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Personal & General

The Primate having sought the views of the Synod or Executive Committees of the various Dioceses as to holding the meeting of the General Synod this year, has discovered a preponderance of opinion in favour of having it. The meeting will, therefore, take place in Toronto in September.

A cable has been received in New York from the Archbishop of Canterbury, that "Paul, brother of Mar Shimun," was consecrated Patriarch of the Syrian Church on April 27th. It will be recalled that Mar Shimun was murdered recently.

General Pershing, head of the American forces in France, was confirmed by Bishop Brent on April 29th.

The Rev. C. S. Quin has been unanimously elected to be Bishop-Coadjutor of the Diocese of Texas. He was ordained in 1908 and for the past 14 months he has been the Rector of Trinity Church, Houston.

At the Provincial Convention which was held on Victoria Day in Toronto of the Ontario Branch of the Great War Veterans, Captain the Rev. C. E. Jeakins, of Brantford, was re-elected President for the ensuing year.

The Rev. Canon Gribble, who for some time past has been assisting in the services of St. Stephen's Church, Toronto, has just celebrated the sixty-second anniversary of his ordination to the priesthood of the Church.

The Ven. H. V. White, Archdeacon of Dublin, has been appointed Dean of Christ Church Cathedral, Dublin. The Dean-Designate has been Chancellor of St. Patrick's Cathedral since 1911 and Vicar of St. Bartholomew's, Dublin, since 1905.

Bishop Price of China (C.M.S.), and Mrs. Price, with Bishop-Designate Hinds and Miss Hinds are staying in Toronto, en route to England. Bishop Price has resigned his See and is going to undertake Chaplain service at the front, probably in the Mediterranean.

Mr. Crozier Walsh, son of Rev. Canon Walsh, Rector of Christ Church, Brampton, has made a contribution to the Canadian Club of New York in the shape of the programme for the entertainment given in the Hippodrome, May 5, to raise \$100,000 for the Red Cross Society.

Some two thousand members of the Toronto branch of the Sons of England attended service in St. Paul's Church on Sunday afternoon last. Dr. Cody was the special preacher. Of the total membership of 30,000, some 6,500 have enlisted in the present war and 618 have made the supreme sacrifice.

A bronze memorial tablet to the late Corp. J. Lennox Dugan, of the 73rd Royal Highlanders of Canada, was unveiled in the Church of St. John the Evangelist, Montreal, on Sunday, the 19th inst. The unveiling ceremony was conducted by the Rector of the church, assisted by Lieut.-Col. Peers Davidson, who commanded the 73rd R.H.C. overseas.

The Bishop-Suffragan of St. Germans, Cornwall, the Right Rev. J. R. Cornish, D.D., died recently in his 81st year. Dr. Cornish was consecrated Bishop-Suffragan of St. Germans in Lambeth Parish Church on Holy Innocents' Day, 1905. Dr. Cornish

has died after spending half a century of arduous work in Cornwall and he has passed away full of years and honour, greatly beloved by both clergy and laity alike.

Prince Arthur of Connaught, son of the Duke of Connaught, arrived in America on May 24th, as head of a British Mission to the United States. The Mission, which made the voyage aboard a British cruiser, is on its way to Japan. The Prince's mission to Japan is in connection with the recent appointment of the Emperor of Japan as an Honorary Field Marshal in the British Army. He is carrying to the Emperor a Field Marshal's baton.

The diocese of Western New York has declined to accept the resignation of Bishop Brent, who stated that he could not ask the diocese to continue the present arrangement while serving as Senior Chaplain of the United States Army in France. It was unanimously decided to take steps at once providing for the election of a Bishop-Coadjutor for the diocese and a convention will be called in the autumn for this purpose.

Two tablets were unveiled in St. Paul's Church, Toronto, on Sunday evening last, the first, in memory of two brothers, Lieutenant Allan Reddock, of the 3rd Batt., and Lieutenant Wm. Reddock, of the 166th Batt., and the second in memory of Lieut. Aysceman Swinnerton, also of the 166th Batt. Major Arthur Kirkpatrick unveiled the former, which was erected by the sister of the fallen heroes, and Major Connery the latter, which was erected by Lieut. Swinnerton's father. Lieut. Allan Reddock before going overseas was a sidesman in St. Paul's and president of the Men's Bible Class. Strong addresses were delivered by Major Kirkpatrick and Dr. Cody, the latter dealing with the personal characters of the three men to whom he paid splendid tribute.

The accidental death in France of Brigadier-General Duncan S. MacInnes, C.M.G., D.S.O., was announced by cable on May 24th. No details are given. The deceased officer was the Inspector of Mines at Sir Douglas Haig's headquarters. The information was received by Col. C. S. MacInnes, of Ottawa, the Assistant Adjutant-General of the Canadian Military Department. The late General MacInnes was born at Hamilton, Ontario, on July 10, 1870, the son of the late Hon. Senator D. MacInnes. He graduated from the Royal Military College, Kingston, with distinction in 1891, winning the sword of honour and the Governor-General's Medal. He was gazetted a second lieutenant in the Royal Engineers in 1891, a lieutenant in 1894, captain in 1902, and major (Canadian forces) in 1905. He served in the Ashanti expedition in 1895-96, and was honourably mentioned; in the South African war 1899-1902, commanding the Royal Engineers throughout the defence of Kimberley, operations in the Orange Free State in 1900 and in the Orange River Colony, for which he was decorated with the Queen's Medal with two clasps and the King's Medal with three clasps, mentioned in despatches and awarded the D.S.O. Later he served under the Canadian Government, heading the organization of the Canadian staff. He was deputy assistant quartermaster-general at Halifax in 1905-07, and was appointed chief staff officer of the Maritime command in September, 1907, and acted as such till March 31, 1908, when he was transferred to England. He had been a member of the general staff of the Empire since 1907, and attached to the British War Office. He has been mentioned in despatches in the present war, and was promoted to Brigadier-General.

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Canadian Churchman

Toronto, May 30th, 1918.

The Christian Year

Second Sunday after Trinity, June 9th, 1918.

Three characteristics of the Christian life are given in the Collect, Epistle and Gospel for to-day.

1. **Dependence.**—The Collect puts us in the attitude of dependence upon God. It is just this sense of dependence upon Divine Love in Nature and Grace which is one of the distinguishing marks of the Christian life. It is fundamental, but nevertheless is a difficulty with many, especially the young and strong. And yet no progress is possible without some real sense of one's complete dependence upon God for all things. The spiritual life which has in it this feeling of the need of God's help and governance and the protection of His good Providence has that which is the pledge of progress and success.

2. **Distinctiveness.**—Here is another mark of the Christian life which is often forgotten. The Christian life must be distinctive. It must stand out from the crowd. It is not possible to imagine a difference greater than that which exists between one whose aim it is to have his "life hid with Christ in God" and one to whom these words mean nothing. One of the great needs of the Church is the need of people who are different, distinctive, unmistakable in their Christian profession. "Marvel not, my brethren, if the world hate you." These words of St. John with which the Epistle for to-day opens are a rebuke to many of us. Alas! we are not different. Our lives have upon them little of the lustre of spiritual distinction which ought to characterize them. And it is exactly this definite and distinctive living that we need in our generation. No miserable "betwixt and between," "milk and water" Christianity is going to win this generation for Christ and His Church. "Marvel not, my brethren, if the world hate you."

3. **"First things first."**—Here is a distinctive mark of the Christian life, and it was this which was lacking in the men in the parable which forms the Gospel for the day. These men did not put first things first; indeed, their outstanding fault was that they elevated to the place and dignity of first things those which were but second things. The farm, the oxen, the family were all important matters, but not as important as the call to the Great Supper. That call had the first claim upon their lives, but they had lost the power of putting first things first. They did not have the truly Christian characteristic of putting first things first.

These three messages of to-day's Collect, Epistle and Gospel come to us with simple directness. We are to measure our lives by them—Dependence, Distinctiveness, First things first. Are they characteristic of our Christian life?

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Bishop Phillips Brooks.

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle is gained if you will never allow yourself to say anything gloomy.

Editorial

DELEGATES TO GENERAL SYNOD.

Unless something intervenes to prevent, the General Synod of the Church in Canada will meet in September next. In the midst of a world-war, at one of the most critical periods in the history of the Christian Church, with problems facing it that have never faced it so directly, so forcibly, or in such great number before, men are about to assemble for the purpose of deciding the best course to pursue for the ensuing three years. We are quite safe in saying that no body of Churchmen ever had a heavier responsibility placed upon them and there never was a time when greater care should be shown in the choice of the men who are sent as delegates.

We do not presume to say just what the qualifications of delegates should be. We have no hesitation, however, in saying that simply because a man has been sent to the last one, two, three or more meetings of the General Synod, therefore, *ipso facto*, he should be sent again. It is, perhaps, very nice for a man to say that he has held such and such an office for five, ten, twenty or even forty years. It may mean much or it may mean extremely little, and we must confess that when we hear such a statement we involuntarily begin to wonder what such a man has done. And yet, we so often find that these men consider it a personal insult when they are not re-elected, as if they had a monopoly of the wisdom of the Church and had a sort of *a priori* claim on such positions. This sort of thing is too childish to be tolerated. It ought, moreover, to be realized that different points of view are essential to the best results.

Nor do we believe in sending men who have passed the point at which they are really effective. We revere old age and should delight in honouring those who have done yeoman service in the Church, but we have learned in the present war that there is a point beyond which men are incapacitated for active service. We remember being present at a former meeting of the General Synod and listening to one of its members attempt to make an address. It was one of the saddest spectacles we ever witnessed and it was evident that at least one diocese had allowed its heart to run away with its brains. The men who must face the problems ahead of us and who must bear the brunt in the struggle for reconstruction will necessarily be those of middle age and under. They must face problems for which there is no past experience to guide them, and in the solution of which they must show generalship, initiative, adaptability and virility.

Nor do we want men whose main qualification is that they can be counted upon to vote right in an emergency, who will watch for the signal and act accordingly. Men who have not sufficient intelligence to study subjects for themselves, who have no constructive ideas to bring to bear upon present-day problems, are surely unfit persons to serve in the highest councils of the Church. Yet we are not certain that such men have not been chosen in the past and may not be chosen again.

Above all, we do not want men whose daily life is out of harmony with the precepts of Christ, at whom the finger of scorn is pointed both in the church and out of it, in whom pro-

fession and action do not accord. Seldom has the Church suffered from such a disaster, but it should never cease to be on its guard against it. Clean hands and a pure heart are needed everywhere in God's army and never more so than to-day.

There could be no more fitting preparation for the casting of the ballot not only for delegates to the General Synod but for all officers of the Church than a period of silent prayer during which each voter pleads with God to guide him aright by the power of the Holy Spirit. If this were done, we feel certain that there would be fewer mistakes and a greater blessing upon those who are chosen.

* * * * *

The Great War Veterans' Association has given the Y.M.C.A. a few hard raps that should make the officials of the latter organization sit up and take notice. "Spectator" drew attention several times to the fact that an audited statement in detail of the expenditure of its funds since the outbreak of war has not yet been issued. Immense sums of money have been contributed by the general public to its work, and it is only right that the expenditure of this should be accounted for. We sincerely hope, in the interests of the Y.M.C.A. itself, as well as of the men among whom it is working, that the whole matter will be explained to the satisfaction of all concerned. In the meantime it is only fair to reserve judgment.

* * * * *

Sinn Feinism has at last run its head into the noose, and the Nationalist party and the Roman Catholic Church in Ireland have escaped by a narrow margin. There probably has not been any alliance between the Sinn Feiners and the others, but there has been far too much sympathetic co-operation. We are very doubtful if any one of the three will receive any sympathy from loyal members of the American Republic. They deserve none, and the sooner they are given to understand this, the better for all concerned. Ireland has more than its share of representatives in the British Parliament; has had millions of dollars spent on it in an effort to satisfy it, and yet in a critical moment it opens up old sores and refuses even to settle its own difficulties.

* * * * *

The appointment of the Rev. Dr. Cody as Minister of Education for the Province of Ontario came as a great surprise. On all hands, though, there is only one opinion, namely, that it is a very wise move and that no better appointment could be made. One cannot help wishing that the ordinary political aspect of the position could be eliminated. If there is one portfolio more than another that should be free from election influences, it is that of education. There never was a time when educational matters were of more vital importance than at present. It is fitting, therefore, that a man of Dr. Cody's standing and scholarship should be appointed to take charge of this department, and also that a Christian statesman should say what kind of training the youth of Canada are to receive. From a denominational point of view the appointment will probably mean a certain loss to the Church, but from the national point of view it is of very great value.

The World Situation

From Charge of the Right Rev. DAVID WILLIAMS to the Synod of Huron.

SINCE last we met in these halls, many things that deserve attention have happened in the world-situation as it affects us in Canada.

The General Election.

(1) In the first place the recent General Election in Canada was of more than domestic importance. For of all the free countries now at war Canada was the first to be put to the test of a General Election. Small as we are comparatively, yet the eyes of the world were upon us. Had the verdict gone otherwise, it would have been taken everywhere, and not least in Germany, as proof first that democracies could not stand the test of a great war, and secondly that the British Empire was beginning to crumble. The result was as disappointing to the enemy as it was encouraging to the champions of freedom. Moreover, the election was held under conditions that tested to the utmost the resolution, the courage, and the self-sacrifice of the people: at the time when the Military Service Act was being put in operation. Under such conditions everybody knew fully to what he was committing himself and the country. Yet, notwithstanding, the answer of the people of Canada, even apart from the answer of the men overseas, was unmistakable and overwhelming. Our answer meant that in this world-struggle for truth and freedom and justice there can be no turning back—that we were prepared to sacrifice our all for the vindication of these sacred principles, without which human life is slavery.

(2) All this is to the good. But on the other hand, three other developments have taken place which have immensely increased the strain upon the British and the French: the chaos, if not the unfriendliness, of Russia; the collapse of the Italian defence last fall; and the breakdown this first year in the programme of the United States, which, although they had the mistakes of other countries to warn them, have persisted in learning only through their own mistakes. The result is that in this most critical year of the war, when the enemy, freed from danger on the Eastern Front, is able to concentrate his whole power in the West, the brunt of the struggle must be borne by the British and the French. Yet, fully assured of the justice of our cause, of the courage and steadfastness of our men, and of the ability of our leaders, we are confident that we shall hold firm against all odds this year, that time is on our side, and that there can be no doubt of the final issue of the conflict in a peace that will guarantee the essential thing for which we have been contending, namely, the sacredness of public right—the right of nations to freedom and justice.

The Testing Time.

(3) But in the meanwhile we have really arrived at the most testing time of the whole war—the time when we have to make greater efforts with diminished resources, and we in Canada must do our part. We must give more money and accept greater taxation, for the cost of the war is growing greater. We must produce more food though we have fewer men to work, for, unless we do, our Allies will starve. We must give more men to the army even though we have not enough men to carry on the country's work, for unless we give them, the enemy will triumph by sheer weight of numbers. And yet, however impossible the

task may appear, we must attempt it, for, as the British Prime Minister has said, the only alternative now is "to go on or go under." We would be recreant to all that is noble in British history, to our own brave men at the front, and to the great and just cause which we have made our own, if we faltered now in our determination to go on. I say deliberately and with a full sense of the gravity of my words: it is better to go on and die in the struggle for freedom and justice and independence than to go on living and be slaves. For that is the real issue.

The Nature of This War.

(4) For this is not like any other war of this century. It is not a military struggle between rival dynasties or commercial systems. It is not a war between different forms of government, between democracy and autocracy, except indirectly. It is not a war in which the belligerents alone are interested and the rest of mankind can be neutral. When Germany on the fateful morning of August 4th, 1914, crossed the frontiers of unoffending, peace-loving little Belgium, she raised for the whole world the question whether public law and public right were or were not to be held superior to military necessity and military ambition. That event was a challenge to every country in the world—a challenge to every man and to every woman who hopes to live in freedom and peaceful progress. The issue then raised was: Shall the world—shall Canada be free, or subject to dictation from Germany? Don't let anything else obscure that which is the real issue at stake in this war.

And can we doubt what is in store for the world if Germany is victorious? We have instances of the treatment dealt to the vanquished by Germany. There are Belgium, Serbia, Armenia. Have we any reason to think that Canada would be treated more leniently? Therefore, however long and weary and fierce the struggle may be, if we prize our freedom and independence and would escape the fate of those countries, we *must* go on, and we *shall* go on, being fully assured that in the end our cause will triumph. For to me it is unthinkable that right and justice should finally fail before lawlessness and barbarity. However well organized and powerful the latter may be for the moment, soon or late "He that dwelleth in heaven shall laugh them to scorn and break them in pieces like a potter's vessel." Nevertheless, the victory for which we pray may be delayed by our unworthiness. Let us not forget that, for the triumph of a good cause has often been delayed by the unworthiness of its champions. Of the ultimate victory of our cause there is not the slightest doubt. God grant that we may be worthy of it that so He may give the victory in our time.

The Function of the Church in the Conflict.

(5) What part has the Church in all this? Very much, indeed. It is the function of the Church to organize and strengthen the nation's moral forces and ideals; to keep up the morale of the people at home; to keep clear and distinct the spiritual issues for which we contend; to insist upon their vindication as of infinitely greater value than all material losses; to resist the subtle enemy propaganda with its appeals to selfishness and war-weariness; to proclaim the supremacy of the soul in the nation no less than in the individual; to save the nation from selling its birthright of freedom and justice and independence for a mess of pottage, for the sake of temporal and temporary ease or gain and the avoidance of self-denial, effort and sacrifice; to keep continually preaching, What shall it profit a man, or a nation, if he gain the whole world and lose his soul? Like

the prophets of old, the Church insists upon looking at every crisis from God's point of view and strives to keep the people on God's side and to save them from losing themselves in the mere business and machinery of war efforts. In short, the function of the Church may be described in two words: to keep clear before the people the Divine and spiritual ideals for which we contend, and to press home the elemental fact that only those people who try to live by God's laws can be the recipients of His blessings. Faithfulness in this will be the Church's contribution towards victory.

Thoughts for the Thoughtful

Patience is never conquered; she is always victorious, and ever remains at last mistress of the position.—Catherine of Siena.

* * * * *

Sanctified afflictions are an evidence of our adoption; we do not prune dead trees to make them fruitful nor those which are planted in a desert; but such as belong to the garden and possess life.—Arrowsmith.

* * * * *

Pray for patience toward men and patience toward God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon Him.—C. H. Spurgeon.

* * * * *

To reform a world, to reform a nation, no wise man will undertake; and all but foolish men know that the only solid, though a far slower reformation, is what each begins and perfects on himself.—T. Carlyle.

* * * * *

Thou art the true peace of the heart. Thou art its only rest. Out of thee all things are full of trouble and unrest. In this peace that is in thee, the one chiefest eternal good, I will lay me down and sleep.—Thomas a Kempis.

* * * * *

The thought of our immortality should be more awake, alive, stimulating in our minds, more than latent, not merely in the conviction of our understanding, but ardently ever in our heart. We should make it often the subject of our cheerful, thankful meditation.

* * * * *

Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. The place will come to you, the best place for you, if you are not so much looking after that which meets your taste, as after that which proves you to be a vessel fit for the Master's use.—C. H. Spurgeon.

* * * * *

The call to repentance rings over and over again in the prophets. A favorite expression is from Hosea 6: 1—"Come and let us return unto the Lord, for He hath torn and He will heal us. He hath smitten and He will bind us up." We are ready to take refuge anywhere but with him against whom we have sinned, but the only refuge for the sinner is with God Himself.

* * * * *

When Julia Ward Howe wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice, he replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." Mrs. Howe pasted this letter into her album with this comment: "When last heard from our Maker had not reached this altitude."—Ex.

Island Lake Indian Mission

By Rev. EDWARD AHENAKEW.

IMAGINATION becomes so strong in us sometimes, we create a sphere all our own and we so paint every-day scenes and events that we see life not as other folks see it. Imagination, when rich and in its place, is a blessing to the owner, but such an one must be careful to remember that he lives in a world of actuality where people look at things from a very practical point of view; otherwise he will find himself growing away from his kind and getting out of touch with the great world around him.

We may create a beautiful world of our own, as far as we are able, out of this intensely actual and solid earth, but we must always remember that there are laws, physical and otherwise, appertaining to this world to which, we must conform; besides, we must act according to what is considered to be propriety by the rest of our fellow-men.

With these rather vague introductory remarks—a shade apologetic in character—I want to discuss some mission work, north of Onion Lake, in the diocese of Saskatchewan. In the D.S.L. maps it is called "Ministiquan," an English corruption of the Cree name "Minis-chikoos-kwu-yis," meaning, in short, "Island Lake."

Now, the cold, sordid fact about the place is—viz., though now accessible by rigs, the road to it is undoubtedly one of the worst on earth. It winds ungracefully through a thick forest, just wide enough to let a skilful driver through without continually butting up against trees, fallen logs, roots, countless stones of all sizes, and ruts characterize the road as it goes along side-hills, up and down, up and down, continually. In summer myriads of mosquitoes add to one's confusion and the bull-dogs drive the teams crazy.

When one at last arrives there, he is confronted by all kinds of rude, little log-shacks, very primitive, over-crowded and hot. Nothing that savours of sanitation is known. An ordinary visitor will wonder what there is here that can induce a people to make it their home.

The lake itself is beautiful, but the fact that you have to struggle through mire to make your way around it, takes away any appreciative feeling that may be in you. These Indians, worthy in their way, are very deficient in knowledge of everything that is useful in the making of livelihood. They fish and hunt, but the successful prosecution of these, is so uncertain in the place, that, very often they live on almost nothing for days. Isolated and largely cut off from civilization, though comparatively close to it, disheartened by hard times, almost to desperation, or at least to a most unhealthy philosophic resignation, they are in a bad plight; and as the game becomes more scarce, their state will become worse as years go by.

They will never be better off as long as they live in that place. Farming is impossible for them, their isolation will answer always for their lack of enlightenment. In the meantime, degenerating factors are at work here, as anywhere else, and when factors that rebuild, are lacking, to counteract those which are destructive, the one result is obvious and inevitable.

Owing to the character of the land in the reserve the Indian Department is unable to do anything towards improving their condition; there is probably no land vacant to which they can be removed, and even if there were, it would probably be still more difficult to induce them to go away from their homes. Adverse though the place is to their welfare, it is in their minds hallowed somewhat by the ashes of their dead.

Of course, the conditions under which they live are largely owing to their own shortcomings, but these shortcomings are largely the result of the difficulties arising from the character of the place. They are so humbled by their hard life, that they do not seem to have the heart to begin, besides, owing to the ideas of brotherhood prevalent amongst them, one man may hunt and kill, but the rest who are not hunters or who do not want to hunt, eat off him and thus he is kept from making any headway, though industrious. I am afraid nothing much of lasting effect can be done for their bodies while they live in that Reserve; the only thing we can do is to teach them about the Saviour of mankind, and hope, that when they have grasped that well, the influence of it may rebound somehow on to their earthly life and bring about the bettering of their state. Immediate

relief can be given them at times, but that is not always to the proper uprearing of their characters. Yet, though things are as they are, the Son of God demands that we teach them the way of salvation and give them the same chance as is given to those other Indians who are slowly but steadily progressing towards a full citizenship of their native country. There is impure air in the huts, squalor, uncleanness, poverty, hunger and lack of spirit, coupled with conversation tinged with much ignorance and superstition, but there is another side to the picture that one may look at, if he wishes these people well.

About four miles this side of Island Lake there is another lake, a beautiful winding one, and its shores are covered with dark pine. In winter the road crosses the lake. The first thing one notices on going over a hill is an island covered with trees, about half a mile from the shore. Tall, slender reeds grow around it. The lake is the Blackfoot. One feels as if he comes to an oasis on coming to this place after traversing the rough road all day. I drove along there one day and I stopped at the island to cut some reeds. The day was beautiful and warm; the heat of the sun's rays on the snow seem to call forth a sort of half visible mist. I happened to look above, and I saw the most beautiful colours in the heavens. There was a rain-bow circle in the sky and on the circumference, at regular intervals, were pillars of the same light, coloured; lesser circles, fainter, were within this and right above, as centre to the circles, was another pillar of colours. I have seen this once before, but I sat down in my cutter and watched for a while, till I began to think that it was time to go on, in case it was the sign of a coming storm.

As I drove along I thought of what I saw at Blackfoot Lake, and though I knew the phenomenon to be explainable on physical grounds, the Indian part of me in its imaginative way, carried my thoughts along, till I connected it with the story of this particular lake—the Blackfoot Lake.

The story is this. It was told me by the patriarch of Island Lake, Old Man Fox: "As you know the Crees and the Blackfeet were mortal enemies, and have been so since the world began. A Blackfoot is, to a Cree, as a snake. Truces have been arranged by nobler Chiefs, but only to be broken almost as soon as made by some reckless or irresponsible parties.

"During one of the excursions of the Blackfeet to the Fort Pitt district, they captured and took alive a Cree boy from the bush country, and in their return carried him off to the their land at the foot of the mountains. The Chief of the Blackfeet, a great warrior and a wise man, had only one son, who was his pride. Just when the boy was getting old enough to take part in manly ventures he died and the light of the Chief was forever darkened. In the evenings he and his wife would go to the grave and weep; the whole camp was sad at their bereavement. Day by day, he, who would have laughed, at the severest wound that could be inflicted on his body, wept for his boy.

"His mind wandered over many things. One day his interest was aroused by the young captive. From him he learned that away in the forest were Crees who were not like unto the prairie ones. These men were peaceable, kind and brotherly to all. Anybody that came to their abode was welcomed; they all worshipped the deity from the thicknesses of the forest. The boy praised the bush Crees so much, giving them all the finer and softer qualities that he touched the heart of the warrior, whose fighting instincts were quenched by the death of his son. He yearned for that which is as balm to the aching heart, that is sympathy and good-feeling from one's own kind. He wished to see these men who seemed so different to any others he had ever seen or heard of. They dwelt so much in his mind that at last he made up his mind to go to them. With a few young men he came off. He came through the Onion Lake country somewhere, avoiding the prairie Cree camps. They came through the forest, guided by the captive boy. At last they saw the Blackfoot Lake as they peered over a hill.

"Now there was a family of Crees on the island, fishing and hunting ducks on the lake. The man and his son were paddling around and at this particular moment they were near the shore. It was evening and very calm. Everything seemed to be at peace. Suddenly, on looking up, one of them saw a foreign-looking figure standing like a statue just a few paces from the shore. The figure raised his hand; but too late! the shot had left the young man's gun, the Blackfoot Chief fell—a dead man—shot through the brain. The great hungry heart was forever silenced in its beating. The angry Blackfeet jumped from their place of hiding and riddled the two Crees with

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York Factory

REV. R. FARIES, Diocese of Keewatin.

IN reviewing the events of the past year in connection with this Mission, one remembers the days of darkness and anxiety, and with the remembrance comes a deep sense of gratitude and thankfulness to Almighty God for all His goodness and mercies to us.

Towards the close of last year Mrs. Faries was visited with a very serious illness—an attack of acute bronchitis—which called forth all her strength and courage to prevent further trouble.

We were thankful to be able to call in the Hudson Bay Railway Terminus doctor at the beginning of her illness, but owing to the driving ice in the Nelson River, he was not able to attend the case, and the treatment was left to her anxious husband. We felt the loneliness of our position, but our very helplessness gave us such a near view of the Lord's power and preciousness, that like the patriarch of old we could say this is "PENIEL."

In giving his advice the doctor suggested a change of climate for Mrs. Faries, in order to avoid future attacks, and here is where our faith was tested. Our experience of the preciousness of the Lord's presence and guidance taught us to commit the matter to Him, and wait for His answer. Our prayers together with the prayers of friends, have been answered, for my dear wife has been restored to good health, and we have decided to remain a little while longer in this part of the field and "Carry on."

When our Indians came in from their various hunting lodges for the Christmas season, the weather was unusually severe and boisterous, and many suffered from exposure while travelling to the Settlement. Their frost-marked faces as they came forward to the Communion Rail, spoke eloquently of their faith and devotion, and there were 87 who came to partake of the Blessed Sacrament.

The stress of war conditions and illness in the Mission house, rendered it impossible for the Mission staff to give any kind of entertainment, and there was no Christmas Tree for the Indians this time, and Christmas must have seemed a gloomy affair.

The Indians cannot yet understand why the "Great White Chief" went to war. "White men brought Christianity to us," they say, "Now white men fight and kill, and God says, 'Do not kill.' It is strange." When I tell them that the Big White Chief was in honour bound to go to war to prevent a big man from crushing the life out of a little man, they unconsciously put forward a poser, namely, "Why did God allow it?"

About 120 miles to the east of York Factory along the shore of Hudson Bay, there were several families of Severn Indians hunting and trapping, and I was informed that they were very anxious to have the missionary visit them. The inclemency of the weather had prevented me from travelling for several weeks, but at last I was able to hitch up my dog team and venture out. Three days of hard travelling brought me to Kaskatamagun, where the Indians had gathered, and they gave me a hearty welcome. There were several wigwams, representing the separate abode of each family. I chose the largest wigwam as our meeting place, and here we held our services and interviews. Three services were held every day, four children were baptized, and the intervals were filled up with serious talks, when we endeavoured to help each other to a greater realization of the truth as it is in Jesus. These were simple, earnest Christians, though still ignorant of many things, seemed to have a clear knowledge of the Gospel, and were trying to live according to the teaching of the Gospel. The missionary was pleased to notice the cleanliness in the wigwam life, and the evident consideration of the men for their women in the common duties about the wigwam. Usually the women do all the heavy work, such as getting fire wood and water, and attending fish nets in the river or lake, as well doing all the cooking, making and patching clothes, skinning fur animals, knitting snowshoes, etc., while the men lie around in the wigwam, smoking and chatting, during the days between the hunting and trapping seasons. These people were different. There was a kind of thoughtfulness for

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Recent Sermons

Loyalty: The Approach to Faith.

By John A. Hutton, D.D., author of "Ancestral Voices," etc. Hodder and Stoughton, Upper Canada Tract Society, 2 Richmond St. East, Toronto. (312 pp.; \$1.50.)

The first eight of these twenty-five sermons deal with lessons from the life of Abraham, finding in his life of faith examples that are required in the present distress. The remainder are on the New Testament. Dr. Hutton is thoroughly in touch with the difficulties of thought which this war has precipitated, as his column in the "Christian World" shows, and this volume has a decided apologetic value. He is much happier in disclosing fundamental teachings than in exhortation. His illustrations are chiefly literary and the sermons are such as a thoughtful man enjoys on account of their excellence of treatment and language.

The Heroic Dead.

By F. H. Dudden, D.D., Examining Chaplain to the Bishop of London. New York, Longmans & Co. (156 pp.; \$1.25.)

In the first sermon which gives the name to the book, Dr. Dudden states his opinion that "the dead affect, by direct and active interposition, the lives of those with whom they had close association upon earth," is a high probability. He realizes that it has no foundation in Scripture. The rest of the book is taken up with vigorous sermons which deal with the social and political duties of the time. With aptness of quotation, abundant illustrations from the war, and clever turns of expression, Dr. Dudden is well equipped to deal with the questions that are troubling the average man about the Christian's attitude to enemies, the non-combatant, etc. His language is more forceful than choice in places. It is surely a sign of the times when an Oxford man in his position uses in the pulpit such phrases as "up to the neck in meetings, etc." It can scarcely be the result of the Anglo-American alliance.

Sunday Gospels.

By Canon J. H. B. Masterman, M.A. London, S.P.C.K. (158 pp.; 2s. 6d. net.)

This book of Studies for the Christian Year is a companion volume to the author's writings on the Collects and Epistles. They are painstaking treatments, following usual lines and will be found helpful for sermon and devotional work. Canon Masterman is cautious where he touches critical problems.

Father Stanton's Sermon Outlines.

From his own manuscript, edited by E. F. Russell. New York, Longmans & Co. (236 pp.; \$1.75.)

It will come as a surprise to many to know that the only helps which Arthur Stanton used for his sermons were Spurgeon and Parker. His ordinary method of preparation was to draw up his chair before the fire and sit motionless for long periods meditating. He never put pen to paper until the whole sermon was complete. The ninety-nine sermon-outlines cover a wide range of subjects and contain some splendid points. They are all concerned with personal religion. There is a noticeable absence of the extreme position with which his name was connected.

The Making of Gods.

By Prebendary H. P. Denison, B.A. London, Robert Scott. (150 pp.; 3s. 6d.)

The most curious sermons that have come to our notice for some time. The author has his back up at everything in the world, except the extreme "Catholic" position. For instance: "The first sign of democratic movement is either the total discarding of revealed religion or the creation of some half-way house." "The claiming of just dues to men coincided with the refusal to recognize any dues as just to God," is the lesson he reads from history. All Protestantism and Broad Churchism are slain if the author's vindictive adjectives could slay them. His tirade against what he calls "Luther's fiction of imputed righteousness," somewhat overlooks St. Paul's statement in Galatians and its violence is not quite in good taste. He bitterly complains about our present loss of "historical sense," and then goes on to advocate the Reserved Sacrament and "Mass," etc. The book is an expression of medievalism which we had thought was well-nigh extinct to-day.

THE BIBLE LESSON

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

Second Sunday after Trinity, June 9th, 1918.

Subject: Our Lord foretells His sufferings.—St. Mark 10: 32-45.

WE come back to-day, after the special lessons for three great festivals and a review, to our regular course of studies in the Gospel according to St. Mark. These will continue without a break until the end of the present quarter.

1. In the way to Jerusalem. Our Lord makes more definite and clear to the twelve what He had already told them about His sufferings, Death and Resurrection. In St. Mark 8: 31 and 9: 31 we have the record of similar teaching. It was on one of these occasions that St. Peter rebuked Him, saying, "Be it far from the Lord: this shall not be unto Thee." (St. Matt. 16: 22).

2. Amazed and afraid. The Twelve appear to have realized that this journey to Jerusalem was leading to the end of which Jesus had spoken. Whether there was anything special in the appearance and bearing of our Lord as He went before them we are not told, but they were amazed at His steadfast purpose to go forward in the face of known danger. They were afraid because they knew that these dangers were real. Our Lord told them in detail, as recorded in verses 33 and 34, all the things that were to come to pass. When these events took place the Twelve must have recognized them as those which had been foretold to them.

3. The strange request of James and John. These disciples first asked that Jesus would do for them whatsoever they should desire. It was an indefinite request and one which seemed to indicate a seeking for some great advantage over others. Jesus asked them to put their request into concrete form. They then expressed their desire, "Grant unto us that we may sit, one on Thy right hand and the other on Thy left hand, in Thy glory." In St. Matthew it is stated that this request was made by Salome, the mother of these two disciples. It seems to us a presumptuous request in which mother and sons agreed in seeking for them a high place in the Kingdom of Christ's glory. While we condemn their presumptuousness let us remember that their request involved a clear faith in Christ's ultimate victory and was like a pledge of their faithfulness to Him during the dark days that were to intervene.

4. Christ's cup and baptism. Our Lord at once fixed upon that pledge of fidelity. It was one beautiful feature of their case. "Are ye able," He asks, "to drink of the cup that I drink of and to be baptized with the baptism that I am baptized with?" With a splendid courage they answered, "We are able." It was not an idle boast. In the circumstances of that journey to Jerusalem they knew what lay before and they made their choice. This was the test which Jesus applied to them—the test of noble endurance. The world and the Church give their gifts and honours to those who do great and conspicuous deeds. It is the only practical way for men to judge, but the Lord looketh upon the heart. He understands the worker who with patient endurance fulfils his task. Places on the right hand or on the left Jesus said were not His to give except to those for whom they are prepared. But faithful endurance shall have its due reward. "To him that overcometh I will give to sit down with Me upon My Throne."

5. What is true greatness? When the ten heard of the great ambition of James and John they were indignant, showing that they, also, cherished the same ambitious desires as those whom they condemned. Jesus very gently set before them the character of true Christian greatness. He contrasted it with the world's idea of greatness. Lordliness and the exercise of authority are accounted greatness, but Jesus says this is not the Christian ideal. Humility and service are the exercises of the truly great in the Kingdom of God. This gospel of service has always been exemplified in the Church, but has never been appreciated or understood. Perhaps we are beginning now to understand it better. At any rate, the idea of service is more thought of, and the duty of service is taught more definitely now than it was in the past.

6. Jesus Himself an example of service. His whole life showed such a purpose—"The Son of Man came not to be ministered unto but to minister." His death, too, was for others. All theological theories of the atonement being laid aside, the great fact remains as expressed in His own words, the purpose of His life was "to give His life a ransom for many."

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE Province of Ontario is most fortunate in being able to secure the services of Archdeacon Cody as Minister of Education. His qualifications for the position are too obvious to be enumerated here and it is reasonable to expect that his administrative ability is in keeping with his intellectual gifts. The position of Minister of Education is great or small according to the occupant. It may be a round of vexatious details, the bargaining over text books, the composing of inspectorial and teaching difficulties, and the introduction of legislation affecting these endless trifles. It may, on the other hand, be a position where the very fundamentals of humanity are touched and guided, where the gates of knowledge are thrown wide open so that all who will may enter, where those who presume to teach the young shall be required to be not only of sound mind but of sound heart and purpose, where right shall be right and not some kind of pious smartness, where methods shall not be based upon tricks of intellect, but on a solid foundation of intellectual development. It will be surprising if the new Minister of Education does not make his power and his ideals felt throughout the whole field of his department. His ruling principles of education ought to be sound, reasonable, and workable. These principles are not something to be put on exhibition on public occasions, but the normal working rule of every institution from the greatest to the least. They who are faithfully and effectively maintaining those ideals should feel that they have the Minister's support, and his influence should be felt through and through the whole educational staff to its remotest ends. If the Honorable Dr. Cody has any far-reaching plans for the betterment of education in Ontario it will require several years to perfect them, and it is to be hoped that he will have ample opportunity to leave his impress upon the system.

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The tendency of educators in recent years seems to "Spectator" to develop learning on the lines of fadism and of diffusion. The simplification of all tasks; the introduction of smart schemes that to the unthinking look like a royal road to learning, have been among the will-o-the-wisps that have led many educationalists astray. There is, of course, no virtue in making things dark and calling them deep, but childhood should not begin its quest of truth under the impression that it is the duty of someone else to make its path a path of ease. It is the child difficulty faced in childish determination to vanquish, that lays the foundation of conquest. The writer thinks that he observes in children to-day a distressing evidence of inattention when important things are being said to them. A plain straightforward talk to them is not relished unless it is sugared by some direct or indirect entertainment. This is not confined to the kindergarten by any means, but is noticeable among those who ought to be both intellectually and morally equipped to know better. The inspiration of grit and gumption ought to be one of the primary elements of education. If it were so there would be far more public school scholars passing on through the high schools, and far more high school scholars treading the path to the university. Throughout this country there is a great need for an awakening of the whole population to an appreciation of the fact that education should not only enable men and women to earn livelihoods, but it is intended to enable them to enjoy those livelihoods with the discerning minds of readers and thinkers capable of giving as well as receiving pleasure. The true test of education is not only to be found in the activities of life but in the leisure of life. Again the temptation of including everything under the sun in a child's education is a growing menace to depth and soundness of thought and understanding. Agriculture, commerce, domestic science, sewing, singing, morals, citizenship, flag worship and a score of other things taken up as special courses of instruction—all excellent in their way—tend to confusion and shallowness. Let the writer illustrate by a single example. Morality is not a separate department of life, it is an attitude of life. To teach it apart from arithmetic or athletics is to convey the impression that it may be so divorced. It must thread its way through all duties,—united of God which no man is at liberty to put asunder. It is the heart and fundamentals of things that must be set right or our structure will be built upon the sands. Much of the so-called theology of the day is floundering be-

Week
of Interest

cause of its inherent defects, and the Church is suffering in public esteem so long as such things are taught in the name of Christianity, even though the Church as an organism has no responsibility for it. We may depend upon the new Minister of Education considering well the path he shall follow before he puts his foot upon it, and having chosen the sound and the sane he will pursue it to the end.

"Spectator" has had his attention called to the case of a clergyman who has resigned his parish over some difficulty with his congregation regarding rectorial responsibility and finds himself without an apparent place in the Church into whose priesthood he was ordained. There is no charge or suggestion of any moral obliquity; it is rather a case of personal fidelity to his own convictions. In the changes and chances of this mortal life such situations are liable to occur to those who are unbending in their adherence to the light within. Assuming this to be the true statement of the case, the question arises, what is the responsibility of the Church towards such a man? Shall she say to her servant, you have made your own bed and you must lie on it? Shall the Bishop say, I have accepted your resignation and there my responsibility ends. Shall he be told that he is still a priest of the Church possessed of all the grace and authority of the priesthood, but the Church has no further use for his services? "Spectator" is reproaching no one. He is in no position to give a judicial opinion upon the subject from the point of canon law. He is only stating a case and appealing to the Church conscience as to the equity of such a situation. He knows very well that there may be causes for irritation and difference of opinion on both sides of such a painful circumstance, but the will of the Church and the will of the individual rulers of the Church is and must be to do the just thing, the magnanimous thing, the kindly thing. If there is a rule governing such cases it is well that inexperienced clergy should know it, well that the men just ordained should know it, and well that those who contemplate ordination should know it. Bishops, priests, and laymen are, after all, human. Each criticize the other, and no doubt much of it is quite legitimate, but it is no killing matter. In the heart of the critic there is a full manly spirit and a wise word in time may change the whole situation and cause the misunderstanding to dissolve. Keep away, nurse the grievance, and all sorts of terrible things are imagined. Those in authority are in much the best position to do the big, generous thing, and to them will be the greater joy. Surely the Church of God should lead in these things, and even though she may be able to justify herself from the point of view of the law it is not the greatest thing to demand the pound of flesh. Rather give and it shall be given unto you.

PRAYERS FOR FOOD PRODUCTION.

The following special prayers on behalf of food production have been authorized by the Bishop of Toronto:—

I.
ALMIGHTY God, Our Heavenly Father, we come to Thee in the name of Thy dearly beloved Son, Who in the days of His Flesh did accept from a lad "five barley loaves and two small fishes," and, by His Power did multiply them and make them sufficient for the feeding of the five thousand; we beseech Thee to accept the service and labour of the young men and girls who from this and other parishes have willingly offered themselves to help in producing from the earth a bountiful harvest.

Let Thy Blessing rest upon them, and the work in which they are engaged, and grant, we beseech Thee, a rich and abundant return for their labours, and a fruitful response to the prayers of Thy Church through Jesus Christ our Lord. Amen.

II.
O LORD Jesu Christ, Who after Thy bountiful provision for the hunger of the multitude didst bid Thy disciples to gather up the fragments that remained, that nothing be lost, thereby teaching them not to waste the riches of Thy marvellous bounty, grant unto us, Thy people, that by thrift, care and self-denial we may be able out of the rich blessings which we ask Thee to bestow upon us, to supply the wants of those in other lands who are in dire need of daily bread. This, and all other necessities, for them, for us, and for Thy whole Church, we ask in Thy Name and through Thy merits, Who livest and reignest with the Father and the Holy Ghost, One God over all, blessed forever. Amen.

The Training of the Clergy

ANGEL factories is the idea that some uninformed people have regarding colleges for the training of the clergy. It is scarcely a deduction from the character of its products. It shows how deeply rooted is the conception that aloofness from the world is the essential for preparation for ministerial duties. It is a conception that is not quite up to date for most of our colleges even before the war had felt that the heart of the young manhood in their halls must always beat in unison with the great throbbing world although temporarily withdrawn for special study. There is now only one church in Christendom which conducts secluded seminaries, and that is not the Anglican Church. The popular idea shows one of the dangers attending special religious study and one which must be avoided at the peril of the health and influence of the Church.

The failure of some clergymen lies in the fact that they do not know the world except from a clergyman's standpoint. They have never met a business man on his own ground. Some previous training in any other life than the student and clerical would have increased their points of contact and their talk might not be so much church patter. There are some Men in the Ministry and they do not require such training, but they would be no worse for it.

It would be difficult to demand business experience for all because it would be unnecessary in some cases and useless in others. A substitute for it as far as meeting men on common ground is provided in university training. Classes in the Sciences may be more valuable in this regard than literary or historical subjects which are more allied to theology. At all events the course of study for theological students should include subjects and associations which will prevent them becoming crustaceous. Some of the theological students who resume their course after they have returned from France will have gained the touch in the university of noble deeds over there.

Practical ministerial work during the course would accomplish this result, some might think. This work has a most important place, but it does not accomplish the result desired, because in such work the young man is already regarded as a cleric and has assumed the task of a cleric. There is considerable to be said for having a young man work his way through college instead of receiving a bursary or exhibition. Some of his long vacations had better be spent in business associations.

During the last years of the college course, after a man has acquired the outside viewpoint, we think that there should be greater emphasis placed on practical work. The young men are deluged with theories and advice of all kind in the lecture room. They and their professors would be able to estimate the working value of these things if they tested them on the average man, for the average man is not quite so easy an opponent as the straw man, which is the conquest of some professors. By and by the student comes to distrust the professor, who can state an opponent's case with such simplicity and clearness that even a fool would not support it. For a man to be a preacher, he ought to be able to preach. As Socrates said, you learn to play the harp by playing it—not by theory. Since the voice is to be the medium of instruction it is perfect folly to relegate its training to a secondary place in our theological colleges. Visiting ought to be done since the personal approach means so much. And the visit ought to leave the impression of a healthy, strong-minded young man in dead earnest, not of an embryonic parson whose starved piety could not stand a good rain and bright sunshine from God's sky.

There must be the addition of classes on sociology and allied subjects taught not by theological professors, but by university professors. The study could amount to little more than an introduction, but if the men get the viewpoint they have something that is invaluable for the man who would speak in the language of his generation.

"Learned in the Latin tongue" is the white lie that stains the examining chaplains' lips each Trinity tide—unless the ability to flounder through some Psalms in Latin and memorize some of the likely Cur Deus Homo passages is to be called a

learned performance. It was a necessary thing when the best books and treatises were written in Latin only. It amounted to saying that the candidate had done some studying and had the means of furthering his studies. It is unnecessary now.

The three languages of the cross—Latin, Greek and Hebrew—are part of the ideal equipment of the clergyman. But in a new country with our fashion of testing things by their practical working values we have observed that they are neither the guarantees nor the essentials of a successful ministry. Without them, of course, there can be no claim to a scholarly ministry, but the claim to scholarship is impossible even with the amount of the average theological graduate. The imperative necessity of holding the ground of the Church in the present crisis and providing for the future is going to make us put the emphasis on other things than language study. Hebrew has already practically gone, Latin is going. Will Greek be similarly reduced? The fact that the New Testament is written in Greek will always be the strong point in its advocacy. But it must be admitted that judging by subsequent use neither the cultural nor practical value of Greek is proportionate to the time and grind spent on the language by the average student. It may be said that the reducing of Greek study would leave us more at the mercy of the expert, who is likely to have a hobby. But when did the minimum of Greek save any man from an expert? Sometimes a little learning is a dangerous thing, as when a man assures us that the root idea of "ecclesia" is that God's people are called out from the world, quite overlooking the original use for a legislative assembly. Not abandonment, but specialization of the study of these three languages is the method we feel would meet present and future conditions without serious detriment.

For some time we have felt the inadequacy of the present encyclopaedic course of the three years' study of our theological colleges. The student is somewhat like the holiday trippers visiting an Archaeological Museum. They rush through the Stone-Age Remains, peer into Roman coin cases, crane their necks at the Greek statuary, loiter around the mummies, finish with Chinese pottery and drift listlessly out again to the real world thankful that they have "done" that anyway. So our present courses are too tedious for reviews and too slight for really serious study which must mean that a man comes to grips with the problem presented.

Selective courses is the solution we advocate. Let there be given short reviews of all the subjects at present covered which would occupy half the time and let the rest of the time be given to advanced study in the departments of which a student would be allowed to select only two each year. The man who knows one thing thoroughly with a general idea of the rest is far better equipped than the man who has a general idea of everything and not much of anything.

The entire freedom of discussion in the classroom we strongly advocate. A man ought to come to a theological college to hear the best that can be said in favour of the major premise: "God has spoken." Too often the student is steered through a course of theology which amounts to tabulating the opinions of men, some of whom are quite dead, about points which take for granted that major premise. The man loses sight of the main question. His mind is chloroformed. Orthodoxy is his test. He becomes primarily an advocate of a system instead of a searcher for Truth.

This is why some men do their thinking after they have gone through college and are led into such queer places. They have taken a stand before their fellows as the accredited representatives of the Church about which their ideas are far from clear. They stand sponsors for an institution which has behind it centuries of history with periods embarrassingly far removed from the spirit of the Head of the Church. Their course gave them no help because they had time simply to bolt their note books. They have had mental indigestion ever since (which may account for the dyspeptic appearance of some clergymen).

Reaction ought to be the key-note of a theological course. What reaction does the student's mind make on the detailed presentation of the Gospel? Church History is simply the chronicle of the reactions of men in past time limited in circumstances and conditions. Church Doctrine is their attempt to formulate their reactions. The Church as instituted is the best creation to preserve the spirit of that reaction. Every generation must have its own reaction on the principles of Christ. The Church formularies in so far as they embody inferences from, and not statements of, the religious teachings of Christ are the start-

ing points and not necessarily the destinations of each generation. They enshrine the best of the past.

The essential qualification for every theological student is a sincere and zealous loyalty to Jesus Christ, the Son of God, as his Saviour and Master. Without this spiritual qualification no man should put his hand to the plough. Thoroughly resolved on this loyalty, he will ultimately find himself, no matter by what path he travels.

Our problem is to man the Church with clergy equipped for service and influence among men. Artificialness, aloofness, and all that goes to put the sting in the "third sex" taunt must be shunned as the devil. The easy-chair, late-breakfast curate must be hounded out of the church. It must not be that *Faith* is a placebo to the mind, instead of a stimulant—a lullaby instead of a challenge. We have no room for the parson whose preaching shows that his watch stopped two hundred years ago.

YORK FACTORY.

(Continued from page 345.)

the women, a gentle authority exercised over the children, and a mutual respect for each other. The old man in the party seemed to be a sort of chief, who used his power and influence according to his interpretation of the principles of the Christian religion, a noble example of a sincere Christian, and his power for good among his people.

When I hitched up my dogs again for the home journey, the Indians gave the missionary as much fish and meat as the dogs could haul. I thanked them, and bade them "Good-bye," going on my way rejoicing for the fruits of the Gospel which I had seen and heard on this snow-covered and ice-bound shore of Hudson's Bay.

The Easter season was marked as usual with the gathering of Indians from various quarters, to show their lively faith in the Risen Lord, and to partake of His Blessed Body and Blood. Among them were some of my acquaintances of Kaskatamagun, showing how the seed sown by the way had taken root and sprung into life. Most of the Indians had made a good catch of furs during the winter, and their donations at Easter was a very encouraging feature. It had been a hard struggle to find enough food for their families, as the migrating deer had disappeared from their lands, and only those who lived near large lakes were able to catch fish. Their success in trapping saved the situation, for the competition between fur traders, brought sled-loads of flour and bacon to their wigwams. The longer one lives among these tribes of the North, who live from hand to mouth, the more one is impressed with the wonderful operation and goodness of Providence. Often the hunters fail to find the creatures of flesh, fish and fowl, and there seems nothing but starvation ahead of them, but just then there comes a run of fur-bearing animals, so that the unsuccessful hunters become prosperous trappers, and they are able to purchase all the food they need from the traders' stores. Truly the Indian can sing with the Shepherd Poet of Israel, "O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

During the short-summer there was more work at this station than it was possible for one man to do well. Outdoor work on our buildings, farm work, the cutting and drying of hay, dispensary work and medical treatment, with frequent visits to Indian camps; besides the usual duties of a pastor in an unorganized parish. The demand for Indian labourers and

canoemen, and the high wages paid by rival fur-traders and the Hudson's Bay Railway, have made it almost impossible for the missionary to hire Indian labour. Whenever, therefore, it is possible for the missionary to do such work as time and circumstances require, he must just pull off his coat and do it. This means that the missionary spends much of his time in the common tasks necessary in the upkeep of a Mission station. I was able to secure the services of one Indian for a short time, and together we shingled the roof of our Mission house, and accomplished other odd jobs on our buildings. Working outdoors at York Factory in the summer time, is not always very pleasant work. Changeable weather causes frequent interruptions, and myriads of mosquitoes annoy the workman so much that he has to protect his face with a net, and his hands with gloves, which seriously hinders the speed of his work. In my case, mosquito-bites caused hay-fever, and then I have sleepless nights, as well as annoyance during the day.

His Lordship, the Bishop of the diocese, visited our station in July, accompanied by the Rev. W. H. J. Walter, of Port Nelson. It was a delightful experience for the isolated missionaries to have the good companionship of their brethren for a few days. The touch of genuine sympathy, the helpful discussion of the work so dear to our hearts, and the quiet talks on personal experience in the Christian life, all helped to comfort, encourage and strengthen the lonely missionaries. On the Sunday of the Bishop's visit, 25 young people were confirmed, and there were two celebrations of the Holy Communion, having 30 communicants at the first, and 100 at the second. The Bishop was pleased to notice the progress of the Mission, knowing well the difficulties of our position and work. Here are some interesting entries in the Mission journal made by the Bishop himself: "The work seems to be going on very well. Mr. Faries has settled into his new Mission house, and this is a very great improvement on the old way of living in the Fort, and much better for our work, whilst I am sure Mr. and Mrs. Faries are much more comfortable, or will be, when the house is completed. Great credit is due to Mr. Faries for this work, as most of it has been done by his own hands. . . . Before leaving the Bishop had much pleasure in appointing Mr. Faries Archdeacon of York and Superintendent of all Missions in the Hudson's Bay regions. . . . May God continue to bless the work as He has done in the past, and may the Indians continue steadfast to the end."

On August 8th, the Rev. William Dick arrived at York Factory, having retired from active service, after a term of 34 years' service at Trout Lake. Years ago he was under the influence and guidance of Archdeacon Kirkby, who trained him and sent him as a Catechist to Trout Lake. The Catechist's labours were so greatly blessed, that in three years' time the Archdeacon felt justified in recommending him for ordination to the Bishop of Moosonee. He did faithful work as a deacon for many years, and about 17 years ago, when the work required the ministrations of a priest, he was admitted to priest's orders. Approaching old age, and the poor health of his wife, influenced him into resigning his charge at Trout Lake, and coming to live at York Factory, where he was born. As he desired to be near the church and the missionary he was given permission to build his house on the Mission property. He has been of great service to me in the church services, in doing odd jobs about the Mission station, and in translation work. His wife's health has improved, and they may be spared to enjoy many years of their retirement.

The Rev. W. H. J. Walter left Port Nelson in September, having been two years at the Construction Camp, during which time he did good work among the workmen. The carrying on of the work at Port Nelson once more falls to my share. Since the winter began the construction work has ceased, the workmen have been withdrawn, and only a few caretakers remain. When the winter weather began, our outdoor work ceased, and I opened a day school, taking in white and half-breed children, as well as Treaty-Indian children. As our teacher resigned in 1915, and the Provincial Government teacher was also withdrawn in 1915, there was no available teacher to take charge of the school, so the missionary was obliged to add this work to his daily routine. One receives no encouragement from the parents in the education of the children, and little interest is taken in the progress of the scholars, but it is the missionary's duty to dispel ignorance and vice, and to prepare these denizens of the Northern plains for the new conditions which advancing civilization will make in this country. The missionary's motive power and sustentation must come from a deep sense of the responsibility for souls, and the constraining love of Christ.

During the winter I can devote three hours a day to teaching, but I know that other duties will interfere when the summer comes, and I am therefore anxious to have a qualified teacher for this work. Who is there among the ranks of teachers ready to respond like the prophet of old: "Here am I send me?" Like Isaiah, the heart must be full of missionary zeal, and the lips touched with coals from off the altar. Thus only can the teacher face the difficulties and discouragements and hardships, and endure and prevail. In these days of self-sacrifice, when many willingly sacrifice home comforts, even life itself, for king and country and the righteous cause, surely there are those who would do as much for Jesus' sake.

To carry on the work at our various mission stations in the northern part of Keewatin seems to be a most urgent problem at the present time. Within the last two years several of our workers have given up their posts, and we have not been able to fill their places. Churchill has been vacant since September, 1916, when the Rev. F. C. Sevier left the diocese to work elsewhere in Canada. Meantime our converts among the Chipewyan tribe of Indians, who were always weak and uncertain, are drifting back into heathenism; while the half-breed residents are sinking into a state of indifference. The Eskimos who trade at Churchill have lost the touch of Christian grace and love, which always met them when the missionary was there, and they are entirely exposed to the influence of the Jesuit priest, who is making strenuous and self-sacrificing efforts to convert the Eskimo of the North, having his headquarters at Chesterfield Inlet.

Trout Lake is now without a pastor, as the Rev. Wm. Dick has retired. We hope that Mr. Dick will go up to his old scene of labours next summer, and spend a few weeks with his people, and so help them to remain steadfast in the faith. Annual visits like this can be arranged, although it will not be a very satisfactory way of doing any real good. The Indian population in the vicinity of Trout Lake is between 600 and 700, nominally Christian, though ignorance and the old Indian superstitions still hold considerable sway over the people. Trout Lake Mission needs the indomitable courage, the restless energies and the fiery zeal of a young missionary, who would have to do much building up on the foundation laid by our native missionary, the Rev. Wm. Dick. The occupation of such a Mission would mean for the young missionary, isolation, much privation and annoying frictions with young fur-traders. Who

Progress of the War

May 20th.—Monday—French gain important ground near Kemmel Hill. French and Italians advance 12½ miles in Albania. Germans bomb hospital in France.

May 21st.—Tuesday—British take salient north-west of Merville.

May 24th.—Friday—Premier Lloyd George announces that enemy submarines are being sunk faster than they are built. Troopship "Moldavia" sunk and 56 United States soldiers are missing.

is there among the young members of our clergy ready to volunteer to take up this work.

Split Lake has also been vacant since the Rev. C. G. Fox gave up his charge to go as a Chaplain with a Canadian Battalion overseas. The Rev. W. H. J. Walter went from Port Nelson in December, 1916, to Split Lake, for the purpose of administering Holy Communion to the Indians; and our Bishop visited Split Lake again in July, so that efforts are being made to keep in touch with the spiritual life of the Mission. The chief of the band of Split Lake Indians is an earnest Christian, who acts as Lay-reader, and he will do much to keep his brethren mindful of their religious obligations. The evil influence of railway building gangs and fur-traders is fast spreading among the Split Lake Indians, causing a critical period in the history of the Mission, and it is just at this time that the influence and guidance of a strong and tried missionary should be with the people.

At York factory active missionary work is maintained, and a strong effort for spiritual development is made, but here too, the missionary sees and feels the disturbing influences of the evils of civilization, which always seem to overwhelm our simple Indian communities. Some of our young people are easy prey to the evil designs of degraded white men. There is need for much watchfulness, prayer and energy on the part of the missionary, and we earnestly solicit the prayers of all interested friends. There are times when a missionary feels powerless to save these poor sheep from the evil influences at work.

"Against me earth and hell combine;
But on my side is power divine;
Jesus is All, and He is Mine."

So there is need for great grace and intercessory prayer on the part of Prayer Circles and Missionary Study Bands at home, as well as a greater outpouring of the Holy Spirit upon the missionaries in the field, that the problems herein mentioned may be worked out according to the Lord's own plans, even as He has promised in Philippians 4:19.

Death of a Brantford Churchman.

Mr. Samuel Suddaby, West Brantford, grocer and butcher, a man with a splendid service record, passed away on May 17th at his residence in that city. For a quarter of a century he served as an alderman, doing particularly valuable work as chairman of the Board of Works. He also served during the same period as church warden of St. John's Church, receiving a handsome walking-stick just a few weeks ago when he resigned his post as warden. A public-spirited nature, he freely gave of his time and talents to improve and benefit this city, and in his passing he will be much missed.

Canadian Churchman

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Correspondence

GENERAL SYNOD DELEGATES.

Sir,—I want, through your columns, to appeal to my fellow Churchmen to regard the election of delegates to the General Synod as of special importance at the present time. Very important questions, notably the Prayer Book, will come up and others equally vital to our progress, ought to be discussed and dealt with. May I suggest that more regard should be had to the representative character of our delegation, so that we can be sure that our diocese will not merely fall into line, but be capable of initiating and carrying through the discussion of Church problems upon a high plane? We ought to elect those whose experience or position qualifies them for a larger outlook. If I am not out of place I would mention such names as the Chancellor, and (in education) as the Provost of Trinity College, the Principal of Wycliffe, Principal Hutton (University College); (in social work), Ven. Archdeacon Ingles; (in missionary work), Rev. Canon Gould, Ven. Archdeacon Warren; (in work at the front), Rev. Canon Davidson, of Peterborough; (from country parishes), Rev. F. J. Sawers, Alan McPherson, Longford Mills, A. B. Thomson, Penetang; (in public life), W. A. Boys, M.P., Samuel Charters, M.P., R. W. Allin, editor "Canadian Churchman"; (in finance, etc.), F. L. MacGachan, Collingwood; C. H. Hale, Orillia. I should also greatly like to see some members of the National Committee of the Anglican Laymen's Movement elected out of a group composed of Rev. Dr. Taylor (its secretary), W. C. Brent, chairman Toronto committee, D. W. Saunders, K.C., L. A. Hamilton, S. Casey Wood, W. D. Gwynne and A. H. Campbell.
 Frank E. Hodgins.

"THE COMMON CUP."

Sir,—Have followed with interest the "cross fire" communications on "The Common Cup," and I hasten to commend the sane and logical attitude taken by Mr. Kenrick, namely, the reception of the sacrament in the form of a wafer dipped in the chalice. Surely this is a means to get over the difficulty and satisfy all parties. To say that the present method of administration of the Holy Communion should be continued because it was so instituted by Jesus Christ is quite beside the point because the Church doesn't do things in the same simple way that Jesus did; take, for instance, the

baptism of our Lord and the way the ceremony is carried out in the Church. As far as I am concerned, I am not so much interested in the drinking from a common cup of twelve close friends some two thousand years ago, as I am in the fact that modern science and common sense has taught us that death-dealing bacteria lurk in the passing of disease germs from mouth to mouth, and I can see no reason why the Church should always be last in the realization that change in form or ritual is not decadence, but rather the fulfilling of the fact, that "the old order changeth and giveth place to new, and God fulfils Himself in many ways."

Churchman.

Sir,—One has read very carefully the letters regarding the sacred question of the Lord's Cup. Do those who object to the common cup really realize what they are talking about? Do they believe in the Real Presence? If so, it would seem that they would believe that no disease can dwell where the perfect Divine life resides. If the wine did not become the blood of Christ, one might have reason to fear, but when Our Lord Himself said, "This is My blood," it would seem to doubt His word to fear such danger.

American Priest.

Sir,—The letter signed "Communicant" in the "Canadian Churchman" of May 9th on "The Common Cup," has one or two paragraphs which arouse interest. Speaking of Jesus Christ's knowledge, he asks, "Is it quite certain that Christ knew all about bacteriology? It is a commonplace of modern theology that the 'self-emptying' of the Incarnate (Phil. 2:7) involved the limitation of Omniscience. (See Hastings' Dictionary of the Bible, Article Kenosis.)"

I would ask, in return, Was not bacteria as certainly the cause of disease in our Lord's day as we are convinced it is to-day? If so, then the subject of bacteria was, as now, a most important one, and could not rightly be ignored by any who knew of it.

As Christ gazed upon the suffering, the diseased, the unclean—and knew the source of their woe—He could not forget what He knew to be the cause of it all.

Is it possible to forget? We may fail through some physical weakness to recollect; but no one ever forgets anything he has experienced. Christ was perfect man, and had no physical weakness, no so-called lapse of memory. He, as Creator, knew the place of bacteria in the constitution of life and the essentially important place it occupies. He could not afford to forget its place and influence.

Does a father forget his profession or business when he stoops to teach his little child? Does a schoolmaster forget his learning when he deals with the small beginners in knowledge. How can we believe that God—Father, Son and Holy Spirit—forgets when He humbles Himself to teach us, the infants in "spiritual things"?

With regard to the point, "purificators," raised by "Communicant," may we not ask, Does a purificator lessen the risk of infection? It helps to spread the bacilli around the outside and inside of the cup. And if a person is predisposed to the disease, he may receive it from the cup, even after the use of the purificator. Does anything, except chemical and scientific means, destroy the bacilli? May we not take the disease from the common dollar bill, the friendly handshake, and from many other ordinary conditions of life? If you are predisposed, you may receive infection nearly anywhere. If you are not predisposed, you run no more risk, using the "Common Cup" in Holy Com-

munion than you do under any ordinary circumstances. If we are to dispense with the "Common Cup," it must be from other motives and for more reasonable excuses.

Arthur J. Warwick.

Morden, Man., May 17th, 1918.

THE CHURCH vs. THE HOME.

Sir,—I desire to call the attention of Anglicans generally, through your columns, to the perils that beset our very foundations. Some words that fell from our Bishop at the late meeting of the Synod of Huron gave many of us pause. He said, in effect, that there was an estrangement developing between parents and children. On consideration, it appears to me that the blame for this condition lies largely on the Church. I do not think that Anglicans are greater sinners in this respect than others. I think the Methodists lead the van. But is it not a fact that Church societies, guilds, etc., have increased to such an extent that the home life, and all that those precious words entail, is rapidly becoming a thing of the past? One clergyman with whom I conversed on this topic told me (being Scotch will account for his quaint humour) that so possessed was he of the harm these societies were doing that he seriously contemplated making a new one, to be known as "The Stay-at-Home Society," and, proceeding along liturgical lines, each member must promise and vow three things. First, that he would renounce Church societies and all their works. Secondly, that he would obey the rules of this new society and spend a full evening at home, not less than three nights in every week. And thirdly, that he would keep these rules, and walk in the same all the days of his life. It is a notorious fact that church meetings make a very serious inroad into that blessed time, so fraught with influences for good, known as the evening at home, when father, mother and children should meet together. It is time that Church leaders take this to heart and act accordingly. Parents undoubtedly should accept their share of the blame, because, no matter how much the Church may err in this respect, it is well within the province of the parents to forbid their children leaving home, although the Church's action makes, in these days especially, this action on their part all the harder. It is difficult for parents to explain to their children that the clergyman is acting unwisely, and not for their best interests. But the indifference of to-day causes many to welcome these conditions, and they leave the training of their children to secular education, to the Church, and even to the policeman, rather than seek to honourably discharge their God-imposed responsibilities. Possibly, it might be productive of some good if the clergy would devote part of their sermonizing ability to calling the attention of their congregation to the import of the words, "Thou and thy house."

John Ransford.

Clinton, May 3rd, 1918.

WHAT ARE OUR PEOPLE READING?

Sir,—This question often presents itself to me; it is brought before me continually, as I am a member of the Book Committee of our city library, and this question suggests another, What do they really believe? I mean by "our people" not simply Anglicans, but Presbyterians, Methodists and Baptists. Let us take, for instance, those interesting and entertaining essays contained in several volumes

by J. Brierley, B.A., published by James Clarke and Co., who publish large quantities of theological and religious literature, generally of an English Nonconformist character. Many of these six or seven volumes have passed their seventh and eighth editions, so that literally some hundreds of thousands of people are reading them. They popularize many philosophical and scientific ideas in a very entertaining way. They are saturated with a very advanced religiousism, and well calculated to mould the minds of thousands of people, and are, no doubt, doing so. In any case, minds captivated by the general trend of such literature as this soon lose their hold on a real and serious belief in historical Christianity. Whatever their religion may be, it is quite out of sympathy with the most liberal orthodoxy. People captivated by the spirit of such literature remain, of course, nominally Christian, but it is quite out of harmony with the most advanced thinking on the lines of historic Christianity. Such people remaining in our historic religious communities are, of course, continually suggesting changes, which, if they carry the day, means that we are approaching a point when, to put it plainly, there will come a struggle between the believers in a religion of historic nature founded on historic facts, and believers in a religion independent of history. As Gwatkin (a rather liberal theologian) points out, the difference is of a radical nature. The point has been put clearly in a volume published by James Clarke and Co., "The Christ Within," by T. R. Williams, a very popular English Nonconformist minister: "I would say that not the name, but the ideal itself, is the first important thing. That we call it 'Christian,' or 'Buddhist,' or 'Human' is only of secondary importance. The first thing for us is to accept the ideal, and to bend all our energies in its direction." Of course, he goes on to say that this "Christ" of experience produces admiration of the Historic Christ.

In view of such facts as these it would seem that a good, wholesome literature of compelling interest will decide what the future of our religious organizations will become much more effectively than our short Sunday sermons. It is of huge importance that our Canadian Church should possess at least one good, well-edited and interesting Church paper, and, as the "Canadian Churchman" is the only paper we possess, we should unite in making it all a Church paper should be; but it must be kept broad enough to retain the loyalty and interest of all. Our differences are as nothing compared with the forces at work against us all. And we should also do all we can as an organized body to spread a literature calculated to strengthen our position as a historic Christian body, pledged to sustain and proclaim our historic faith.

Wm. Bevan.

Niagara Falls, Ont.,
April 10th, 1918.

CLERICAL STIPENDS.

Sir,—The strong comments of Marcus Mann on clerical stipends in your issue of April 25th moves me to set forth a few thoughts on that subject. I have done home mission work. In fact, I have opened new fields, twice organizing parishes "from the ground up." My policy, as far as personal expenditure was concerned, was always to pay my way. In order to do this I have earned money "on the side" in more than a dozen different ways. Common honesty took precedence to the "dignity of the cloth." Should the gentle public clamour for an account of these various ways, they may be favoured at some future time. If the "physician-heal-thyself" principle

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be brought up, let it be sufficient to say that in four successive parishes (two as locum tenens) I have seen the envelope subscription increased by from thirty to forty per cent. One of these parishes became the highest "par family" contributor in the diocese. So much for "blow"—now for business!

As a member of the Crank family, certain Mission Boards (Diocesan) irritate me. They seem not to grasp the situation, or they fail in initiative and courage. A course in Wall Street—a few lessons from the wise "children of this world" might do them good.

The first difficulty I should like to see them realize and face seriously is this: probably not one clergyman in twenty is fitted to put his parish finances in shape, and I have never known a body of laymen in a parish who could do it without guidance and detailed instruction. (Protests and contradictions strictly ignored—I defy anyone to disprove the general statement.)

Now, Wall Street would say, "Do not evade the issue. If there is no way to correct this, make one." The mediocre financier gives up simply because he is mediocre. He is not a king of finance, and is never likely to be king of anything. The proper man must put these parishes in shape. How furnish him the opportunity? Let him take the vacant Missions, one by one, for from three to six months. Their ordinary stipend will go a long way towards paying him. The proper man will not be one of the collection wizards, who can hypnotize a miser into handing over ten dollars. After such a visitor, the miser will send his shell to the factory or foundry to be thoroughly case-hardened and tempered. He will then seal it with seven seals. The proper man will educate, train and organize on a permanent basis. An ordinary layman will not do—he does not grasp the subtleties of Church finance. An ordinary cleric will not do—he does not really grasp the principles of any finance. Wall Street would say, "You need the right man." You say he cannot be found. He must be found. It might be added that a permanent appointee shrinks from the necessities of the case in his own Mission, and, as a matter of fact, he does prejudice his people, or some, at least, if he undertakes it. The locum tenens can go right at it.

There is a second difficulty, and here the Mission Boards seem to "fall away down." They appeal to the people of the Mission to increase their givings, and for every dollar of increase cut a dollar off the grant. The people know their Incumbent will get no increase. This seems to be a disastrous neglect of the psychology of the situation. Wall Street is aghast! You are ignoring the human element, the strongest appeal to the ordinary parishioner. It came boldly out in a recent Synod, where an Incumbent said, "My people increased fifty dollars, thinking I would benefit." But what else can you do? Wall Street cries, "Go and dig post-holes! That is evidently what you are cut out for." Why not let your minimum be \$1,000, and tell the Mission, "Your grant will not be reduced till your Incumbent gets \$1,200. Give him \$100 or \$200 more when you can." "But," says mediocrity, "if the Mission can, it ought to give more in the orthodox way, and when all do that, or a sufficient number, the minimum can be raised." "If the people can, they ought!" Wall Street is weary, weary! Of course they can. The point is to arouse the will to do. Many will do it for their own man, but not as part of a general scheme, depending for success on many other parishes doing the same. Why the Crank's own stipend was increased substantially by his corporation when he outlined his necessary expenses while members of that same corpora-

tion declared positively that it they represented a Mission and the Board had appealed they would have replied, "Impossible!" They said, "It is evident our Rector needs it and he must have it." But "some missionaries might receive more than others, and then there would be complaints." So that is the character we impute to our men! If it is true, God help us! Every man has his chance. Let him take it. If his brother has greater success than himself, let him rejoice. Why consider men of a calibre to begrudge their brothers' increased comforts? And the best men are to have no hope of better circumstances as a reward for their good work! Methinks Wall Street bids you "Good afternoon."

These solutions may not appeal. It seems to me the difficulties are correctly stated. Can the Mission Board face them intelligently or will it shirk? Let us have a dictator! It is war time. Conventions go by the board, though they may stick to the Mission Board. Let them put their minds to the problem. The evil is evident enough. Let our Asquiths give place to our Lloyd Georges, or go outside and bring in something better.

Thaddeus Crank.

The Churchwoman

Meeting of Associates of Georgina House.

The first meeting of the Associates since the reorganization of Georgina House was held at the House, 106 Beverley Street, on Monday afternoon, May 21st, at 3 p.m. Mrs. H. D. Warren, the president, was in the chair. The new constitution and by-laws were read and approved. Under these, the women who have heretofore been interested in the welfare of the House as an auxiliary association now assume the entire responsibility and management of the work, becoming members of the corporation, which holds the property, and formerly acted through a body of men directors. The new officers are: Patron, the Bishop of Toronto; honorary presidents, Mrs. Broughall and Mrs. Sweeny; honorary vice-president, Mrs. W. D. Reeve; president, Mrs. H. D. Warren; vice-presidents, Mrs. George Biggar, Mrs. Joseph Kilgour; recording and corresponding secretaries, Miss Helen Cattanach, Miss C. Body; treasurer, Mrs. Mallory; directors, Lady Meredith, Mrs. Stratford, Mrs. Charles Fleming, Mrs. George Burton, Mrs. Driffield, Mrs. Edward Cayley, Miss Baldwin, Miss Gertrude Brock, Miss H. D. McCollum, Miss Bethune. The Advisory Board, now elected by the directors for consultation on legal, financial and business matters, consists of the Rev. C. H. Seager, Lieut.-Col. Noel Marshall, Mr. G. Larratt Smith and Mr. Gordon Osler. In spite of the high cost of living and the difficulties of the food and the domestic situation, the reports of the treasurer and the superintendent, Miss Armstrong, showed the House to be in a satisfactory condition. Next year's coal bill, however, estimated at \$1,500 or more, it was felt would be a serious strain upon the finances, whereas if this could be provided for, it was hoped that the House could support itself and make some necessary repairs. After a discussion of various plans for raising money, it was finally agreed that each member should be asked to become responsible for a ton of coal or its equivalent. Mrs. Mill Pellatt reported for Spadina Lodge, which has moved to 23 and 25 Grange Road, and its lunch room to 503 Queen Street West. The lodge is an offshoot of Georgina, and is intended for the girl who has little or no money. It must needs, therefore, run at a loss, the deficit being supplied as far as may be by the income from the lunch room, but gifts of

money, food and furnishings are always gladly received. A short address was given by Mrs. Franklin Johnston, who appealed, on behalf of the Girls' Protective League, for volunteers to act as women patrol officers. Both the superintendent and Mrs. Warren, in her presidential address, emphasized the need of greater publicity for the work which Georgina House is capable of doing for girls. It is a home in the best sense, and, though entirely under Church of England auspices, is open to all creeds and classes. Mrs. Warren asked the members to make it more widely known, taking it as a bit of war-work, since the problem of the girl to-day, owing to war conditions, is greater than ever before. The meeting later adjourned to the chapel, where Evensong was read by the Rev. P. G. Dykes, the Bishop of Toronto being present and taking part in the service.

New Westminster W.A.

The monthly meeting of the W.A. of the Diocese of New Westminster was held in the public hall at Edmonds on Tuesday, May 7th. The treasurer reported a balance of \$800.86. In this is included the money realized by a successful sale of work and the usual half-yearly rummage sale. This was the last meeting before the annual, and it is satisfactory to know that, in spite of the many calls upon people's purses, all old pledges have been fully met, and it has been possible during the past year to undertake and carry on fresh work. Two new branches have been organized, a Junior Branch at Lynn Valley and a Girls' Branch at St. Nicholas, East Vancouver Heights. The number of "Leaflet" subscribers is steadily growing, and the United Thankoffering secretary always has to report the giving out of fresh boxes. The Chinese Kindergarten is doing splendid work among the children, who are learning the lesson of working for others. They held, on Saturday, May 4th, a little sale of work, and made the sum of \$15.42 for the support of a child in the Bird's Nest Orphanage in China. On the 23rd of this month a Catechist and his wife are expected from Japan, and their coming will greatly strengthen the work among the Japanese. At present very little can be done among the women and the children, because scarcely any of them speak English, and there has been no lady worker who could speak the language. There were several Extra-Cent-a-Day appeals, but one had to be held over for lack of funds, the two most urgent being taken first. One of these was towards the repairs to a small Mission church at Alta Vista. Nearly all the men in the parish have gone to the front, and the women are working loyally and bravely to support their Church. The other was for money to put the Holy Cross Mission in a thorough state of repair, preparatory to the arrival of the Japanese Catechist and his wife. As they were expected to be sailing the next day, this appeal had to be met. The Indian convener reported that the Indian Branch at Yale was making steady progress. Four of the women have taken thankoffering boxes. The Very Rev. Dean Quainton, of Columbia, at the request of the W.A., kindly repeated his lecture on "Christianity and Christian Science" on the afternoon of Sunday, April 21st, and it was very well attended. This and the Dean's former lectures in January have been arranged by the W.A. on account of the number of people who are forsaking the Church and are joining these new sects. The Rev. P. J. Turner, of the Church Missionary Society, who for eighteen years has been working in Szechuan, in Western China, gave a most interesting address. All the Christian bodies in the district are uniting in a great evangelistic effort, the object being that during the next

three years the Gospel shall be preached in every town and village—no light task, when we remember that, at the lowest reckoning, there are sixty million people in the province. Each Mission will, of course, work in its own area. A great many of the Branches' annual reports were then read in order to relieve the annual meeting, after which the meeting adjourned.

Ottawa Diocesan Representatives.

The delegates appointed to the triennial meeting of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, to be held in Winnipeg in the autumn, are Miss Annie Low, Mrs. Fred Anderson, Miss Amy Macnab and Miss Winnifred Black. The substitutes are Miss Phoebe Read, Mrs. Byron Baker and Mrs. W. A. Code.

Ottawa Diocesan W.A.

At the closing session of the annual meeting of the Ottawa Diocesan Woman's Auxiliary, the members of the St. Barnabas' Branch took occasion to present to one of their number, Mrs. Gwynne, a life membership. Mrs. Roper, wife of the Bishop of Ottawa, making the presentation. Mrs. Gwynne, who is the wife of General Gwynne, is a faithful worker in St. Barnabas' W.A., and gives liberally of her time to this missionary work. The gift was from the W.A. members of St. Barnabas' and a few other outside friends of Mrs. Gwynne's.

Columbia W.A.

Outstanding features of the fourteenth annual Diocesan meeting, held in Christ Church Cathedral, Victoria, May 11th, 12th and 13th, were the splendid sermon at the opening service by the Very Rev. Dean Quainton and the addresses delivered by Bishop Schofield, Rev. J. C. Kennedy, Rev. C. Swanson, Rev. W. G. Boyd and Miss Marlatt, general secretary of the Y.W.C.A., and the practical and inspiring sermon delivered by Rev. C. Swanson at the evening service. It being Ascension Day, the congregation of W.A. members was largely augmented by members of the usual congregation, who thus obtained a new impression of the scope of W.A. membership in this diocese. The united thankoffering of \$445 was presented with the open offertory, the day's offering amounting to \$60. At the opening session the Diocesan president, Miss Turner, was in the chair, Mrs. Quainton welcoming the members and Mrs. Corker, of Alert Bay, replying in the name of the out-of-town delegates and visitors. The Diocesan president of New Westminster W.A., Mrs. Godfrey, brought greetings from the sister diocese in person, and was invited to the platform, as was also Miss Hockley, late recording secretary of Keewatin W.A., who has come to Langford, near Victoria, to live. Greetings were read from the General Board, Miss Carter, Miss Halson, Miss Bogert, Kootenay Diocesan Board, also from several members who were unable to attend the meeting. Of special interest was an account given by Miss Boulton, C.M.S. missionary for over thirty-five years in Japan, of the winning of a whole Japanese family in this locality to the knowledge of the Saviour's love. As the result, baptism is to be administered to them by Rev. J. C. Kennedy on his present visit to Victoria. Miss Boulton was entrusted with a "thankoffering" from the wife, which she inscribed with the words, "For Jesus," in her own language, having saved the money out of her own earnings. A message of sympathy and appreciation is to be conveyed to them by Miss Boulton from

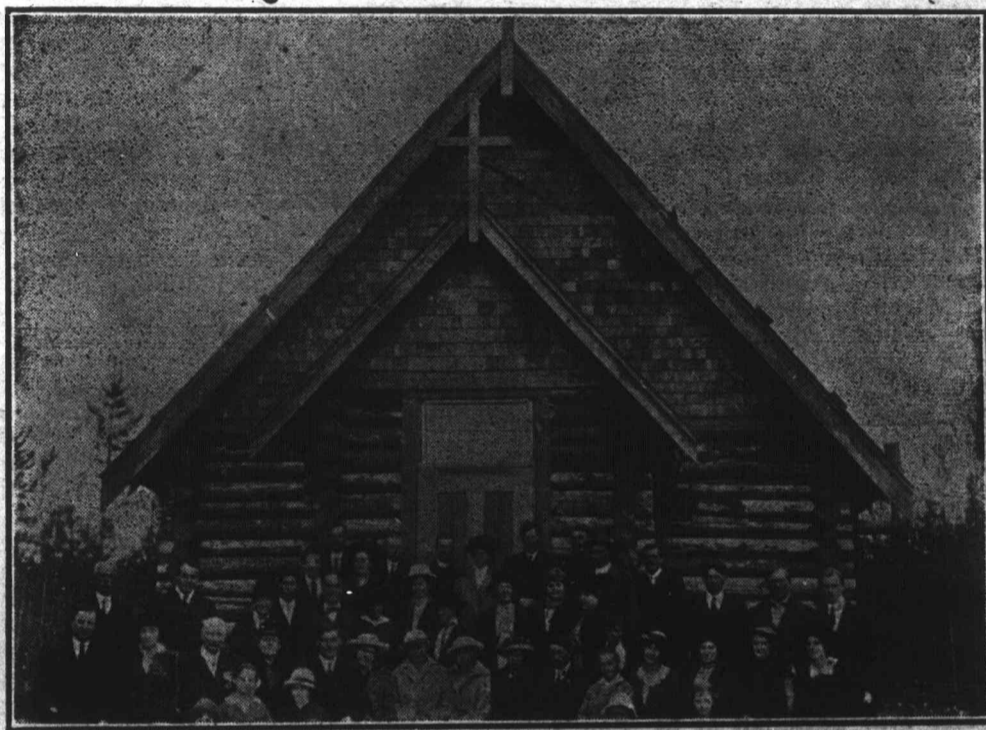
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the meeting. At the afternoon session Mrs. Luxton had the pleasure of presenting a life membership on the General Board to Mrs. Schofield from many of her co-workers in the diocese, a token which Mrs. Schofield deeply appreciated. There are now four general life members on the Board, Miss Turner, Mrs. Walker, Mrs. Schofield and Mrs. Hiscocks, who has been Dorcas secretary for the past fourteen years, the members of the Cathedral Branch having presented her with a general life membership two months ago. The president's address is worthy of full transcription, but space forbids more than the deeply inspiring closing words: "God has laid upon the Redeemed this great task, a whole world to be won for Christ. This provides the moral equivalent for war. We shall need, after the war, something that will absorb all the present strenuousness, indignation at wrong, courage and devotion, indifference to life and property. This task, if we face it, will demand all that, and if we give it, we shall not be agonizing and fighting to destroy, but all we do shall be for the healing of the nations." Bishop Schofield's address followed, and brought before his hearers the many problems and duties of the W.A. Among the many excellent reports of officers, that of the Church embroidery secretary needs special mention, as the beautiful work of this class is now being called for as far east as Winnipeg Cathedral, also in Vancouver, and orders are being received for pieces as memorial gifts. Many of the mission churches of the diocese have been beautified by the excellent work done under Miss Aston's supervision, and a gift of \$50 has been made to the pledge account out of profits this year. Rev. H. T. Archbold announced that arrangements were complete for holding the Summer School, July 9th to 13th (D.V.), at St. George's School, Rockland Avenue, Victoria, and that Dr. Gowan, of Seattle, and Mr. Hiltz would be among the lecturers. Applications must be made at once, as the accommodation is limited, and, judging by the initial success of last year's school, it will be strained to its capacity this year. At 4 p.m. all the members gathered on the lawn at Bishops-close to witness the performance given by the children of Miss Orwin's Kindergarten class. It is a little over a year since these little ones were gathered from the streets of Chinatown, ignorant of English discipline and religion, and to see them singing, quite in tune and time, and in English, such hymns as "There is a Green Hill Far Away," "All Things, Bright and Beautiful" (solo and in chorus), and doing drills and marches at the word of command, was a real object-lesson in the value of missionary effort. A short programme by members of the J.W.A. followed, after which a pleasant social time was spent in ideal weather and among beautiful surroundings. A beautiful and well-attended service in the Cathedral at eight o'clock, at which Rev. C. Swanson, late of Yukon Diocese, preached, brought the first day to a pleasant close.

Friday, May 10th, 10 a.m.—It seemed like a special answer to prayer to receive a letter, which was read at the resumption of business at 10 a.m. from Miss Isabel Sara Bailey, offering herself as a candidate for missionary training. Miss Bailey has been for some months assistant to Miss Orwin and other workers

amongst the Chinese here, and her age and sincere interest in the work are all in her favour. Miss Marlatt, general secretary of the Y.W.C.A., Victoria, gave a well-thought-out address on the "Training of Girls by Intellectual, Physical, Religious and Home Service Channels." The speaker urged the need of leaders in the work, who should be girls desiring an outlet for their energies. The noon-hour address was given by the Rev. H. G. Boyd, who has lately come from the Mission at Edmonton, and is now on the staff of the Cathedral, having St. Matthias' Mission in his care. Reports of branches showed encouraging progress and increasing interest in the work. Business at the afternoon session was suspended for an hour to enable the members to perform the sad duty of attending, as a whole, the funeral of the young son of one of the members, Cadet Reginald Litchfield, who lost his life in flying instruction camp in Ontario, and who was buried with full military honours from the Cathedral. Upon resuming business, Rev. F. C. Kennedy, from Vancouver, gave a very helpful and practical address, after which various moneys were voted upon, and the result of the nominations for officers was declared, all but the Dorcas, organizing and Indian work secretaries being re-elected.



Christ Church, Chilco, B.C.

There being some shuffling of officers, the three new officers are: Mrs. Heatherbell, for Dorcas secretary; Mrs. Lauderdale (provisionally), for Indian work; and Mrs. Colin Cummins, for "Leaflet" editor. Bishop Schofield closed the meeting with some excellent advice and hopes of further progress being the result of the annual meeting.

Friday, 8 p.m.—H.A. Girls' Annual Meeting, May 10th, 1918.—Mrs. Quainton took the chair in the absence of Mrs. Harper, of St. Saviour's Branch, the Literature secretary starting the proceedings with the award of two prizes, won by Mrs. Luxton's two young daughters in the "Leaflet" competition. Miss Marlatt, of the Y.W.C.A., gave a short address on the glory and dignity of service, which was followed by the reports from seven Girls' Branches. Rev. C. Kennedy's most instructive address was listened to with deep interest, and was followed by the reading of several papers, prepared by the girls, on missionary subjects, which showed careful and intelligent work.

Saturday, May 11th, 1918.—Twelve Branches reported at the annual meeting of the Junior W.A., and the proud possessors of banners for best attendance and highest pledge still held the field against all-comers. Of special interest was the attendance in the front row of the thirteen scholars of Mrs. Gilbert Cook's Chinese class, also a

Chinese family of high standing in this community. Rev. C. Swanson hold his large audience enthralled as he recounted the dangers and difficulties of a missionary's life and work in the Yukon, where he has been for the past four and a half years. The missionary tableau, "Junior W.A. Pledges," was given by a number of young members, whose work was excellent, and must have been a real object-lesson to their audience in the demonstration of the fields of work in which their money is expended.

Huron Diocesan W.A.

The W.A. of the Diocese of Huron has again suffered an almost irreparable loss. On May 16th there was a meeting of the Executive Committee to complete arrangements for the coming annual meeting, and shortly before its close, Mrs. Callard, one of the veteran workers, was seized with a sudden attack of heart failure, and even before the doctor arrived it was seen that she had passed away. Those who were present say that the sense of peaceful calm that settled upon the little gathering was wonderful. They had witnessed the home-call of a faithful servant, and there was no doubt but that she had entered into the joy of her Lord. Mrs. Callard

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the cause of missions was marked. She was a valued member of the Visiting Committee, and spoke at many Deanery and Branch meetings. Other Church and patriotic activities claimed her interest in large measure. She was always a good friend of the poor, and since the war began an indefatigable Red Cross worker. Heart-felt sympathy is felt for her surviving children, four sons (one in medical work overseas) and two daughters, who long ago joined with their father in presenting her with a life membership in the W.A. as a Christmas gift, knowing that nothing would please her better. Their grief and sense of loss cannot but be mitigated by the knowledge that she rests from her labours and her works do follow her.

Church News

Preferments, Appointments and Inductions.

Scoyll, Rev. G. F., B.A., Rector of St. Jude's, St. John, N.B., to be Rector of St. George's, Guelph. (Diocese of Niagara.)

De Lom, Rev. Pierre B., Rector of St. George's, Haliburton, to be Rector of St. James', Fenelon Falls. (Diocese of Toronto.)

Nechaco Mission.

After four years of pioneer work in the above Mission, the Rev. E. Gillman has resigned charge of the same, and has returned to Toronto. Mr. Gillman went west in the spring of 1914 in response to an urgent call from Bishop DuVernet, for a man to occupy the Nechaco Valley for the Church. This valley was at that time at a critical stage of its development. Settlers were coming in over the old Cariboo trail in considerable numbers, and the final link of the Transcontinental Railroad, situated in this valley, was about to be completed. Upon the completion of the road a large body of settlers was expected to locate in this valley. The outbreak of the war in the fall of 1914, coming practically simultaneously with the completion of the road, stopped any considerable tide of settlement. Working under considerable difficulties, Mr. Gillman has established the work of the Church at a settlement known as Chilco. A church of logs was built here, and the congregation has loyally supported the efforts of their minister. The congregation was very sorry to hear of Mr. Gillman's departure, as he and his wife had endeared themselves to their people by four years of faithful service and by personal contact with the people and their problems. At a gathering at the parsonage on May 1st the people's churchwarden, Mr. S. Dennison, expressed, on behalf of the people, their regret that Mr. and Mrs. Gillman were leaving, and hoped that at some future time they might return. On May 2nd a gathering, representing the whole valley, was held in the neighbouring town of Vanderhoof, and Mr. and Mrs. Gillman were presented with a handsome silver tea service as a mark of the esteem in which they were held by all. Many tributes were paid by those present to the work done by Mr. and Mrs. Gillman. The assembly wished them Godspeed and success in the future and a safe return to the valley at some not far-distant date.

The Anglican L.M.M. in Montreal.

Thirty of the churches in the diocese have appointed delegates to the Anglican Laymen's Missionary Movement during the past year as compared with 23 in the session 1916-17. In October last the executive of the L.M.M. invited the lay readers of the diocese to meet them at a joint conference. At this meeting it was decided to form "The Lay Readers' Association of Montreal," with Prof. Henry F. Armstrong as chairman and W. H. Henders as hon. sec. At the first meeting of the session a review was given on the handbook "Inasmuch," prepared by Canon Gould and a summary of his report to the M.S.C.C. at Ottawa was also submitted and discussed. In November was held one of the most important and successful meetings of Churchmen ever held in the city, when over 200 men were present at St. Stephen's Hall. The speakers on this occasion were Canon Gould, gen. sec. of the M.S.C.C., and Dr. W. E. Taylor, the recently appointed gen. sec. of the Anglican L.M.M. and educational sec. of the M.S.C.C. This was Dr. Taylor's first appearance before the public of Montreal in his official capacity. After two inspiring addresses the following resolution was unanimously adopted: "That in view of the present financial needs of the M.S.C.C. and the apparent failure of many to realize the importance of the same, this meeting would strongly urge that an organized effort be made by the laymen of the churches of this city to secure an adequate increase in the collections and subscriptions for the funds of the M.S.C.C., and that we here pledge our hearty and earnest support to such an effort if undertaken." As an outcome of this resolution an "Every-member canvass" and missionary campaign to increase the funds of the various home and foreign missionary societies in the diocese was organized. The campaign, which was conducted along the lines advocated by the L.M.M. in other cities was held in April, and the members of the Anglican L.M.M. took an active part in it. At the meeting held in March, Dr. W. E. Taylor met the delegates of the L.M.M., the clergy and other workers interested and discussed methods to be adopted in the campaign by the missionary committees of the various churches. It is expected that this campaign will be an annual event and consequently the educational work in connection with, and the best methods to be adopted in such efforts will occupy the serious attention of the L.M.M. delegates during this year. A letter advocating the forming of a lantern slide exchange was drawn up by the Anglican L.M.M. and signed by the other church branches of the L.M.M. in the city and was presented to the Affiliated Board of Theological Colleges during last year. This was very favourably received by the chairman of the latter body, and as a result, the exchange has been formed, as well as a missionary library, consisting of 300 of the best and most up-to-date missionary works. Through the generosity of members of the Church the money apportioned to the diocese of Montreal for the work of the National Committee of the Anglican L.M.M. has been collected and forwarded to headquarters. At the annual meeting held in the Synod Hall on March 17th, the following officers were elected: Chairman, Henry F. Armstrong; vice-chairman, H. J. Webber; sec.-treas., Philip J. Turner; executive, J. G. Brock, Alfred Cole, E. J. Coyle, A. B. Haycock, E. G. Parker, Lt.-Col. I. P. Rexford.

Dedication of Font at Washago.

On the Sunday after Ascension Day a large congregation in St. Paul's Church, Washago (diocese of Toronto) witnessed the dedication by the Archdeacon of Simcoe of a baptismal

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font (solid stone) given to the church by the Ladies' Guild. After the dedication the beautiful baptismal service took place when the infant son of Mr. and Mrs. Frank Hill was received into the Church for Christ's service. The address given by the Archdeacon on the necessity and sacredness of baptism was forceful and touching. St. Paul's is always glad to have the Archdeacon and hope he will soon come again.

On the same day in the afternoon Archdeacon Ingles dedicated an oak Communion table with hangings, frontals and dorsal in St. George's, Cooper's Falls (Washago Mission), presented by the Rector and wardens of St. Jude's Church, Toronto.

In July the Bishop of Toronto will dedicate the following memorial windows: Figure of Good Samaritan, in memory of Mr. and Mrs. (Capt.) Stanton, given by their sons and daughters; chancel windows, figure of the Good Shepherd and the Apostles, given by Mr. Gemmel, Mr. Mussen and Mr. A. A. Mackey, Toronto. These windows, of a total value of \$600, were designed and made by the old reliable firm, the Dominion Stained Glass Co., Adelaide St. W., Toronto. Washago is to be congratulated on having an active and ambitious incumbent, the Rev. W. E. Mackey, and a busy and interested Ladies' Guild.

The 74th Battalion at St. Paul's, Bloor Street, Toronto.

A successful reunion of the members of the 74th Battalion was held in the Parish House of St. Paul's Church, Bloor St. East, Toronto, under the auspices of the Ladies' Auxiliary, of that battalion, on Saturday evening, May 18th, when the officers and men were entertained to a smoker. The success of the affair was much due to Colonel Windeyer, the original O.C., of the regiment, who received the men and acted as chairman for the evening. An important feature of the evening was an address by Archdeacon Cody who gave the men good practical advice. The hall was gay with military decorations, while the tables at which supper was served were adorned with flowers. The Auxiliary of the Battalion is one of the most active in the city, meeting weekly to provide comforts for those overseas. Already this year they have sent to the men at the front 1,500 pairs of socks.

Confirmation at St. Nicholas', Birchcliff.

On Whitsunday evening the Bishop of Toronto visited this church for the purpose of holding a Confirmation service. The attendance was good; and the Bishop's thoughtful address upon the Whitsuntide gift of the Holy Spirit, was followed with close attention. The candidates, seven in number, were presented by the Rev. C. E. Luce.

Annual Deanery Convention at Preston.

The annual convention of the Deanery of Waterloo was held on the 21st inst., at Preston. It was largely attended and most helpful. The speakers were Rev. Mr. Middleton, St. Paul's School, Blood Reserve, who spoke of his work; Dean Owen, Hamilton, who conducted the Quiet Hour; Rev. Mr. Armitage, St. James', London, who spoke on "Spiritual Gains as a Result of the War," and Mr. Walker, a layman of Preston, who gave an excellent paper on "A.Y.-P.A." work. All were very pleased to have Mr. Gossage, of Toronto, present. At the W.A. business session they undertook to continue the usual pledges to education, to Bible Woman's Fund and outfits for two boys at St. Paul's School Blood Reserve.

The New Rector Welcomed.

A large number of the parishioners of St. James' Church, Hamilton, met in the basement of the church on the evening of May 21st, for the purpose of giving a hearty welcome to the new Rector and his wife, the Rev. E. Marshall Hawkins, M.A., and Mrs. Hawkins. Mr. Neil Bell presided. Little Miss Lena West presented Mrs. Hawkins with a beautiful bouquet of roses. The Rector addressed his parishioners for a few minutes and solicited their co-operation, tolerance and patience in all things relating to the church. He had a most attentive and sympathetic hearing.

Archdeacon Cody's New Appointment.

Archdeacon Cody, the new Minister of Education for Ontario, in announcing to his congregation in St. Paul's Church on Sunday morning last his appointment to that office, said: "I have been entrusted by the Government with the important and onerous portfolio of Minister of Education. After serious consideration I felt it my duty to accept this trust. These are days when precedents are disregarded; when everyone who can do anything in the public service should obey the call. The only field in which I could give service of special value was in the field of education. It was my hope that I should not have to sever my connection with my beloved church, which I have served for 20 years. Last night a meeting of the finance and advisory committee approved of this course and expressed a strong desire that I should remain Rector of St. Paul's Church. I accept thankfully and gladly their judgment and hope God will give me the necessary strength to render service here and to do my part in discharging the duties as Minister of Education for this Province." Hon. Dr. Cody announced that a special vestry meeting would be held on the following Tuesday evening to consider the

new situation, and provide for the necessary assistance for the carrying on of the work of the parish.

Ordination at St. Alban's Cathedral, Toronto.

The Bishop of Toronto held a general ordination on the morning of Trinity Sunday, May 26th, in his Cathedral, when he ordained the following gentlemen to the diaconate and the priesthood, respectively: Deacons, Messrs. George Edgar Fierheller, Leonard Smith, B.A., Claude Augustus Green Spence, Claude Francis Stent, L.Th., William Charles Stubbs and Robert Francis Widdows. Priests, Revs. F. H. A. Heffler, P. N. Knight, A. C. McCollum, A. Simpson and W. F. Wrixon. The ordination sermon was preached by the Rev. Dr. Macklem, Provost of Trinity College, Toronto. The Gospel was read by the Rev. Leonard Smith, B.A., one of the newly ordained deacons. The candidates were presented to the Bishop for ordination by Archdeacon Ingles, the Bishop's examining chaplain. At the close of the service the Bishop licensed the newly ordained deacons as follows: Revs. G. E. Fierheller to Minden, L. Smith to St. John's, West Toronto, C. A. G. Spence to Brownston Mission, Peterborough, C. F. Stent to Port Perry, W. C. Stubbs to Humber Bay. The ordination of the Rev. R. F. Widdows was on behalf of the Bishop of Keewatin in which diocese Mr. Widdows will take up work.

Thirty-Six Years Rector of St. George's, Sarnia.

At the morning service on Whitsunday in St. George's Church, Sarnia, the Rector, Rev. Canon Davis, at the close of his sermon, referred to the interesting fact that the preceding day, Saturday, May 18th, had closed his 36th year as Rector of the parish, the longest term that any clergyman has continued in charge of the same parish in the diocese of Huron. During that time Canon Davis stated that he had baptized 988, had prepared for Confirmation 918, solemnized the marriages of 596, and had officiated at 536 funerals. Canon Davis spoke feelingly of the large number of members of the congregation who during the many years in which he had been in charge of the parish had passed to their reward, and whose memories he cherished; and referred in terms of warm appreciation to the cordial sympathy and support which he had received from the congregation during the whole term of his pastorate. The showing of St. George's parish is one of which both Rector and congregation may well be proud. Few indeed are the parishes in any diocese which can point to a record of 36 years in charge of the same Rector; and still fewer are those in which the Rector can look back to a period of 36 years of cordial and friendly intercourse with his people, unbroken by the intervention of a single jarring incident; and where the congregation during 36 years in charge of the same clergyman, have found their regard and esteem for the Rector growing warmer with each succeeding anniversary.

Confirmation at St. George's Cathedral, Kingston.

The Bishop of Ontario held a Confirmation service in St. George's Cathedral, Kingston, on May 19th. There were 15 candidates, 10 males and five females. Three of the former were returned soldiers and three more were Naval cadets. Dean Starr, who has been absent from Kingston during the past month owing to ill-health, has returned to Kingston, his health having been greatly benefited by the change and rest which he has had. He preached in the Cathedral at the morning service on May 19th.

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Increase in Stipend.

At a meeting of the vestry of St. John's Church, Sandwich, held on May 20th, the salary of the Rector, the Rev. H. P. Westgate, was increased \$300.

New Synod Offices of Toronto Diocese

At last the diocese of Toronto has a suite of offices of which it may feel proud. Unfortunately, the head offices of the Church in any diocese too often are anything but prosperous looking or business like, and those who work in them very often do so at great disadvantage both as to the ordinary office conveniences and as to light and ventilation. This is not good business, nor is it fair to those who have to live under such conditions. The new offices of Toronto diocese are in the Continental Life Building, at the corner of Bay and Richmond Streets, only a stone's throw from the City Hall, from Yonge St. and from both Simpson's and Eaton's large departmental stores. They are, therefore, very central, besides being well lighted and ventilated. In addition to the business offices, there is a good-sized board room and separate offices for the two Bishops and the General Missionary.

Whitsunday Baptisms.

On Whitsunday 17 children received the sacrament of Holy Baptism in St. Luke's Church, Hamilton, Ont. In the same church the Bishop of Niagara held a Confirmation on the Sunday after Ascension Day.

Rev. G. F. Scovil New Rector of St. George's, Guelph.

The Rev. G. F. Scovil who, for over 18 years has been Rector of St. Jude's Church, Carleton, N.B., has been appointed Rector of St. George's Church, Guelph, in succession to the Ven. F. G. Davidson, now Rector of St. Paul's Church, Regina. Mr. Scovil's removal from the diocese of Fredericton is a distinct loss to the Church in that part of Canada. Mr. Scovil is a native of New Brunswick, his father, the late G. G. Scovil, being at one time a member of the Provincial Legislature. He received his theological training at King's College, Windsor, N.S., of which institution he has for some time being a governor and active supporter. He has always taken a foremost part in missionary work and has rendered yeoman voluntary service as port Chaplain both during the war and before. The years of his residence in Carleton, which is situated just across the river from the city of St. John and really forms a part of it, have been years of remarkable growth in all the activities of St. Jude's congregation, but Rev. Mr. Scovil has been much more than the faithful, hardworking pastor of one energetic but comparatively small congregation. The larger work of the Church of England in the diocese made many demands on his time and talents, both as a member of important committees and as a special commissioner on many occasions. Bringing to the discharge of these duties a splendid energy and a ripe judgment, he won a distinctive place in the work of the Church. One of the real workers in many social betterment activities, Mr. Scovil rendered the community service of the highest value and won for himself a place in

the hearts of the people, that makes all regret his departure, even although the change is to a larger church and to a wider field of opportunity.

St. Martin's, Montreal, Vestry Meeting

The adjourned vestry meeting of this parish was held on May 22nd. Warden, J. R. Meeker, R. Wilton; total receipts, \$8,900. In addition to meeting all the current expenses, the vestry has been completely restored. The two wardens were elected delegates to Synod.

Halifax Notes.

At the time of the explosion it was noticed that there was a circular hole in the lawn of St. George's Rectory, some 12 inches wide and about 18 inches deep. The frost prevented any search for the cause, but lately some young people determined to dig down, and after getting about two feet below the surface discovered a massive piece of iron, 12 inches long and five inches in diameter, in weight about 56 pounds. It is part of a stanchion or davit of the "Mont Blanc." The hole is 12 feet from the corner of the rectory. The spot is one mile and three-quarters from the scene of the explosion. Another relic is to be seen in the rectory dining-room. A solid brass curtain rod was carried from the window and impaled in the opposite wall, piercing the plaster and laths and an inch board and projecting a foot into a cupboard. It is still there.

It is expected that the Old Trinity Church will be permitted to remain and will be repaired by the Reconstruction Commission. It is an historic building, and it was feared that the city would demand that the old landmark be torn down and a brick one erected, as Trinity is now in the brick district. However, as it is an open area, it is expected that the old church will be allowed to remain. The parish hope to have the repairing done at once for, if it is to remain, it needs immediate attention.

Rev. W. T. Townsend, Curate of Trinity, has applied for and has been granted leave of absence, having offered for Y.M.C.A. work, either here or overseas. As Curate at Trinity his record has been one of utmost devotion to duty; his faithfulness and untiring energy during the period of Mr. Donaldson's absence from the city, and his kindly, helpful activity throughout all that period, among explosion sufferers, have served to endear him to the people, who one and all wish him well in his new work.

The Festival of Pentecost, as celebrated at All Saints' Cathedral, was a very memorable day, with sermons by his Grace the Archbishop and the Dean beautifully enforcing its significance and that its message is, in the words of the latter, the real greatness of man, temple of the Holy Ghost. The music, notably the singing in the evening of the Magnificat and of the anthem: "I will not leave you comfortless," by Mr. Newcombe in solo, was an important contribution to the impressiveness and beauty of the services.

The services at St. Paul's, Whitsunday, were attended by large congregations. The music was of a special quality, and included Clare's anthem: "When the Day of Pentecost," a solo by Dr. Beckwith and many Whitsuntide hymns. Ven. Archdeacon Armitage was the preacher at both services, his sermons being in each instance a fine setting forth of the teaching of the great festival which has been so beautifully called the "birthday of the Church." At both 11 and 7 o'clock he made emphatic reference to the call for food conserv-

ation, a matter which has on more than one occasion been brought to the attention of his congregations.

No Young Men Left in St. George's Church, Toronto.

"We have not a single young man left to run our classes in the Sunday School," said Rev. R. J. Moore, of St. George's Church, Toronto, on Sunday last. "I am pleased and proud to think of the way in which the lads have responded all along to the call. Months ago numbers went out from us, but never have the ranks been so depleted as they are now. The older men who are left in the congregation must indeed help us to 'carry on.' Many of the lads," he said, "are already in France, others are crossing at the present time, and still more are awaiting orders to embark." The absence of young men in this congregation is a very noticeable feature. Where once was a full choir, is a handful, chiefly small boys; there are no youths or younger men, and any who sit in the pews have the badge of khaki, and every week sees the honour roll growing.

St. John's, Port Arthur, Notes.

The change back to the old hour of 7 o'clock for evensong here is marked with larger congregations and decided approval, despite the fact that the other religious bodies do not begin evening service till 7.30. Now that the evenings are getting longer, it is appreciated by all that holding the service half an hour earlier, enables the churchgoer to enjoy after service an hour of so of daylight. The beauties of nature can be enjoyed to the full by taking a walk through the highways and byways of this pretty city after evening service is over.

Much regret is felt amongst Anglicans in Port Arthur at the impending departure of Rev. P. F. Bull from the district. Mr. Bull has been for some time incumbent at St. Mary's, Nipigon, and is leaving for St. John's, Sault Ste. Marie. He is well known in Port Arthur, and his eloquent sermons, delivered in St. John's, will not be forgotten. Until Mr. Bull arrives at Sault Ste. Marie, Rev. F. W. Col-

leton, diocesan secretary, is acting as locum tenens at St. John's, Sault Ste. Marie. Mr. Colleton was formerly locum tenens here.

The W.A. bake sale was held Saturday afternoon, May 11th, in one of the empty stores on Arthur St., and, in spite of the fact that the day was wet, cold and stormy, was very well attended. In the three hours during which the sale was in progress, everything was sold, the proceeds amounting to over \$35. Mrs. H. S. H. Goodier, the president, and her band of willing workers, are to be congratulated upon the success of their efforts. Those assisting at the sale were: Convener, Mrs. J. Alexander; home produce table, Mrs. J. E. Richardson, Mrs. Ryde, Mrs. W. H. Martin, Mrs. Pike; miscellaneous, Mrs. Lawrence Johnson, Mrs. T. Fisher, Mrs. Pollock.

Another of the young men of St. John's Church has just left for overseas in the person of Trooper Elsmere Hedge, of the C.A.S.C., who was attached to the A.S.C. in Winnipeg, and who passed through Port Arthur last Thursday. He was an active member of St. John's Boys' Bible Class, and as a boy was a member of the choir. While the train stopped at Port Arthur, a friendly automobile, which was in waiting, whisked him home, and he said good-bye to his parents.

Gathering of the Graduates of Emmanuel College.

On Wednesday and Thursday, May 1 and 2, three most enthusiastic meetings of the Alumni of Emmanuel College were held. The following were present: The Revs. H. Barr, J. Rance, G. Hindle, A. E. Minchin, H. Sherstone, A. T. Leach, H. M. Elliott, A. Harding, W. S. Wickenden, P. J. Andrews, J. B. Gibson, E. H. Maddocks and G. W. Legge. The first session was held at 9 a.m. Wednesday, when, after prayer had been offered, the secretary read some interesting correspondence, and an able paper was given by the Rev. A. E. Minchin, B.A., on "Organization," in the course of which Mr. Minchin pointed out that the aim of organization in the Church was the highest good. A considerable discussion ensued in which (1) it was reiterated that a consulta-

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tive spirit was absolutely necessary to progress; (2) it was suggested that the too passive attitude of the clergy was possibly due to too much organization; (3) the little powers in practical use by the Deaneries meant the passing of powers due to them into other hands. A committee was appointed to draw up a resolution re Rural Deaneries. At the second session, 7.30 p.m., the following officers and executive were elected: Hon. pres., the Rev. Principal Carpenter, D.D.; pres., the Rev. J. Rance, L.Th.; vice-pres., the Rev. A. E. Minchin, B.A., L.Th.; sec.-treas., the Rev. W. S. Wickenden, B.A., L.Th. The Rev. H. Clark, L.Th., and the Rev. G. W. Legge, B.A., L.Th., were elected members of the executive. A paper on "Preferment," by the Rev. J. F. Haynes, L.Th., was read by the secretary (owing to Mr. Haynes' unavoidable absence). In a clear and orderly manner Mr. Haynes discussed, from the point of view of Emmanuel men, the system of appointments to summer Missions and to permanent cures. A systematic grading of Missions, the provision of adequate dwellings for married men and a definite prospect of recognition and promotion for faithful service would be large factors in increasing happiness and contentment, and furthering true Christian progress. Mr. Haynes' paper produced an interesting discussion, and the secretary was instructed to send him a letter of thanks. At the third session, 9 a.m., Thursday, May 2, a learned and most carefully thought-out paper was given by the Rev. P. J. Andrews, B.A., L.Th., on the "Status of the Clergy." Mr. Andrews showed that since the days of Elizabeth, the tradition had been for a learned clergy, but that in the West, although the clergy were as a rule zealous and active, their victories could not be said to be intellectual ones. A lively discussion took place and the following resolution was carried: "Resolved, that in the opinion of the Alumni, every effort must be made to set the clergy in a more influential position than they at present hold, by facilitating men taking the Arts degree and the Licentiate of Theology." The Rev. A. Harding, B.A., followed with a most practical paper on "Emolument." At the opening of the paper appreciation was expressed at the improved schedule of stipends recently introduced. Finances should be systematized and regular payment secured by a centralized vestry. Mr. Harding's paper produced animated discussion. On Wednesday, Dr. and Mrs. Carpenter very kindly entertained the Alumni to supper. A spirit of earnestness and the utmost goodwill permeated the meetings, and the resolve to promote efficiency and unity was apparent.

Archdeacon Cody Addresses Cadets.

At a review of cadets, numbering 4,000 strong, which took place in University Avenue, Toronto, on the afternoon of May 23rd, Archdeacon Cody, the newly appointed Minister of Education, delivered an address to them, in the course of which he declared that it was a thrilling thing to remember the past achievements of the British Empire, its far-flung line and the achievements of the British soldiers on the battle line in France. The cadets, he said, were learning by discipline to fit themselves for the great duties that lay before them. There was nothing in after life that they would prize more than that discipline. They represented the power

of education, and, as they worked and thought to-day, so would the future of the country be. It was for them to set things right after the war. "You are the cadets of a city," said the Minister, "one of the most loyal in the whole British Empire, that has sent more than 60,000 men to fight in the struggle for liberty and prepared to send as many more if need be. No corps has done more on the western front to win victory for the Allies than the Canadian. The British Empire stands first for justice; it also stands for trustworthiness and believes in keeping its word. We are fighting to-day for the plighted word. We stand for freedom and duty and do what we feel we ought to do. So when the foundation of the Empire is based on these principles we cannot fail. We have faith in our cause, faith in the Allies and faith in the justice of God; and may He hasten the day when all the great principles for which we fight will be vindicated to the full."

May Day Festival at Fairbank.

The great annual event in Fairbank (diocese of Toronto), is the May festival, held in connection with St. Hilda's Church, of which Rev. H. R. Young is Rector. This year's May Day festivities were quite as successful as the preceding years, and were staged under the personal direction of Sergt.-Major Reginald Sloss, choir-master, and the Rector. Sergt.-Maj. Sloss was wounded at the great battle of Ypres, and was returned to Toronto a few months ago. A series of sporting events followed—a race for soldiers' wives, the May folks' dance, the crowning of the May fairies, and a tug of war. Various prizes were donated by Fairbank merchants, and the festival ended at night with a grand concert given by local talent.

Impressive Memorial Service at Owen Sound.

A most impressive memorial service was held in St. George's Church on Sunday evening, May 5th. The edifice was well filled and the music was of an exceptionally appropriate character and rendered with full recognition of the solemnity of the occasion. Rev. Canon Ardill's sermon took the form of an address. Taking his text from Thessalonians 4 and 13, "And I would not have you to be ignorant, brethren, concerning those which are asleep, that ye sorrow not even as others have no hope," he also quoted the comforting passages from the 14th chapter of John and the 37th Psalm and Deuteronomy 33rd and 27th, "Underneath are the everlasting arms." In the last he referred to the fact that no depth was too deep, no distance too long and no burden too great to be beyond the reach of the solace and comfort of the Almighty. The entire service was an adaptation of the funeral service. The anthem, "He Giveth His Beloved Sleep," a musical interpretation of Sir Frederick Bridges', was splendidly rendered. At the conclusion of the service Canon Ardill named those in whose honour it had been held: Flight Lieut. Douglas Hay, Pte. Gordon Tucker, Capt. Jaffray Eaton, Pte. George Finnett, Pte. J. Crouch, Gunner Jack Wainwright, Capt. E. W. Waud and Lieut. Ronald Brookes. The splendid service concluded with an impressive rendering of the "Dead March," in "Saul." Those present could not fail to have been affected by the impressiveness of the service which they must long remember.

Dedication of Memorial Tablet.

On Sunday morning, May 5th, at 10 o'clock, a private dedicatory service was held in St. George's Church,

Owen Sound, Ont., when in the presence of the members of the family, Rev. Canon Ardill dedicated a bronze tablet erected to the memory of Gunner John McLeod (Jack) Wainwright, who died on May 8th, 1917, as a result of having been gassed at Vimy Ridge. The service, though simple in form, was very impressive. The tablet is most attractive in the simplicity of its design and is placed on the wall of the north side of the nave. The full inscription is as follows: "In Loving Memory of John M. (Jack) Wainwright, Gunner 4th Battery, 1st Brigade, Canadian Field Artillery, B.E.F. Eldest son of John R. and Carrie Wainwright. Born, Owen Sound, May 2nd, 1898. Died of gas received in action at Vimy, France, May 8th, 1917. Aged 19 years. 'He fought the good fight.'"

A "Community Centre."

An informal corner stone laying took place in Stanley, New Brunswick, on Friday, May 10th. Work was commenced on a church hall, which is designed for social service as well as ordinary parish purposes. Stanley is a village of only about 200 population, but it is the centre of a district comprising one of the strongest country parishes in the diocese of Fredericton. The church population is about 700, of whom some 200 are within a radius of two miles of the parish church. Rev. R. A. Robinson, the present Rector, soon after his appointment in 1915, began a systematic education of this congregation in their responsibility to the community. In the winter of 1916, the Partington Pulp and Paper Company, having given permission for logs to be cut for the purpose, on their property, a number of men in the congregation felled and hauled sufficient to yield over 20,000 feet of lumber. Mr. Stanley Douglass sawed these at his mill. Here the matter rested till April of this year, for various reasons, but early in this month, Mr. and Mrs. Douglass most generously offered a splendid site in the very heart of the village. It was decided to proceed at once with the building. The full size will be 36 by 70 feet. The front will be of two stories, comprising vestibule, with ticket office or Sunday School library and stairway, and a room 26 by 15 feet, with two rooms of good size over these. Running back from this section will be the main hall, 55 by 26 feet, with stage 15 feet wide. Along the side will be a wing 10 feet wide. Nineteen feet at the rear will form a class room, fitted also with kitchen necessities. The remainder of the wing parallels the auditorium, from which it, as well as the front room on the ground floor, will be separated by movable partitions. Thus the hall may be made to accommodate from two to four hundred people. It is hoped to provide a public reading-room and library, recreation room and such other conveniences as may be possible in the course of time. The design is to make the building a "community centre." Social gatherings will be held and efforts made to encourage education on social improvement, development of musical and dramatic talent and furthering of moral reform and patriotic causes. Many leading members of the community and congregation have grasped, in a most gratifying manner, the idea of their corporate responsibility. They have come to realize that the Church should be a real force for general uplift and are determined to do all possible to see that, in their own parish, it may so become.

Church of England people living in Jerusalem held an evening service in the Garden of Gethsemane on Easter Eve for the first time since the Easter of 1914.

ISLAND LAKE INDIAN MISSION.

(Continued from page 345.)

bullets. This is how," said Old Fox. "This is how the Blackfoot Lake got its name."

I thought over this story as I went along the road. The Blackfoot Chief came from his land with friendship in his hand—it was one of the noblest things that ever approached Island Lake and it was snuffed out in the way—at Blackfoot Lake. The coloured sky I saw that day was a fit canopy to be hung over the bones of that brave Blackfoot Chief who came from a far country to make friends—he was a foe to my race, but he was noble and meant well. As for the two Crees who were shot, they would have welcomed, but they did not know, their ignorance of the Blackfoot's wishes was enough to spoil a noble intention and to cost them their lives.

How similar to that event, when, from the Roman tree, there went forth the voice: "Father, forgive them, for they know not what they do." That sacred heart pulsed in hungry beats for the love of those who received Him not, those who killed Him. Will that fine feeling which prompted the Son of Man to die for man—will it, too, be snuffed out before it reaches the hearts of those at Island Lake? Will a Blackfoot Lake forever stand between them and those uplifting influences that would come to them? "Father, forgive them, for they know not what they do."

It is their lack of sight that is at fault. It is the part of the missionary to make them see, whether they will or not. They are a kindly and friendly people. They will share the last crumb with each other, and then go hungry all together. They are in the grip of their old beliefs, and it is not easy for a naturally religious people to give up an old faith and to take to a new one. Patiently one must listen to their ignorance; kindly one must treat them. The work may be tiring, but it ought to be done. One by one they have been coming forward for baptism, till now, most of those that were not Roman Catholics before, have been made members of our Church.

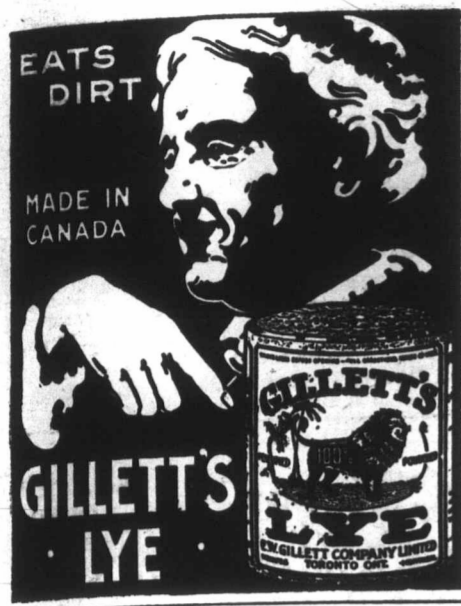
Never do I pass Blackfoot Lake with its islands and its pine, but I think of that Chief who died. I follow the lake as it bends around promontories, and it leads me on to Island Lake, ever pointing in that direction, and when at last it ends, it is still pointing that way, as one who regrets for what has been done and would make amends, it points to the homes of those people, whose souls are starving for that which they have not; it warns me to expect difficulties, but always it gives me hope.

Such is my idle fancy. There, in the forest, the lake is cradled, beautiful and wild. Its great, lofty pines have, as yet, been untouched by the lumbering-man's axe; they stand high and graceful. On summer evenings the fish as they jump out of the water, the ducks as they call to each other, and the frogs on the shore, enhance the lovely solitariness of the lake, which has for its treasures the bones of a noble-hearted chief of the Blackfeet. Above all the summer noises may be heard the loud, weird call of the loon, that fit companion to the atmosphere of a north country.

Some day, perhaps, these people who do not see, and yet who often think they see in their blindness, will understand; some day, they will acknowledge fully Him Who hanged upon a tree.

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**Dimbie's
Dustman Tales**

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XII.

"LOOK, Mummy," said Dimbie, "the sun is shining and the rain is raining, and there is the pretty rainbow."

"Yes, darling," said Mummy, "isn't it lovely, with all its soft, bright colours? See what good friends the sun and rain are, both working together to make the earth bright and beautiful, but they were not always such good friends. Come, sit on my knee, for I think the Dustman is very near, and I will tell you the story of

"THE RAINBOW."

Once upon a time, when the earth was young, there was quite a lot of trouble, because the sun and the rain were bad friends. It wasn't the Sun's fault, because he loved the Rain Queen very dearly, and would have done anything to make her happy, but she would have nothing to do with him.

Now, the Rain Queen had never been taught to obey, and had always done just whatever she wanted to. You see, the hail, snow and storm were all her servants, and because they did all she told them, she thought the Sun should, too, and one day, when he was shining quite a lot and warming the earth and helping the flowers to grow, she sent a message, saying:—

"Go behind a cloud and stay there. I am tired of seeing you in the sky." But the Sun, although he loved her dearly, laughed at her for being so silly, and went on shining just the same.

Then the Rain Queen flew into a terrible temper, and her pretty eyes, which could be so gentle, flashed fire,

and her voice, sometimes so soft and sweet, now screamed with rage, and she called King Storm and her servant, Hail, and sent them down on the earth, and they tore all the leaves off the trees and cut down all the pretty, little flowers which the Sun had just been coaxing up out of the ground, and did all they could to make the earth ugly and spoil everything the Sun had done.

Then the poor Sun drew behind a cloud, because he couldn't bear to see the naughty, wicked look on the Rain Queen's face, but she just laughed with glee to think that she could make him sad.

But the Sun, just because he was brave and strong, and because he loved her so dearly, tried once more to make friends, and he gathered all the beautiful colours from Sunset Land and made the Rain Queen a wonderful dress. It glittered and shone and twinkled like a hundred fairy lamps, and when the Rain Queen saw it she longed to put it on, but because of the naughty thoughts in her heart she took the beautiful dress that the Sun King had taken so long to make and tore it into a thousand tiny pieces, and each piece became a sunbeam, and fell to earth and touched the poor, broken flowers, and they lifted up their heads again and tried once more to grow.

"Well," thought the Sun, "she is much too beautiful to be really bad. I'll try once more." So he called one of his prettiest sunbeams, and gave her his dearest treasure—the key of "Sunset Land," to take to the Rain Queen, and begged her to use it whenever she wished.

So the sunbeam flew away to the Rain Queen, and kissed her gently, and left her the Sun King's message and the key of "Sunset Land."

But the Rain Queen took the poor, little sunbeam and drenched him with rain, and threw the key of "Sunset Land" down the deepest well she could find; and so, when night came and the shadows fell, the sunset gates were locked tight, and all the sunbeams were shut outside, and what would have happened I don't know if the Fairy Queen had not sent a fairy locksmith all the way from Fairyland to undo the gates and let them in.

Then the Sun King was really cross, and said, "I will try no more. She is cold, and proud, and cruel. I will have nothing to do with her. But the earth and sky and winds met together and said:—

"It is not good for the Sun and Rain to be enemies. They were made to love and help each other. We must make them friends."

Then the North Wind, who was very old and wise, said:—

"It is the Rain Queen's fault. Make her love the Sun and all will be well."

Then the earth and the sky said, both together:—

"But how?"

"Well," said the old North Wind, wisely, "We never know how much we want a thing until we can't have it. Take the Rain Queen away, and shut her up where she can never see

the Sun, and she'll soon begin to cry for him."

And so one night, when the Rain Queen was sleeping soundly, the North Wind took her up in his strong arms and carried her away to Cloud Land, and shut her up in the gloomy, dark "Castle of Shadows." When the Rain Queen woke up next morning she rubbed her eyes, and rubbed them again, and looked all round her, and then said:—

"Why, it's quite dark. It must still be night."

But it wasn't; only, of course, there was no Sun, so there was no light.

Then she slipped out of bed and ran to the window; all dark everywhere. Nothing but the storm clouds hurrying by and great, black mountains rising high up above her window. No sunbeams, no blue sky, no green trees and singing birds. Then the Rain Queen looked back into the room, and saw nothing but big, black shadows and whispering voices, and yet there was nobody to whisper.

Then the Rain Queen began to get frightened, and longed for her palace at home, with the sunbeams to peep in at the window, and the pretty, blue sky; and, yes, she even wished, deep down in her heart, for the Sun himself to smile at her.

And so the Rain Queen was shut up tight in the "Castle of Shadows," and all the long, gloomy days she would wander up and down the dusty stairs and through the dark rooms, with the big, black shadows behind her, but she never saw anybody—only heard the little, whispering voices.

And one day, as she stood at the window, a seagull flew past. Then the Rain Queen held out her arms and cried:—

"Oh, dear sea-bird, stay with me. Tell me, how are my friends, the birds? Is the sky still as blue as when I was there?"

But the seagull flew screaming by. And, by-and-by, the Storm King came rushing along, with his big, black cloak spread out like two great wings. "Oh! Storm King, tell me," cried the poor Queen, "does the sun still shine?"

But the Storm King flew faster than ever. And the long days went by, and the poor Queen got paler and thinner, and often cried very bitterly, because she really wanted the Sun, but she was too proud to say so; and so she stayed in the gloomy "Castle of Shadows." And one dark day, when she had cried her pretty eyes sore, there stole into her room a tiny sunbeam. I don't know how he ever found his way into such a dark, gloomy place, unless the Sun himself had sent him, and when the poor Rain Queen saw it, she clapped her hands for joy, and ran to it and tried to catch it, but the sunbeam danced here and there, but all the time kept out of reach. Then the poor Rain Queen put her hands together and cried:—

"Dear Sunbeam, tell me, does the Sun still think of me?"

And the Sunbeam answered:—

"Yes; and the birds still sing, and the sky is just as blue, and all the pretty flowers are blooming, but they miss you. We miss your cool winds and your soft rain. The little flowers are crying for their cups to be filled with your morning dew. Why do you stay in this gloomy, dark 'Castle of Shadows?' Don't you want us, too?"

Then the poor Rain Queen hung her head sadly and said:—

"Oh, yes, I do! Dear Sunbeam, stay with me."

But the Sunbeam danced upon the wall and round the room till he got to the window, and danced right away. The Rain Queen gave a little cry and ran to catch him, but he was too quick, and when he had gone the room seemed darker and colder than ever, and the little, whispering voices started all over again.

Then the poor Rain Queen ran to the window and leaned her head against the strong iron bars and cried from the bottom of her heart:—

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"Oh, dear Sun, come to me. I want you."

And as she said those three little words, "I want you," a wonderful thing happened.

The gloomy "Castle of Shadows" fell all to pieces and rolled away in big, dark clouds, and then in the sky, bright and warm and golden, with his arms outstretched, stood the Sun.

Now, what would you do if you had been shut up from someone you loved just because you had been naughty, and then, just when you were wanting them most, they came? You'd run right into their arms, wouldn't you?

And that is just what the Rain Queen did when she saw the kind, smiling Sun waiting for her. She ran right into his arms and begged him to forgive her.

Then the Sun stooped and kissed her till she smiled up at him through her tears, and, as they stood together in the sky, the Sun kissing away the Rain Queen's tears, a beautiful arch sprang up and spread itself over them.

And so, darling, whenever you see the Sun and Rain together you will see

THE RAINBOW.

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**Nerves Were So Exhausted That
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Bowmanville, May 30.—This letter from Mrs. Varcoe will be of interest to a great many people because it describes a form of indigestion which is not very well understood. When the nerves get much exhausted the flow of gastric juices in the stomach fails and as a result the food is not digested. Mrs. Varcoe tells in this letter how she was cured.

Mrs. George Varcoe, Odell Street, Bowmanville, Ont., writes: "I was ill and suffered for over a year with what I feared was chronic dyspepsia. I went to different doctors and tried their treatments without getting any better. For months I lived entirely on liquid foods, fruit and broth. My whole system was run down until I became almost a skeleton from loss of flesh. Finally, upon the advice of my druggist, I commenced using Dr. Chase's Nerve Food. It proved to be just what I needed. Under this treatment I began to feel like a new woman. I regained health and strength, and could eat my meals without difficulty.

"I might also mention that during last summer I gave a treatment of Dr. Chase's Nerve Food to my little boy, who had suffered from concussion of the brain. He had a constant numbness and pain in the head, but the Nerve Food helped him, and he is now real strong and healthy. I cheerfully recommend Dr. Chase's Nerve Food to all suffering from nervousness of any description." This statement is endorsed by Mr. John Lyle, J.P.

The demand for this great food cure has become enormous, for people are beginning to realize more and more that there is nothing to compare to it as a means of building up the nervous system.

Dr. Chase's Nerve Food, 50 cents a box, a full treatment of 6 boxes for \$2.75, at all dealers, or Edmanston, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

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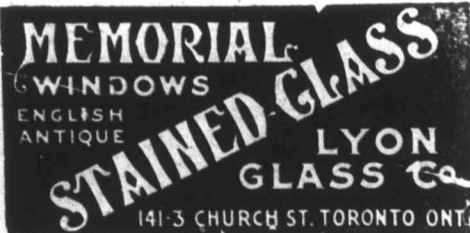
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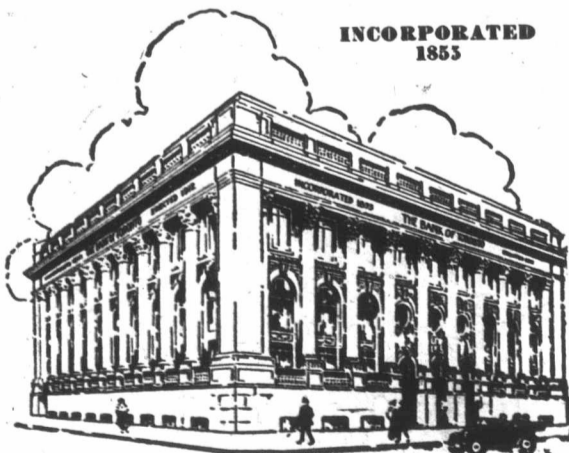
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HARRY LAUDER

By JOSEPH FREEMAN TUPPER

It is not my purpose to give a biographical sketch of the great comedian or to say what I think of him as a singer and actor. What I am concerned with is his firm belief in God and the confidence with which he looks forward to the life to come. I want to impress that upon others. That is why I write about it.

Speaking of the death of his son Harry Lauder says:—

"At times, the raging agony at the realization of my loss was almost too much. At times, too, during those first days, I almost questioned the justice and wisdom of a God Who would allow such a thing to happen.

"All this time while I had been raging against the cruel fates which had taken my son, there had been comfort and peace in store for me, and I had not known it. And that comfort and peace lay in my belief in God and a future life beyond this sphere.

"While the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did he gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world.

"Oh, that I could convey unto you the healing balm that that thought was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if he had simply gone on a long journey, and was waiting for his mother and me to come to him. And I brought his image before me, and imagined him holding out his arms to his mother and myself to fold us within his loving embrace, and in the joy created by that picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind.

"And because of the great comfort that my belief and faith in the future life have brought me, I have become humbly grateful and thankful that I never mocked the name of God or cast Him from me at any period of my life. Because I know, I am convinced, that he has helped me to bear this great blow by making my conviction that this life is not the end stronger than ever.

"And that is what every father and mother who loses a son must do—have strong, unbreakable faith in the future life, in the world beyond, where you will see your son once again. Do not give way to grief. Instead, keep your gaze and your faith firmly fixed on the world beyond, and regard your boy's absence as though he were but on a long journey."

One sentence I wish to repeat. Lauder says: "I have become humbly grateful and thankful that I never mocked the name of God or cast Him from me at any period of my life."

I have yet to discover a man who ever found religion a burden to him or a hindrance to his career.

"Like a mighty army,
Moves the Church of God."

France, March 24th, 1918.

"We are like the trees planted in God's garden. The Divine Husbandman needs to graft, prune and spray His trees so that they will bring forth the best fruit. Some of the little pests which eat out the life of the tree are indifference, selfishness, unkindness, worldliness, irreverence and dishonesty. The spray which kills these is the Holy Spirit.



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