

# Canadian Churchman

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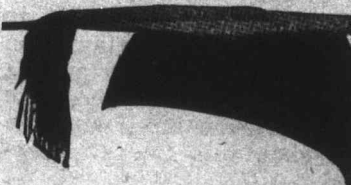
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### Personal & General

The Bishop of New Westminster, the Right Rev. A. U. dePencier, passed through Montreal recently on his way home after three strenuous years at the front.

Rev. F. A. P. Chadwick was the speaker on April 8th, at the monthly luncheon of the Life Underwriters' Association of Victoria, which was held in the Dominion Hotel.

Canon Savage, the Rector of Hexham Abbey, Northumberland, preached in St. James' Cathedral, Toronto, on Sunday morning last, and in the evening, he preached at St. Paul's, Bloor Street East.

An all-day intercessory service for the success of the allied armies in France and Belgium was held in Christ Church Cathedral, Ottawa, on Monday, April 15th. From 3 to 4 o'clock, their Excellencies the Duke and Duchess of Devonshire, with the viceregal household and Lady Spring-Rice attended.

The total amount of money raised throughout India on "Our Day," December 11th, for the purposes of the British Red Cross and St. John's Ambulance Societies, according to a public announcement, which has lately been made by Lady Chelmsford, was \$31,000. The Red Cross needs in Mesopotamia are now provided for up to the end of this year.

During his visit to Washington, D.C., His Grace the Archbishop of York officiated at the christening of the infant daughter of the Hon. John Lyon and Mrs. Lyon, the former of whom is attached to the British embassy. Lady Maud Mackintosh, daughter of their Excellencies the Duke and Duchess of Devonshire, acted as proxy for Lady Spring-Rice, who was one of the sponsors.

The death of the Rev. George Scott, of the diocese of Toronto, occurred in Toronto on the 9th inst. Mr. Scott, who was fifty-nine years of age, was successively in charge of the Missions of Minden, Cookstown, Pinkerton, Warkworth, Wooler, Port Perry, Fairbank and Hastings. He was born in the County of Cavan, Ireland, and was ordained by the late Archbishop Sweetman.

The Right Rev. Charles Henry Brent, a native of Canada, Bishop-elect of Western New York, and now made Bishop of the Philippine Islands, has been appointed Major and Senior Protestant Chaplain of the American Expeditionary Forces in France, according to an announcement made on April 17th, by Bishop William Lawrence, of the Diocese of Massachusetts in Boston, Mass.

Dr. and Mrs. Blagrove, of Belleville, were the recipients of a substantial gift and an address from their former parishioners on leaving for their new work in St. Mark's parish, Toronto. The members of the Diocese of Hastings, of which Dr. Blagrove was Rural Dean, at his last meeting also assured him of their good wishes and of the esteem in which he was held throughout the diocese.

The Right Hon. the Earl of Reading, Lord Chief Justice of England, and British Ambassador to the United States and the Hon. Edwin Rees, of New York City, former Secretary of State in the Taft administration, and head of the United States Commission to Russia last winter, will have conferred upon them the honorary degree of Doctor of Laws by the Senate of the University of Toronto in Commemoration Hall on the afternoon of May 17 next.

The Very Rev. James Gilmer Gresham, Dean of the Cathedral, San Francisco, was unanimously elected Bishop of the Philippines by the House of Bishops of the American Church at their meeting in New York last week. He will succeed Bishop Charles Brent, a native of Canada, who has been engaged in war work abroad for several months. Dean Gresham is a native of New Orleans and is 42 years old.

A good story comes from Herefordshire. Some years ago an innovation was made in taking the collection after church service, which met with considerable opposition on the part of the laity. Bags were adopted instead of the time-honoured plate. At St. Mary's Church, Woodbridge, the first six members of the congregation to assist at the collections were named Bendall, Arnott, Gall, Manby, Edwards and Nainton. And their initials proclaimed their duties!—"Tit-Bits."

Bishop Bidwell of Ontario, was the preacher at a service of intercession held at St. John's Church, Ogdensburg, N.Y., on Sunday, April 14th. The occasion marked the first anniversary of the entrance of the United States into the war on the side of the Allies. Bishop Bidwell officiated at the blessing of a service flag presented to the church by the members of St. Agnes Society. He delivered an inspiring, patriotic address, in which he reviewed the big events of the war and the aims and purposes which animate the Allies in their struggle for democracy.

Word has been received in New York that Mar Shimon, Patriarch of the Assyrian Christian Church, working in connection with the Archbishop of Canterbury's Mission, was slain while leading his people in battle against Mohammedans near the Turco-Persian frontier. Many Churchpeople in Canada will recall the appeals made a year ago for relief for suffering Assyrians and Armenians by Mr. Paul Shimon, a member of this same Church. The death of their leader is a sad loss to this section of the Christian Church. Mar Shimon is the first head of a nationality to be killed in the present war.

On April 11th, the Senate of the University of Columbia, New York, conferred the honorary degree of Doctor of Laws on the Most Rev. Cosmo Gordon Lang, Archbishop of York and Primate of England, who has just concluded a tour of visits to a number of the leading American cities on a special mission in connection with the war. The degree was conferred in a brief academic formula by Dr. Nicholas Murray Butler, President of the University, the ceremony being witnessed only by the trustees and faculty of the University. Later, the Archbishop made a brief address to an audience composed of members of the University.

The following cable was sent to General Currie on the 17th inst.: "General Sir Arthur Currie, Canadian, France. St. James' Cathedral filled by Toronto business men last two Wednesdays noon for special intercessions for Allied success and for gallant Canadians in hour of crisis. Two similar thronged gatherings of women. Will carry on in prayer and confidence. God bless you all. Men of Toronto, T. L. Church, Mayor." Reply received by Mayor Church, 18th April, 1918: "Your message is deeply appreciated. It brings comfort and strength. We mingle our prayers with yours, and face the struggle with confidence and a firm faith in God, who gives the victory. General Currie."

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# Canadian Churchman

Toronto, April 25th, 1918.

## The Christian Year

The Fifth Sunday After Easter, May 5th, 1918.

### THE GOSPELS OF THE GREAT FORTY DAYS.

We have been passing through the Great Forty Days. We have been commemorating that memorable period when Our Lord manifested Himself to His disciples in His Resurrection glory prior to His Ascension in their sight into Heaven. On these Sundays after Easter, we have in the Gospels been listening to messages from Our Lord which, though originally spoken on the night of His betrayal, the Church has especially associated with the five Sundays after Easter.

There are five messages then which reach us at this season from Him Who was dead and is alive again—messages full of inspiration at any time, but most significant in the midst of the Great Forty Days of 1918. With straining hearts and tense minds we are following the incidents of History's greatest battle. Never have we needed more the messages that came from our Risen and Glorified Master in these Gospels for the Sundays after Easter. The Voice Who utters them is like the Voice of God speaking to us from His Mercy-seat between the Cherubim. It is the fivefold message of the five Sundays after Easter. On the first, the message is of Peace. He stands the Traveler from the quiet country of God beyond the grave, and His word is Peace. "The same day at evening came Jesus and stood in the midst, and saith unto them, Peace be unto you." For the second, it is the message of protecting care. We are not left alone. There is One Who is still going before His Flock, still, as of old time, guiding and guarding in profoundest wisdom, and in tenderest love. "Jesus said, I am the good shepherd: the good shepherd giveth His life for the sheep." The third tells of joy, and of a joy which comes out of sorrow. "And ye shall be sorrowful, but your sorrow shall be turned into joy." "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The fourth gives us the message of the Comforter, Who is to strengthen, lead and teach. "How be it, when He, the Spirit of truth, is come He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." And to-day, the Fifth Sunday after Easter, the message of prayer is given us, and the requisites of effectual prayer indicated. What greater message for these days could we have from God than, "Verily, verily I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full."

Let us think over this fivefold message of the Gospels of the Great Forty Days, and in the light of it renew our faith, revive our courage, and redouble our efforts and our prayers. Let us receive as a message to us in these anxious days Christ's great words with which the Gospel for to-day closes, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world."

## Editorial

### "LINKING UP."

The Sunday School Commission at its recent semi-annual meeting had under consideration one of the most important and far-reaching steps that has as yet come before it. In the early days of its history it was concerned almost entirely with the work in the various Sunday Schools of the Church. The training of teachers, the drafting of courses of study for Sunday School scholars and organized Bible Classes, the development of the Home Department, the Font Roll, have all received careful attention and a great deal of progress has been made. In addition to this work, it was realized that something must be done to reach those who were preparing for the work of the sacred ministry and courses of lectures have been given to the students in our Theological Colleges by the Secretary of the Commission. This has of necessity entailed a great deal of work but it is bearing fruit to-day not only in the work that these men are doing in their individual parishes but also in the work that they are able to do among their fellow clergy. Still another section of our Church membership that occupies a position of peculiar influence in relation to this subject is the public school teachers. Here work was undertaken in some of the Normal Schools and sixty Anglican teachers have received a special Teacher Training Diploma from the Sunday School Commission.

The above does not, however, by any means cover the complete field of religious education. The great Secondary Schools of Canada are practically untouched and yet these constitute one of the most valuable fields for the securing of candidates for the ministry. The average boy decides during his High School course what his life's work will be and a very definite effort should be made to present the scope and value of the Church's work to him during this period. Something is being done here along interdenominational lines but it is almost virgin soil so far as definitely Anglican work is concerned.

A start has been made in connection with our Church Schools and Colleges, but it is only a start. Here, again, those to be reached are at the most critical period in their lives and are peculiarly susceptible to external influences. Our Church Boys' Schools should be made a great recruiting field for men for the ministry and for laymen who have a clear vision of the world's need and of the place of the Church in meeting that need.

Our secular Colleges and Universities are also fields that need careful tilling, but are practically untouched. Too often a young man or woman leaves home for the university with good intentions but fails to live up to them. The community life in the College or University does not make it easy for such students to identify themselves with parish life and they therefore require a considerable amount of individual attention. The Church has a definite responsibility towards these.

Nor is it sufficient to deal with each of these departments by itself. There must be a great deal of "linking up" in order to make the work effective and to avoid waste energy. The home must be brought into close touch with the Sunday School, the Sunday School with the Day School, the Day School with the Secondary

School, and so on throughout the whole course of education. To do this, the whole field must be considered in outlining the system to be followed and the relation of each to the rest, needs to be studied very carefully. We must wipe out the stigma that the war has cast upon the Anglican Communion that although her men are good and true and brave and self-sacrificing they know little of the real work of the Church to which they belong and little of its teaching.

The S.S. Commission seeks to accomplish this under a General Board of Education for the whole Church and we believe that it is proceeding along sane lines.

\* \* \* \* \*

If you are interested in the subject dealt with in the above editorial, write to the General Secretary of the S.S. Commission, Confederation Life Building, Toronto, for literature and information regarding details.

\* \* \* \* \*

If you feel inclined to be pessimistic regarding the result of the recent fighting on the Western Front, just remember that the enemy is willing to sacrifice life without limit in the hope of being able to destroy the British line, and a large portion of the British army, before American troops arrive in sufficient numbers to be an effective force. They stop at nothing. To the British the loss of a few miles of territory is not to be compared with the unnecessary loss of thousands of men. The land can be retaken but the lives cannot be restored. Time is on the side of the Allies. Let us therefore be patient and in the meantime pray without ceasing for God's guidance and help.

\* \* \* \* \*

There has been considerable delay in announcing the result of the Essay Competition. Several very fine papers were sent in and the judges had no easy task to decide which should be the winners. However, we are glad to be able at last to announce the names. The first prize goes to Mr. James Lawler, of Ottawa; the second to the Rev. J. H. H. Coleman, of Napanee; and the third to the Rev. W. T. Hallam, D.D., of Toronto. We hope to print the first and possibly all three of the successful essays and the others will be returned to the writers. The latter, while not receiving prizes, will have the satisfaction of knowing that the margin between the winners and the majority of the losers was very narrow. We are sorry that there were not prizes for all.

\* \* \* \* \*

The second annual meeting of the shareholders of the Canadian Churchman, Limited, was held on Tuesday evening of last week. The spirit of the meeting throughout was one of determination to "carry on" in spite of the serious difficulties to be faced. The increased cost of printing and paper, and the greater difficulty of securing advertising, has made it no easy matter for all papers, and more particularly religious weeklies, to tide over the war period. The Churchman has received many proofs of the need of such a publication in the Church, one of the most substantial of which has been an increase in its regular subscribers during the past two years of over 40 per cent. Among the shareholders present were Canon McElheran, Winnipeg, Man.; Canon Marsh, Lindsay, Ont., and Mr. W. H. Wiggs, Quebec. Mr. Marmaduke Rawlinson, of St. Simon's Church, Toronto, was appointed a director in place of the late Mr. David Creighton.



## Third Chaplains' Conference

(Somewhere in France.)

[By JOSEPH FREEMAN TUPPER

**A**N attempt to tell something about the Chaplains' Conference which took place in France last autumn was so much appreciated by some of your readers, a few of whom expressed their gratitude in personal letters, that it seems worth while to make an effort to convey some idea of what took place at the one from which your correspondent has just returned. It was the third great Chaplains' Conference held in this country.

Surely the first and practical thing to do is to place before your readers a copy of the programme. In a very concise form it will give information that would take considerable time to otherwise explain. One thing worth pointing out, if, indeed, it is necessary, is that at such a gathering many problems are discussed which are brought up by individuals during the various sessions. Following is the programme as arranged by the committee:—

### PROGRAMME.

Chairman—Rev. H. W. Blackburne,  
D.S.O., M.C.

#### First Day—March 12th.

4.30 p.m.—Tea; 5 p.m.—Prayers, Rev. F. W. Stewart; 5.30 p.m.—Address, by the Army Commander, General Sir H. S. Horne, K.C.B., K.C.M.G.; 5.45 to 6.45 p.m.—“Making Democracy Safe for the World,” Right Rev. Bishop Brent; 7.30 p.m.—Dinner; 8.45 to 9.30 p.m.—Discussion on the Churches' Part in Reconstruction after the War, introduced by Rev. G. Evans; 9.30 p.m.—Prayers, Hon. Lieut.-Col. A. H. McGreer, M.C.

#### Second Day—March 13th.

“Quiet Day”—Conducted by the Right Rev. Bishop Brent.

**NOTE.**—Silence (for meditation and for devotional reading).

10 a.m. to 1 p.m. and 5.30 to “Lights Out,” exclusive of dinner; 7.30 a.m.—Physical training—Voluntary parade; 8 a.m.—Prayers; 8.45 a.m.—Breakfast; 10 a.m.—First service; 12 a.m.—Second service; 1 p.m.—Lunch; 4.30 p.m.—Tea; 5.30 p.m.—Third service; 7.30 p.m.—Dinner; 8.45 p.m.—Fourth service.

#### Third Day—March 14th.

7.30 a.m.—Physical training—Voluntary parade; 8 a.m.—Prayers, Rev. G. C. Stanley; 8.45 a.m.—Breakfast; 9.45 a.m.—Address by Surgeon-General H. N. Thompson, C.B., C.M.G., D.S.O., D.M.S. (First Army); 10 a.m. to 11.15 a.m.—“Jesus Christ and Prayer,” Professor H. R. Mackintosh; 11.30 a.m. to 12.45 p.m.—“The Mind of the Soldier,” Rev. D. Standfast; 1 p.m.—Lunch; 4.30 p.m.—Tea; 5 p.m. to 6.45 p.m.—“A Chaplain's Work in the Trenches,” by Rev. F. R. Barry, D.S.O.; 7.30 p.m.—Dinner; 9.30 p.m.—Prayers, Rev. H. W. Blackburne, D.S.O., M.C., and Rev. J. A. Patten.

### II.

Our Blest Redeemer, ere He breathed  
His tender last farewell,  
A Guide, a Comforter, bequeath'd  
With us to dwell.  
He came, sweet influence to impart,  
A gracious, willing Guest,  
While He can find one humble heart  
Wherein to rest.

And His that gentle voice we hear,  
Soft as the breath of even,  
That checks each fault, that calms each fear,  
And speaks of Heav'n.

And every virtue we possess,  
And every conquest won,  
And every thought of holiness,  
Are His alone.

Spirit of purity and grace,  
Our weakness, pitying, see;  
Oh, make our hearts Thy dwelling-place,  
And worthier Thee. Amen.

Picture a hall crowded with clergymen of all denominations, for whom varied experiences on active service have done much, singing the above hymn, and you will be able to form some idea of the manner in which the Conference began its opening devotions. Read the hymn over carefully. Every word seemed to mean so much to that assembly that he would, indeed, have been an unfortunate individual who could have doubted the presence or the influence of the bequeath'd Guide and Comforter. Rev. F. W. Stewart read appropriate portions of Scripture and led in prayer.

Rev. H. W. Blackburne, D.S.O., M.C., who acted as chairman at all the meetings, pointed out that the third Conference was beginning with “the same delightful swing” that characterized the two previous ones. He wished it understood that all knew each other. Introductions would be ridiculous. At the two previous Conferences all had “very cheery times.” He hoped there would be lots of pulling each other out of bed and such other ragging as would help to form acquaintances. Questions had been asked about a Communion service, for which no arrangements had been made. He wished it to be understood that it was omitted, not because of any lack of consideration, but because of the unhappy divisions of the Church. “Let us frankly recognize it as one of the lamentable results of our divisions.” Till we do ache and pain over our differences we can never arrive at an understanding that will bring us together.

March 16th, 1918.

### III.

General Sir H. S. Horne, K.C.B., K.C.M.G., Army Commander, began his address by stating that it gave him pleasure to say that it was the third conference of this kind that he had attended in France. This means that the Army Commander has spoken at all the conferences held. He realized that the clergymen present, who represented different branches of the Church, had been brought together to lead on to the establishment of the kingdom of Christ on earth. “That,” said he, “is the end to which you all aspire.” The desired results can be more easily attained by comradeship. He was glad that when the differences of the Churches were discussed at the last conference it was found that very little really was between them.

He took this opportunity to tell the chaplains of his desire to support them and of his high appreciation of the work done. He considered the work of the chaplains to be of great value from a fighting point of view in raising the morale of the men. That, he considered, from a fighting standpoint, to be the special job of the chaplains. He advised taking the line of pointing out to the troops where duty lies. The necessity of winning victory must be the watchword. Keep before the minds of all what German aims are—the domination of Europe, then of the civilized world. The Germans suffered from that doctrine and got swelled heads. They thought it their duty to impress their civilization on the world. They think they are especially inspired and protected by God. Their views are so opposite to ours that we must de-

feat Germany if the world is to go on as we want it to. The thoughts of Germany turn naturally to war. Germany is Prussia. Peaceful process seemed too slow for the German people. Their thoughts turned to war. They had done well in previous wars. Germany owes her position to war. She started as little Prussia. Wars have made her what she is. When she contemplated world domination what stood in her way was the British Empire. Everywhere she was met by the British flag. Whenever she tried to expand she saw the Union Jack standing for freedom and justice. What would it mean if the flag of Germany ruled in like manner? Would the seas be free? Our motto is “up with the weak.” Germany says, down with the weak. In order to try to accomplish her aims, Germany knew she must attempt to do two things—choke Britain in the Channel and in the East.

What are her moral code and methods? With Germany, might is right. Any means are justifiable from her standpoint that will obtain victory. She believes in the doctrine of frightfulness. To avoid all this, the Allies must win. Don't let men forget that Germany caused the war and her methods of carrying it on.

Self-control and self-mastery make the brave man. Man's first inclination is to be afraid. Discipline, confidence, control, are mighty factors in winning a battle. To secure true discipline, inspire confidence and inculcate self-control. “What can help most of all,” said the General, “is trust in God, reinforced by prayer.” Then he urged the chaplains to do all in their power to promote comradeship throughout the army amongst all ranks. “If you have done this,” he said in conclusion, “in ever so small a degree you have done at least something towards raising up a better England out of the chaos of this war.” Everyone understood the vision that enrolled before his mind. “A better England” meant a better Empire of manifold proportions with all its mighty influences for good in the world.

March 16th, 1918.

We regret an error that occurred in last week's article by “Marcus Mann” by which the Archbishop was made to say, “Naturalism which is the natural accompaniment of necessary attention to our task, the development of our resources,” in place of “Materialism which is, etc.”

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That love is God's motive; that love is victorious; that love is universal in range and unerringly individual in application, in a word, that God is love—it is this that our Lord guarantees. His love is the Father's love; there is nothing behind it to overcome it, nothing outside it to escape it, nothing below it to be too small for it. This is the Christian gospel.—Bishop Gore.

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It is not for me, who am ignorant and blind, to prescribe what measure of health is fit for me. If I cannot extend the sphere of my activity, I will at least endeavour, by Thy grace, not to neglect anything by which I can be useful. Far from me be all impatience and peevishness. I will endeavour to lessen the cares of my friends for me, and express to them my gratitude for all the concern they show me. The little good I can do, I will do with all the zeal of which I am capable. Though weak, I am not entirely destitute of strength; and in the exertion of my remaining strength I shall not be wholly useless. . . . Thou requirest from Thy creatures no more than Thou enablest them to perform. To be what Thou wiltest I should be; to perform what Thou wiltest I to perform,—this is my duty, and my supreme felicity.  
G. J. Zollikofer.



## Impressions of the War

The Bishop of Fredericton in his charge to Synod expressed himself as follows regarding the situation in Europe, dealing especially with the Canadian Soldiers and the situation in the Church as revealed by the war.

LET me now try to set before you some of the impressions with which I have come back from the front overseas. But before I do so I desire to pay a tribute of profound admiration to the men who are bearing the brunt and burden of the battle. It is no exaggeration to say that our Canadian soldiers have made a record that will never die, and none, I think, have contributed more distinctly to that record than our own New Brunswick men. From every quarter there came to me expressions of pride and satisfaction in the work that Canadians have done, and everywhere in the British army there is a supreme confidence that, whatever task to which our men are asked to set their hands, they will not fail. By more than one army commander I was told that there is in the British forces no single corps to surpass the Canadian corps in discipline and soldierly qualities and as an effective fighting force. For three years and more many of them have faced the most highly-trained armies of the German empire, and they have more than held their own. It is a joy to be able to bring back this splendid witness, and to assure you that, in the judgment of those who are best qualified to speak, the morale of the Canadian contingent has never been so high as it is to-day.

"I need not say much about the provision made for the material and moral comfort of our men. Every possible care is being taken of them in that respect. The camps are magnificently laid out, and equipped with excellent sanitary systems. The food is good and well prepared. The recreation huts, administered by the Chaplains' services and by the Y.M.C.A., leave little to be desired. Well-chosen libraries are provided, and the men have access to the various newspapers and illustrated journals. Writing materials are supplied free of charge. A "Khaki College" has been established, and here a comprehensive course of study is being carried on under the supervision of the Chaplains and others. In most of the camps well-conducted cinemas are in daily operation, and excellent concert parties are brought frequently from the neighbouring towns by the Y.M.C.A. All this is more particularly true, of course, of the training camps in England, but in France also splendid work is being done along these lines. Every possible care, in short, is being taken for the health and comfort of the men.

"With all this, however, you are more or less familiar. You have heard about it on public platforms and read about it in the press, and I need not take the time of the Synod by speaking of it now. There are, however, certain things that ought to be said in regard to the moral evils, of which so much has been made in connection with our soldiers. You will want to know—it is your right to know—the truth as to certain disturbing reports that have come to us in Canada. Let me try to tell you that.

"It may at once be said that there are undoubtedly some very grave moral evils to be faced by the men whom we send overseas—evils that it would be utterly wrong to make light of or ignore. The men do find themselves confronted with some terrible temptations, and many of them fall. I am thinking, of course, of the temptation of strong drink and of sexual immorality, with its attendant evil of venereal disease.

"Of one thing, however, I am confident—and I have only reached that assurance after the most complete inquiry and after weighing carefully all the information that was laid before me—when everything has been said as to the gravity of these moral evils in relation to the soldiers, it is still true that for the reports and rumours that have reached us there are no adequate foundations. Statements have been lightly made by men, who ought to understand the duty of restraint in dealing with these matters, that reflect most unwarrantably upon the honour of our army, and are very far from true. There would seem to be a certain class of well-meaning persons, whose zeal in these matters outruns their discretion, and whose earnestness always becomes more or less hysterical when moral problems are in-

involved. I do not suggest that they are consciously guilty of exaggeration, but none the less they lose all sense of proportion, and yield to the subtle temptation to generalize from very small particulars. Something of this there has been, I am sure, behind the sweeping statements that have been so recklessly made with regard to the morals of our men in France and England.

"Lurid stories have been told, for example, about the use of intoxicating liquor by the troops. There is no doubt that too many men have been led astray in this direction, and I have no desire to minimize the evil, but it is simply untrue to say that drunkenness is common in the army. One cannot afford to make too much of individual experience, but it is surely not without significance that I can recall but very few cases of drunkenness that came under my immediate notice during the time of my work overseas. London, for example, is not likely to be more sober under stress of war than other places, and yet I do not remember once seeing a soldier drunk upon the streets. To say so is not to affirm that there are no such cases, but they are certainly not common. Nor, so far as I am able to judge, is there an excessive amount of drinking in connection with the corps in either France or England. Statements to that effect may safely be set down as gross exaggerations.

"So with regard to the reports about sexual immorality and venereal disease. Here, too, the most unwarranted statements have been freely made. The evil is undoubtedly there. Conditions in London are unquestionably bad, and even worse, I am told, in Paris. Few soldiers can walk upon the streets at night and escape solicitation. But these conditions are not peculiar to London, or to Paris, or even to the conditions of a great war. They are characteristic of every great, modern city. The social evil is as old as the history of human life itself. The temptation to which our soldiers are subject was not created by the war, even though its appeal has been in some respects accentuated and brought closer to them by the war. I would not willingly understate this great evil, but I think that there is no room to doubt that its manifestations and effect, as they concern the men who are sent overseas, have been made the subject of extraordinary exaggerations; and of this, too, I am sure, that, great as the temptation is, the vast majority of our men are keeping themselves 'unspotted from the world,' and in this respect, at least, are worthy of their Christian calling.

"So far as the question of venereal disease is concerned, I am content to quote from a published statement recently made by the Medical Service Department at Ottawa to the secretaries of the Social Service Council of Canada. In this statement it is officially affirmed that (1) the percentage of venereal disease cases among our soldiers is decidedly lower than among the civilian population, and (2) that the percentage among Canadian troops is lower than for other British troops in Britain similarly situated. I need only add in this connection that the above statements are entirely borne out by the result of my personal inquiries while in England and France.

### Religion at the Front.

"When one passes from this unpleasant subject to the broader question of religion at the front, it is not easy to speak with the same assurance. The time at my disposal was too short to enable me to speak at all about it without considerable reserve. It is a subject upon which the united judgment of the experienced padres, who have ministered to the men through all the changes and chances of war for years would be worth something, but I am very doubtful whether even from them we shall get a very united verdict. I have discussed the question with a great many of the Chaplains, both individually and in groups, and I have been struck with the marked divergence of view upon some very important points which they exhibit. On the one hand, there are Chaplains who protest that the average soldier has no religion. On the other hand, there are those who profess themselves as being deeply impressed with the reality of religion at the front. It seems to me likely that the difference of opinion upon this very important question simply means that the subject is being considered from totally different points of view. The one man is thinking of religion as something formal and official, whilst the other is remembering only the magnificent manner in which countless thousands of men are exhibiting qualities that are distinctly Christian in their character. From what I have seen and heard, I should be of opinion that there is among the men of our own communion (and it is with them that we are chiefly concerned at this moment) an extraordinary failure to grasp the fact that the Church is anything more than an organi-

zation to carry on religious services. There is certainly very little recognition of the Church as the Body of Christ and as the centre of spiritual authority on earth. The average soldier has only the vaguest idea of himself as being, by virtue of his baptism, enrolled in a Divine Society, the characteristic marks of which are fellowship and service. There is no real sense of membership with corporate privileges and corporate responsibilities. And, most of all, perhaps, the fact would seem to have emerged from the experience of the war that, for the average Churchman, the Holy Communion means nothing much more than a dim and distant ordinance, with no very clear relationship to the ordinary life.

"I fear that this will sound very pessimistic, but it is the strong impression which I have received, and I can only give it to you for what it may be worth. If it is true, then it is better for the Church to face the fact and seek to find some remedy. Do not mistake my meaning. I do not share the feeling that the man at the front has no real religion. He is appallingly ignorant of what is commonly called religion. He knows little or nothing of Church teaching. He labours under the most complete misconception of what the Gospel ought to mean in relation to the lives of men. 'The meaning of God—sin, repentance, grace, forgiveness, baptism, confirmation,' is only dimly grasped at. The Holy Communion has no real message for him. But he is not without religion. In the midst of much profanity and apparent ungodliness there is being exhibited in the trenches a very real and widespread Christianity—the great qualities of patience, faithfulness, cheerfulness and unselfishness. It is, as Canon Hannay has put it, 'Our soldiers,' he says—he is speaking of St. Paul's list of the fruits of the Spirit—'possess in high degree just those virtues of love, joy, peace, long-suffering, gentleness, goodness, meekness. This sounds like a paradox, for of all such catalogues none, surely, is at first sight less military than St. Paul's. But if we take the Apostle's words, and translate them into a language which is not petrified by theological use, if we strip the things meant of the reverent draperies of ancient pieties, we see at once that, instead of being a paradox, this is a simple statement of fact. By love St. Paul meant more than comradeship, but he did mean comradeship, which elsewhere he calls brotherly love. In joy we recognize cheerfulness. Is peace—the inward peace which exists in spite of war—anything less than an outlook upon life untroubled by repining and fear? Long-suffering is surely the power of enduring unrebellingly hardship, and even injustice. Gentleness, untrifling care for the weak and suffering. Is it not true that meekness, the ready subordination of personal will to the will of others, is the inward spirit of discipline? St. Paul would surely have recognized his list translated thus; although it is no doubt harder for us, coated with the quickly hardening varnish of conventional religiousness, to recognize the fruits of the Spirit in lives that display everywhere comradeship, cheerfulness, endurance, calm, kindness and discipline.'

"I turn back for a moment to what has been described as the amazing ignorance of the average soldier touching the claims and teachings of the Church. It would seem to indicate that the ordinary layman has only a vague conception of the most fundamental facts about the faith. He simply does not know, as he would put it, what it is all about. From every side that witness comes, and it can hardly be doubted that the responsibility for this humiliating failure rests with the Church. It can only have resulted, as the Archbishop of Canterbury has put it, from 'our inadequate presentation of the message with which we are entrusted.' For the weakness, be it remembered, is not at one point only. It is all along the line. Children are admitted into 'the outward fellowship of the Church' with as often as not no sufficient guarantee that they will ever be taught the meaning of their baptism; they are not infrequently confirmed without being made to understand the real significance of the step that they are taking, and that not only in regard to their own part in the matter, but also in regard to the part played by God the Holy Ghost. They are brought to the Lord's Table without even dimly grasping the deep spiritual meaning of the Blessed Sacrament. Nothing else, it seems to me, can account for the clear-voiced witness of the war to the extraordinary misconceptions in the minds of multitudes of men in regard to the teachings of the Church. It can only mean, I think, that the provision made by the Church for the instruction of her children—seemingly so sound in theory—has broken down hopelessly at the point of practice.

"I have spoken upon this important subject with the utmost plainness, but it is only plain speak-

(Continued on page 273.)



## Theological Quarterlies

### The Biblical Review.

152 pages, \$1.00 per annum, 541 Lexington Ave., New York.

This Review is a new-comer in the theological world, having just completed the second year. It is published by the Bible Teachers' Training School, of which Dr. Wilbert W. White is the president. It aims to present to the student articles of apologetic, exegetical, and historical value. It vigorously supports the traditional views in theology and does not hesitate to challenge a great deal of modern thinking. The April number contains: "The Ministry To-day," by Bishop McDowell, whose name is a guarantee of good things; "Theistic Implications of Modern Psychology of Religion," by Prof. Wyckoff, supporting the thesis that "There is no irreconcilable conflict between Theism and the psychology of religion"; "The Decay of Religion," by Prof. Sweet opposing Fraser's idea that magic precedes religion and is the outcome of the despair of religion; "Under the Antonines," by Dr. Sihler, who sets out the common domain of the Classicist and the Divinity student in an excellent survey of Pausanias and Lucian; "The Prophetic Note in the Ministry of Jesus," by Prof. Samper. Judging by this number the Review is worth three times its price in stimulation and information.

### The Constructive Quarterly.

This review is steadily enlarging the scope of its interest. At first it was confined practically to discussions of Church union, etc. Dr. Lock, Warden of Keble College, writes on the "Epistle to the Ephesians;" Prof. DuBose urges the fundamental ground of unity between the Subjective and the Objective in Religion as shown in the Protestant and Roman Catholic statements; Dr. F. R. Tennant shows how the new philosophy of realism affects the basis of theistic apologetic. Prof. Sokoloff, of Petrograd, discusses the "Orthodox Church of Jerusalem;" G. C. Binyon, "The Theological Reaction of Social Democratic Ideals;" Prof. A. T. Robertson, "St. Mark's Gospel and the Synoptic Problem;" Prof. F. J. Hall, "Constructive Theology;" Dr. W. L. Bevan, "Luther and his Modern Historians." Dr. G. W. Douglas, Examining Chaplain of the diocese of New York, writing on the "Church of Christ in Process of Transformation" makes the point that "to stick to an ancient form of constitution for the simple reason that it is primitive is unsound."

### Bibliotheca Sacra.

The April number contains a discussion on "The Christian Attitude Towards War," by Dr. J. E. Wishart, which will make good reading for Americans, but which we have rather gone by. Prof. Melvin Kyle writes the second of a series on a "New Solution of the Pentateuchal Problem," in which he suggests the law words, "commandments, judgments and statutes" as the guides in assigning portions to different documents instead of the Divine names. Rev. T. E. Barr draws attention to the literary excellence of the Bible. Harold Wiener who has written a good deal on the "Pentateuchal Theories" considers the glossing in the Pentateuch. Rev. J. J. Lias upholds the Unity of Isaiah. A noteworthy feature of this number is the correspondence between E. S. Buchanan and W. J. Drum, a Roman Catholic priest, who objects to the statement that since the days of Bishop Damasus the Church of Rome has enforced the Fourth Century Vulgate of St. Jerome upon the whole of Christendom as the one and only authentic copy of the Holy Scriptures.

### Facing the Hindenburg Line.

By Burris A. Jenkins, War Correspondent. New York, Fleming H. Revell. (256 pp.; \$1.25.)

As a war correspondent and Y.M.C.A. lecturer Mr. Jenkins has had excellent opportunities of observation on the British, French, Italian and American Fronts, and has made good use of them. He has written an intensely interesting volume in inimitable style. He vividly describes battles, preparations, camps and transports. He has caught the humour of grim situations as Tommy Atkins sees them. And the pathos of real things is gripping. Mr. Jenkins' book will appeal to a wide circle of readers, because, in popular language, it records the things that strike the average observer, not the technical soldier.

## THE BIBLE LESSON

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

Fifth Sunday after Easter, May 5th, 1918.

Subject:

Jesus and the rich young Ruler.—St. Mark 10: 17-31

FROM St. Luke we learn that the one who came running to Jesus was a ruler of the synagogue. He was wealthy and had an important and influential position in the community. He had been attracted by the teaching of Jesus, and was sincerely disposed to regard Him as a great teacher of religion. His regard for Jesus was, perhaps, not so great as that shown by Nicodemus, but his boldness in coming openly was greater.

1. **A Question of Life.**—He came to ask the question, "What shall I do that I may inherit eternal life?" We understand that eternal life is the gift of God. Our Christian training has made us know that it is not by words of righteousness, but by grace that we attain the life everlasting. This young Jew could not get that point of view. He had been brought up to regard the keeping of the law as a way of acquiring merit in the sight of God. He thought that Jesus might tell him of some great deed to do or recommend some special rule to follow by which he might earn the approval of God. He had always kept the plain precepts of the Moral Law, but he felt that he was not altogether perfect in relation to God.

Could Jesus show him some higher service or indicate some great deed by which he might earn God's favour? "Master, what shall I do?"

2. **Keep the Law.**—Jesus never spoke disparagingly of the Law of God. He told this young ruler that the keeping of the Law was the only way to earn eternal life. Jesus loved him for the way in which he had kept it. Yet this young man had not understood the Law as Jesus would interpret it. The inner, spiritual meaning of it was not understood until Jesus revealed it to His disciples. There is no fault indicated in the Law, but the powerlessness of men to fulfil it is pointed out. It is this need which is supplied by divine Grace.

3. **"One Thing Thou Lackest."**—The young ruler was pretty well satisfied about the keeping of the Law. He thought he had done well, and so he had. Such a life is not to be despised. It is the preparation for a splendid character. He was not perfect. His great riches were a snare to him. He thought he loved God with all his heart and all his soul and all his strength, but he was not willing to give up his wealth and live a life of self-denial. This was the sacrifice Jesus required of him. Why did Jesus ask this of him and not of Zacchæus or of Joseph of Arimathea? The reason was that this wealth was his particular snare. It is the lesson of last Sunday over again, "If thy hand offend thee, cut it off," etc. What is the one thing that keeps us from true discipleship? Is there any such thing, cast it from thee.

4. **The Danger of Riches.**—The disciples of Jesus were astonished at His view of wealth. Every great power is dangerous. Great intellect, great influence, great wealth are like high explosives—fraught with danger to those who handle them. How careful should they be to whom are given the care of great things! The danger with riches is that men will trust in them. Jesus said that it is impossible for those who trust in riches to enter into the Kingdom of God—just as impossible as for a camel to go through the eye of a needle. This was an Oriental figure for that which was impossible. Sometimes an elephant instead of a camel was spoken of. There is no need for the interesting interpretation sometimes given that the "eye of the needle" means the little gate beside the great gate of a city, and that through this little gate a camel might squeeze himself if his burden was taken off.

Trusting in riches is not, of course, only the snare of the rich. Judas was not rich, but he fell into that snare which led to the worst possible things. All things are possible with God, and he can and does keep the hearts of many prosperous people free from the sin of covetousness or of trusting in riches rather than trusting in God. The warning is not for the rich only, but for all.

In the closing verses Jesus teaches us that all true self-sacrifice will have its reward, both in this life and in that to come.

## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE ex-Minister of Militia proclaimed in Parliament, a few days ago, not only his continued friendship for Mr. Allison, but asserted that the influence of this man within the Empire is to-day greater than that of all his detractors put together. He intimated that the British Government is making use of his services or advice or both in some important way, at the present time. With the friendships of a member of parliament the people of Canada have only an indirect interest. They have, however, a most direct interest in the man whose opinions carry weight with imperial statesmen. One wonders on what possible ground Mr. Allison's advice is regarded as of special value in representing the will and desires of Canada. The official withdrawal of an honorary military title by the Government of Canada would to most normal minds be an intimation that Canadians had some little doubt concerning his fitness to speak in their name. Is it possible that men at the head of the Empire seriously think that they are not only the best judges of those who should be rewarded for supposed services to this country, but are gifted with an omniscience that can unerringly select the man who most truly represents the mind of the citizens of the Dominion? The feeling grows that one or two men who have transferred their habitat from Montreal to London and succeeded in hypnotizing those occupying seats of authority are still speaking the language and expressing the will of the Canadian people? Can nothing but a blunt declaration of parliament convince them otherwise? Let us hope most sincerely that the influence referred to by the late Minister of Militia is nothing more than a friendly utterance of an all too loyal friend.

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With the criticism of the department of public information offered by Sir Sam Hughes, "Spectator" is in general accord. There is evidently lack of imagination and defective instinct in those who direct that work. The War Lecture Bureau bulletins are turgid, redundant and mediocre in the extreme. There are no sparks, no warmth, no blazing of new trails, no fine perceptions of the spiritual springs that move men. To put in the mouths of public speakers, sentiments that have reached their audiences long before, through the medium of the press, is deadly. In fact the whole conception of public addresses on the announced subject of war and with the manifest purpose of convincing people to another state of mind, is a case of the fowler setting his net in the presence of the bird. One of the great and pressing necessities of the present moment is to light the imagination of our young men and stimulate the fundamental sense of honour of the nation. An atmosphere exists to-day that more or less supports young men in finding all kinds of excuses for evading the arduous and dangerous duties of war. Young fellows discuss the situation openly among themselves where they foregather. There is no thought of anything dishonourable or unmanly about it. There is no dread of a dishonoured life or an indignant public, should they change their occupation or place of residence or are ultimately dragged into service by an officer of the law. They easily detect the same spirit in higher places. Banking systems, police forces, railway corporations, big industries of almost all kinds will be put to inconvenience if their employees are taken. They will have to train new men and possibly women to fill their places, therefore, they petition the authorities for exemptions, with all their impressive influence. Young men are quick to see that the inconvenience, hardship and danger of their employers is incomparable with their own troubles in facing a German army. The conclusion is easily arrived at. Has the Department of Public Information grasped this? Has it in any adequate sense attempted to meet it? An army of public speakers addressing audiences under the limitations of a stop watch, and without the inspiration of originality, announcing by their very presence the purpose they have in mind is bound to come to an untimely end.

At the head of such a department there must be imagination, vision, resourcefulness. The clumsy method of reasoning, "here are a few thousand clergymen in the country, we will get them to tack on a five-minute war talk to every sermon," proclaimed the lack of these qualities referred to. If the request had been accepted the influence of



Week  
of Interest

the pulpit on war and every other subject would have been destroyed. Despite the testimony of individuals "Spectator" is of the opinion that the abbreviated addresses before movie, vaudeville, and theatrical audiences are of little avail. It is the press that is the only effective medium of propaganda,—a press that is used freely and wisely from ocean to ocean. The men behind this press work should be the ablest and sanest literary men and women of the country, directed by a man of sure instinct for the influences and methods that count. The fundamental thing is that there be no sham about it. He must be filled with the conviction that it is a great national mission primarily inaugurated to meet a present crisis, but laying foundation for better citizenship in the future. To this end every phase of literature, should be drawn upon, poetry, fiction, romance, song, reasoned articles, striking episodes of history, both ancient and modern, with a judicious use of art. All these things must come before the public in the ordinary course of journalism and publication, to be judged on their merits without reference to their source. The whole basis of the service of a Department of Public Information such as is under discussion should be to increase the influence of those who are broad and deep and sound in their ideals and actions as citizens and to create a public sentiment that will sustain the weaker in their better moments. Its objective is not something for to-day only but a better manhood and citizenship, through the coming years.

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It is extremely disappointing that parliament was not unanimous in its support of the new manpower bill. The facts of the military situation were given with fullness and frankness no doubt to the members in secret session. If our cause is in greater danger than it appears to him who has an eye to see and a mind to understand the dispatches that are published from day to day, it is incomprehensible how any man could refuse to meet the call for men, and meet it with all the speed possible. It is trying beyond words to have to read afresh the moth-eaten arguments that the method is wrong, that the objective is wrong, that we are heart and soul in the war, but we will do something else that will answer quite as well. Then if you had appointed the right officers to ask, and if they had asked in the proper tone of voice, on the proper day of the week and in the proper phase of the moon you would have had no difficulty in getting all the men you want. The cause is just, the conditions are desperate, we are willing, but war must not overlook the niceties of etiquette! How long can human patience endure these things? Now that the new act is in force what about the means of giving it effect. Are the civil courts to again intervene? If riots occur will martial law be invoked so that we may get on with the war? Mr. Bourassa is evidently very careful to favour resistance only up to a point when martial law looms in sight and then he calls for calmness, and reason, and patience. He has no taste for the directness of military procedure and begs his people to cast themselves upon the civil courts for great are their mercies. The time has now surely arrived when nothing will stand in the way of adequate support for our army.

"Spectator."

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And so, as you pass on stage by stage in your courses of experience, it is made clear to you that whatsoever you have laid upon you to do, or to suffer, whatever to want, whatever to surrender or to conquer, is exactly best for you. Your life is a school exactly adapted to your lesson, and that to the best, last end of your existence.—H. Bushnell.

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Cowardice we call the most contemptible of vices. It is the one whose imputation we most indignantly resent. To be called a coward would make the blood boil in the veins of any of us. But the vice is wonderfully common. Nay, we often find ourselves wondering whether it is not universal, whether we are not all cowards somewhere in our nature. Physical cowardice all of us do not have. Indeed, physical cowardice is rarer than we think. . . . But moral courage is another thing. To dare to do just what we know we ought to do, without being in the least hindered or distorted by the presence of men who we know will either hate or despise or ridicule us for what we are doing, that is rare indeed. Men think they have it till their test comes. Why, there is in this community to-day an amount of right conviction which, if it were set free into right action by complete release from moral cowardice, would be felt through the land.—Phillips Brooks.

## Heroes of the Back-Townships

EVERY man is a hero. He awaits but the occasion. Once let the sense of emergency seize him and he makes a sport of circumstance and attempts the impossible. In the tenfold strength of a burning passion he endures wounds and privations that would utterly exhaust him at other times. If he fail, it is not for fear of death. This war has shown us that there is no common clay. In the light of an ordinary day it may look common enough, but in the lurid glare of our present emergency it glows with a light that will never die, a light that transfuses the clay with the tremendous purposes of the living spirit. Our soldiers have taught us to recognize the heroic that is, potentially, in every man worthy of the name.

The Christian Church has always acknowledged the heroism of her sons and daughters who leave home and friends to go to distant lands with the Gospel of Him Who has made all men friends in the home of the Father's Love. There may be the fascination of new lands and peoples on the first journey, but that has worn off by the time of the return after the first furlough. Only real joy in the Master's work will relieve the monotony of strange folk and places. The missionary's hardest fight is to keep spiritually keen. Later, there comes a time when the children must be left in the homeland for education. Then the wrench is hard. Foreign missionaries do not care to be spoken of as heroes, but it is right that the honourable name should be given.

The work in our northern and western lands among the Eskimos and Indians is recognized by the Church as belonging to the heroic order. Along the bleak sea coast, among the scattered villages, or on the trail through the drab land of rock and fir, the missionary lives his life of isolation. The pressure of a lower level of life and the dread loneliness makes a fight in which some have almost relaxed their grasp on higher things. But to the noble band of men and women who have endured hardness beyond telling in our Northland for the sake of Christ, every man with red blood in his veins will accord the name of heroes.

There is another band, the clergymen in our back townships, who are faithful to difficult duty at whatever cost, whom the Church has been slow to enroll as heroes. Their work has none of the popular appeal of a distant land or a strange language. They do not return every few years to address crowded meetings, eager to hear news from the outposts. They do not go back to their labours bearing gifts of loving appreciation, nor do they receive heartening letters from prayerful friends. But they are doing a hard service in a difficult place. They have faced a task which must be done. With the light heart of youth they took up the load gladly, hoping that relief was just over the hill. But some, who have come to forty-five and fifty years of age, know that they are in their last parish. They have given the best years of their life to the Church in the hard places, and to some of them it seems that the Church is willing to leave them in the hard places for the rest of their life. All honour to those men! But let the honour come while they still care.

The strategic importance of the hard country places is, theoretically, admitted by everybody. The health of the country work is a paramount necessity to the whole Church, both on account of the community itself and the cityward drift of the population. An attractive and uncompromising presentation of Christianity means proportionately more in the country than in the city. That presentation must be doubly clear in life as well as word because of the eyes in every window and the tongues at every corner.

The problems of the rural church are as baffling as those of the town and city church. It is true that the country church does not have the same counter-attractions to work against, but it suffers from the lack of contact with larger units. Materialism is, by turns, just as subtle and blatant as in the city. Marble-front buildings and limousines are not its only evidences. The man who is following the plough and the seeder cannot keep his mind off the harvest and what it will buy. It is possible, even under the softening influence of open-hearted nature, to become tight-fisted and close, for a man earns his bread by the sweat of his brow. Some men in the country judge a landscape in terms of oats and roots.

You might imagine that the country parts would be free at least from the religious fads and fancies that spring up in a night and worry the city Rector. Not so. The country is the happy hunting-ground for isms and asms. We know of one village of fifty people where some Latter Day Saints missionaries made a stay of five weeks, much to the embarrassment of the hospitable farmer who took them in, for they "went not from house to house." The parson of the place was unable to meet their arguments, which followed well-worn trails. To this day the little place is a centre for that teaching. In a city parish there would have been men and books available to offset, or at least show up, the fallacies of their position.

Indifference is the greatest obstacle of work in the country. People do not bother to express their opposition to the Church. They simply count it out of their lives. Visiting and motoring take up the Sunday leisure of a great many who are fresh enough to "go off the place" after six long days' weary work. Now the Church has been displaced as the social centre in so many parts, it has great difficulty in maintaining any interest in itself as the religious centre. Some of the young people are inclined to think that the Church was all very well for their grandfathers, who used to cradle wheat and drive to church in a democrat, but that it does not belong to the new day.

Morality is not on any higher plane in the country than in the city. The pernicious influence of one bad girl or boy becomes a plague-spot in the community which infects the very solitudes. We venture to say that the immorality of the average country parish is proportionally as great as that of a city parish. (If this statement is not accurate, testimony to the opposite will be welcome.)

All this means that the country clergyman has a great problem on his hands. How can he bring to bear on the social, as well as the individual, conscience of his community the uplift of the Gospel? He lacks the force and swing of any mass movement to overcome the inertia. Some day, when we realize what it would mean to the nation and the Church to have the whole countryside taking no interest in religion, we shall awaken to the fact that the future of the rural church is one of our most pressing problems.

Do not imagine that the relief, which is always just over the hill, is a move to a town or city parish. Some men much prefer the country work. They do not belong to the class of clergymen who want to go to heaven via Toronto, or even Montreal. One of our clergy, who is the only ordained man on a fifty-mile branch of backwoods railway, was asked if he did not want a post nearer the centre of things. He replied: "Not until you can get another man to take this work." The same admirable spirit is shown in many places on the prairie and all through the Dominion. Men have "dug in" and will not leave until they are relieved. The outpost must be held. The vocation of the country work is realized by many men. They prefer the country work as a career. They see the sphere of greater influence which the smaller centre offers for the average man. He is the parson, the person of the place. There comes to mind examples of men who have built their life into a small community, and during all the years of their long pastorate have so consistently stood for the things of God that their word was a bulwark against evil and their presence a benediction.

The one great hindrance to effective work in the country is the salary that is paid to the parson, and herein is the heroic element in the life. To avoid premature separation of body and soul on the meagre amount paid in some parishes is an attempt most men would abandon in disgust, except for the element of heroic sacrifice which the call of Christ's Ministry brings into the work. It is hard when a man realizes that there is no necessary connection between country work and poverty, and that the element of the heroic arises not out of the problem, but out of mismanagement of the problem. It is cruel when you consider that a man's wife and family must be fed and clothed on the pittance some of our men get. They must deduct one hundred dollars for the horse, for that must be kept in condition. They ought to have something to spend on the education and entertainment of their children and on some books and magazines for themselves. We know instances where letters have lain on the table for days because there was no money for postage, for the Post Office does not run charge accounts. The bleakness of the outlook for a man with the increasing expenses of a growing family would shrivel the devotion of a Thomas-a-Kempis. Some men are so held with debt they have to stay to work it out. Every tradesman in the village is their creditor. How can such a



man preach as if his soul were his own?

*The Poorly-Paid Clergy Go Out On Strike.*

How would you like to see such a heading in the paper? The Church deserves it. Only the admirable spirit of the men themselves prevents it. But as soon as you mention clerical stipends in the Synod some plethoric individual gets up and coughs a protest against this troublesome question, which was dealt with ten years ago, being brought up to disturb the routine business of the Synod. (Some day we shall see that our Synods must deal with emergencies first.) Or else some suave Nestor makes unctuous reference to "our dear, good brethren," and praises them to their face, and gives the question a twelve months' hoist by moving that it be referred to the Executive Committee. If ever our poorly-paid clergy were given the opportunity and could be induced to recite before the Synod the shifts to which they are put for the necessities of life, the business-laymen would stop the trouble in three months. How they and their wives manage to get on nobody knows but themselves. Do you wonder that so few sons of the clergy follow the profession of their father? Even if their parents were not interested in inducing them to follow better-paid positions where a man can serve his fellows, do you think that they ever forget the contrasts which touched the quick as they grew old enough to know how father and mother pinched to get along?

Every diocese is intending to do something to improve the conditions of life for the men in the hard places. But it takes such a long time to do it. A sub-committee must be appointed. The amendment must be passed. Then it must be ratified, and thus two years have gone. Sometimes the proposed relief is so meagre that it would scarcely be worth the trouble except for the present salary being so pitifully inadequate. We Anglicans can really do better if we set our mind to it. *Not one married clergyman in any class of work is receiving less than one thousand dollars and a house in the Presbyterian Church in Canada.* That will be raised to eleven hundred dollars in June. Every "settled minister," as they say, must get no less than twelve hundred dollars and a house. We surely can do as well as that. A thousand dollars is little enough, but it would look big to some of our clergy. The American Presbyterian Church in the Western States provides motor-cars for the ministers with long circuits. What a commendable saving of time and strength! Some day we might consider that.

This whole question must be met, not with verbiage and other æsthetics. Our clergy must get a *living wage*, to call a spade a spade. Their task is too important to let them be eating their hearts out for a couple of hundred dollars and fretting their souls out about running into debt.

Let our country clergy know that they are held in high esteem. Most of our Bishops set a splendid example in bestowing honours with an even hand. In Synod matters the accident of residence should not determine the personnel of our committees, for we have some numskulls living at the centre of things. But the most heartening of all appreciations to the heroes of the back-townships would be the effective relief of the stipend trouble.

MARCUS MANN.

Of the 29 members of the Canadian Overseas Forces, who, so far, have won the V.C., 11 have either been killed outright or have died of wounds.

## Correspondence

### ACKNOWLEDGMENT.

Scripture Gift Mission ..... \$1.00

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### "THE COMMON CUP."

Sir,—I was a little sorry when "Commonsense" again opened up the question of the use of individual Communion cups in the Church of England, because I knew he would be browbeaten and have Lambeth and Canterbury thrown at his head. At the same time this is a very important question and one in which the advocates of the individual cup are bound to win in the end. I would point out some facts that should be taken into consideration in discussing this question. In the first place, when this question first came up in the Presbyterian and Methodist Churches, there were members therein who were just as strongly opposed to the individual cup as any one in the Church of England can possibly be. And yet the individual cup won, and to-day the opinion in its favour in those bodies is stronger than it has ever been and very much stronger than when it was adopted. In the second place, I must protest against the attitude of some laymen and more clergyman that their view of any given religious subject is the only one that is not dishonouring to God. In this case the argument against the individual cup is weakened by certain customs which are prevalent even amongst those who are opposed to the individual cup. For example, in some churches two cups are used at every large Communion service, and in some, even three or four cups. In the mind of the average man, if two cups, why not twenty cups? Again, individual cups are used at hospitals and at sanatoria, such as those at Saranac Lake, New York, and at Gravenhurst, Ontario. I will not pursue the obvious line of reasoning any further.

Observer.

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### CANDIDATES FOR HOLY ORDERS.

Sir,—Having in mind the scarcity of candidates for Holy Orders normally, and the scarcity which will become increasingly insistent in these anything but normal days, I venture to suggest some opinions of a country clergyman. I do think that most parish priests weigh the possibilities of each available member of his flock being inspired with some desire of seeking Holy Orders. Could not more be done than is done in the great majority of dioceses to popularize the ordination service? If the ordination were to take place in the town or parish where the ordinand lived, if it was possible and desired. If it were recognized that it is only economy in a rather limited sense to group all the candidates together at one point. If the service were held on a week day, so that neighbouring clergy might and would value the privilege of taking part, not only to welcome another brother, but to remind themselves of their own ordination.

What proportion of priests in any given diocese can say they have witnessed an ordination since their own?

One can't help feeling that some of the dissatisfaction with our Prayer Book is accounted for by our Occasional Services being too occasional, in some cases unnecessarily so. Particularly does this seem true in regard to the ordination service. What proportion of Anglican people in Canada have ever witnessed an ordination service? What proportion have ever had an opportunity of doing so? Frankly, I haven't any idea what the answers to the questions are, but I do feel

that anything more that can be done than is being done to keep before the minds and eyes of our people the fact, that each child at baptism is then and there dedicated to the service of Jesus Christ, will amply repay any amount of trouble that one could see would need to be taken. We aren't afraid of trouble though, are we?

H. E. Moxon,  
Rector of Georgina, Sutton West, Ont.

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### "THE COMMON CUP."

Sir,—The last person to drink of the sacramental cup is, in almost all cases, the clergyman officiating. He takes what remains after all have communicated. This is the case all over the Church, even in the most poverty stricken districts in the East End of London, and yet a clergyman is universally considered the best "risk" by an insurance company; the clerical profession is rightly deemed the most healthy profession, or body of men. The danger of contagion seems infinitely small as has been pointed out by a committee of medical experts, appointed for the purpose of investigating the subject in England. The cup being wiped after each communicant had used it, with the purificator or napkin, one would fancy all fear would be removed. However, it seems the fear still exists in some quarters, as is shown by the letter of Dr. Hastings. That partaking of the common loaf, or bread, and of the common cup, is the essential symbolism of the Communion, as instituted by Christ and clearly laid down by St. Paul. We may ask what can be done about it, now that men in the position of Dr. Hastings believe a mistake has been made. What would our Saviour do in the light of modern ideas on the subject? There are three possible courses open to us: (1) Individual glasses; (2) the reception of the cup by means of the sense of smell and not of taste; (3) the withdrawal of the cup from the laity. As regards the first we should not only substitute the individual glasses for the common Communion cup, but we should be introducing a practice which would symbolize the exact opposite of the original idea—viz., individual glasses for the common or Communion cup of symbolic brotherhood and unity. Second. Not any such objection could be made against the second course. Third. We could, of course, cut the knot by withholding the cup from the laity. Perhaps, during the 13th and 14th centuries, this utilitarian reason had something to do with the change as regards the cup in the Western Church. Of course, because it is the practice of the modern Roman Church, this course would condemn it with many people. As a matter of fact, the second or third course would be the most reverent to take. For to deliberately substitute, for the common or Communion cup which Christ instituted, and which St. Paul approves, individual glasses symbolizing the exact opposite, appears to me a daring innovation. It must be remembered that large numbers of our Churchpeople look upon the Holy Communion with great reverence, and instructed Christians in large numbers would be horrified to find the symbolism of the Sacrament turned upside down by individual glasses.

We are well aware that many extremists, who wish to be up-to-date, look upon the Eucharist as simply a commemorating meal. But there are other learned men, just as much up-to-date, who take quite another view of the matter. Frederick C. Conybeare, M.A., L.Th. (Giessen), writes on the Eucharist in the last edition of the "Encyclopædia Britannica": "With what awe St. Paul regarded the elements mystically identified with Christ's body and life is clear from his declaration in 1 Cor. 11: 27. It is doubtful if the attempts of the reform-

## Progress of the War

April 16th.—Tuesday—The enemy captures Messines Ridge, Wytschaete and Bailleul.

April 18th.—Thursday—British Parliament passes Man-Power Bill. British and French repel all attacks.

April 19th.—Friday—Canadian Parliament passes new Conscription Bill.

April 21st.—Sunday—Roman Catholic priests in Ireland administered a pledge to resist conscription to thousands of people.

ers to spiritualize the Eucharist bring us, except so far as they pruned ritual extravagances, nearer to its original significance; perhaps the Roman, Greek and Oriental Churches have better preserved it." My object in quoting the above is simply to warn men of a certain type of mind that they must make room in our Church for others who do not see eye-to-eye with them. I have communicants in my congregation, who communicate as regards the cup by means of the sense of smell and not by taste. I have said nothing to them about it. If any clergy of the Church of England are taking the law into their own hands and turning the symbolism of the Eucharist into the exact opposite of what our Lord intended, they are doing a very serious and disloyal thing. Whatever is done to satisfy such an objection as Dr. Hastings makes, should be done by authority.

Wm. Bevan.

Niagara Falls, Ont.

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### Policy of the Church Regarding Returned Soldiers

WHEREAS, the Joint Committee of the Executive Committee of the M.S.C.C. and the Executive Committee of the Council for Social Service, received and considered an exhaustive Report on the spiritual care of Church of England soldiers in military hospitals throughout the Dominion, they have arrived at the following conclusions:—

1. The caring for the spiritual needs of the returned soldiers in hospital is a matter of national obligation equally with the provision for medical care and vocational training.

2. It is the unanimous opinion of the Joint Committee that it is the duty of the Government to provide Chaplains for the Military Hospitals and Homes in Canada, so that the men may have the same spiritual care as they received when overseas.

3. That, pending such provision by the Government:—

(a) The duty of caring for the spiritual needs of returned men rests with the Church in each Military District;

(b) That the work of visiting the Hospitals, of keeping record of the men and of following them up to their parishes and homes, demands so much time, and is so complex, that one man ought to be in continuous control in each Military District, with such assistance as local needs may require.

4. That the Joint Committee of the Executives of the Missionary Society of the Church of England in Canada and the Council for Social Service, representing the whole Church in their respective departments, be continued for the purpose of considering and taking action upon "questions connected with the reception and religious care of returned soldiers."

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Practically every member of the Argonaut Rowing Club, Toronto, has donned the khaki.



# Canadian Churchman

(Established 1871.)

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## The Churchwoman

Niagara W.A.

The monthly meeting of the Niagara Board of the W.A. was held on Wednesday, April 3rd, in St. Matthew's Schoolroom. The Rector, Rev. W. E. White, officiated at the Holy Communion, and also gave the devotional address, basing his remarks on St. John 20:11-18. Two new life members were welcomed, Mrs. Jegger, of St. Thomas', St. Catharines, and Mrs. Moth, of Dunnville, both made so by their Branches. Mrs. Houston, Niagara Falls, organizing secretary, was a very welcome visitor. The Diocesan Dorcas secretary reported 5 bales, value \$135.50, and church furnishings value \$15.10, being sent out. The Juniors have had a prosperous year. Total receipts being \$435.98; one-branch has taken prayer partners. Miss Moody, the Diocesan Junior secretary, drew attention to page 120 of the March number of the "Mission World." Juniors, who are taking part in the competition, might find it useful. The E.C.D.F., \$287, was left to be voted away at the annual meeting. The United Thankoffering amounted to \$1,051.09, which is very good for six months but a long way from the aim set before us; 109 new "Little Helpers" have been added to the Babies' Branch this month. "Leaflet" circulation is 1,801, an increase for the month of 14 and of 59 for the year. In addition, "Leaflets" are sent by the Diocesan secretary to the Hamilton Public Library, Y.W.C.A. Central Room, Deaconess Jacob and Miss Burpe, of the Y.W.C.A., making the total 1,806. Two splendid books have been added to the W. A. Library, "The Mount of Vision," and the "Splendour of God," both by Bishop Brent. The dates of the annual meeting are April 23, 24 and 25, with a meeting for the Juniors on Saturday, 20th. Rev. W. P. Robertson, St. Thomas', will be the preacher and among the speakers, the Bishop of Niagara, Rev. C. E. Riley, Rev. Canon Broughall, of St. Catharines, Revs. Naftel, Earps, Trivett and Miss Halson, Miss Cork and Mrs. Trivett. Miss Slater, Miss Ambrose and Miss Morgan were appointed to look after the printing of the Year Book. A notice of motion to the effect that Misses Slater, Ambrose, Morgan and Garthier be appointed a committee to revise the Diocesan constitution. A letter was read from Archdeacon Scott, of Dynevor, thanking the Juniors for the Christmas bale. A resolution of sympathy to Archdeacon Scott on the death of his wife, was carried standing. Special prayers were offered for the recovery of the Rev. Mr. Earps, who was un-

dergoing an operation the morning of the meeting. The National Anthem was sung and the meeting closed with the Benediction.

### Kerrobert W.A., Sask.

The Rev. Maurice C. T. Percival presided at the annual meeting of St. Paul's W.A., Kerrobert, Sask., which was held on Thursday, April 11th, 1918. The meeting was opened by a short service, after which Mrs. Hanbridge read the minutes of the last annual meeting. Mrs. Percival then read a report of the Junior Auxiliary. This organization has had seven meetings and is doing splendid work under the direction of Mrs. Percival. It consists of 13 members, meets weekly and has undertaken to clothe a little Indian girl, Margarite Fanelle, who is a pupil of Gordon Schools. The officers for the forthcoming year were then chosen: Pres., Mrs. M. C. T. Percival; vice-pres., Mrs. Sander-son; treas., Mrs. Long; sec., Mrs. Bosley; superintendent of Junior Auxiliary, Mrs. M. C. T. Percival. Mrs. Sanderson, who has been president during the past year, thanked the members for their hearty co-operation. The members of the Auxiliary expressed their regret that Mrs. Taylor is leaving the parish. The Vicar gave a short address, in which he emphasized the need of missionary study in order to stimulate interest in missionary work. The meeting then closed with prayer and the members adjourned to the vicarage, where Mrs. Percival served afternoon tea.

### New Westminster W.A.

The monthly meeting of the W.A. of the diocese of New Westminster was held in the parish hall of St. Mary's, South Hill, on Tuesday, April 2nd. Part of the meeting was spent in making the final arrangements for the Easter Fair which is to be held on April 11th and for Dean Quainton's lecture on "Christianity and Christian Science," which is to be given on April the 21st. The programme for the annual meeting which is to be held at the end of May was also discussed. The necessity for study was recognized, and it was decided to give one collection a year for the purchase of books. The Social Service Committee have noticed that, while the military wards of hospitals are well visited, there is a tendency to forget the other patients. The Social Service worker has, therefore, undertaken to regularly visit the tubercular wards in the General Hospital in Vancouver, and appealed for magazines and flowers. The convener for the Chinese committee told of the steady progress of the work. The altar in the little mission hall is now simply but suitably furnished, several gifts for this purpose having been given during the month. In March a large evangelistic meeting was held in the Chinese theatre. There were 1,400 Chinese present, and the meeting had to begin half an hour before the advertised time because the building was filled to its utmost capacity. Bishop Robins of Athabasca, who is in Vancouver, partly for a rest, and partly because he is trying to get more helpers, gave a most stirring address. For the shortage of men, of course, the war is responsible, but he also wants at least three lady-workers. Women of culture, if possible, but yet those who are not afraid to face the deadly monotony and hard work of the life in those regions. It is not a question of teaching and directing others, they must be prepared to do the work themselves. The work of the diocese is rendered very difficult because of the scattered population. The Bishop described some of his Confirmations. He has often travelled 100 miles to confirm one candidate, and not easy

journeys either, sometimes with the thermometer 50 below, and sometimes with a blizzard blowing. Owing to the failure of the fur trade, the Indians are very scattered, and very poor. He spoke very strongly on the subject of the Indian schools which are very crowded. It does not, however, at this time, seem wise to enlarge them, until it is seen what can be done to take up the work which has until now been supported by the C.M.S. Nevertheless, it is essential that the children already in the schools should be properly clothed and fed. Unless this is done, consumption, the Indian's most deadly foe, is always ready to claim its victims. The Bishop closed with a request for the prayers of the meeting.

## Church News

We regret again the necessity of holding over several important items of Church news.

### Preferments, Appointments and Inductions.

Farr, Rev. W. J., Rector of St. Cuthbert's, Montreal, to be Rector of Tara. (Diocese of Huron.)

Fenwick, Rev. A. C., Diocese of Fredericton, to be Curate of St. George's, Montreal.

Walsh, Rev. W. G., Rector of Brome, P.Q., to be Incumbent of St. Aidan's, Montreal.

Kenworthy, Rev. J., Curate of the Bishop Carmichael Memorial Church, Montreal, to be Rector of Brome, P.Q. (Diocese of Montreal.)

Johnson, Rev. J. Stanley, Rector of Christ Church, Tara, to be Rector of Eastwood.

### MONTREAL VESTRIES.

Ormslow, St. James'.—Total revenue \$1,990.80, being \$530 in excess of previous year. Balance on hand, \$100. Stipend of Rector, Rev. W. S. Payne, increased to \$1,150. Wardens elected, Messrs. N. Le Clair and J. Liggett; delegates to Synod, Messrs. J. McGonigle and T. Parkinson.

Huntingdon, St. John's.—Balance on hand after paying all expenses, \$115. Stipend of Rector, Rev. Charles Reid, increased. Wardens elected, Messrs. J. Partridge and M. J. Rankin; delegates to Synod, Messrs. J. C. Bruce and R. Henderson.

St. John's, St. James'.—Honorarium to Rector, Rev. Rural Dean Moore, of \$200. Financial year changed to terminate, on December 31st, and date of annual vestry meeting to January 7th. Wardens elected, Messrs. J. Donaghy and H. Black; delegates to Synod, Messrs. Major C. Milne, C.E., and G. C. Boright.

Noyan, St. Thomas'.—Receipts, \$994.03; disbursements, \$870.18. Stipend of Rector increased \$100. Wardens elected, Messrs. J. Mosher and R. Derick; delegates to Synod, Messrs. M. C. Derick and W. Mosher.

Clarenceville, St. George's.—Receipts, \$1,177.96; disbursements, \$1,161.20. Stipend of Rector, Rev. R. T. Booy, increased \$100. Wardens elected, Messrs. A. Hunter and H. Rowe.

St. Armand West.—Stipend of Rector, Rev. W. J. P. Baugh, increased \$100. Wardens elected, St. Paul's, Messrs. G. Bradley and F. Goucher; St. James', Messrs. J. Rosenberger and V. Tittimore; delegates to Synod, Messrs. G. Bradley, Dr. T. E. Montgomery, H. Sornberger and J. Rosenberger.

Montreal, St. Stephen's.—Receipts, \$10,315; disbursements, \$10,455. Wardens elected, Messrs. H. Pearce and Lieut.-Col. J. P. Rexford; delegates to Synod, Major-Gen. Sir John Carson and W. W. Hutchinson.

### East End, Toronto, L.M.M.

In February last, a joint Laymen's Movement Conference, of representatives of parishes east of the Don, was held in St. Clement's, Jones Ave. As a result a Continuation Committee was appointed to be a sort of permanent "clearing-house" for the East End Anglican churches in missionary matters. It is, of course, a purely consultative body, but of great value as common ground where missionary organization, education and methods can be discussed, suggestions made, and general plans adapted. The Rev. Dr. Seager, Rector of St. Matthew's, is the chairman, and J. R. Calladine, secretary. At the last meeting of the committee, on Thursday, April 11th, in St. Clement's parish room, the forthcoming Ascensiontide appeal for missions was taken up. Special reference to Diocesan Missions was made. It was decided to hold a joint Diocesan Missionary meeting of an educational and inspirational character, to be followed on Sunday, May 12th, by special sermons or addresses on Diocesan Missions by outside missionaries (diocesan) or lay deputations. It is hoped that this educational effort will result in a deepened interest in the Diocesan Mission Fund in the East End parishes.

### Edmonton Notes.

The Holy Week and Easter services were well attended in most of the Edmonton churches this year. At the Pro-Cathedral, the "Three Hours" service on Good Friday was taken by Rev. Canon McKim, and the Easter services by the Rector, Ven. Archdeacon Webb.

A very successful Girls' Conference was held in Edmonton on April 12th and 13th, most of the churches sending delegates, and lasting good should result from it.

The Bishop of Edmonton has recently held Confirmation services at the Pro-Cathedral, at St. Paul's Church and St. Faith's. On Easter Sunday, the Bishop preached at St. Andrew's and St. Mary's.

The seventh meeting of the Edmonton Archdeaconry was held in the Edmonton Mission on April 9th and 10th. The "Quiet Day," April 9th, was conducted by R. H. Robinson, the head of the Mission. Wednesday's session opened with Holy Communion, breakfast and matins. Two interesting papers were read by Rev. G. W. Herring and Rev. G. Isaac, members of the Southern Alberta Mission. The former contributed a paper on "Figgis' Civilization at the Cross Roads," and the latter took for his subject, "The Contribution of the Reformation to Reality." In the afternoon, Rev. C. W. Saunders read a paper on "Christianity in Modern Life," and the Rev. R. M. Swan gave a talk on "The Condition of the Church in the Country from the Social and Financial Point of View." The presence of all the members of the Southern Alberta Mission served to make the meeting an especially interesting and enjoyable one.

### A Successful Year at Fonthill.

There was an exceptionally large attendance at the annual vestry meeting of Holy Trinity Church, Fonthill (diocese of Niagara), on April 4th, 1918, and the Rector, the Rev. W. S. Weary, who presided, expressed his appreciation of the support which had been accorded him by the congregation during the few months he had been entrusted with the parish, and thanked the officers and members of the various organizations for the zealous discharge of their various duties. He made special reference to the valuable work which the women, under the leadership of Mrs. Williams, were doing. Several very beautiful gifts had been presented to the church and

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**Dr. W. C. BARBER,**  
Medical Superintendent.

used for the first time on Easter Sunday, consisting of a credence table given by the Babies' Branch of the W.A. Pulpit by the Junior W.A. and offertory plates by the boys of Mrs. Weary's Sunday School Class. A very beautiful memorial has also been presented by the parents of the late Pte. Geo. Couchman, consisting of a complete set of Communion vessels and two cruets. The attendance at all services had increased 100 per cent. The communicants at 8 a.m. Easter Sunday numbered 78. The financial statement presented by the wardens, Messrs. F. Burley and R. E. Bradwell, showed the finances of the church were in a better condition than they had been for some time past. The reports of all organizations showed progress and activity and goodly balances to start the year's work. The Rector appointed Mr. F. Burley for his warden and R. E. Bradwell was elected people's warden. The following sidesmen were appointed: Messrs. J. Wright, E. Hewer, Geo. Allen, W. O'Riley, Wm. Lester, J. Cranfield, H. Beardwood, S. Coldwell, E. Rogers and J. Misew. The members of the building committee were all re-elected. The secretary-treasurer showed all payments met and a good balance to meet coming payments. The valuable services of the choir, under the able leadership of Mr. J. A. Poole, organist and choirmaster, were expressed by a vote of thanks. Whilst, as an evidence of the popularity the Rector has already acquired amongst the congregation, the meeting increased his stipend by a substantial amount. The church has an honour roll of 62, of which five have paid the supreme sacrifice, and five have been honourably discharged. The meeting was closed by the Rector with the Blessing, after which, the ladies of the W.A. served refreshments.

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### Easter in St. George's Church, Owen Sound.

The Lenten services were concluded in St. George's Church on Good Friday morning when the service was held at 11 a.m. The attendance was the largest in many years, and the offering for the evangelization of the Jews is in excess of previous occasions. On Easter Sunday the services were: At 8 a.m., with Holy Communion; 11 a.m., Morning Prayer, with Holy Communion; 3 p.m., children's service; and 7 p.m., Evening Prayer. The attendance throughout the day was very good, the church being well filled. More than 200 communicants presented themselves at the table of the Lord, and the devotional spirit prevailed the services. The Easter offering was a liberal one. The services were bright. The Rev. Canon Ardill conducted the services and preached, the subject of his discourses being the resurrection.

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### Easter in Caron, Sask.

The Easter Day services at the Church of Good Shepherd, Caron, Sask., were very well attended. The morning service at 11 found the church filled to the doors. The Easter vestry was held in Caron on Wednesday, April 3rd, and at Clay Hill on Thurs-

day the 4th. After both vestries, the Rev. W. Simpson, of Regina (the first incumbent of Caron) gave a very helpful address on Church progress and the worship of God found in regular giving to His Church. Both vestries are starting the duplex envelope system this year. The wardens' report, in both cases, were very satisfactory, all liabilities having been met, and balances on hand being shown. The report of the W.A. at Caron was the event of the evening. The president, Mrs. Wolstenholme, read the report, showing that even though but a year old, the society was a very real one, having taken over the caretaking of the church, repairing of church, making up deficit of Synod assessment (Missions), making incumbent member of lantern slide exchange. Also the announcement of set of Communion linen from St. Thomas' W.A., Toronto, and the gift to the incumbent of a complete lantern equipment for the mission work from the Diocesan W.A., of Toronto. The vestry meetings of Royal George and Sweet Grass took place on April 9th and 10th, the services having been already reopened at both places.

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### Waterdown and Aldershot Vestries.

Grace Church, Waterdown. Wardens, R. Smith and R. M. Spence. Lay delegate, D. Davies. Cemetery clerk, Dr. Vance. Missionary secretary, Miss Eager. Total receipts, \$1,219.12. St. Matthew's Church, Aldershot. G. H. Sinclair and H. Mann, churchwardens. W. R. Grimer, cemetery clerk. Mrs. Scott, missionary secretary. Miss Sherwood, choir secretary. Total receipts, \$1,520.35. Mr. G. H. Sinclair, with an appreciative address, moved a vote of thanks to the Rector, Rev. H. J. Leake, M.A.

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### Christ Church, Amherstburg, Vestry Meeting.

This meeting was held on Monday, April 1st. Total receipts, \$2,462; J. H. Pettypiece and Geo. Gatt, wardens; lay representatives to Synod, C. A. Cuddy and Geo. Gatt; substitutes, J. H. Pettypiece and F. M. Falls. A number of memorial gifts have been presented to the church during the past year. The Rector, the Rev. H. A. Wright, had his stipend increased \$200.

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### St. Nicholas', Birchcliff.

The annual vestry meeting was held on Easter Monday, the Rev. C. E. Luce being in the chair. A most encouraging report was presented by the wardens, showing an increase of about 80 per cent. over last year in the maintenance account, including an increase of \$150 in the minister's stipend. The treasurer of the building fund reported a gross expenditure for two years of \$17,397.75, during which

period a half-acre site has been purchased, a new church and parish hall built, and a rectory almost completed, about \$500 being still required to complete the rectory. Mr. John J. E. Harris retired from the office of Rector's warden, after two years' faithful service, but remained as treasurer of the building fund. Mr. John G. Jones was nominated to succeed him, and Mr. F. Arnold succeeded Mr. Jones as people's warden.

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### Memorial to the Late Rev. A. C. Miles Dedicated at Creemore.

The service on the morning of Easter Day in St. Luke's Church, Creemore (diocese of Toronto), was well attended, and proved to be very bright and very hearty. The floral decorations were simple and yet extremely effective. The musical portion of the service was well and suitably rendered. Just before commencing the Order for the Administration of the Holy Communion, the Rector announced that a new brazier or Communion Table reading desk had been presented to the church and congregation by Mrs. Miles in memory of her late beloved husband, Rev. A. C. Miles. Proceeding, he said: "No words of mine could possibly do justice to the worth and work of one who was almost immediately my predecessor; nor am I the least bit worthy to attempt to pay any tribute to his blessed and sacred memory. But I feel it is safe to say that no more godly and devout man ever walked the streets of this town. He was most saintly in his character and in his life—a man who walked closely day by day with God, a true shepherd of souls, and a faithful friend of the people, generous and unselfish to a degree, respected and revered by all sections of the community, and: 'He being dead yet speaketh.' 'O God to us may grace be given to follow in his train.' The Rector then proceeded to dedicate the brazier, saying: "I dedicate this brazier to the memory of the Rev. Arthur C. Miles, and to the service and greater glory of God in this church, in the Name of the Father, and of the Son, and of the Holy Ghost.—Amen." The hymn, "For all the Saints who from their labours rest," was then sung. The brazier bears the I.H.S. monogram, beneath which is the following inscription: "In Memory of Rev. Arthur C. Miles, B.A., Rector of St. Luke's Church, 1898-1913. 'Faithful unto Death.'" There were 40 communicants and the offertory amounted to over \$20.

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### Stanbridge East, Montreal Diocese.

Resolutions of condolence have been sent by the vestry of St. James' Church, to the families of the late Mrs. M. S. Cornell and the late Miss Carrie Baker. The vestry meeting of St. James' congregation was held on

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

Easter Monday in the Parochial Hall, the Rector, Rev. Robert Atkinson, in the chair. The church wardens' reports and the cemetery wardens' report were adopted. There are balances in hand in favour of the various funds after meeting the payments of the past year. The sum of \$100 was added to the endowment fund of the parish by a bequest from the late Mrs. M. S. Cornell. The societies of the congregation have balances to their credit to carry forward. The Rector chose Mr. Ernest H. Baker as his warden for the ensuing year. Mr. Hobart Palmer was elected people's warden. Mr. C. H. Hibbard was appointed cemetery warden. Messrs. M. S. Cornell and W. A. O'Dell were elected lay delegates to the Diocesan Synod. Mr. C. S. Moore to Dunham Ladies' College. Entire unanimity marked the proceedings of the vestry, and at the close hearty votes of thanks were accorded to the officials, church societies and all who had contributed to the prosperity of the past year.

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### Calgary Church News.

The S.S. Association for the city of Calgary met in the Parish Hall of the Church of the Redeemer, on Monday evening, April 15th. A number of teachers and officers met at 8 o'clock in the church for a devotional service and to hear an address on Sunday School work by the Ven. Archdeacon Webb, of Edmonton. Special emphasis was placed by the Archdeacon on the importance of Sunday School work, the importance of the pupil and the first essential in the weekly teaching of the child of the Saviour's love. It was a pleasure to see some present at the service not directly engaged in Sunday School work. The Older Girls' Work Conference held in Calgary the week after Easter was a success. Some 374 girls of South Alberta were enrolled. Miss Cox, of St. Stephen's Church, acted as secretary of the Conference, and four Anglican churches were represented. At the denominational conference held during the season, a committee was appointed of certain Calgary members, to further the girls' work throughout the diocese. They had as a church the co-operation and assistance of two of the speakers in Miss Saunders, of Toronto, and Mrs. Parly, of Alix. At the Sunday School Conference held just before the Girls' Work, a good Sunday School exhibit was displayed for the benefit of Anglicans attending the conference. The Church Record S.S. Publications deserves our thanks for the prompt way the exhibit was forwarded to us and the care taken in its preparation. The exhibit was also used in the Lower Paget Hall at the last meeting of the Sunday School Association. We understand that arrangements can be made to have the exhibit used at other places on the same terms.

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### Kootenay Notes.

A meeting of the North Okanagan Rural Deanery Chapter was held at All Saints', Vernon, on April 9th. The Ven. Archdeacon Green, R.D., presided and the clergy present were the Revs. Solly (Summerland), Despard (Oyama), Larder (Revelstoke), Gretton (Enderby) and Laycock (Vernon). Holy Communion was celebrated by the Bishop at 8 a.m., and the morning session opened in the parish hall at 10.30, when a paper was read by the Rev. H. A. Solly on "The Prepara-

## Most Men Object to Being Appointed Executors

Almost every business man, when appointed as Executor of a friend's estate, realizes he has not time, and, possibly, not the experience required to efficiently administer his friend's affairs in addition to his own. When private Executors wish to be relieved of the responsibilities of Executorship, they should consult this Corporation. Full information and Booklets on request. Interviews especially invited.

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# They are Fighting-Dying-for YOU! What are You Doing for THEM?

If only you could be in France, close to your boy, think of the comforts you could send him into the lines, how you could hearten him for the supreme ordeal of battle, shield him by your advice, from temptation, comfort him in pain, help him turn his eyes, not always downward into the chaos of war, but upward to the Right we fight for, and to the higher things he learned on your knee

But no—thousands of miles separate you! Not for you are his furloughs, no visits to camps for you, no privilege of visiting your boy in hospital, if need be. Few and far between are the comforts you can send across the wide seas!

Would that you had a friend over there to perform these offices for you! Thank God, you have that friend. The Y.M.C.A. is ever at your boy's side, from the day he enlists to the day he doffs his uniform—in camps, in trains, boats, in the streets of the big city, in hospital, behind the firing lines—and often right into the trenches—everywhere.

"Right on the heels of the dashing Canadian soldiers at Vimy Ridge the Y.M.C.A. men were serving out biscuits and chocolate to the tired men," said the dispatches. The General was enthusiastic and recommended one of the Y.M.C.A. men for the Military Cross!

Said Lord Northcliffe, "I do not think the War could be fought without the Y.M.C.A.!" A general declared, "The benefit to the troops is beyond all calculation." In the words of Ralph Connor, "The Y.M.C.A. is nearer to the boys than anything else."

Think of the tremendous cost of building and maintaining hundreds of huts with all the thousand and one comforts that must be provided. What will you give to show that you care for your boy's welfare? At least \$2,250,000 is needed for 1918. For the sake of your precious boys, be Generous!



## War-Work Summary

There are—  
89 branches of Canadian Y.M.C.A. in France.  
74 branches in England.

More than 60,000 cups of hot tea and coffee distributed daily in France—free. Estimated cost for 8 months, \$48,000.

150,000 magazines distributed free every month. (Estimated cost \$15,000).

\$125,000 used in 1917 to build huts in France.

Thousands of soldiers decide for the better life.

Y.M.C.A. sells many needful things to soldiers for their convenience.

Profits, if any, all spent for benefit of soldiers.

Service to boys in Camp hospitals.

Red Triangle Clubs for soldiers in Toronto, St. John, Montreal and other places. Centres in Paris and London for men on leave.

Out of Red Triangle Fund, \$75,000 is to be contributed to the war work of the Y.W.C.A.

Cost of administration of Y.M.C.A. war work is less than 1%.

## Y.M.C.A. Red Triangle Fund

\$2,250,000, May 7, 8, 9

Canada Wide Appeal

Dozens of Y.M.C.A. dug-outs in forward trenches under fire.

\$100,000 needed for athletic equipment (helps morale of soldiers).

Y.M.C.A. saved hundreds of lives at Vimy Ridge by caring for walking wounded.

Over 100 pianos in England and France, also 300 gramophones and 27 moving picture machines.

## National Council, Young Men's Christian Association

Headquarters: 120 Bay Street, Toronto

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

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



tion of Candidates for Confirmation." The afternoon and following morning were devoted to a discussion of this subject, and also to considering the proposed revision of the Prayer Book. The special preacher at the evening service was the Rev. J. R. Gretton, the Rector of Enderby. It was decided to hold the next meeting at Enderby on July 9th.

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#### Moosonee Notes.

Rev. H. J. King, M.A., has come from Okanagan Valley, B.C., to assume charge of the Hearst, Grant and Kapuskasing group of Missions.

A new church is in course of erection in the Abitibi group of Missions, where Rev. G. F. Knox has been labouring successfully under primitive conditions for four years.

"The Northland is awakening." The snow is disappearing. Lakes and rivers are opening up. The new springtime will assuredly bring a new tide of immigration. We wonder if the Church Militant in Canada will be awake too and "rejoice as a giant about to run a race," in its opportunities to provide for the spiritual needs of the people of Northern Ontario.

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#### Saskatchewan Notes.

Rev. H. A. Clark, incumbent of Manville, Alta., has accepted the position of Rector of St. George's Church, Saskatoon, offered him by the Bishop and the congregation. The Manville parishioners are lamenting his departure, for his ministry had been much appreciated. He had, among other things, done valuable work among the children, and the congregation hopes that their next pastor may also make a strong point of the children. Manville is the most westerly parish in the diocese.

Rev. R. Cardwell has again become a patient in the Prince Albert Hospital, suffering from some weakness of the heart, but hopes to be about again soon. But the Saskatchewan climate is too bracing and the winters too severe for his constitution. The Bishop hopes to find a suitable parish for him under the Bishop of some diocese in Eastern Canada, between the Great Lakes and the Atlantic. Nova Scotia should suit. The attention of Bishops or congregations east of the Great Lakes is called to this.

Rev. H. Sherstone has begun his work as financial agent for the diocese, to canvass the parishes for some \$15,000, to liquidate the Diocesan Mission Fund debt. He has moved his home to Prince Albert, where his wife and family will reside, but he himself will be almost constantly away for most of the year.

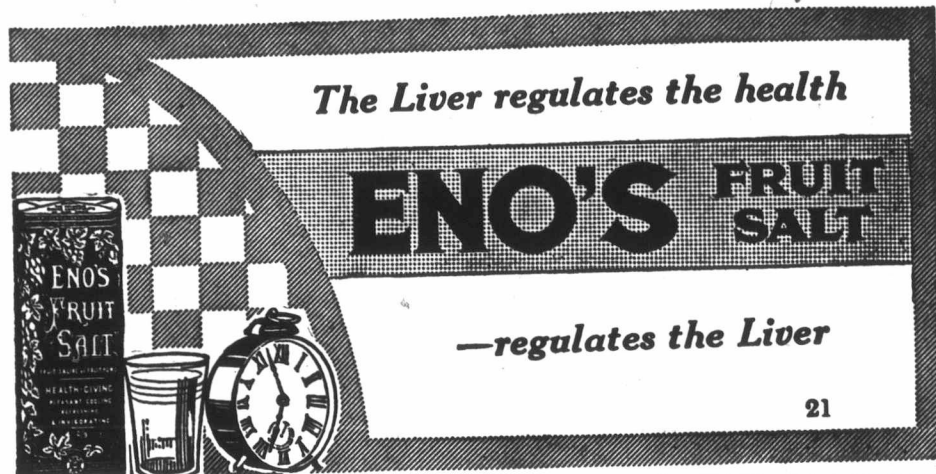
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#### Inwood, Anghrim and Florence Vestry Meetings, Diocese of Huron.

On Tuesday evening, April 2, the Easter vestry of the Church of the Epiphany, Inwood, was held. The financial statement showed that, after paying all bills, a substantial sum was still in the treasury. Mr. S. S. Courtwright was elected Rector's warden, Mr. Robt. Richardson, people's warden, and Mr. Geo. Graham, lay delegate to Synod.

On Tuesday evening, April 9, the Easter vestry meeting of St. John's Church, Anghrim, was held. Mr. William Elliott was elected Rector's warden, Mr. Roy Hands, people's warden, and Mr. William Elliott as lay delegate to Synod. The finances were shown to be in good condition.

On Friday evening, April 12, the Easter vestry meeting of St. Matthew's Church, Florence, was held. Mr. Henry Bilton was elected Rector's warden, Mr. Duncan Buchaman, people's warden and Mr. Andrew Adams as lay delegate to Synod. As



The Liver regulates the health

**ENO'S FRUIT SALT**

—regulates the Liver

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additional subscriptions have been received the finances of the church were in a very satisfactory condition.

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#### St. Margaret's Church, West Hamilton.

The annual vestry meeting of this church was held on April 5. The reports were very encouraging. Receipts for current expenses were \$794.09, balance \$128.62. Other receipts were as follows: Building fund, \$769.15; W.A., \$83.80, balance, \$15.04; Young Women's Guild, \$753.41, balance, \$28; Sunday School, \$349.55, balance, \$85.59; Bible Class, \$55.17, balance, \$27.54; flower committee, \$16.04; home department, \$2.48; Mothers' Meeting, \$4.48; lantern slide fund, \$16.04; Boy Scouts, \$126.19, balance, \$10.40; Young Men's Club, \$5.61; soldiers' fund, \$57.14. The Y.W.G. gave \$300 for the new church and the Sunday School \$40. Easter mite box offering for missions was \$56.10. The Sunday School enrolment is 243, of which 53 are non-attending. There are 55 names on the honour roll, of which five have been killed in action. During the past year souls have been added to the kingdom. Through the ministry of the Rev. R. P. McKim, of St. John's, N.B., who conducted a two weeks revival in this church during Lent, many have become more faithful in their service for Christ and others have entered the kingdom.

#### Fort William Notes.

The annual congregational meeting of St. Paul's Church was held on Wednesday evening, April 10th, and was well attended, over 150 being present. The Rector, the Rev. E. Pierce-Goulding, presented his report for the year, which showed that the parish was in a flourishing condition. All organizations show an increased membership over preceding years; 300 members of the congregation are serving at the front, including a former assistant priest, the Rev. R. Cain Bartels, who is serving as a stretcher bearer; 23 have made the supreme sacrifice. The wardens' report was presented by Mr. F. Babe, who pointed out that the floating liability had been reduced during the year by \$1,000. He paid high tribute to the splendid work of the Girls' Auxiliary in this connection. Never, said Mr. Babe, had the finances of the church stood in better position than to-day. He also introduced a new feature in the form of a preliminary budget calling for a sum of \$10,025 to meet estimated expenses for the coming year. This budget was accepted and an every-member canvass will be undertaken during the next week to increase the church's income. Election of officers resulted in the appointment of H. P. Philips as vestry clerk, and the re-election of F. Babe as people's warden, with F. W. Atkinson again chosen as Rector's warden. After the usual vote of thanks the meeting closed with the Benediction pronounced by the Rector.

#### Rector Presented with Motor Car.

Rev. T. Dobson, Rector of St. Andrew's Church, Tilbury, and the Church of the Ascension, Comber, was made the recipient, on April 6th, of a Ford touring car by the members of these two churches. The gift was complete, license attached and the best robe procurable found in the car. On Sunday, Mr. Dobson acknowledged the gift from the pulpit, as further evidence of the unbounded liberality and kindness which have been extended to him and his family during their 20 years' residence in the parish.

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#### Rev. Daniel Deacon, of Stratford, Dead.

Rev. Daniel Deacon, retired clergyman, died at Stratford, Ont., on April 15th. He was for some years Rector of the Home Memorial Church, and later of St. Paul's Church, Stratford. Capt. A. W. Deacon, M.D., just home from France, and Capt. G. R. Deacon, M.D., are sons. The deceased clergyman was in his 87th year, and had been living retired for the past 10 years. He was born near Toronto, but received his education at the Goderich Grammar School, afterwards going to Trinity College, University of Toronto. There he graduated in Arts receiving his B.A. and M.A. degrees. For some time after this he was master at Hellmuth College, London. In 1866 he was ordained and from then until he came to Stratford, he was Rector at Bothwell, Port Rowan and Windsor. From Windsor he came to what was then Home Memorial Church, which later gave way to the present handsome edifice of St. Paul's Church. He was pastor of the new church for about three years before he was retired at the age of 77. Since then he had, until recent years, always taken an active interest in church matters and officiated at intervals.

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#### Men's Intercessory Services.

"Pray without ceasing," was the injunction of the Right Rev. Dr. Farthing, Bishop of Montreal, to the large congregation of business men and others who assembled at the special noonday prayer service at St. James' Cathedral, Toronto, on April 17th. His Lordship, after referring to the serious condition of affairs on the western front, urged all to pray that our gallant soldiers and those of the Allies might be given strength and powers of endurance to carry on in the terrible struggle until victory was attained and the power of the Huns and the forces of evil were crushed forever.

On the evening of the same day largely attended services of the same description were held in the Church of the Epiphany, Parkdale, and St. Barnabas', Danforth Avenue. At the former church, Captain the Rev. Harold H. McCausland, M.C., formerly Chaplain of the 95th Battalion, recently returned from France, gave a splendid address on the spirit of prayer as revealed at the front. He said the soldiers did not wear religion on their sleeves, but they were deeply conscious of its reality. The men had a profound reverence for the Almighty and a new sense of the life beyond the grave. Anyone who, like himself, had observed the profound reverence that pervaded all ranks on the eve of a big engagement, could not but feel that those gallant men had a deep-rooted conviction that nothing could eradicate, that the sacrifices they were called upon to make would not be made in vain, and that if they should pay the price, they would simply pass on to a greater and more glorious existence. The men had great faith in the efficacy of prayer, which was shared equally with those in high command, like Field Marshal Haig, Gen. Robertson, the late Lord Roberts and Gen. Horne, who was with the Canadian forces. One and all had a

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profound trust in God. Capt. McCausland concluded with a fervent appeal to those who remained at home to raise their voices in prayer and supplication to God that victory might be ours. Rev. Dyson Hague, the Vicar, in a brief address preceding the intercessory prayers, laid great stress on the urgency of the present crisis and the need of enlisting every ounce of spiritual energy through the forces of prayer.

St. Michaels and All Angels' Church, Wychwood, Toronto, was crowded on April 18th by Anglicans from all parts of the north-western section of the city and suburbs for the special service of prayer. Provost Macklem conducted the service, while the Rector, Rev. W. J. Brain, recited the intercessory prayers. Capt the Rev. Harold McCausland, M.C., in an impressive address, described the profound regard the men in the trenches had for religion and how they valued prayer. They made no special show of their piety but they displayed a very deep reverence for Almighty God and the things eternal.

### Womens' Intercessory Service.

An intercessory service for women on behalf of the war was held in Holy Trinity Church, Toronto, on April 17, at which every seat in the church was

occupied. The address was given by Right Rev. Dr. Roper, Bishop of Ottawa, who, in the course of his remarks, strongly emphasized the need of constant prayer for Divine guidance at the present critical juncture.

### Special Missionary Week in Montreal.

The great war has not closed a single door to the missionary. It has opened many. To stimulate Montreal Churchpeople to a greater interest in and support of Missions at home and abroad, an advance movement has been begun with Rev. W. Robinson at its head and from Sunday, April 14th, to Sunday, April 21st, special services on behalf of the cause of Missions are being held in the various churches in that city. Amongst others who have taken part in this campaign are Canon Gould and Dr. Taylor, of the M.S.C.C. There was a large congregation in Christ Church Cathedral on Monday night, April 15th, when a special intercessory service was held. Rev. Dr. Taylor read the service, and Bishop Farthing, in the course of an address upon the sacred trust of life, said that the war had shown that to share the Master's experience meant drinking of the cup of life of sacrifice, as opposed to the gospel of peace and prosperity, with which the Church had too long soothed the world.

## IMPRESSIONS OF THE WAR.

(Continued from page 265.)

ing that is of any use in dealing with such matters. The clergy will know, I am sure, that in nothing that I have said has there been any criticism peculiar to them. It is not the diocese which I have had in mind, but the communion of which the diocese is only a small and insignificant part. It is the witness of the war to the shortcomings of the Church that I have had in mind. It is the weakness in the workings of the body of which I have been thinking. It is a failure, the responsibility for which belongs to the society itself. If there has come to us a warning to consider our ways, and to examine anew the conditions under which the Church is doing its work, it speaks not to the priesthood only, but also to the laity. If it urges those of us who are the Church's messengers to present more faithfully and fully the message with which we are entrusted, it counsels also the entire membership in the body to receive the spoken truth with greater reverence and fear. If with the voice of the war there has come to the Church a call, it is from priest and people alike that the answer must come.

"My dear brethren of the clergy and laity, there has come to us a call, and unless in some real sense we try to answer it we shall miserably miss the opportunity that God is giving to us in this war. The men will come back—already many of them are coming back—in the spirit of those who have passed through a great adventure. Very many of them are not consciously religious, but for the sake of a great cause they have been willing to do things and to bear great sufferings, and now they are passing from the atmosphere of war to the atmosphere of peace. It belongs to us, then—surely it belongs to all of us—to hold up before them the greatest cause of all, and to give them a clear challenge to accept its call, and to follow its leading as those who set out upon a great adventure—the adventure of the Cross."

## Starving Serbians

Can anyone imagine an officer in charge of one of our internment camps making an official report that certain of the interned had died of starvation, and being held guiltless? Could such a thing happen anywhere in the British Empire, or in the United States, anywhere where the English language is spoken? What would the newspapers say about it? Yet this is the cause of death set down constantly by Austrian Medical Officers, in charge of the Serbian civilians interned in Austria, and of the prison camps of Serbian prisoners of war, and the reports, setting down the cause of death as "hungertod," starvation, are published as calmly as if this kind of death were the act of God.

Eyewitnesses, who have escaped, describe the three stages of such a death. The first period of wasting under daily deficit of nutrition, the second period of "atrocious animal irresistible hunger," when the bayonets of the guards cannot restrain the sufferers from devouring grass, "which is strictly forbidden," the third period of exhaustion and when the best food could no longer tempt the victim, who, when he feels death coming, lies down, covers himself up and dies without a word.

To read such reports makes one cry to Heaven for vengeance. No ordinary peace, covering up all differences, seems to meet the case of enemies such as this. But in the meantime, if we cannot be the instruments of vengeance, there is something we can do. We can send food to the sufferers. The British Serbian Relief Fund

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has established connection, through Switzerland, with some of the interned civilians and about half of the prisoners of war, and the number that they are in touch with is increasing. It keeps them supplied with bread enough to keep them from starving, and we are given the opportunity to help in this work. Let us be generous for we are ourselves a favoured nation.

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This letter is endorsed by John Lyle, J.P.

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### Dimbie's Dustman Tales

By M. O. TAYLOR

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VIII. (Continued)

AND so the next day they were all up very, very early, brushing the twigs and leaves out of the "cubby hole," and leaving it all nice and clean; and when everything was quite ready, Whiskers smoothed his coat and tail till they were all nice and shiny and then said:—

"Now we're all ready to start. Long Tail, you keep behind with Nibbler, and dodge when she does. I'll go on in front."

Oh, dear, Long Tail never forgot that journey; he knew quite well what "dodging" meant by the time they reached the town house; how many times when he lay shaking and trembling under a big leaf or behind a stone, did he think of the Fairy Queen's words: "How would you like to be a poor, little, hunted mouse?" He knew now what being "hunted" meant.

And by the end of the day, when the sun was going to bed, they came to a hole in a big wall, which Whiskers said was the entrance to their town house, and, after running down a long, dark passage, they came to another cubby hole very much like the one in the tree, only larger and darker, and you couldn't see any blue sky, only boards with little bits of light shining through, which Whiskers said was the floor of the house. "For," said he, "we're in a house now and you'll hear all sorts of noises, but you mustn't be frightened, because nothing can hurt us down here, not even the "enemy"; and so the three poor little mice sat down, in peace once more. Long Tail's sides were going in and out with fright, and poor Nibbler had a piece off the end of her tail where a dog had snapped at her, and even Whiskers looked tired out, but they were safe at last.

There was lots to do in the town house and Long Tail often went to sleep at night quite tired out, but he tried not to be cross and did his best to please, because he felt sure the Fairy Queen would know somehow or other; and, although, he never dared to speak of Fairyland, he used to dream of it at night and wondered if he worked very hard whether she might let him come back one day.

And so the days went by and Nibbler taught Long Tail all sorts of useful things; how to tear up paper into little pieces to make their nest, and how to make little round holes in the wood to crawl through, and how to run without making any noise, and how to manage his tail; and one day Whiskers and Nibbler took him to a hole in the floor and showed him the "Enemy." The Enemy was big and furry with a long tail and great, green eyes, and she peered in the hole at the three little mice and stretched her paw down, which had long, sharp claws, but she couldn't reach them, which made her so angry that she made a most awful noise, like this: "Miaouw, Miaouw," which frightened poor Long Tail so much that he shook all over and they had to give him pieces of cheese before he was all right again. Whiskers wasn't a bit afraid of the "Enemy," and used to love playing "Tease the Cat," which meant running right up to the hole and squeaking till the "Enemy" came, and then poking his cheeky little nose right up against her face, and when she tried to reach him running away again. How angry she used to get, and Whiskers thought it lovely, but

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Nibbler and Long Tail never played that game; they were too frightened. Whiskers didn't seem to be afraid of anything, so he was the one who used to get the food. They had all sorts of nice things to eat, crumbs of bread and cake, and even candles and cheese. Whiskers used to creep through the house when everyone was asleep except, of course, the "Enemy" (and she never slept) and through a little hole into the pantry where the good things were kept, and then he would come back dragging all sorts of dainties after him, and Nibbler and Long Tail would squeak with joy and they'd all sit down and have a late tea.

Some nights he would not come home at all, and early in the morning he would come creeping back squeaking with mischief to tell them he had been sleeping in Mrs. Woman's new bonnet, or in Mr. Man's slipper. "Oh, and you should see the great, big, clumsy things chase me," he would say: "Why they couldn't even get near the end of my tail." And then they would all laugh together, but poor little Nibbler more often used to cry and beg him to stay at home.

But one sad day Whiskers went out and never came back, and Nibbler and Long Tail waited and watched and the cubby hole got darker and darker, and still Whiskers didn't come, and by and by right over their heads they heard him squeak; oh, such a frightened, hurt squeak, and they ran to their little peep-hole and oh! what do you think they saw!

"The Enemy," with all her fur standing up straight and her big, cruel green eyes looking so fierce, and right in between her paws held quite tight and fast was . . .

"But there, I won't tell you, because you would feel too sad. So poor Whiskers never came home any more and Nibbler made her pretty little bright eyes dim with crying and Long Tail wiped them with a piece of butter paper and did his best to comfort her.

So now he had to work twice as hard to get food for them both, because Nibbler was much too soft and pretty to go near any traps and things, so she stayed at home and kept the "cubby hole" tidy.

And one fine day when the sun was shining through the cracks of the floor into the "cubby hole," and they were thinking of moving into their summer home in the tree, a big fat mouse came along and asked Nibbler to come and live with him and share his "cubby hole," and, do you know, she went.

And so poor little Long Tail was left all alone, and the days seemed so long, and at night he would creep into his paper nest and dream he was back in Fairyland, and one night he heard a voice saying:

"Gray Goblin, Gray Goblin, come back to Fairyland."  
"Who calls me Gray Goblin?" said Long Tail, and the answer came softly and sweetly:  
"Your Fairy Queen."

Long Tail opened his eyes wide and looked all round for the "cubby hole," but it had disappeared. Then he looked down at himself and found that he was once more a little fairy with wings, and hands, and feet, waiting outside the gates of Fairyland, and, as he waited, they slowly opened and let him in.

The Synod of the Uganda Church, at its last meeting, appealed to the Governor of Uganda to put a stop to unnecessary Sunday labour, and especially that occasioned by the travelling of officials on Sundays, seeing that they require a large number of porters to carry their luggage. A missionary writes: "It seems odd that a Synod of the native Church should appeal to the representative of the first Christian nation to stop Sunday labour."

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The woman attended to the beans, peas, green onions, spinach, radish and lettuce.

The children looked after the late onions, parsnips, beets and carrots. And they all helped one another with the hoeing.

What was the result?

There grew up in that family a friendly rivalry and an interest in the garden such as no person would have believed possible had the experiment not been tried.

The family had plenty of salad vegetables during the summer. They preserved sufficient tomatoes, beans and pickles to last all through the Winter, and they took off enough potatoes, beets, carrots, parsnips and onions to carry them through until March of this year.

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Organization of Resources Committee, Parliament Building, Toronto

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