unflinching devotion to household

duty. God grant that the aroma of the same hospitality, the same devotion to daily duty, may be the charm of the women of the new regime, as it was the charm of the women of the past.

Church News

Rev. C. C. Owen Welcomed Home.

Members of Christ Church congregation, ~~Hamilton~~ tendered to Major the Rev. C. C. Owen, a warm welcome on Monday evening, February 18th, on his return home on three months' furlough. The schoolroom in which the meeting took place was crowded and the applause that greeted Major and Mrs. Owen was indicative of the esteem in which they are held. Major Proctor, who presided, alluded to the good work done by Major Owen while overseas and remarked that the members of Christ Church were delighted to have their Rector back again even if only for a short time. An interesting story of the work in which he was engaged in England was told by Major Owen in reply to the address of welcome. In the first place he thanked the congregation for having permitted him to go overseas. While in England he had had many jobs, he said, but had never been promoted and had never been offered a position in an office. There are over 7,000 men employed in the different offices in London as well as those engaged in the hospitals. On an average he made 200 visits and wrote fifty letters daily. Alluding to the work of the Canadian Ladies' Red Cross, Major Owen said that no description of his would be adequate to give them an idea of what was being done. As to the Canadians themselves on the battle-front, they had made a glorious name for themselves. Whenever there was a particularly bad piece of work to be done, the Canadians were sent for. Major Owen dealt at some length with matters affecting the welfare of Christ Church and urged on those present to use their best efforts to bring about a better condition of affairs. In this work, he added, he would render all the assistance it was possible for him to give.

Rev. H. A. Thomas Recipient of Valuable Gifts.

The Rev. Robert Herbert, Rector of St. John's Parish, Preston, Ont. (diocese of Huron), who has been serving as Chaplain to the 111th Battalion in France, returned recently and preached to his people at the morning service on Sunday last. He gave a very interesting résumé of a Chaplain's work at the front. At the evening service the Rev. H. A. Thomas delivered his closing sermon as Vicar. That Mr. Thomas's services have been highly appreciated during his incumbency was manifested by the handsome gifts presented him at the close of the service. The A.Y.P.A. gave him a handsomely engrossed testimonial indicative of their appreciation and affection and of their regret at his departure, accompanied by a very fine copy of the revised Prayer Book. At the morning service the choir presented him with a beautiful ebony cane with gold head; while at the evening service, Mr. B. Cherry, manager of the Imperial Bank, in the presence of the congregation assembled in the Parish Hall, made a very appreciative address. He expressed in warm terms his personal regret and that of the whole congregation at the departure of Mr. Thomas, accompanying his words with a purse of \$100. Mr. Thomas, in deep emotion at this totally unexpected mark of appreciation, thanked the people for this last token of kindness, for the handsome gift of a similar sum at the recent Christ-

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DRAWER 126, WINONA.

ma's services, and for their many other tokens of esteem. The swiftly moving railway train would soon put many miles between him and them, but no distance and no change should hinder his prayers for them. Living, he should ever cherish tender memories of them, and dying, hoped to meet them all in the Father's House of many mansions. After visiting friends at Brantford and Hamilton, Mr. Thomas left on Saturday morning for his family home R.R. No. 2, Port Lambton, Ontario.

Hamilton Notes.

Archdeacon Cody, of Toronto, gave a most interesting address to the members of the Women's Canadian Club of this city on February 21st. His subject was: "Pan-German Ambitions."

The Rev. W. P. Robertson, B.D., Rector of St. Thomas', Hamilton, was the special preacher at the Lenten service which was held in St. Luke's Church, Hamilton, on February 21st. The preacher took for his text, St. John 17: 19.

On February 27th, the second of a series of lectures on "The Reformation," was given by Professor F. H. Cosgrave, B.D., of Trinity College, Toronto, in the Parish Hall of Christ Church Cathedral, Hamilton, under the auspices of the A.Y.P.A. Mr. Cosgrave's subject was, "Some Heroes of the Reformation," and in this connection he specially mentioned Erasmus, who lived between 1467 and 1536. The lecture was very well attended.

On the afternoon of February 28th, a small delegation representing the congregation of the Church of the Ascension, Hamilton, waited upon Dr. Renison, the Rector, at the rectory, and presented him on behalf of the congregation with a cheque for nearly \$1,000 which is, they stipulated, to be used by him in his work overseas. The presentation was made by Mr. Fred. Smye who, on behalf of the congregation, wished the Rector God-speed, and assured him that his people would have his welfare and his work on their hearts during his absence. Dr. Renison attempted to reply, but the committee changed the subject to other things. Dr. Renison afterwards jokingly remarked that he never before had so much wealth in his hands at one time. He left for France the next day, and is to spend only a couple of weeks in England en route.

Rev. Dr. Renison, Rector of the Church of Ascension, Hamilton, took official farewell of his congregation on February 24th, when he preached his farewell sermons prior to proceeding overseas as a Chaplain with the Canadian Expeditionary Force. As might be expected in the case where a Rector is so beloved by the parish, there were large congregations present at both services. Duty and rest were the keynote of the morning sermon, which was based on the words: "Come unto me all ye that are heavy laden, and I will give you rest," St. Matt. 11: 28. On the afternoon of the same day Dr. Renison was presented by the teachers and scholars of the Sunday School with an illuminated address and a walking stick. Mr. A. Hobson, assistant superintendent of the school, read

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the address and afterwards presented it to Dr. Renison and Mr. William Nelson presented the walking stick. Dr. Renison was also presented with a parting gift by Miss McKelvey, on behalf of the Ladies' Bible Class. The illuminated address was signed by 35 teachers and 10 officers.

Rev. C. W. McKim Now a Canon.

The departure of Canon Boyd from the diocese on grounds of health left the Junior Canonry vacant, but Bishop Gray announced to the Diocesan Synod that he had filled the vacancy by the appointment of Rev. C. W. McKim, M.A., Rector of Christ Church. Canon McKim is a graduate of Toronto University and Wycliffe College. He was for some time assistant at Holy Trinity, Winnipeg, and subsequently Archdeacon of Keewatin. Since coming to Edmonton he has carried on a vigorous extension policy in establishing Mission churches, and has also taken a leading part in the work of the Bible Society and in the temperance movement.

Chinese Mission, Vancouver.

On Wednesday February 20th, 1918, starting at 9 o'clock, under the auspices of the Anglican Chinese Mission, an interesting lecture was given in the Cantonese dialect on the British navy. The lecture was accompanied by recent photographs of Dreadnoughts, armed cruisers, torpedo boat destroyers, and sea planes. Great enthusiasm was aroused when some pictures showed men-of-war in action in the North Sea. The lecturer said that the North Sea was also sometimes called the "German Ocean," but at present the "German Ocean," was in reality, the Kiel Canal, as the German navy was bottled up there. Local Chinese are said to be unanimously pro-Ally. China being one of the Allies. These lectures have been given every Wednesday evening during the last two months, and have been well-attended. The meeting always starts with a hymn, then prayer and a short Gospel address follow. During the lecture, when the pictures are being described, constant reference is made to the "spiritual warfare which the Christian Church is waging against evil." By these regularly held meetings, the Anglican Chinese Mission is making itself felt in Vancouver Chinatown, and has already won the confidence of the Consular officials, leading merchant-guilds and the Chinese journalistic association.

Rupert's Land Notes.

His Grace the Archbishop confirmed a class of 70 candidates in St. Matthew's Church, Winnipeg, on Sunday evening, February 24th. The edifice was crowded to the doors, despite the stormy evening. During his rectorship, the Rector, Rev. Canon McElheran, has presented over 700 candidates and a very large communion of those who have thus been presented during the past years was celebrated on Sunday, March 3.

The first confirmation service in the new Mission of East Elmwood was held on Sunday, February 17th, when 12 candidates were presented by the Rector-in-Charge, Rev. J. A. Shirley, B.D.

The clergy of the Rural Deaneries of Winnipeg spent a very refreshing "Quiet Day," on Tuesday, February 19th. A celebration of Holy Communion, followed by breakfast at St. John's College, began the day. Then street cars were taken to one of the oldest churches in the diocese, St. Clement's, Mapleton, where, beyond the reach of the distractions of the telephone and the voices of the city,

and within walls fragrant with the memories of that great pioneer clergyman of the diocese, Archdeacon Cochrane, a score of busy pastors went apart for several hours of prayer, devotional reading and meditation. Addresses were given by Rev. G. H. Williams, of St. Patrick's Church, Canon Matheson, of St. John's Cathedral, and Rev. W. M. Loucks, of All Saints' Church. Devotional periods were conducted by Rev. W. G. Nicholson, of St. James', Archdeacon Thomas, General Missionary, Rev. E. C. R. Pritchard and Canon McElheran. It was agreed that similar retreats would be held at intervals during the coming year, the idea being to select a different church on each occasion.

Death of Mrs. Baugh Allen.

Mrs. Baugh Allen, the wife of the Rev. Baugh Allen, Rector of St. Paul's Garrison Church, Esquimalt, B.C., occurred at the rectory on February 22nd. The late Mrs. Baugh Allen was a daughter of the late Mr. George Jennings, and was born in London, England, fifty-six years ago. With her husband she came to Canada thirty years ago, and after thirteen years' residence in Chil-

Archbishop Worrell at Old Trinity, New York.

Money kings and their employees from the financial district crowded Old Trinity, New York City, at a mid-day Lenten service, conducted on February 18th by the Most Rev. Clarendon Lamb Worrell, of Halifax, Archbishop of Nova Scotia and Metropolitan of the Ecclesiastical Province of Eastern Canada, who took for his theme the thought that a unity of all nations—universal lasting peace—could be attained if an ideal possible to all nations were used as a basis of thought. There is such an ideal to be found, he said, in the fear of God. Archbishop Worrell paid a grateful tribute to the nurses and doctors who hurried from New York and other American cities to render aid to the stricken city of Halifax after the recent explosion. The prompt and efficient aid rendered by those humane volunteers added immeasurably to the bond of affection that unites the two peoples.

A Generous Sunday School.

The Sunday School of St. Peter's Church, Hamilton, Ont., contributed some \$62 towards the relief of Arm-



TRINITY CHURCH, HALIFAX. In its ruined state after the explosion of December 6th.

liwack, she has lived for the past seventeen years in Victoria, where she made a host of friends. Although she had been seriously ill with double pneumonia, the end was unexpected, as only during the evening before her death took place, she appeared to be improving, but heart failure supervened and she passed away. Besides her husband, she leaves to mourn her loss two sons, Cuthbert and Gwilym, and a daughter, Miss Sibyl Baugh Allen. The funeral took place from St. Paul's Church, Esquimalt, on Monday, the 25th ult., the Bishop of Columbia officiating.

Two Tablets Unveiled.

The service at St. Paul's Cathedral, London, Ont., on the evening of the 3rd inst., was marked by the unveiling of tablets to the memory of Lieut.-Col. H. Campbell Becker, who was killed in action in France on June 15, 1916, and to his brother, Major Archie V. Becker, medical officer of the 33rd Battalion, who was stricken with pneumonia at Quebec, when leaving for overseas, and who died there. The service was attended by a large number of returned soldiers, including official representatives of the Great War Veterans' Association and a detachment of returned members of the 33rd Battalion.

enian children in response to the appeal made a few weeks ago. The same school has raised over \$1,000 during the past year for all purposes.

Kootenay Notes.

The Rev. H. E. Wright, M.A., who has been assisting in the Lavington and Lumby districts of the Vernon parish, has been appointed to the parish of Rossland, and will commence his duties as Rector, on the fourth Sunday in Lent.

A contract has been let to a Kelowna firm for oak choir stalls—a memorial gift from a parishioner—and steps are being taken to finish the arcading to the nave. The church is a fine stone building, and when completed will be one of the most beautiful in British Columbia.

On February 20th, two stained glass windows were unveiled and dedicated in the new Memorial Chapel, Vernon. The first was in memory of the late Lieut. E. S. Wilmot, who was killed in action at Serre in France; the second window was in memory of the late Lieut. E. D. Ashcroft, killed in Palestine, and his brother, the late Lieut. L. E. Ashcroft, killed at Vimy Ridge. A brass desk for the Holy Table, in memory of the late Lieut.

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F. F. McGowen was dedicated at the same time. At a jumble sale held on February 23, the sum of \$112.50 was realized which has enabled the last payment to be made on the organ. This instrument is a fine two manual organ, built at Woodstock, Ont., and has cost over \$3,000.

Archbishop Lang Preached in New York.

The Archbishop of York's first public utterance on American soil was spoken by his Grace in the Cathedral of St. John the Divine, in New York. It was an eloquent plea for a closer partnership between the United States and Great Britain during and after the war. The Archbishop's text was: "And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came." He came, he said, from old York to New York, hoping through his voice that the heart of England, beating hard in the stress of the greatest struggle of its history, might speak to the heart of America, beating strong in its high resolve to cross the seas and make that struggle its own. America and Britain, he said, were partners in the spirit of their laws and institutions; they were both dedicated to the principles of liberty, order and democracy. "The issue before this generation," the Archbishop continued, "is whether nations are to keep their freedom and live in fellowship with one another, or be menaced by the restless self-assertion of a power which claims a world dominion and acknowledges no law but that of its own armed force. There can be no peace until this issue is settled. It is a task well worth the fellowship of two great nations," he concluded, "not only to make the world safe for democracy, but to make democracy safe for the world, a sating and uplifting power. Then, indeed, the record of history will be that a new day of light and hope dawned upon the world, when we in Europe beckoned to our partners in America that they should come over and help us, and they came." The Archbishop preached in Holy Trinity Church in the afternoon. Dr. Lang is the first of the 89 Archbishops of York to cross the seas to America.

An Interesting Experiment in Church Union.

At a meeting of representatives of the Anglican, Methodist and Presbyterian Churches in the village of Newcastle (diocese of Toronto), held on Monday, January 21st, the question of conserving fuel by holding united services was considered and it was decided to hold such services in the schoolroom of the Methodist Church. When the Anglican Rector is in charge he uses the Anglican form of service and his organist takes charge of the united choirs. Each denomination has its separate Communion service. In order to safeguard the revenues it was agreed that the regular church contributions be put on the plates in the envelopes by each congregation, and at the close of the services, the

treasurers will meet and count the offerings, each receiving his own church's envelopes. The loose collection is counted, and placed in a general fund for defraying the expenses of heat, light, caretaker, etc. If the money thus provided be not sufficient, the extra amount needed will be assessed pro rata. It was further agreed to leave the details of arrangements with the ministers, as to who should conduct the services. No previous announcement is made. In order to secure as perfect unity as possible, it is not known who the preacher is till the service commences. Each minister will probably preach the same number of times, but not necessarily alternating in regular succession. A prominent Church worker, speaking of the matter, says that the arrangement is proving a great success. Anglican Prayer Books are in demand and the service is becoming better known. It is even making Anglicans love their service more and the whole arrangement is looked upon as good missionary work.

"Ralph Connor" on the Duty of the Present Hour.

Speaking in St. Paul's Church, Toronto, on Sunday evening last, to an audience that filled that immense edifice to the doors, many being unable to gain entrance, the Rev. C. W. Gordon said that the immediate duty of the nation is to turn its face away from proposals of peace from its foes until fully convinced that in the heart and purpose of Germany there is no desire for only a subterfuge peace which will be followed by the enemies of Great Britain and her Allies addressing themselves to preparations for another war. Speaking of recent criticisms leveled at the soldiers, Major Gordon said, as a senior Chaplain for the Canadian forces in England, it was his duty to visit every Canadian battalion, and while everything was not as he would have liked, the boys, though surrounded by many temptations, showed a resolution and resistance which proved them as clean and as restrained as any similar body of men of equal numbers in Toronto or elsewhere. Major Gordon also warned against unfair criticism of men who had returned after having suffered the most terrible of agonies, the effects of which still existed. Returned soldiers he admitted, made a mistake in Toronto last week, but said all the fault was not theirs. During the coming months the people must prepare to cheerfully make sacrifices, for war was made up of sacrifices, and those who had left them to fight were bearers of the cross and never to any nation or people had previously been given such an opportunity to glorify God. This war was a thing of religion and the people ought to bring into it the faith of God, be penitent, clean up their lives socially, and live in hope for righteousness and peace.

Work Among Orientals in Canada

THE Provincial Board of Missions to Orientals in British Columbia, as constituted by Canon I. of the Provincial Synod of British Columbia, met for the first time in St. Paul's Parish Room, Vancouver, on Thursday, January, 24th, 1918. The meeting was unique in many respects, for the Church had present representatives from every diocese in the province, who had come together with the intention of seeing that the spiritual needs of all Orientals within its borders were to be cared for more fully than in the past.

The importance of the meeting is borne out by the fact that there were present Archbishop DuVernet, Bishop Schofield, five Archdeacons, clerical and lay delegates from all dioceses in

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the province, and representatives from the Diocesan Women's Auxiliaries. Canon Gould also came all the way from Toronto to attend the meeting. The dioceses in British Columbia were represented as follows:—

Diocese of Caledonia.—The Most Rev. F. H. DuVernet, D.D. (chairman of the board), and Mrs. E. A. Taylor, secretary of the Caledonian Diocesan W.A.

Diocese of Columbia.—The Right Rev. C. DeV. Schofield, D.D., Archdeacons Sweet and H. A. Collison, the Rev. R. Connell, Mr. F. W. Blankenback and Miss Turner, Diocesan W.A. president.

Diocese of New Westminster.—Archdeacon Heathcote, Revs. H. G. King and H. R. Trumpour, Messrs. G. L. Schetky and F. W. Sterling, and Mrs. Godfrey, Diocesan W.A. president.

Diocese of Cariboo.—Archdeacon E. W. Pugh.

Diocese of Kootenay.—The Rev. E. P. Laycock; also the Revs. N. Lascelles Ward and F. W. Cassillis-Kennedy, missionaries.

Unfortunately, the Bishop of Kootenay was unable to be present, and the Bishop of New Westminster was absent on account of military duty as Chaplain with the overseas forces. Letters came from Mr. Richardson and Mrs. Dumoulin, of the Diocese of Kootenay, and Mr. Walker, of the Diocese of Columbia, regretting their inability to be present at the meeting.

Mr. G. L. Schetky, of Vancouver, was unanimously elected acting secretary-treasurer, and Mr. Ward and Mr. Cassillis-Kennedy appointed superintendents of Chinese and Japanese Missions, respectively.

As the superintendents have been working for some time in Vancouver, which contains a very large population of both Chinese and Japanese, it was decided that for two years Vancouver be the headquarters of the work. This will give time for development in other parts of the province, when a change of headquarters to some other place can be made should the work necessitate its removal.

Seeing that the first annual meeting is to be held in May, an acting Administrative Committee of nine members was formed, which is to carry on all work and attend to any duties that may be assigned to it by the board. The members of this committee are:

His Grace the Archbishop, the Bishop of Columbia, Canon Gould, Archdeacon Heathcote, the Rev. R. Connell, Miss Turner, the acting secretary-treasurer, and the two superintendents. It is the intention of this new Board of Missions to study as thoroughly as possible the Oriental question in British Columbia, find out just where the Chinese and Japanese are living, and endeavour to bring the Gospel to them. This will be no easy task, for they are found as residents in large numbers in only a few places, the majority moving about from place to place wherever they are able to find work. In Vancouver flourishing Missions of both Chinese and Japanese are in existence at the present time. Victoria has a Chinese work of long standing, and Port Essington, in the Diocese of Caledonia, is waiting for a catechist and his family, who will arrive shortly from Japan to begin work there.

The all-important question of work among Japanese women and children in British Columbia was considered, and it was resolved that the acting Administration Committee should endorse the appeal, already made by the Oriental Committee of the Diocese of New Westminster to the General Board of the W.A., for a qualified lady missionary to come and develop this work. The committee considered this step so important and urgent that they decided that, should there be no chance of an early appointment of such a worker, that the Bishop of Mid-Japan be requested to consider the transfer of a qualified lady missionary from that diocese for the period required for a young woman approved for appointment to the work described to be sent to Japan for the necessary training in the Japanese language and customs.

All present seemed to think that the superintendents should make a tour of the province and provide the committee with the fullest possible information, so that at the annual meeting in May the whole situation might be handled more intelligently. The lack of funds will prevent their undertaking this, but it is hoped that some of the places near the main centres can be visited. The address of the acting secretary-treasurer is G. L. Schetky, Esq., 626 Pender Street, West Vancouver, B.C.

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Vive la France

HEROIC France, almost vanquished by that first terrible onslaught of the German armies; heroic France, who rallied her shattered troops and turned defeat into victory at the Marne, and who won undying fame and glory at Verdun, stands firm and unconquerable after three years of the most fearful war ever waged by a great and powerful nation against a weaker one.

France has won glory, indeed, but, alas, at what a cost!

We salute the dauntless spirit of the French! Perhaps we do not fully realize how immeasurable have been their sufferings or how nearly fatal is their present exhaustion.

The German boast that France is "bled white" is, unfortunately, not far from the truth. Of her most fertile and productive provinces, eight thousand square miles are devastated.

To assist the French people in their very present distress is not only an undertaking of the greatest mercy, but is also the most effective work which can be done to strengthen the courage and keep vigorous the morale of both the French army and the French people in this critical period. Every particle of strength and confidence which we can give to them is a real contribution, not only towards relief, but towards shortening the war.

Among those in greatest need of help are the refugees and repatriates. They come from the devastated areas, having fled before the invader, or having been sent to Germany and then forced out through either the Swiss or the French frontier. The American Red Cross report that: "They have the earth under them and the sky above them—that is all. The land has been swept clean. These Frenchmen of the twentieth century have to begin again where the North American Indian would begin—by hunting for food, temporary shelter, a handful of household goods and utensils, such as pots, pans, knives and spoons, an agricultural implement or two, and perhaps a rabbit and some chickens, and, if they are very lucky, a goat or a donkey." Suffering as they are from many forms of discouragement, the chief of which is separation from their homes and families, it is of the greatest importance to encourage them to recommence work and support themselves. The "Friends of France" have helped many of these unfortunates to begin life anew, and, as one letter says, "To make for themselves homes a little less sad." Unending supplies of food, substantial clothing and money are needed for this work. It is of overshadowing importance that the food supply be increased in every way, and it would be impossible to send too large shipments of the following: Rice, macaroni, loaf sugar, cocoa, chocolate, Klim, Oxo, tinned meats and fish, beans, coffee, tea, dried fruits. Warm, substantial clothing of every sort, for men, women and children, is of inestimable value. Strong, stout boots and shoes are asked for in every letter. Baby clothes are in great demand. Money, of course, is sadly needed, and can always be used to great advantage.

The hospitals, many of them, are in as great need as the refugees. From them are received constant appeals for food, socks, shirts, underclothes, rubber goods, cotton, gauze, surgical instruments, clothing, and for an infinite number of small but very necessary things, such as pins of all sorts, mending wool, needles, writing paper, pencils, thread. Spool cotton is selling in some places in France for one cent a yard, needles for five cents each. Meat and butter are one dollar a pound. Woolen and rubber goods are not to be had at any price.

Clothing for the men leaving the hospitals is a crying need. Sick and disabled men discharged from the army are in two classes:—

1. Mutilés—Those discharged because of wounds. These receive pensions.
2. Reformés—Discharged because of physical disability. No pensions.

The men in Class 2 are most of them tubercular, and those who are not are so broken in health that their earning power is slight. Their uniforms are taken away from them soon after they are discharged, and they have no money with which to buy clothes. The separation allowance to their families ceases, and as the price of food and clothing increases their situation grows more and more critical. They must have help until they recover their health and are able to work. If the families are refugees or repatriates, their condition is, indeed, sad, for not only have they lost everything in the world, but the children, as well as the father, are often tubercular because of the fearful privations they have undergone.

The needs that are brought to the attention of the club through letters from France are pressing, immediate, individual needs, and in order to relieve them as quickly as possible the "Friends of France" make weekly shipments by parcels post of food, clothing and hospital supplies. The parcels weigh eleven pounds each, are securely sewn up in factory cotton, and are received in perfect condition. Since July, 1917, this club has sent over eight hundred such parcels, and, as far as we know, none have been lost. They are acknowledged at once, and most gratefully.

"The Friends of France" are incorporated and registered under "The War Charities Act." All work done by club members is voluntary; rent, heating and lighting are contributed, so that the club has practically no operating expenses and all contributions are applied to their French relief work.

They would be glad to receive at their headquarters, 216 Poplar Plains Road, Toronto, at any time, contributions of food, clothing, hospital supplies or money, which will be gratefully acknowledged.

Cheques should be made payable to the treasurer of "The Friends of France."

THE LOVE OF GOD AND MAN'S GOODWILL.

Words by Dr. J. M. Harper.
Tune, "Vincent."

While yet the gloom of war hangs o'er

The passing year,
O God of Love, we Thee approach
In contrite fear,
Suing for grace to solemnize
The memories born
To hallow these, our instant year,
From morn to morn!

Oh, may these memories hearten us
Daily to strive
To aid our homeland, blessed of Thee,

Ever to thrive,
Under a sway that holdeth by
Christ's golden line
Of guidance, towards that gift of gifts,
Thy love divine!

Our fathers' faith in Thee, O God,
Is ours to prize—
Subliming, as it does, for us
Christ's sacrifice:
O may the years draw round us soon
When peace shall reign—
When Christ's own faith in God and love
Shall count for gain!

These stanzas have been written by request to be sung as a "Hymn of Commemoration" during the Sunday services in connection with the celebration of St. Andrew's Day.

SYNOD OF THE DIOCESE OF EDMONTON.

(Continued from page 151.)

Religious Education.

During the past year the question of religious education in the public school has received considerable attention. It is interesting to note the friendly spirit that has been obvious. Conference, not controversy, must be our method in this, as in all great questions, and I feel hopeful for the future. While we try to understand the difficulties which this question presents to many, I feel that they are not insuperable and I sincerely hope that the ministerial association of this city will continue its efforts to overcome misunderstanding on all sides and arrive at a satisfactory solution of the difficulty.

The times we live in are times of tremendous stress and of great perplexity, the old world is passing away and a new is being born, and we are responsible for the direction in which the new develops. We cannot control future results, but we can establish the principles by which results are to be attained. When the great war of a century ago ended in 1815 a period of reconstruction followed, presenting to the Church a marvellous opportunity for doing her part to bring the higher principle of the Christian faith to bear upon the prevailing conditions in the process of reconstruction. She missed her opportunity and, therefore, the work of reconstruction will be the harder, her prestige is the less. Today we dare not fail to realize the lessons of the past, else so far as we are concerned we shall have again missed a second splendid opportunity, and the task will be given to others. We must take our place, bear our witness and exercise our influence in the coming period of reconstruction. What is that to be? It will be in holding up by principle and by practice the love of God for all mankind, in striving through conference, not controversy, in love and not in hate, holding fast what we believe to be the truth, honouring those who differ and striving as far as in us lies to draw closer to our brothers of other Christian bodies. Never before has the time been so opportune for some distinct advance towards the union of the Christian Church. What the character of that union shall be, has yet to be defined. I do not think the idea of union has yet been fully analysed. We must give more thought to it, we must hold fast our affirmations, but be more charitable, less free with our negations. If we are not ready now to take advantage of the opportunity, it will be because we have neglected the subject in the past, and it should be a lesson to us all for the future.

Synod Legislation.

The outstanding legislation of the Synod was the decision to provide for the election of women to the vestries; and the establishment of a Clergy Annuity Fund.

The first-named change was brought forward as a recommendation from the annual meeting of All Saints', and led to a vigorous debate. Opponents past two years. He declared that the effect would be to lose the men, in that they would not feel called on to do as much work as at present. In support, it was urged that women had rendered such services to the Church as to give them a right to the privilege, and were being granted their place in other walks of life. The motion was eventually passed by a decisive majority, with the proviso that the women's membership should be limited to not more than one-third of the whole.

A further proposal appeared on the agenda by which women would also

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be eligible as delegates to Synod, but this was laid on the table.

The Clergy Annuity Fund was warmly advocated by Ven. Archdeacon Webb, who has carried out exhaustive enquiries on the subject, during the last two years. He declared that the scheme combined the best features of the Presbyterian Church Superannuation plan and of the Government Annuity Scheme. It was different from most schemes of the kind inasmuch as it was based throughout on actuarial computation. Every case would stand upon its own merits and there was an absolute guarantee that the money would be there.

The proposed canon was then taken up clause by clause, and eventually passed with but few amendments. Its main provisions are the payment of an annuity of \$400 to members attaining the age of 65, the fund being derived from annual rates paid by members and diocesan contributions, raised by assessment on the parishes. Considerable discussion took place on the question of compulsory membership. Clergy now in the diocese "may" become members; all entering it after the passing of the Canon "shall" come under the fund. This was shown to be essential to the whole scheme as actuarially computed and was passed accordingly. Provision was also made whereby an annuitant leaving the diocese might continue his membership.

Archdeacon Webb expressed his profound satisfaction that the Canon had been adopted, and declared that it was his hope to see a similar plan adopted in the whole Province, and possibly throughout the Dominion in course of time. To this end a strong recommendation was passed on to the Provincial Synod, which will meet in Winnipeg in a few months' time.

Religious Education.

The question of religious education in the schools was dealt with, and the committee reported the steps which had been taken in conjunction with the Ministerial Association of the city, but so far without much success. The committee recommended that the Minister of Education be approached and urged to include religious education in the school curriculum, and this suggestion was endorsed.

Rev. R. H. Robinson, head of the Edmonton Mission, reported on its work. But five members remain to carry on the work formerly done by three times that number. Bishop Gray expressed his sincere appreciation of the self-sacrificing labours of the missionaries under the most adverse and discouraging conditions.

The Synod voted to appoint a General Diocesan Missioner, and endorsed the proposal to appoint a Chaplain for work amongst returned soldiers.

The Bishop entertained the delegates to luncheon on Wednesday, when Premier Stewart was the guest of honour and delivered a brief address of welcome. The Diocesan W.A. provided luncheon on the following day.

The Assassination of the Serbian King

It works against the Serbians, in their present need for sympathy and help, that their king was assassinated. That is the fairest way of putting it. It would not be true to say, "They assassinated their king"; less true than that the people of England killed King Charles, for the English decision to kill was made by appointed representatives of the people, while in Serbia it was the secret resolve of a handful of conspirators, whose zeal was not according to knowledge. What was the provocation?

We must realize first how the shadow of Austria, as of a great bird of prey, had moved over the land. From the time the Serbians shook off the Turks the Austrian rapacity threatened them. King Milan, the father of the assassinated Alexander, was Austria's tool. He spent most of his time at Vienna. He signed secret treaties with Austria, which had sinister bearing on the position of his own race. When Milan abdicated, his son Alexander, who succeeded him, was as weak and more wilful. His reign was a drama of *coups d'état*. He made and unmade the Constitution at will. Prominent men who opposed him disappeared mysteriously. His wife, Draga, a woman many years older than himself and of a questionable past, was even more than himself obnoxious to the people. Her arrogance was intolerable to those who were high in the land, and she shocked the sensibilities of the poorer classes by her profanation of all that they held most holy in family life. As there was no prospect of her having a child, she tried to have one of her brothers, young officers of no distinction, recognized as heir; but not till she had scandalized the nation by a simulated accouchement. And this woman, who had Alexander under her thumb, was felt to be the real ruler of the country. Her subjects believed that she was in the pay of Austria, and that her purpose was to stir up a revolution which would give the Austrian army a pretext for entering Serbia "to protect Alexander." The situation was such that it seemed to some patriots that either the nation or the king must die. The people, however, though they accepted the revolution, did not, therefore, approve of the murders.

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

II.

It was a beautiful snowy day, and Dimbie and her mother were out for a long, long walk. The snow was all soft and fluffy and sparkling, just like the sugar on top of the Christmas cake, you know—the kind that makes you want to jump right into the middle of a big, soft bank. Bang!

"Look, darling," said mother, "at the little snow crystals on your coat. See how beautiful they are—just like a tiny star, ever so many of them, and each one is a different shape; no two of them being quite the same." And Dimbie looked and saw little, tiny snow stars. Some had little, feathery points on them and others were quite plain, but all of them had eight points.

Did you ever learn about the snow crystals? Next time you are out when the snow is falling, quite soft and fluffy, you look on your coat or muff and you will see what Dimbie saw.

"I expect they are snow fairies," said Dimbie to herself, and that night, when she was nice and warm and cosy in her little white bed, and just thinking about going to sleep, right through her window there came

A SNOWFLAKE FAIRY

Have you ever seen a snow fairy? You would never forget it if you had. They are so soft and white and shiny, with eyes like stars, and a dress all sparkly, like the sugar on

the Christmas cake, and when they speak it sounds just like the sweetest Christmas bells you ever heard.

"Come with me to Fairyland, Dimbie," said Snowflake, and the next minute they were right there.

Fairyland was such a dear, lovely place, full of beautiful trees and flowers and tiny creatures. There were flower fairies, sun fairies, moon fairies, snow fairies, and ever so many more that I couldn't tell you about. Dimbie thought the snow fairies were prettier than any of them. But the most beautiful thing in Fairyland was the Fairy Queen; and she was so tiny that she could hide in the little finger of your glove and you would never find her. But although she was so small the fairies and elves obeyed her. She had work for them all, and they were busy the whole time; that was why they were so happy. All the snowflake fairies had baskets full of soft snow feathers, and when the Queen clapped her hands they all started to fly away—away over the fairy mountains out into the big world.

"What are we going to do with all those snowfeathers?" said Dimbie.

"Oh! lots of nice things," said Snowflake. "We're going to make things pretty and keep things warm, and dress the poor, cold trees, and the dirty, smoky houses and city streets until they are all white and clean and shiny."

Then they began to fly down, down to earth until they came to a big garden, and Snowflake drew Dimbie down beside her till they lay with their faces against the brown earth, and they could hear the little seeds away under the ground talking to each other, and this is what they said:—

"I wonder when Snowflake is coming to bring us our nice, soft, white blankets?" said one little seed.

"Oh, yes!" said the other. "I wish Snowflake would come and tuck us in."

"Here I am," said Snowflake. "Dear, little, brown babies, can you hear me?" And the little, brown seeds cuddled close together and said: "Oh, yes! oh, yes! Please cover us right over with our nice, big, winter blanket and tuck the ends in tight."

And so Snowflake took a big handful of snowfeathers from her basket and spread it over the little seeds and tucked them right in so that no cold winds or frost could touch them. Then she flew up in the air over the treetops, and as she was flying past, a big, old oak tree cried:—

"Oh, dear Snowflake, spare me some of your warm feathers. The cruel wind has taken all my leaf babies from me, and I am so cold and lonely, now I have no children to rock to sleep."

"Never mind, dear tree," said Snowflake. "I will cover you all over, snug and warm. Your dear little babies are safe, and sleeping quite cosily at your feet, and when the Spring Fairy comes she will bring them all back again to you."

So the poor, old tree was comforted and stopped throwing her long arms about, and Snowflake covered her all over with snowfeathers till she looked quite beautiful.

"Good-bye, dear tree," said Snowflake. "You will soon be rocking your babies to sleep again."

Once more away they flew, and now the snowbasket was almost empty, and they were both very tired. And now they came to the big, dirty cities, and Dimbie saw hundreds and hundreds of other snow fairies, and as they flew they dropped their snowfeathers over the dirty, smoky houses and streets until it looked like a wonderful city of white.

"Oh, dear!" said Dimbie, "I am so tired. I can't fly much farther."

"We're nearly home now," said Snowflake. "Look, Dimbie, at the twinkling lights, just like tiny stars. And do you know that in that big city there is one poor, little, sick girl, and every morning she looks out of her window to see if I have drawn any snow pictures for her. It's such a dirty window, and the poor, little girl has been sick quite a long time. Wouldn't you like to make her happy?" And, although Dimbie was so tired, when she thought of the poor, little, sick girl she said: "Oh, yes; I would."

And so they flew softly down to earth until they came to a poor street, and right at the top of a dirty, dark house was a little window, all smoky on the outside and cobwebby inside. It was no window for a poor, little, sick girl to look out of.

"We'll make it bright and pretty," said Snowflake. And so they both sat side by side on the windowsill. They had to sit very tight and close, because the window wasn't very wide. Then Snowflake took from the bottom of her basket a long, sharp ice-pencil. (Have you ever seen an ice-pencil? Oh, yes! There are lots of them hanging from the houses) and began to cover the window with lovely trees and flowers. It took quite a long time, because she didn't miss a tiny corner, but at last it was all finished.

"Isn't that lovely?" said Snowflake. But all Dimbie did was to give a frightened scream.

"Oh!" cried Dimbie, "I'm stuck to the windowsill. Oh, dear! oh, dear! I'm frozen, I'm an icicle—"

and woke up to find her little, pink toes sticking out at the bottom of the bed.

"Wasn't that funny?"

THE DISASTER AT HALIFAX, NOVA SCOTIA.

(Continued from page 150.)

above the harbour and several hundred yards horizontally from the water's edge. His story at first appeared incredible, but the strictest cross-questioning and collateral evidence has convinced the public of the truth of his statements.

A young man, employed in a cable office in the city, was engaged to be married to a young lady who resided in the stricken district. As soon as the disaster occurred and its situation became known, he lost no time in going to the home of his dear one to learn of her condition. The place was such a mass of ruins he could hardly identify the spot. After searching for a time, he found an arm and on a finger he recognized a ring that he had given to his sweetheart.

A quite different incident took place a short distance from my own house. An old lady, who was very deaf, had two troublesome grandsons in the home, who were the plague of her life. At the time of the disaster she was in the basement kitchen and the boys on the floor above. The old lady heard the terrible crash. Ah! thought she, those rascals are at it again. The boys were nearly frightened out of their wits and rushed downstairs to grandma. "I've caught you now, you scamps," said the triumphant old dame, as she met them on the stairs with the broomstick.

The response of the general public all over Canada and the United States was quick, genuine and generous. Relief poured in from every quarter—of every description—clothing, food, money, doctors, nurses, trained social workers and sympathetic expressions of every kind. It was a wonderful manifestation of the Divine in human life, as the true spirit of brotherhood was then revealed in loving, practical form. The same thing was true of the people of our own city. All distinctions of social position were forgotten. Rich and poor vied with one another in gentle ministrations to the sick and suffering, and opened their homes in genuine hospitality to the thousands, of all classes, who had not where to lay their heads.

Fortunately, the acute stage of the suffering has been passed. Temporary relief has been afforded. One thousand flats are being erected to afford temporary accommodation for the homeless. Some are already occupied. It is hoped that practically all will be completed by March 1st.

The most serious problem that now confronts us is the work of permanent reconstruction. From a church standpoint, this is, indeed, a most important subject, as well as a very difficult one. Three churches were completely destroyed and all of the others more

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or less severely wrecked. Altogether, our losses are estimated at about a quarter of a million. St. Mark's Church, situated in the devastated area, together with its parish hall, was wiped right out. Only a little pile of ashes marked the place where it stood. Trinity Church was so badly shattered that a completely new church will have to be built. St. Mark's seated about a thousand and Trinity eleven hundred. Emmanuel, a smaller mission church in the north end of Dartmouth, was also completely destroyed.

Old St. Paul's escaped almost miraculously, not even its memorial windows were broken. The Cathedral had all its big windows smashed and other serious damage. St. George's, St. Matthias, St. John's, St. James' and St. Augustine all suffered about in the order named, St. George's being most badly wrecked, while Christ Church, Dartmouth, with its parish hall, was very considerably damaged.

We are expecting the Dominion Government to make good the losses to a very large extent. But the special needs of the localities affected, the extra cost of materials required, and the difference in value between old and new buildings will necessitate the expenditure of between \$125,000 to \$150,000 in excess of such aid. For these reasons an earnest appeal is made to the generous sympathy of the Churchpeople of the Dominion to come to our aid in Halifax and help us provide church homes for our sorely stricken parishioners in the hour of their distress.

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"THE PRIESTS AND THE PROFITS."

(Continued from page 149.)

yard outside the school building.

"Good morning, Canon," he called out as he recognized an old friend, Canon Britel, in one of the groups.

"Good morning, Burson. Been into the service, I see."

"Yes. Why didn't you go in, what kept all these chaps outside the opening service?" he asked.

The Canon laughed. "I rarely ever get to a service while at Synod. Most of these men I suppose are the same. Once in a while I may drop in, but not often, as I like to look about, meet the men as they come in, and, besides, I get plenty of services at home. One comes to Synod to get about, meet friends, have a good time, and I generally haven't time for services anyway."

"But surely all the services are not as poorly attended as this morning's, are they?" Burson asked, with a sense of shock. "What is the Synod for? Isn't it to bring the men together in just such services?" He remembered Hinks' words and continued. "I hear the Synod is dry and dead. If all the fellows, or most of them, miss the services, what else can we expect, anyway?"

The Canon patted him good-naturedly on the back. "My dear young friend, we have to meet to listen to reports, and, like a big business house, balance our books and elect committees and the rest of it, but men who have to sit through the tedious hours listening to reports as dead as Cæsar, are not in the spirit for worship. We may be to blame for this, but you'll find the daily prayer even less attended than the service this morning," and he hurried away as he recognized another acquaintance. Burson felt the growing sense of disappointment and loss. Was this the time of spiritual blessing and inspiration he had waited for? Still, it was only part of the proceedings; the session of the Synod would supply that.

As the day passed, however, the young clergyman felt more and more a sense of amazement, disappointment, sorrow. He listened as report

BIRTH

The Rectory, Granton, Ont., on Feb. 28th, to Rev. J. R. and Mrs. Bythell, a son.

after report was given dealing with the Jewish work, Finance and Investment, Sales and Mortgages, Apportionments. Report after report was submitted, the members of the Synod present paying listless attention and often slipping out of the building as the opportunity occurred. As each report concluded he noticed the air of relief that was visible, occasionally questions would be asked; once or twice a little friction arose between members over some clause, that was visibly welcomed as a pleasant change by most of the clergy, but at 5 o'clock the day's business was brought to an end, and the Bishop dismissed the Synod until the following morning, urging the members to attend the open meeting in the Cathedral Hall that night when Dr. Boreem would address the Synod and outside visitors on "The Value of Steeples on Parish Churches."

Burson walked home to his billet slowly. Where were the debates, the open discussion, the sense of the brotherhood of the clergy, the spiritual inspiration he had looked forward so much to? He felt too much disappointed to even attend the open meeting of the evening and decided to remain quietly at home with his friends.

The next day was practically a repetition of the first, the election of the standing and other committees taking a great deal of the time. Towards the early afternoon, when an address on the state of the Church was to be given, many of the clergy began to depart, to catch trains back to their parishes, and as the elections and reports had taken so much time there was only a couple of hours left to deal with general matters. At 5 o'clock the Bishop rose to pronounce the Benediction, and the Synod was over for the year.

Late that night, Burson with his wife and hosts, also another young clergyman, sat talking. His amazement had given way to a keen sense of disappointment and bitter condemnation. Was this the time of receiving fresh inspiration, the meeting of the Church's leaders in prayer and fellowship, the time and place where clergy and laity from small, poor and difficult parishes might be given fresh enthusiasm and inspiration? Why this, he thought, had been nothing more than a meeting of stockholders in some secular organization, without half the freedom of discussion, debating on profits and financial outlook, in a cold, business way.

"What did you think of the Synod, pretty dull, wasn't it?" his friend asked as they chatted.

"Dull! It is worse than that, it's deadening. Why, is it any wonder so many churches are dead, and that the clergy get into a rut that they can't be shaken out of? Where in the name of creation are they to get the renewing power and inspiration they must have? Christ took his disciples apart for prayer and teaching; the early Church looked for the Holy Ghost and received it in their assemblies; how much of the Holy Ghost would be in to-day's Synod? As much as in a business meeting of the T. Eaton Company. Tired, burdened priests come to the one and only assembly of their brethren to find what? Indifference, dry reports, limited discussion; the men from the outside places and small parishes taking no part in the debates on the floor of the house; no Synod sermon; no time for discussion of parish and personal problems; and the men who are summed up as the successful ones, those who can pay the most towards their apportionments. Why, think of it. If a Church doesn't meet its dues this way, through some difficulty or other, its delegates are barred from the Synod. Money is the passport into the Church's supposed time of Pentecost. If ever the Church of Christ is to be a living and moving power amongst men, it will only

be, when the Church thinks more of its priests and less of its profits."

"Yes," his friend replied, "it's too evident that our Synods are mere business meetings. One could overlook or even approve of this if there were other assemblies of the clergy where the spiritual was as prominent as is the business in this. One must have these reports and all the other dull routine, but why can't the Synod have times of prayer, spiritual discussion, sermons by the men best fitted to deliver them, talks by successful parish priests (not in the way of raising money, I don't mean). We can't always keep feeding our people unless we too receive. We go back to-morrow tired, discouraged and with a sense that the very foundation and centre of the Church's life is rotten and material."

Burson made no reply. He felt again the old weariness and depression that for a few weeks he had forgotten.

Two years later, the following item was published in the city daily papers: "The Rev. William G. Burson, for two years Church of England Rector in the village of Tanton, has resigned his charge, to take the position of secretary in the M.O.B.A. His many friends will greatly regret his departure as he is a young man of undoubted ability and promise. No reason has been given by Mr. Burson for his change of labours."

Lived Entirely on Liquid Food

Nerves Were So Exhausted That Digestion Entirely Failed—Was Almost Like a Skeleton From Loss of Flesh.

Bowmanville, March 7.—This letter from Mrs. Varcoe will be of interest to a great many people because it describes a form of indigestion which is not very well understood. When the nerves get much exhausted the flow of gastric juices in the stomach fails and as a result the food is not digested. Mrs. Varcoe tells in this letter how she was cured.

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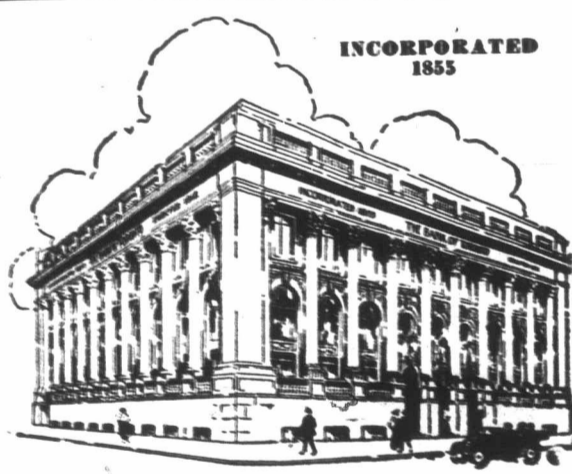
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