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Personal & General

We regret the mistake made recently in the "Canadian Churchman," regarding the reported illness of the Primate. After an exceptionally trying series of services, he cancelled one day's programme in order to rest his throat. We copied the report from one of the Canadian daily papers, but have no knowledge of its origin.

The Bishop in Jerusalem, Dr. MacInnes, has arrived safely in that city, and he has taken up his residence there.

Cambridge University has expressed a desire to confer the honorary degree of Doctor of Laws upon President Wilson.

No fewer than 2,422 Church of England clergy are at present holding H.M.'s Commissions as Chaplains, of whom 1,854 are serving with troops in the war zone.

The Rev. George Pugsley, C.F., has been transferred to France to replace Bishop de Pencier of New Westminster, who has come back to Canada on furlough.

Madame Melba has been made a Dame Commander of the Order of the British Empire. Her name appears in the Australian Honour List, which was published last week.

Mrs. James Lumley, who, for nineteen years has been a faithful worker in the Woman's Auxiliary of Holy Trinity Church, Ottawa East, has been presented with a Life membership.

The Rev. Dr. Raymond, formerly Rector of St. Mary's Church, St. John, N.B., and Mrs. Raymond, have arrived in Toronto from Vancouver. They expect to spend the summer in Ontario.

Nursing Sister Emma Pense, of Kingston, Ontario, who has been on active service since the war began, has received another decoration, the Cross of Mons having been granted to her.

The King lately decorated two Canadians with the Victoria Cross at Buckingham Palace, namely Sergeant Colin Banen, Toronto, teamster, aged 24, and Private Cecil Kinross, farmer, Calgary.

The Bishop of Toronto has appointed the Rev. W. S. Westney, M.A., B.D., Rector of Bolton, Ont., to the chaplaincy of Prospect Cemetery, Toronto, in succession to the late Rev. E. H. Mussen, M.A.

Mr. G. W. Yarker, of Toronto, so well and favourably known in banking circles throughout Canada, celebrated his 82nd birthday on March 28th. Although well stricken in years, he still continues to enjoy fair health.

The British Government, through the Royal Flying Corps, will erect in Fort Worth, Texas, a monument to the memory of the aviation cadets who were killed in training this winter, and whose bodies were not returned to England.

Lieut.-Col. Harold R. Ker, C.A.-M.C., son of the late Ven. Archdeacon Ker, recently returned from the front, has been ordered to report at Halifax under appointment as Assistant Director of Medical Service, in charge of transportation of wounded soldiers from overseas.

The Rev. Canon Rollit, the last of the clergy in the Diocese of Mont-

real to receive ordination at the hands of Bishop Fulford, builder of Christ Church Cathedral, Montreal, one of the most widely known clergymen of the Dominion, recently celebrated his 77th birthday.

The death of the Right Rev. A. M. Randolph, D.D., took place on April 6th. For the past 35 years he has been a Bishop, first as Coadjutor of Virginia, and later on as the Bishop of Southern Virginia. Dr. Randolph's death took place at his home at Norfolk, Virginia.

Word has been received that Corporal Harold McGonigle, of the 127th Battalion, has been wounded and is in hospital in France. Corp. McGonigle is a son of the Rev. T. G. McGonigle, Chaplain of the 127th Batt., and former Rector of Newmarket. Two of Mr. McGonigle's sons are overseas.

The late Canon Scott-Holland was buried in the churchyard at Cuddesdon, the first part of the funeral service having taken place in Christ Church Cathedral, Oxford. The sentence of committal to the ground was pronounced by the late Canon's old friend, Dr. Talbot, Bishop of Winchester.

The "Canadian Churchman" extends its deepest sympathy to Mr. Justice Hodgins and Mrs. Hodgins, of Toronto, in the death of their only son, Sherwood Hodgins, Lieutenant-Commander, R.N. (retired), after a lingering illness. His death took place at Huelgoat, Finisterre, France, on the 7th inst.

Dr. F. Westcott, the Bishop of Chota Nagpur, India, who was recently awarded the Kaiser-I-Hind Gold Medal for valuable service in connection with the Red Cross work in Hindustan, is a brother of Mr. G. B. Westcott, of Collingwood. Another brother is the Bishop of Allahabad, also in India. All three of these gentlemen are the sons of Dr. Westcott, the late Bishop of Durham.

Lieutenant Gilbert Norman Tucker, only son of the Rev. Dr. L. Norman Tucker, Rector of St. Paul's Cathedral, London, Ont., has been wounded at the front. He offered his services as soon as war broke out, but was refused on account of his age. He fitted himself for an officer's post and went overseas over a year ago with a Middlesex battalion. The wounds are reported as serious but not likely to prove fatal.

Mr. George A. Liddle, for several years a lay-reader in Toronto and Huron dioceses and for the past eight years lay-reader at Holy Innocents', Evansville, Indiana, was called hence Easter Eve (Saturday). Mr. Liddle was born in Leeds, England, on Good Friday, sixty-four years ago, and trained for parish work under the late Canon Jackson, D.D. He was an insurance man, but his main interest was always in the church. He had splendid gifts as a preacher and a rare appreciation of the Church. A few moments before his death he expressed his regret that he would not be able to make his Easter communion in the Church. The Rev. A. L. Murray, who ministered to him, remarked that he would have the reality that the sacrament was the sign of and that he would have his greatest Easter. "I wonder, I wonder," Mr. Liddle replied. "I will wait, I am ready." The burial was made Easter Tuesday from the church he loved so much, Archdeacon Plummer, the Vicar, and Dr. Murray, Rector of St. Paul's, officiating. Mr. Liddle is survived by his wife and three sons and two daughters, most of whom are in Ontario.

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Canadian Churchman

Toronto, April 18th, 1918

The Christian Year

Fourth Sunday after Easter, April 28, 1918.

Whatever advantages there may be in extempore prayer, there are none which outweigh the value to us of our beautiful prayers, among which the Collects have a very high place in our hearts. These beautiful little prayers, which gather up into their short space so much meaning and inspiration, are among our most cherished possessions. On this Sunday we have a typically comprehensive and satisfying one. It is a good specimen of the prayers called Collects.

"O Almighty God, Who alone canst order the unruly wills and affections of sinful men." In this opening sentence we are given a vision of God. As we are going to pray about our unruly wills and affections, we place before us the thought of God in relation to them. We think of Him as the God Who is able to deal with them. We look up from our weaknesses and imperfections to Him in His unchanging strength. We think of Him as One Who can control our unruly wills, tempers and moods. Our tempers, moods, unruly wills, etc., would be much better controlled if we prayed more definitely about them as we are taught to do in this Collect. Simply to raise the mind up to the Unchanging God is a quieting thing to do in itself. How rebuked all the jangling noises of the mind, all the clamours of self-will, and all the confused motives of the heart seem in the presence of that Holy stillness!

"Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise." Here is implied a confession of the root trouble with our wills. Our wills and affections are out of line with the will of God. The reason of a great deal of failure is the failure to love goodness. We do not attain greater success in our spiritual lives and achieve a richer fulfilment of the Divine promises in our lives because we do not love His Commandments, and do not really desire that which He promises. Lack of singleness of heart is often the secret of failure. But what can we do? What can we do to deepen our love for the Holy Will of God as it is expressed in His Commands? How shall we stimulate our desires for His promises? The Collect gives the answer. Love for His Commands is a gift of God. We must pray for it. We must ask for grace to desire the fulfilment of His promises in our lives. And so the Collect teaches us to say: "Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise."

"That so, among the manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found." The Collect raises our minds to God's dwelling-place as the place from which comes the control of wayward wills and affections, and the grace to love what God loves. What a wonderful system the Church's Year is! Already the glory of the Ascension Festival is beginning to colour our prayers. The thought of Heaven and its joys, and of Heaven's King is the concluding thought of the Collect about our unruly wills and affections. It is only as it is our habit to ascend in heart and mind to God's Country that those hearts and minds can become quieted, controlled and strengthened, and thus enabled to carry on the work of God on earth.

Editorial

FATHER AND SON.

An old saying tells us that the boy is father to the man, or, to use another old adage, as the twig is inclined, the tree is bent. From the earliest efforts to give expression to the will power that God has implanted in each human being to the day when we leave this life, there is more or less development taking place within us. This, of course, is most rapid in the first twenty or twenty-five years of life; hence the emphasis that is placed on this period.

One great aim of all development is to produce a condition of self-control. In the lower forms of animal life this process is much more rapid than in the human being. The boy begins life in a condition of complete dependence. He has nothing to do with his coming into the world, and little control over the early years of his life in it. Little by little, however, he assumes control over his actions, and just in that same degree his parents find their control decreasing. Happy is that boy whose parents recognize the goal to be aimed at, and are willing to so regulate the extent of their control over him that his confidence and love may not be lost.

We hear a great deal about the boy problem. We do not hear much about the parent problem, and yet we are convinced that the solution of the former depends largely on the solution of the latter. It has been said, with a great deal of force, that "more parents have mastered the rules of bridge than have mastered the principles of child culture," and also that, if the average father "had given his business no more thought and judgment than he gave his son, he would be a financial bankrupt." It is a difficult matter for many a father to give the time that he should to his boys, but there are scores of fathers who prefer to shift the responsibility to someone else—to the mother, to the day school teacher, or to the Sunday School teacher. And when this happens it means a serious loss, not only to the boy, but to the father as well, for the father needs the companionship, the friendship, the life and the point of view of his boy almost as much as the boy needs him.

One of the secrets of success in life is co-operation. The child is necessarily left largely to the care of its mother. In the case of girls, the mother's influence must always remain the predominant factor. In the case of boys, however, the father must exercise a steadily increasing degree of influence if he is to hold them. When the period of adolescence comes—the most critical in any boy's life—the average full-blooded boy begins to break away from his mother's leading-strings. The strivings of manhood have begun, and he is like a craft afloat on an open sea, exposed to all sorts of temptations and influences. It is at this time that he requires the patient, sympathetic anchor of a father's love and advice. The father has passed through this period himself. He should naturally understand the situation better than the mother, and unless he steps into the breach the boy is in danger of drifting and making shipwreck. Physical force gradually ceases to play an important part in this process, and the subtler and more powerful influence of fellowship or partnership takes its place. To belittle the hobbies, the adventures, the games, or even the love affairs

of a boy is a serious mistake. It is better a thousand times over for a father to show a sympathetic interest in all these than to drive his boy to seek elsewhere the companionship he craves. A real partnership in all things, not only in those that more immediately concern the boy, but also in the daily occupation and interests of the father, is the key to the solution of the vast majority of the difficulties. Lead the boy, step by step, to grasp the meaning and purpose of life; that making a life and being of service to one's fellow-beings is of infinitely more value than making a living, or even a fortune. Let him into the secrets of your own daily life and interests, the difficulties you are facing, the opportunities for helping others that are presented to you, the disappointments and joys that you experience, and you will thereby strengthen his affection for you and fit him better for his own life's struggle.

The terrible wastage of young life in the present war, as well as the burden of responsibility that will be laid upon the boys of the present generation in building up our Canadian national life, make it imperative that this whole subject be treated with increasing seriousness.

* * * * *

One cannot help regretting very keenly the apparent failure on the part of the Irish Convention to arrive at an agreement whereby all sections of the population would be united. We are too far removed to appreciate fully the difficulties in the way. It does strike one though that, no matter how much England is to blame for the present unsettled condition, the Irish people are in very grave danger of forfeiting any sympathy they may have received from other nations.

* * * * *

The terrific struggle taking place on the Western War Front constitutes the strongest possible appeal for prayer. Let us pray without ceasing that God will grant to the officers wisdom and to the rank and file of the soldiers courage, tenacity, strength and confidence that they may be able not only to hold the enemy in check but to overthrow their attacks and win a decisive victory. The man who does not pray has no right to call himself a Christian.

* * * * *

We have been informed that the Archbishop of York himself was responsible for the character of the meeting for clergy in Toronto, referred to in last week's editorial. While regretting that no opportunity was afforded the laity to hear the Archbishop express his views on the relation of the Church to the situation created by the war, we gladly exonerate those in charge of the various arrangements from any blame in this regard.

* * * * *

A striking feature of the visit of the Archbishop of York to Canada was the spirit of unity that pervaded all meetings. In Massey Hall, Toronto, the Roman Catholic Archbishop, the Moderator of the Presbyterian Church, the General Superintendent of the Methodist Church and representatives of the Baptist and Congregational Churches occupied seats on the platform. In Ottawa and Montreal a similar spirit was manifested. The Archbishop predicted a drawing together after the war of the various Christian Communions for the spiritual welfare of the nation just as there will be a drawing together of other factors in the life of the nation for the general political welfare.

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The United States and the War

THE following is taken from the address of the Archbishop of York before the Canadian Club in Ottawa:—

"I wish to thank you with all my heart for the honour you have done me in asking me to speak to you to-day and in giving me this chance of speech with so many who are in one way or another responsible for the life of this great nation. It was very moving for me this morning for the first time to look across from Government House and to see your Parliament Buildings and to realize that I am to-day in the centre of where the energies of this nation are directed and where at this present time its destinies are being determined. It is the more striking because only a week ago I was in the capital of the United States, in the centre of all the minds that are directing the energies and destinies of that nation which, with yours, across your nobly undefended border, represents the life of this great continent.

"I had the privilege then of speech with the President of the United States, with most of his government and with many of the leading men who are assembled at Washington. It is significant beyond words to realize within one short week that there is at this present time one common bond of ideals and of will uniting together these two great nations here in the north of America, and that both the people of the United States and the people of Canada are associated together in one common resolve, that so far as in them lies they will see that for the whole world the ideals of civil freedom are preserved, of which the two flags, the Stars and Stripes and the Union Jack, are the symbols throughout the world.

Entrance Into the War.

"You will not forget that we meet here to-day in the Capital of the Dominion of Canada on the anniversary of that day, so momentous for the history of the world, when the United States entered into this war. You will recall the solemn words which were then spoken to your neighbours by their President: 'The day has come when America is privileged to spend her blood and might for the principles that gave her birth. God helping her, she can do no other.'

"It is specially natural for me to remember that this is the anniversary of that momentous day, because I have just spent five strenuous weeks among the citizens of the United States. It was felt that this was a time when there might be some value for our common cause in the words of one who might without undue presumption regard himself as a spokesman, removed by his office from all association with political party, a spokesman for the plain citizens of the Old Country across the sea. And certainly my time in the United States has exceeded everything of which I could have dreamed before I undertook this mission.

Difficulties Overcome.

"I have realized, as otherwise it would have been impossible, the immense difficulties which the United States had to overcome; realized how difficult it must have been for that people to attain any consciousness of what it meant to be involved in this tremendous struggle. They are detached from its scene by the ocean. They have not the links of memory and of blood and of political history and association which made it natural for you at once to feel that you had your necessary and appointed share in it. For fifty years they have been engaged, preoccupied

night and day, in the task of developing with the utmost rapidity the immense material resources of their country. They have opened their hands and received vast millions of men belonging, so far as racial allegiance is concerned, to very different races from those which unite us here in the British Empire. Multitudes of these men of foreign sympathies and traditions have scarcely yet been assimilated into the life of the republic. Therefore we cannot be surprised that it took time for the people of the United States to pull themselves together, to realize any community of life and aim, and to see that they had a place in this combat which, without the loss of self-respect and without disloyalty to the very principles to which they have been dedicated, they could not possibly refuse.

Present Enthusiasm.

"These things are not surprising. What has surprised me is rather this: In the first place, to realize the strength, the growing strength, of the volume of enthusiasm which is now arising among that very people of the United States. I have during these five weeks spoken to, roughly, more than 80,000 of the people of the United States. It fell to me perhaps as much as to anyone else in England in the first year of the war to lay before great audiences, especially of our workmen, the principles that are at stake. I can safely say that never in any part of the Old Country, during the first year of the war, did I find greater enthusiasm and greater sense both of the magnitude of the issues and of the call to every son of freedom to concern himself with them than I have done in these great gatherings which I have addressed in the United States. That might be natural enough in the cities along the eastern coast, for obvious reasons of history and attachment of race, but what is striking is that it was equally true of the great cities in the Middle West, where one might have supposed there would have been the least enthusiasm.

Conscience vs. Blood.

"Let me give but one single instance. In one of the great cities of the West where there is a population of citizens of German nationality greater than those of American birth—in that city the mayor, an ardent and fervent Irishman, ordered a public holiday in order that the citizens might be able at four o'clock in the afternoon to assemble together in a vast hall containing something like 6,000 people, and when I came I found that not only was that hall filled to the utmost capacity, but thousands had been unable to gain admission; and never in my life have I heard the old familiar words of our National Anthem sung with greater heartiness than by that vast population, one-half at least of whom might be described as of German origin, and, so far as race is concerned, of German sympathy. I think it was a proof of the words spoken by one of them: 'We will not allow the blood in our veins to down the conscience in our breast.'

"And the other thing which surprised me was the way in which the business men of the United States are filled both with a clear vision of the ideals that are involved and with an ever-growing—I had almost said, sometimes an intense determination to see that these ideals are made good by performance. It fell to me in all these great cities to meet and address the Chambers of Commerce, and I have been immensely impressed with that combination, across the border, of fervent idealism with a desire to unite to it the utmost possible development of the material strength and resources of the country.

Spirit is Deepened.

"During these last weeks this spirit has been—I could feel it—deepened beyond words by

the thought of the awful battle which is now raging across the ocean. I think this battle has come at this present time in a way which, as nothing else could have done, has opened the eyes of the people of the United States to the peril to which they are exposed, and that it has made them realize the war as never before. It has filled them with an energy of determination, combined with a good deal of regret that they have had to wait so long to hurry up their resources, to see that they will have their chance and their place now in holding at bay the forces which are threatening the freedom and peace of the world. For, one realizes it, the very magnitude of the programme which has been laid out by the government and the people of the United States has involved them in the difficulty of bringing performance up to the level of promise. If they conceived less widely, they might have fulfilled more rapidly; and there is a sense, which you could feel everywhere, that it now belongs to the honour of the United States to see that the ideals which they have professed are at once and without further delay to be matched by strength, determination, immediacy, in flinging all their great resources into the contest before it is too late.

New Attitude to England.

"And equally remarkable—I think I may say this here—equally remarkable was the sense of the growth of a new attitude of mind and spirit towards England and the British Empire. I wish I had the time to give some instances, which will ever be recorded in my own memory. Perhaps one will suffice as an indication of others. During the time in which I was speaking in the capital of Pennsylvania, for the first time in history the Union Jack floated over the dome of the Capitol. And I would like to add that nowhere more than in America—I am speaking of this rather unique experience of great gatherings of American citizens at this particular epoch in the history of the world—nowhere more than in America is there a more cordial recognition of what Canada has done and of pride in the achievements of the Canadian army. I think men there, as indeed it must be the case everywhere, are recognizing that these two great English-speaking people to which we belong are made for one another. We cannot escape history, and in the presence of such a manifest call to think and plan and fight and work together for the great ideals upon which civilized order must be built these two nations must not only now but hereafter accept the plain and unmistakable verdict of destiny and be as never before representatives of one spirit throughout the world.

Most religions are meant to be straight lines, connecting two points: God and man. But Christianity has three points: God and man and his brother, with two lines that make a right angle. Each one of us is at the point of the angle, looking up to God and out to our brother. What God sends down on the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother.—Dr. M. P. Babcock.

As the biologist runs his eye over the long Ascent of Life he sees the lowest forms of animals develop in an hour; the next above these reach maturity in a day; those higher still take weeks or months to perfect; but the few at the top demand the long experiment of years. As the man is to the animal in the slowness of his development, so is the spiritual man to the natural man. Character is to wear for ever; who will wonder or grudge that it cannot be developed in a day?—Drummond.

Report of Executive Committee, Provincial Council of Ontario

THE Executive Committee of the Provincial Council met in St. James' School House, Toronto, on Tuesday, 9th April, 1918, at 8 p.m., there being present: His Grace the Archbishop of Algoma, the Bishop of Huron, Chancellors Worrell and Martin, and Mr. J. D. Falconbridge.

Your Committee begs to report as follows:—

1.—Religious Education in Day Schools.

Owing to various hindrances, your Committee has been unable to prepare definite recommendations, and, therefore, the Committee reports progress and asks leave to sit again.

2.—Conservation of Child Life.

In view of the general well-being of the community and especially of the depletion of the population caused by the war, your Committee believes that the conservation of the children of the community is a subject of the greatest national importance. The Committee heartily endorses all that has been done already by the Government and otherwise for conserving child-life and believes that this would be greatly helped by the further adoption of such means as the following:

(1) The pensioning of widows who are left with young children and in necessitous circumstances.

(2) The establishment in all towns and cities of dispensaries or places where children can be treated and parents instructed in the care of children. While recognizing that every care should be taken, in legislating for child welfare, not to impair or destroy the sense of responsibility in parents for their children, which is a most valuable element of citizenship, yet the Committee, believing that many lives now lost might be saved by skilled and timely treatment, recommends that arrangements should be made for free treatment in such places of children whose parents are in straitened circumstances.

(3) The education of girls to be so differentiated from that of boys that the former may receive some scientific instruction in the care and management of little children and of the home.

3.—Social Needs of the Returned Men.

In view of the special circumstances attending the social needs of the Returned Men in the parish, the Committee believes that more stress should be laid by the Church upon practical Christian fellowship, and that the Church and Parish buildings should be made more and more a centre of social life and fellowship.

4.—The Next Meeting of the General Synod.

Whereas it has transpired that owing to the facts that railway rates are increased and Convention rates withdrawn, the travelling expenses of the General Synod will be very much greater than was expected when it was resolved to hold the next meeting in Winnipeg; and whereas, further, such expenses would be reduced by some \$15,000 if the meeting were held in Ontario; the Provincial Council of Ontario hereby declares its readiness to welcome the General Synod to some

city in Ontario if requested by Bishops representative of the Church in all parts of the Dominion.

5.—General Pension Scheme for the Clergy.

The Committee having been requested to consider the formation of a pension scheme for the Province of Ontario reports that it does not consider a pension scheme for Ontario advisable, but recommends that the General Synod be petitioned to form a General Pension Scheme (including Superannuation and Widows' and Orphans' Pensions) for all Clergy of the Church of England in Canada.

6.—Canon on the Election of Metropolitan.

The Committee recommends that the Canon on the Election of Metropolitan as prepared by Chancellor Worrell be adopted.

7.—The attention of the Committee having been drawn to the atmosphere of undenominationalism and vagueness that is said to be created by the fact that the overseas men are being passed successively through the ministrations of Chaplains of all Communion, the Committee believes that the matter deserves the most serious consideration of the Council, but at the time is unable to make any suggestion upon the subject.

All of which is respectfully submitted.

(Signed) DAVID HURON,

April 10th, 1918.

Chairman.



Bishop of Toronto

Mayor Church of Toronto

Archbishop of York

Archbishop of Algoma

All of the above was adopted except Clause 7 which was referred back to the Executive Committee for further consideration.—D. H.



TIME FOR THE SOUL.

Every day from the city observatory at Madras, India, the timepieces of over nine thousand telegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the government thinks, to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraph wire, at least once every twenty-four hours, to correct wayward clocks and set them to the sun. If taking time to set clocks right is of such importance in an empire, which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live throughout the eternal ages!—Selected.



THE BUILDING OF LIFE.

Life is a building. It rises slowly day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

Wycliffe College Convocation

THE Convocation Hall of Wycliffe College was not available for the closing meeting this year on account of the Imperial Flying Corps holding all-night sessions there since last November. The college chapel had to serve. Only two hundred could be accommodated there. The President, Dr. Hoyles, spoke of the smallness of the numbers of students as a commendable smallness in the present emergency of the Empire. The Treasurer, Mr. F. C. Jarvis, announced that the college had been able to close its financial year with all debts paid through the generous help of friends, and the investment of a large percentage of available college funds in Victory Bonds.

Principal O'Meara said that the larger proportion of Wycliffe College was now in France. Only twenty-three students in Theology are in attendance and only six are graduating this year—a great contrast to the class of twenty, a few years ago. The work of the college men at the front, both chaplains and combatants, came in for their share of praise from the O.C.'s. Those who had been marked out by distinctions were Major C. C. Owen and Gnr. G. T. Spriggs, mentioned in despatches; Spr. Fred. Wilkinson and H. M. Hathaway, Military Medal; Capt. T. H. Stewart and Lieut. Warren Skey, Military Cross. The deaths were reported of Arthur Cavill and Harry Laurence who was previously mentioned as missing. Lieut. Noxon, the son of Rev. S. C. Noxon, a graduate, is now a prisoner of war in Germany.

The Principal made warm reference to the long and valued services of Rev. F. J. Lynch who, on account of ill-health, has been obliged to relinquish his work in connection with the college finances. Professor H. W. K. Mowll is leaving the college to accept the rectorship of St. George's Church, Winnipeg. The Principal spoke appreciatively of his excellent work in the lecture room and the college residence.

The need of men for the Sacred Ministry was the burden the Principal laid on the hearts of his hearers. The need was never greater and the number to meet it was never fewer. Prayer is the first essential, prayer that God may thrust out more labourers into His vineyard. Our present need is nothing to what the future need will be. No small policy is sufficient or worthy of that. The opportunity and responsibility demand our very best.

Archdeacon Cody, the speaker of the evening, gave a most inspiring address. He said that the theological students of the Protestant communions of Canada were giving to the whole world an answer if anyone accused the Church of failure to respond to present-day needs. No class of students in the country had more readily responded to the call to arms. They had realized that the most effective institution for the training of character at the present time was human life lived under the inspiration of a great ideal and consecrated by utter devotion and sacrifice.

He had heard one brave boy say to a reluctant mother: "Mother, I thought we were all Christians here. The heart of Christianity is sacrifice, and why should not I make the sacrifice?" So the men had gone where they would face reality; where their faith would be tested and tried and give out pure gold; where they would know the joy of comradeship. He advised the graduates to take their work tremendously seriously, but not to take themselves too seriously. That was what was really the matter with the Germans. "They have not a scintilla of humour in their national nature, and anyone who takes himself too seriously may be cruel, he will be unsympathetic and he will almost surely fall."

A presentation of fifteen volumes of theology was made to Rev. R. A. Hiltz, in appreciation of the work of his course of lectures in Sunday School Work. The Chapman Memorial Medal for Reading the Church Service was awarded to Mr. H. G. Dudley, a third-year student.

The President presented diplomas to Messrs. H. W. Dickenson, Wm. Gibson, R. Widdons and Revs. Percival Knight, A. Simpson, W. Wrixon. Certificates of Licentiate in Theology were granted to Revs. W. S. A. Larter and J. A. Davies.

The degree of Bachelor in Divinity was conferred upon Rev. Fred. Glover, M.A., who is Incumbent of Manitou, Man. He is an Honours graduate of the University of Toronto in Orientals.

(Continued on page 252.)

The Bible Lesson.

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

Fourth Sunday after Easter, April 28th, 1918.

Subject: Our Lord teaching Humility and Forgiveness
—St. Mark 9: 33-50.

THE Training of the Twelve, to which reference was made in a recent lesson, is seen to be in progress in our lesson to-day. It was probably in St. Peter's house in Capernaum that the teaching recorded in this passage was given. It was special instruction for the Apostles and was needed to correct their wrong and worldly notions and to give them a true conception of their place of service in the Kingdom of God.

1. A conscience-touching question. The Apostles were surprised and disconcerted by the question of Jesus, "What was it that ye disputed among yourselves by the way?" The moment the question was asked they felt that they had been engaged in an unworthy dispute. In the heat of their argument they had not thought of this. The Lord's question showed them two things, namely: (1) That He knew what they had debated, and (2) they were ashamed to have Him know. They did not know how to answer. But there was no need to reply. Jesus read the thoughts of their hearts and proceeded to teach them about service and humility.

2. The desire to be first. This spirit was undoubtedly among the Twelve. Jesus met it first by direct rebuke, as in verse 35. He also indicated the true spirit in which He desired them to live by giving them the example of a little child. It would be interesting to trace in the Gospels our Lord's contact with children and the lessons which He has taught in relation to childhood. These lessons of humility, teachableness, trust and simple directness were needful for the disciples as they are for us.

3. St. John's question. The Lord's question as to what they disputed by the way perhaps reminded St. John of something which recently happened and about which his conscience was not easy. They had found one casting out devils in the name of Jesus, and they had forbidden him to do so because he was not of their company. The Lord gave them a lesson of toleration which has often since been neglected even by the most zealous in His Church. This passage is often contrasted with what Jesus said in St. Matt. 12: 30. "He that is not with me is against me." The key to the understanding of both of these seems to be indicated by the relationship to Jesus. The man who "followeth not as" may still be working in the name of Jesus. But Jesus says in the other case, "He that is not with me is against me."

4. A cup of cold water! It seems so little yet it may mean so much. David thought it sacred when brought to him by his three mighty men (2 Sam. 23: 16). The real value of an act depends upon the spirit in which it is done. A small service done because of regard for Christ is valued in its relation to Him rather than as to what it is in itself. We are constantly recognizing this principle of valuation when we treasure little gifts which are tokens of love more than other things that are far more costly. The measure of the value of all service is the spirit which prompts the service.

5. Warnings. First there is the warning against causing one of these little ones to stumble, for that is what "offend" means. Those who lead astray Christ's little ones or who make it hard for them to do right and easy for them to do wrong come under the warning of verse 42. Secondly, There is the warning against wrong in ourselves. The hand, the foot, the eye are used to indicate the ways in which we may offend. The hand represents deeds, the foot tendencies and the eye desires. The warnings here are against allowing these to rule our life. There must be restraint and even rigid discipline and denial of self. These may not be easy or pleasant, but they must be applied to our life in order that we may live rightly. Just as a man would rather lose his hand or his foot or his eye than lose his life, so we have to separate from us evil things that would destroy our life. If actions, transgressions and desires rule our life, and subdue us, so that we have no control over them, then we are fit only to be cast out.

6. Fire and Salt. In Jewish sacrifices salt was used. Jesus says every one shall be salted with fire. The judgment of fire, the corrective or penal judgments referred to as cutting off hand or foot for the sake of the life, is part of the sacrifice a Christian makes. Then another thought is presented. Ye are the salt of the earth—the purifying element. If you lose that power what can be done? Therefore, "Have salt in yourselves."

Thoughts on the W.A. Devotional Scripture Portion

MAY

Mrs. C. CAMERON WALLER

The Syrophenician Woman.—ST. MATT. XV., 24-28.

WE note three things about this woman—the type of one who intercedes for others:—

1. She was convinced of the necessity of the case. The daughter was possessed by an unclean spirit, ordinary medicines were useless.

2. She was convinced that Jesus was God. Three times in this short interview she calls Him Lord:—

"Have mercy on me, O Lord."

"Lord help me."

"Truth Lord."

3. Her faith could surmount the hostility of the disciples, "Send her away," and the seeming discouragement and disregard of Christ. "He answered her not a word." "It is not meet to take the children's bread, and to cast it to the dogs."

Now to take this to ourselves, for these studies of the women of the Bible are meant to help us along the lines of their various experiences.

1. Are we convinced of the utter hopelessness of the disease of sin except through the cleansing Blood of Him, "beside Whom there is no Saviour?" Are we convinced that the palliatives which the world can offer are only miserable failures for one possessed by the spirit of evil?

2. Are we convinced that the Lord Jesus has the power to heal every one sick in body or in mind? That He alone can cast out the devil of unbelief which holds the soul back from the life of love and service He meant for all His children?

3. And lastly, have we faith to form as it were, the link between the needy sinner and the powerful Saviour, which puts one within reach of the other? Have we faith to stand the coldness and aloofness of the world which sees no use in prayer, and no need in these taken captive by the powers of evil? Have we faith to wait for an answer to our prayer, sure that He hears, He understands, He is able, faith to wait till He is also willing?

These are questions which we who believe in intercession for others must ask ourselves; they are questions which this study of the Syrophenician woman gives us legitimate ground to ask.

What then is our Lord's treatment of her and her requests

1. He imposed the test of silence. "He answered her not a word." This would surely have discouraged a weaker faith, but the Lord knows when there is strength sufficient to stand a strain which will add to strength. It was to men like Noah, Abraham and Moses that He gave the supreme trials of faith under which a weaker faith would sink.

2. He imposed the test of apparent refusal. "It is not meet to take the children's bread and to cast it to the dogs."

In the face of some similar experience let us take refuge behind those wonderful words of St. John: "This is the confidence that we have in Him that if we ask anything according to His will He heareth us." Coupled with the gracious words, "Who will have all men to be saved."

3. "Oh woman great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide,
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"
The builder lifted his old gray head,
"Good friend, in the path I've come," he said,
"There followeth after me to-day
A youth whose feet must pass this way;
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I'm building this bridge for him!"

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest
to Churchmen.

THE world holds its breath as the battle of the ages is in progress. Let us hope that the world is lifting its heart in earnest supplication that each one may stand ready for any call of duty and desirous to be worthy of the victory for which he prays. Twenty-four hours may change the whole outlook of the world. Let us pray with the heart, with the mind, and with our strength, that any change that may come will be a happier, juster, saner world. "The will to victory" should be the one dominating sentiment of our people from shore to shore and continent to continent. Wherever there is a soul seized with the vital issue that is now in process of decision he should give his full intellect, will, and spirit, to swell the communion of hearts that is waging an unseen battle with the side of our devoted boys in the welter of battle with dyed garments rolled in blood. It is only in this spiritual way that many of us can possibly help and yet if we avail ourselves fully of this means, who dare say it is the least element in a possible victory?

We are wont to be told by public speakers and writers that the principle at issue in this war is autocracy versus democracy. One may very profitably ask, what democracy? Is there not a growing feeling that has not yet perhaps found utterance that we need a more stimulating and invigorating appeal to sustain us in the awful sacrifices that the world is enduring than the old democracy which we know so well? Is it the real or the ideal democracy that bears us up as our foot steps falter on the weary road to victory? Has the lot of man been so ideally happy and fruitful in the countries supposedly ruled by "the people" that we are prepared to pour out rivers of blood to preserve it just as it has been? Have poverty and riches, employment and idleness, political methods and political results, Church and State, education and commerce, rank and merit, and a hundred other things met with our fullest approval? Is not the world waiting for a higher note of service, a deeper foundation on which to build, a more constraining hope for a new democracy with a new heaven and a new earth into which the nations of the earth shall bring their glory and honour? We have already signs of a new order, but an order that is being pushed forward from the rear and not led triumphantly in front. The men who are trying, out of a good conscience, to brace up our drooping hearts by an appeal to our love of the old democracy would do well to give heed and tangible expression as quickly as possible to the new. The dreams of the past are far less potent than the visions of the future.

The Archbishop of York has come and gone, and his reception in Canada must have been gratifying to him. He could not have failed to observe that the warmth of his reception at the hands of the Canadian people, was not primarily because of his high office in the Anglican Church, nor because he was a distinguished successor to a long line of prelates of an ancient See, nor even, we venture to think, because of his important mission to this continent as a representative of the British Government, but rather because of the reputation he had won while a younger man as a worker among the poor and a champion of the people. This acknowledgment cropped out in almost every address that was delivered in welcoming him to this country and carries a very deep significance. His Grace certainly bore himself with very great good judgment and ability. He said the gracious things graciously but not with fulsomeness, he referred to the deeds of his fellow-countrymen with reserve, he lifted the curtain concealing the anxiety and privation now being endured, in England, with effect, but not in complaint, and, above all, he failed not to emphasize the power of the spirit of a people, and the vital necessity of a high moral and spiritual basis for all our undertakings, personal and national. His visit to the United States and Canada cannot fail to do much good.

The appointment of General Foch as commander-in-chief of the Allied Armies has been well received. The old maxim, "in union there is strength" holds, we most devoutly hope, in this case. The record of Foch is such as to inspire

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confidence. His early act in removing a British general from his command will cause pain to some and sorrow to all, but it also brings hope. The world cannot stop to shed tears over the failure of any man who has fallen by the way. The precious lives of our men, and the useful purpose to which they are applied must be our first consideration. This summary action of the new generalissimo is a warning to all officers that efficiency alone will save them. Its effect ought to be felt throughout all ranks of the army. Let us earnestly hope that this will not be the basis of a new controversy in England that is calculated to embarrass the Government. These things can wait until the war is over and by that time presumably more important matters will occupy public attention.

* * * *

"Spectator" acknowledges with gratitude cheering and encouraging letters from different parts of the Dominion during the past few weeks. A man possibly can go on without these messages but it is much more agreeable to know that he has friends somewhere on the face of the earth, even if he can't see or commune with them all. It indicates that one is not merely expressing his own sentiments but giving voice to the convictions of a large constituency. Such a knowledge brings responsibility as well as satisfaction.

* * * *

Clergymen who have been giving Easter Communion to the sick and the "shut-ins" will probably see the force of a suggestion that might be made to the Revision Committee. As the service for the Communion now stands, it is in two parts. The service proper consists of the Collect, Epistle and Gospel for the sick, and the remainder of the service is a part of the regular Communion office. There are many occasions when the sequence is not familiar, and it is at times awkward to make an explanation either in advance or during the service so that frequently one has an uncomfortable feeling that the communicants are not following. It would be a simple matter to have this service printed in full in its proper place. The addition to the cost and size of the book would be trifling and the convenience to the sick and infirm very great. An alternate collect having in mind, not the seriously ill, but the aged and infirm would be useful. The present collect that implies a special act of chastisement from God, suggesting the question "who hath sinned, this man or his parents?" might be revised, with edification. However, if there be a difference of opinion upon this, there should be no hesitation over making the service easy to follow.

"Spectator."

A SOLDIER'S APPEAL.

H. W. Barker, secretary of Broadview Y.M.C.A., Toronto, has received a letter from a young Riverdale soldier at the front which contains a touching appeal, which should reach the hearts of anyone who has a relative overseas. The letter says in part:—

"I often think if a mother and father could see the disappointed look on the boy's face when the mail is given out and hear him say, 'Another mail and no letter from home. I would rather have a letter from home than one from each of the friends I know,' I think they would not rest at night until they had a letter ready for the post for that boy, and be sure that he got one at least every other post—once or twice a week. I wonder if they know he is depending on them for love. A boy expects it, at least from his own people, and you may be sure that if he does not get it in letters from home he gets none at all. Can you picture a young boy ready to go into the firing line and, just before he goes, the mail is given out? He fails to get a letter, and remarks, 'No letter last time and none this time; and I am going into the line,' and you see a tear fall. Now, I have seen this happen, and I think if I could have had the persons responsible for this boy's grief at hand I would have given them a good shaking."

OUR TASKS.

For what we can not do, God never asks:
Beyond what we can bear, He never tries.
In sweet fulfilment of the little tasks,
We make our preparation for the skies.

The restless heart seeks to do something great,
And let the common things of life slip by,
Forgetting that the trifles add
Which path we're taking for eternity.

—Exchange.

A Canadian Church for Canadians

THE Canadian spirit was born at Confederation and reached its majority in South Africa. At Ypres its manhood came to the strength that is born of sacrifice. Since then, Festubert, Sanctuary Wood, St. Eloi, Passchendaele and Vimy Ridge have declared in language understood by all the world the consecration of the Canadian spirit to the sternest task that has ever confronted men. In giving of her own for others Canada has become conscious of herself. She was willing to lose her life for the sake of others and has found it. *The National Spirit of Canada* was never stronger than it is to-day. It is a clarion call to the brave, a challenge to the careless and a spur to the dullard. For Canada men have died and by their death have consecrated us to their unfinished tasks.

The Canadian spirit is different from either the English or the American spirit. It grapples more quickly with a set problem than the Englishman who is inclined to let things drift until the damage from drifting arouses him. It pursues its aim with more moderation and steadiness than the American who sometimes confuses speed and efficiency. Among other things the Canadian spirit stands for democracy, self-reliance and conservatism.

To retain any hold on Canadian life the Church must be the expression of the Canadian spirit. It is quite evident that the Anglican Church in Canada is an expression of elements that are fundamental to the steadiness of that spirit. Profoundly true is it that the Anglican Church has a contribution to make to the national life which is essential to its excellence. And this is the case in spite of, not because of, our limitations. More than any other Protestant Communion in Canada our Church bears marks which remind even the casual observer that it is a transplanted church, for instance, the titles and dress of her Bishops and clergy, and her liturgy. Such things should lead the mind to our Catholic heritage, to Jerusalem and Antioch, but the average man stops short at England. Anglicanism is our inspiration, but *Anglicism is our limitation*.

How much our church has lost in Canada is a well-worn tale. We were the very first in the country. Speaking of Ontario especially, the Anglican missionary was the first religious teacher the early settlers saw. With what deep affection they gathered in home and hostel to join in the familiar service which made tears start to their eyes. How was such a vantage point lost? By Anglicism. The parson rode to church, read the service and the sermon, saluted the folk and rode off again. He could not forget the way he did things in England. No wonder that some of the people were won by the Methodist preachers who travelled with the Bible in their saddle-bags and spent time among the people whose pressing need was companionship. In one place in Ontario county you can see to-day a large Methodist congregation worshipping within a few hundred yards of the hill which sixty years ago was topped by the first church ever erected in the district. But the parson was neither naturalized nor acclimatized. A graveyard significantly marks the site of a church which was once the pride of the whole country side. With disheartening similarity, this is the story through many a township. Nowadays things have changed because our church is more Canadian than English. We have an increasing hold on the cities. But we have never recovered the lead we lost by Anglicism.

A Canadian church manned by Canadians is the only church that can effectively appeal to Canadians. Whom do we mean by "Canadians"? *Every man, no matter what the land of his birth, who is profoundly convinced of the greatness of Canada's possibilities, and has resolved to make them actualities, is a Canadian.* Some of our most thorough "Canadians" have not been in the country over a few years, and some of our most pronounced little Englanders who still have the poor taste to talk about "the colonies" have lived here nearly all their lives. Unfortunately there are some English clergymen in Canada who are as impervious to our atmosphere as their own mackintosh. They are not acclimatized. (They would sooner die). Their future would be brighter, and ours, too, if only they would join the roll of those who have come from England and Ireland, and have built their lives

into the fabric of our Canadian Church with such splendid effect.

Democracy is a Canadian note with which our Church fortunately can harmonize. With us it is not counted reprehensible in an Archdeacon if he has not the right number of buttons on his cuff, or ventures abroad without gaiters. Sometimes the Church loses the man when we put him into a Bishop's robes. He becomes an ecclesiastic, as medieval in his methods and outlook as a figure in a stained-glass window. The archaeological museum is the place for him. Thank goodness our atmosphere is too bracing for such a one to thrive in Canada. With our highest officers so thoroughly democratic, our destiny is assured, for the Church has always been the most democratic of institutions since her foundation. In Canada we have to be thankful for the presence of our laymen in all our Synods, General, Provincial and Diocesan. They help towards true democracy, although some few of them endanger the democratic spirit by their exaggerated deference to the clergy.

"Precedent" is one of the dangerous anglicisms for a growing church. "We don't do it that way in the old country," is so irritating to a man whose only anxiety is to adequately meet new conditions that he is sometimes thankful his way is different. This last-ditch argument of a wooden, though honest, mind does not represent the genius of the Britisher whose adaptability has made him such a good colonizer. It is not a mark of the men who are facing such odds on the Western Front to-day. Self-reliance is the only thing that can make the necessary adjustment between needs and resources. Anglicanism is always adaptable; Anglicism never.

"But surely you appreciate the vast debt you owe to old country churchmen!" Yes, and we appreciate it so thoroughly that we realize that we can never pay that debt by slavish imitation. We have the history of our Church in England as a splendid record and inspiration. She has borne witness in the name of Christ through centuries of difficulty and indifference. But the imperishable elements are her spirit, not her methods, her martyrs not her clods, her statesmen not her chroniclers. By all means have universal suffrage. Give the dead a vote. Heed tradition. But we want the impulse, not the dead hand, of the past. It is the wrestler who is in actual grips with his opponent that must meet his next move. We should be unworthy of our past unless we can gather ourselves to meet conditions of which the past never dreamed.

The best of English Churchmen give us that message of self-reliance. It was noticeable in all the public utterances of the Archbishop of York in his recent visit that he never "presumed," as he said, to give us suggestions regarding our problems and their solutions. (Some "presumptions" from him would have been most welcome). Only one thing he urged: that we should beware of "Naturalism which the is natural accompaniment of necessary attention to our task, the development of our resources." The best testimony that we are true sons of our fathers is that we should face our problems with their undaunted spirit.

Even in methods and organization, the balance is not altogether in favour of England. Our system of Synods provides not only for the expression of Church opinion, but also the securing of Church decisions to which England has no parallel. The presence of laymen with the clergy in the capacity of voting delegates is another count still more distinctly in our favour. It ought to secure the natural, and sometimes necessary, offset to the professional clerical standpoint. It should make our Church still more the expression of the Canadian spirit. Our method of appointing Bishops, we are firmly convinced, is superior to the English. True enough, the see-saw and lobbying is not edifying. But it is a case of see-sawing and lobbying going on somewhere, and it might as well be in a Synod as in a Prime Minister's office. We do not have to endure the thought of a political official appointing the chief ministers of a church of which he is not even a member.

There are some things about the Church in England which would be better left in England. This we realize when, as in parts of our North-West, parsons have come out with bell and book and greatly built up the other Christian Communion where they have gone. They did not take the measure of the Canadian mind, and of the English mind thoroughly at home in Canada. The type of service in the overwhelming majority of Canadian parishes is unmistakable evidence of a desire for a rendering of our liturgy, devout and churchly, in which the people have an inalienable part. It is the "bell and book"

priest who furnishes the text for Ralph Connor, in his last book, "The Major," in the incident of the "rector" trying to stop non-Anglican evangelistic services in the parish—an incident which is not truly typical of the Anglican Church in Canada, and anyone so well acquainted with Canadian life as "Ralph Connor" knows that without being told. By the way, we should like to know whether the following is true: On one of our Canadian transports going across to England the Chaplain, addressing the men on Sunday, made a moving appeal for the noble and manly life after Christ which touched the heart of one of the men. The man sought the preacher in his cabin later in the day and was met with the remark: "Don't you know that there is a proper way for a private to approach an officer?" The Chaplain was not an Anglican, and he was a Major, too. That is the same spirit as the little-souled "rector" showed. All kinds of tape, both black and red, clerical and military, are rightly abhorred by the best kind of men, both here and in England.

Frigid and rigid is a state that neither we nor England desire. But it is more likely to be the general condition is an establishment of centuries than in an institution impinging on pressing problems which are the result not of past negligence so much as unprecedented growth. The National Mission in England was a success, but along a different line than was planned. The stage was set for a challenge to the nation. But the indifference of the nation was a challenge to the Church. She found that holding ground was not the same as tilling it, and that the soil was overrun with weeds that the careless gardener had not uprooted. She herself must heed the Message of the Crucified if she is to speak that Message with power. She must prepare herself before she can prepare the nation. We do not want to reproduce the Church as it is in England, but something better, that is, the best of her spirit adapted to our needs.

Frankly, we like the temper of our Canadian Church as displayed in the question of Prayer Book Revision. The members of our General Synod, both clergy and laity, knew the ground so well that they agreed to keep out of discussion the Order for the Administration of Holy Communion. The wisdom of that decision is apparent to all who realize the necessity of maintaining livable conditions. The excellence of this temper has come into sharp contrast with the recent decision of the Upper House of Canterbury, which has reversed its former decision along the same lines. The maintaining of livable conditions for all people is the forte of the English Church, but it certainly seems that in this point the daughter has more of it than the Mother Church. Such conservatism and Conservatism augurs well for the future of our Church becoming more and more the expression of the Canadian spirit. It increases the confidence of all concerned in our ability to deal with any matters of re-statement and re-construction which may arise. Such a spirit is at least the right approach to our problems, present and future. It shows that we are passing from the lusty, but untempered, strength of youth to the poise and resourcefulness of experience. We do not know our future, but it must be in our own hands if our Church is to be a force in our national life.

MARCUS MANN.

"Small tasks, small pleasures, and small opportunities make up the average life, after all, and we are wise—for we are most of us just average folks—if we learn the great lesson of extracting happiness from small things."

WYCLIFFE COLLEGE CONVOCATION.

(Continued from page 249.)

He took Gold Medals in the College for Oratory and for Reading the Church Service. He was Curate at St. Peter's Church, Toronto, until last October, when he went to Manitou.

The Archbishop of York at Wycliffe College.

On his recent visit to Toronto the Archbishop of York arranged to spend a few minutes at Wycliffe College, where the Founders' Chapel was the particular point of his interest. The Principal showed him the Roll of Honour, which gives the names of thirty graduates and seventy undergraduates who are overseas as Chaplains or combatants, and the Memorial Roll, on which are inscribed the names of the two graduates and seven undergraduates who have paid the supreme sacrifice. The Tablet, in memory of the Founders, and the artist's copy of Axel Ender's famous picture of the Resurrection were objects of his especial remark. Before leaving, his



REV. FRED. GLOVER, M.A., Who received the Degree of Bachelor of Divinity at the Wycliffe College Convocation.

Grace offered intercession for the College and its graduates. He was accompanied by the Archbishop of Algoma, the Bishop of Toronto and other clergy, with some laymen of the Church. The College flag was flown in honour of his visit.

Five hundred men, women and children have become totally or partially blind as the result of the recent disastrous explosion at Halifax. Of these at least 200 will be totally blind and the majority of these are young women and children.

Lieut.-Col. W. G. MacKendrick, of the British Army, has presented to President Wilson a walking stick made from the door of the celebrated Cloth Hall of Ypres, Belgium. Similar walking sticks have been given to the King of England, King Albert of Belgium, President Poincare of France, Lloyd George, Prime Minister of Great Britain, Gen. Haig and Gen. Petain.

The Rev. F. A. Iremonger, who accompanied the Archbishop of York to the United States and Canada as Chaplain, was, on the outbreak of the war, Head of Oxford House, Bethnal Green, London, Eng. Every member of the House volunteered for service, and of the 80 members who were under the "Head" for longer or shorter periods, more than 30 have already made the great sacrifice.

Correspondence

"THE COMMON CUP."

Sir,—I have read a great many contributions of late in your paper and elsewhere from those who are anxious to introduce reforms into the Church of England, and, as they say, bring its customs and practices "more into conformity with modern ideas." The letter of Dr. Hastings, the distinguished M.H.O. for Toronto, in this week's issue of the "Canadian Churchman," seems to me, however, to be about the limit. Might I, with all courtesy, ask Dr. Hastings whether he believes in the divinity of Christ? If he replies, as I have no doubt that he will, that he most certainly does, I would venture further to ask him how, in that case, he permitted himself to be guilty of perpetrating such a gross indiscretion as the writing of his letter involves.

We are all grateful to the scientists for their patient and painstaking researches, which, we readily admit, have resulted in doing so much to alleviate suffering and to improve the conditions of human living; but we fully believe that all beneficial discoveries in the past and all those that the future holds in store are only possible by the permission of Almighty God, and I feel confident that the vast majority of scientists would gladly agree with us. God is the source of all knowledge, as of everything else. He is the Creator of the Universe, of this world and all that pertains to it. He is the same yesterday, to-day and to eternity.

It comes as a distinct shock, then, to find a man, however eminent he may be, assuming that modern scientists know more—about sanitation, say—than God does; that Christ, when He instituted the Holy Communion at the Last Supper, had "no knowledge of the germ origin of disease and the ways and means by which disease was transmitted."

When scientists and doctors have shown that they have mastered all the hidden mysteries of life; when they are able to cause the dead to live; when they show themselves absolute victors over disease and death it will be time enough for them to find fault with our Lord's example and injunctions, and to propose to teach God the rudiments of bacteriology; but until that time comes, I humbly submit that they would be more likely to retain the respect and confidence of Churchmen and Christians generally if they abstained from dogmatizing promiscuously about matters—sacred matters—with respect of which they have manifestly not rendered themselves sufficiently familiar, but which it hurts us more than we can say to have treated with anything but the utmost circumspection and tenderest reverence. If Dr. Hastings (or anyone else who may have been unsettled and disturbed by ill-founded criticism such as his) would like to be reassured concerning the propriety or otherwise of the use of "The Common Cup," let them secure, read and digest the charge of the Bishop of Niagara to his Synod in 1914, in which charge this question and the correlative one, re-the use of fermented wine, was very ably and exhaustively treated and clearly pronounced upon. The evidence adduced in support of the Church's use of the chalice and real wine was conclusive and irrefutable.

I might be permitted to say in conclusion that unfortunate remarks such as those contained in Dr. Hastings' letter are only too typical of the iconoclastic spirit which is so much in evidence to-day, and for which those who are supposed to be religious leaders are mainly responsible. Those who profess to be the chief exponents of religion, and who vociferously proclaim themselves as

being so zealous for the moral and social uplift of humanity seem to me to be doing their best to delete Christ from Christianity in their anxiety to be up to date.

Ernest M. Rowland,
West Flamboro', April 12th, 1918.

"WHO WILL HELP?"

Previously acknowledged \$34.00
J. D. B., Toronto 1.00
O. F. M., 1644 Dufferin Street,
Toronto 1.00
A. E. H., Guelph 1.00

Total \$37.00

Any further contributions will be thankfully received.

(Rev.) J. R. Bythell,
"The Rectory," Granton, Ont.,
April 8th, 1918.

A Missionary Loan Exhibition

THE teachers and children of St. James' Sunday School, South London, are to be congratulated on a solution of the difficult problem, "how shall we teach Missions in our Sunday Schools." A week ago last Tuesday and Wednesday, they gave, and enjoyed, a unique Missionary Loan Exhibition got up by themselves at some trouble, but trouble that was richly rewarded in the intense interest shown, and the large crowds, not only of parents and friends, but of Church-people from all over London.

Each afternoon and evening, the children gave a short programme, the getting up of which must certainly have impressed their minds and hearts with numerous missionary facts and principles never to be forgotten. About ten children in turn presented to the audience from the platform some missionary curio, which they explained briefly and a little chorus at the back of the platform recited some appropriate text. For instance, the exhibition of the Indian prayer wheel was followed by: "When ye pray, use not vain repetitions as the heathen do," etc. A Chinese ancestral tablet, by "Honour thy father and thy mother," etc., and the Indian prayer-veil, by "We all with unveiled face beholding as in a glass the glory of the Lord," etc.

There were also short talks given by the visiting missionaries, either from the platform or from the various courts, the Rev. and Mrs. Frank Anderson (late of Bombay), Miss Cooke (from Japan), and Rev. K. J. Bowen (sometime in the Yukon). In the evenings these talks were illustrated by lantern slides, interspersed with bright missionary hymns and each evening was concluded with a talk on the present crisis in the Holy Land by Rev. Principal Waller, who has been acting Rector of St. James' for the past six months.

Besides the programme six courts had been arranged with curios to present especially the missionary work in our own Canadian fields to the people of London: China, Honan; India, Kangra; Mid-Japan; Moham-medan Lands; Indian and Eskimo; and Bible Society. Different classes in the Sunday School and parochial societies were responsible for these courts and their members gave clear explanations of the various objects on the beautifully arranged tables to the crowds which pressed around them. They will surely never forget what they had to repeat so often as fresh visitors asked for the meaning of this or that strange object; nor the missionary information so happily acquired and presented during the two exciting and crowded days of "their own exhibition."

Canadian Churchman

(Established 1871.)

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The Churchwoman

Annual Meeting W.A., C. of E. Institute, Halifax.

The annual meeting of the Woman's Auxiliary to the Church of England Institute took place on April 2nd. Canon Vernon presided and conducted the opening service. The auxiliary now has a membership of 263. Since the date of the explosion the active members of the auxiliary have been engaged individually in relief work of one form or another. Mrs. Worrell was elected patroness of the auxiliary and the following officers were elected: President, the president of the Institute; vice-presidents, Mrs. C. W. Vernon, Mrs. H. W. Cunningham and Mrs. W. H. Wiswell; treasurer, treasurer of the Institute; secretary, Miss C. A. James.

Rupert's Land W.A.

In listening to the many reports, given at the thirty-first annual meeting of the Rupert's Land Diocesan Branch of the Woman's Auxiliary, February 5th, 6th and 7th, 1918, it was encouraging to note the spirit of optimism running through them all. Several new branches have been formed and others reorganized during the year, and seven diocesan life members added to our list. Many branches are taking up "direct giving," and announce great success in the undertaking. The treasurer reports more money than ever given to local and missionary work. Surely our hearts are being touched as never before. Deanery meetings have been held in each of the eleven deaneries, each being attended, as is the custom, by one or two diocesan officers. This year the Literature secretary, Mrs. J. W. Matheson, and her assistant, Mrs. H. Anderson attending, the former, addressing the meetings in the cause of "Mission Study," and the latter displaying the models of our missionary work. The secretary-treasurer of the Junior Branches, spoke of the "Missionary Competition" of last year, thirty-eight Junior Branches out of sixty-six taking up "Rupert's Land Missionary Instruction," and 150 children, between the ages of seven and thirteen, sent in papers. She and her assistants have prepared more ambitious plans for the Juniors for the coming year. The Dorcas department is steadily increasing its work, fifty-six outfits being supplied to Indian boarding schools, as well as countless bales, parcels, etc., sent out to needy Missions. This was a wonderful year in the "Babies' Branch," and it is well this is so, as the support of the Kindergartens in the foreign field is being largely given over to the

Babies, and in the near future they will be asked to assume the entire responsibility. Their "mites" for the year amounted to almost \$500. There is an increased demand in the Senior Branches for mite boxes, which is most encouraging. The Thankoffering Fund grows wonderfully. Dynevor Hospital, which is Rupert's Land special "home" missionary work, is maintaining its general proficiency, administering to the wants of many Indians. There were 125 inside and 850 dispensary patients treated during the year. Seven deaths, some due to old age. Truly, God has fostered His good work! "Inasmuch as ye do it to the least of one of these, ye have done it unto Me." A splendid paper on "Tithes," by Mrs. Baldock, of St. Andrew's, and a missionary address by the Rev. Mr. Sanderson, of Half-Way, were outstanding features of the meeting. The pledges were all met, including the extra \$200 asked for the General Pledge Fund; \$500 was given for the Archbishop's pledge; \$416 was voted to Canadian and foreign missions, and some \$30,000 was raised in the diocese for both local and missionary work by the W.A. In recognition of her splendid services to the Woman's Auxiliary of this province, the Diocesan Board at its last meeting, in St. Alban's Schoolhouse, presented the president, Mrs. R. B. McElheran, with a life membership in the General Board. The gift was accompanied by many loving words, and was appropriately dated on Epiphany Sunday, the birthday of the son to Canon and Mrs. McElheran.

Toronto W.A.

The April Board meeting was held in the Church of the Redeemer Schoolhouse, April 4th, 1918. Mrs. Fleming most cordially welcomed the crowded and enthusiastic gathering. One new Girls' Branch has been formed at St. Paul's, Runnymede. Miss Wilkes, of St. Simon's, has been made by her Branch a general life member. Eighteen new diocesan life members also were made the past month. Two life members have entered into rest, Mrs. Patrick, of Lindsay, and Mrs. Sproule, of Erindale. The treasurer's receipts amounted to \$11,023.99, with expenditure of \$12,311.29. The pledges are all made up, thanks to two branches which came to the final rescue. Dorcas receipts, \$360.89, with an expenditure of \$407.97. Eighty-five and three-quarter bales were reported, in addition to the usual handsome gifts of Communion vessels and other church furnishings. Money was sent for a chancel carpet and a sleeping-bag has been provided. Rev. Mr. Hester, of Mackenzie River. The Juniors have established a new Branch at Ottawa. Their receipts are \$695.92, and \$789.50 their expenditure. Juniors also sent out eighteen parcels in addition to a silver baptism shell, offertory plates and organs. The Babies have increased by 16, and their receipts amounted to \$1.60. Miss Dalton, on behalf of the Literature Committee, reported that the responses so far in the competitions were extremely good, both in number and in promptness. Literature receipts, \$163.23; expenditure, \$41.35; balance on hand, \$121.88. "Leaflet" circulation has increased by 54. Present diocesan circulation, 4,546. Receipts, \$32.60; on hand, \$598.11. Mrs. Clarke reported thirty-one thankoffering boxes had been taken out. The Hospital Committee paid thirteen visits, and have \$21.45 on hand. Flowers, fruit and messages and visits of sympathy are deeply appreciated. The Extra-Cent-a-Day money amounted to \$233.67. Appeals: (1) New Westminster Diocese—Chinese literature, \$35. (2) Diocese of Saskatchewan—Boat for Mackay school for Kate Halsom Boat, \$117.42. (3) Yukon Diocese—Repairs to White Horse rectory, \$150.

Progress of the War

- April 8th.—Monday—Germans prepare for fresh assaults.
- April 9th.—Tuesday—Germans launch powerful attack in Valley of the Lys and capture considerable ground. The new Man Power Bill is intended to include Ireland.
- April 10th.—Wednesday—The German attack assumes serious proportions and British are forced back.
- April 11th.—Thursday—British forced to evacuate Armentieres and Southern and Eastern slopes of Messines Ridge.
- April 12th.—Friday—Sir Douglas Haig issues a call to the Army to stand firm. Germans continue desperate efforts to smash British line.
- April 13th.—Saturday—British hold the enemy in check.

The first two appeals were met in full, the balance going to White Horse rectory. A present of from \$5 to \$25 has been sent by the Ways and Means Committee to each W.A. missionary in the foreign field and in the North-West. Some \$500 was obtained from members for this purpose who seldom gave to anything else. Mrs. Reeve reported upon the hospitality given to delegates to the General Board Executive. The Nova Scotian president had written a reply to say she would like to attend, but could not see the way clear after the Halifax disaster. So the Toronto Diocesan Hospitality Committee paid her entire expenses. This lady saved her eyes by suddenly clapping her hands over them, but her ears and face were cut with glass. A change has been made in the Constitution in By-law 15 to allow of a secretary of booklets and a curator and secretary of magazines to be added to the Literary Committee. A further change has been made in the order of business at a parochial monthly meeting. A resolution was passed which gives Mrs. Dykes more assistance in the form of a Committee on Work in the diocese. Standing committees for permanent work may be appointed, enlarged or discontinued by vote of the annual meeting and temporary committees by vote of the monthly board meeting. Mrs. Donaldson, Miss Newbury and Bishop Reeve will address the Tuesday evening meeting, April 30th, in the Church of the Redeemer. Canon Gould will speak on "Jerusalem" at the Holy Communion service at St. James' Cathedral, Thursday morning. The rest of the meetings will be in St. Anne's. Economy forbids sending out of programmes this year, but they can be had at the annual. The meeting was highly favoured in having Bishop Lucas, Archdeacon and Mrs. Whittaker, Agnes Whittaker, Rev. A. J. Vale and Bishop Reeve, all of whom had lived in the Far North. Bishop Lucas, Archdeacon Whittaker and Miss Halsom addressed the meeting, as also did Mrs. Trivett, from China, before we adjourned to the church for the Women's Service of War Supplication. This service was most impressive, the church being packed from Communion rails to the street, including the choir, nave, both galleries, all porches, and even on the gallery stairs in the porches there was not standing room. On resuming business Miss Halsom spoke of her recent visit to Chapleau on the occasion of the consecration of the church. Archdeacon Whittaker spoke briefly upon the Copper Esquimaux, saying there are no blonde Esquimaux at all. Bishop Lucas endorsed all the Archdeacon said, and spoke of the splendid work of all his helpers, of the need of men to fill their places when on furlough, and of the excellent work under Rev. A. J. Vale at the Hay River school.

Church News

ST. JOHN, N.B., VESTRIES.

Trinity.—Wardens, F. J. G. Knowlton, J. A. Seeds. Delegates to Synod, M. G. Teed, W. A. Church; Dr. Thomas Walker, W. S. Fisher; substitutes, A. W. Adams, H. A. Porter, R. S. Coupe, J. A. Seeds. A resolution was passed affirming the principle of free pews for Trinity Church and the vestry was asked to give effect to the same just as soon as deemed expedient.

St. John's.—Wardens, J. E. Secord, G. L. Warwick. Delegates to Synod, Messrs. W. M. Jarvis, L. P. D. Tilly, J. E. Secord, Judge J. R. Armstrong; substitutes, Messrs. R. J. Hooper, Dr. James Manning, Hon. W. E. Foster, W. E. Anderson. The following resolution was passed: That, in the opinion of this meeting, it is desirable that the right to vote at and to take part in the annual and other general meetings of this church corporation should be extended to women when duly qualified in the same way and to the same extent as required in the case of men and that legislation be sought to attain this end and that a committee be appointed to prepare a bill and submit the same to the legislature at its next session for enactment.

St. George's.—Wardens, J. C. Martin, F. T. Watters. Delegates to Synod, J. C. Martin, W. Smith, S. T. Watters; substitutes, J. P. Legge, S. M. Sewell, S. Meurling. The vestry placed itself on record as being in favor of giving to the women the right to vote in the Synod and a motion authorizing the delegates to support a resolution along these lines, if introduced, was carried unanimously.

St. John the Baptist (Mission Church).—Delegates to Synod, H. B. Schofield, E. T. Sturdee, R. Frith; substitutes, C. H. Lee, Major F. F. May, J. M. Robertson. The number of communicants on Easter Day was the largest in the history of the church.

St. Luke's.—Wardens, W. F. Cronk, H. G. Harrison. Delegates to Synod, H. U. Miller, A. M. Rowan, J. K. Scammell, W. A. Steiper; substitutes, H. G. Harrison, F. Emery, G. Hilyard, G. B. Taylor.

St. Mary's.—Wardens, H. W. Barton, E. A. Lawrenson. Delegates to Synod, D. Hipwell, R. Barton, F. J. Wright; substitutes, H. R. Coleman, W. T. Ingraham, S. Willis. The past year has been the most successful in the history of the church.

St. Jude's.—Wardens, C. Coster, W. O. Dunham. Delegates to Synod, Charles Coster, W. O. Dunham, W. L. Harding; substitutes, G. E. Dawes, E. R. W. Ingraham, F. S. Tilton. This church has had a most successful year.

St. Paul's.—Wardens, J. B. Cudlip, Dr. J. Roy Campbell. Delegates to Synod, Hon. W. C. H. Grimmer, Dr. J. Roy Campbell, A. C. Skelton, H. S. Wallace; substitutes, J. B. Cudlip, James Jack, H. B. Robinson, F. B. Schofield.

St. James'.—Wardens, G. Bridges, J. C. Kee. Delegates to Synod, G. H. Green, R. J. Dibblee; substitutes, J. C. Kee, A. H. Ellis. The salary of the Rector, the Rev. H. A. Cody, was increased. The meeting instructed its delegates to the Synod to oppose to the utmost the proposal to deprive self-supporting parishes of the right of selecting their Rectors.

Fairville.—Church of the Good Shepherd.—Wardens, J. H. Galey, F. V. Hamm. Delegates to Synod, F. V. Hamm, J. L. McKiel; substitutes, T. Mitchell, W. B. Darling.

Rothsay.—St. Paul's.—Wardens, J. M. Robinson, C. H. Brock. Delegates

le moral and seem to me delete Christ air anxiety to M. Rowland, 12th, 1918.

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to Synod, J. M. Robinson, F. S. West, J. C. Belyea; substitutes, F. W. Roach, J. W. Davidson, W. M. Simpson.

St. Stephen.—Trinity.—Wardens, A. Chester Gregory, F. D. J. Graham. Delegates to Synod, N. M. Mills and D. F. Maxwell; alternates, V. V. Vanstone and Dr. Moore. The report of the treasurer showed the financial affairs of the church to be in the best condition in the history of the parish.

Christ Church.—Wardens, B. Arnechide, C. H. Maxwell. Delegates to Synod, C. H. Maxwell, A. B. Edwards; substitutes, W. R. Olls and P. Cross.

Delaware, Christ Church Vestry.

Wardens, J. E. Pincombe, Dr. J. G. Bice. Lay delegates to Synod, J. R. Hammond; substitute, Charles Foster.

Lucan, Trinity Vestry.

Wardens, H. Wright, W. Dingman. Financial report very satisfactory. The stipend of the Rector, Rev. W. Lowe, was increased by the sum of \$100 and he was granted one month's vacation.

Petrolia, Christ Church Vestry.

Wardens, B. P. Corey, G. M. Carey. Delegates to Synod, C. Jenkins, J. D. Noble; substitutes, C. Jones, Dr. MacAlpine. A satisfactory financial report was presented. The Rector, Canon Hill, and the churchwardens, recommended that the bequest of the late Mrs. Cuncer of \$500, be applied on the rectory mortgage, and that in recognition of this generous gift, a brass tablet be erected in the church to the memory of the donor at the expense of the congregation.

Paris, St. James' Vestry.

Wardens, G. Featherstone, F. P. Blackhurst. Delegates to Synod, Messrs. Stroud and Pitts; substitute, J. Smiley. Total receipts, \$2,800, which is the best for six years. There were 139 communicants on Easter Day.

Beauharnois Vestry.

The annual vestry of Beauharnois church was held on Easter Monday, the Incumbent being in the chair. Wardens Goodfellow and Fletcher were asked to continue in office by Incumbent and people respectively. The Synod delegates chosen were Mr. Goodfellow and Mr. Doyle. It was noted that the following gifts were presented to the church during the past year: A Holy Table of carved oak in memory of Private Henry Groves Goodfellow; an illuminated roll of honour; a faldstool made from bass wood. The two last gifts were the workmanship of the people's warden. The financial report was considered quite satisfactory.

An Inspiring and Helpful Easter.

The Holy Week and Easter services at St. Matthew's, Ottawa, were most enthusiastic and inspiring. Probably not since the parish was formed has the attendance been so good. Doubtless the pleasant weather, and especially a warm, sunny Easter Day, had much to do with the attendance, but we believe that the crisis in France had a still greater influence in bringing worshippers to God's House at this holy season. During Holy Week there were about 300 communicants at the early celebrations, which were services of special intercession on behalf of the 160 members of the congregation at the front and the cause

for which they are fighting. The Good Friday services were attended by large and devout congregations. His Lordship the Bishop of Ottawa led the people in a most impressive and inspiring manner during their meditations at the Three Hours' Devotion. At the earliest celebration on Easter there were 280 communicants, 303 received at 8.15 o'clock, and at mid-day there were 251 communicants. Counting the private celebrations of Easter-tide, the total number of acts of Communion for Holy Week and Easter amount to nearly 1,200. At Matins and Evensong the church was well filled—at Matins to overflowing. The Holy Table and sanctuary were beautifully decorated with memorial flowers. The choir, under the direction of Mr. Wallace Payn, the organist, rendered the Easter music in a splendid manner. Gounod's "Messe Solennelle" was sung at the choral Eucharist. The anthem sung in the evening was E. V. Hall's "Far be Sorrow, Tears and Dying." In the afternoon the chil-

Unveiling of Memorial Window.

A beautiful stained glass window to the memory of Major Louis Dugit, of the 2nd Canadian Battalion, was unveiled during the morning service on Easter Sunday, in Trinity Church, Simcoe. Rev. A. B. Farney read the dedicatory prayer and Flight Lieut. Douglas Nelles, D.S.C., of the British Royal Naval Service, and Lieut. Hope King, D.S.O., of the 52nd Canadian Battalion, removed the Union Jack covering the window. Major Dugit was the eldest son of the late Peter J. Dugit, of Woodstock, and was killed in action in France. The design of the window was suggested by the words of the officer with him at the time. "He died for the sake of the men under his command." The small central light shows our Lord bearing the Cross, with the text, "Greater love hath no man than this, that a man lay down his life for his friends." The figure of Christ has a mantle of pale vellum white of various tones, with enriched borderings, while the under



Memorial Window at Simcoe, Ont.

dren of the Sunday School had their usual Easter service, when the Sacrament of Holy Baptism was administered and two beautiful Perry pictures, "Jesus Blessing Little Children" and "The Good Shepherd," were presented to the Kindergarten class in loving memory of two darling girls, who, at the tender age of five years, were promoted from the school on earth to the school in Paradise.

Brockville, St. Paul's Vestry.

Wardens, W. H. Osborne, R. J. Davis. The latter was elected people's warden to succeed his father, the late Mr. W. H. Davis, who had held the wardenship since the formation of the parish 33 years ago until his death. The financial report was a most satisfactory one, showing a surplus after all liabilities had been met of over \$200. The salary of the Rector, the Rev. L. E. Davis, was increased by the sum of \$100. Two of the old members of the congregation left bequests amounting to \$600, which will be applied to the mortgage. The honour roll contains 72 names, three of whom have paid the supreme sacrifice.

vestment is of bright ruby flashed on white. A brilliance and fullness of colour is obtained with this specially rich ruby, that tends to focus the attention on the face of Christ as the central point of the whole composition. In the left panel is the figure of St. Stephen, the first martyr, richly garbed in Deacon's vestments. The dalmatic is of brown ruby flashed on gray, giving the effect of damask, and at the same time enhancing by contrast the ruby of the figure of Christ. St. Stephen bears the palm and the stones, symbols of his martyrdom. On the right is the figure of St. Alban, the first British martyr, holding his sword and the Cross, and in full armour with a rich purple cloak, elaborately decorated. Although of secondary importance, a beautiful piece of symbolism is seen in the angel figure in the central tracery panel. The angel is in armour, bears a crown and palm and has the motto, "per crucem ad coronam." The whole design makes a window of striking interest and the selection of figures is peculiarly appropriate for a military memorial. This window is the gift of Major Rupert Simpson, of Simcoe, now serving with his Majesty's forces in Sal-

onika. It was designed and executed by Robert McCausland, Limited, of Toronto, and is one of the many war memorials recently completed by them.

St. Catharines, St. Thomas' Vestry.

It was reported at the annual vestry meeting that the total receipts during the past year were \$8,000.80, and after paying all indebtedness there was a credit balance of \$535. The Rector's (Archdeacon Perry) stipend was increased by \$300 and the Curate's (Rev. F. Eley) by \$100. It was decided to inaugurate a house-to-house canvass for the purpose of erecting a parish hall. The number of communicants on Easter Day was 420.

Sarnia, St. George's Vestry.

Wardens, R. B. McBurney, J. L. Buchan. Delegates to Synod, R. Kerr, H. M. Poussette, A. T. Johnston; substitutes, G. H. Gabler, J. Knowles, R. Macadams. Receipts, \$5,520.49; disbursements, \$5,498.19. All the reports presented were of a most satisfactory nature.

Collingwood, All Saints' Vestry.

Wardens, C. T. Stephens, W. R. Patterson. Delegates to Synod, C. W. Tobey, G. B. Westcott, F. W. Churchill. There was a gross increase of \$1,100 in receipts during the past year. The Easter offertory amounted to \$408, the largest in the history of the church. A resolution of sympathy with the family of the late Rev. E. Horace Mussen was passed with a standing vote. The Rector, the Rev. C. S. McGaffin, mentioned in his report that 92 members of the congregation had donned the khaki, and of those 17 had made the supreme sacrifice.

Rector Gets \$250 Increase.

Vestry meetings of special interest were held on Easter Monday, April 1st, in St. Paul's, Essex, and Trinity Church, Cottam. The financial statements showed a substantial balance. It is of interest to note that during the incumbency of the Rev. H. Millar an increase of stipend had been given each year. After granting the Rector an honorarium, an increase of \$125 was voted by each vestry.

Waterdown and Aldershot Vestry Meetings.

At Grace Church, Waterdown, the wardens elected were: R. Smith and R. M. Spence. Delegate to Synod, B. Davis. Total receipts, \$1,219.12. At St. Matthew's, Aldershot, the wardens elected were: G. H. Sinclair and H. Mann. Total receipts, \$1,520.35.

Archdeacon Davidson's Farewell to Guelph.

Archdeacon Davidson brought his ministry of 17 years at St. George's, Guelph, to a close on Easter Sunday, March 31st, when he preached his two farewell sermons in that church to overflowing congregations. At a farewell gathering held on April 4th, prior to their leaving Guelph for their new home in Regina, the congregation of St. George's presented Archdeacon Davidson with a well-filled purse of gold and Mrs. Davidson with a fur coat, for both of which the Archdeacon made suitable acknowledgment. He was also presented by the congregation of St. Michael's, Arkell, on April 3rd, with an appreciative address which was accompanied by a very handsome gold watch with an illuminated dial.

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The address was read by Mr. Peter Isles and the watch was presented to the Archdeacon by Mr. Thomas Arkell.

Guelph, St. James' Vestry.

Wardens, S. T. Bobier, A. E. Smith. Delegates to Synod, S. H. Northcote, for two years, C. B. Marsland, for three years. Total receipts, \$3,199.01; disbursements, \$3,161.46. The Easter offertories amounted to over \$600. The various reports presented showed that the affairs of the parish were in a most satisfactory condition. The Rector, Rev. A. C. Mackintosh, presided. Previous to the meeting a congregational tea, provided by the ladies of the parish, was partaken of by about 250 members of the congregation.

Woodstock, Ont., Old and New St. Paul's Vestries.

Old St. Paul's, Wardens, T. Love, F. Bottoms. Delegates to Synod, W. H. Karn, J. Walton; substitutes, C. Midgely, J. V. Spedding. The excellent sum of \$730 has been raised for patriotic purposes by this congregation during the past year. New St. Paul's, wardens, Messrs. Chipperfield and Lownsbrough. Delegates to Synod, F. W. Karn and R. W. Woodroffe. Very encouraging reports were submitted at the meeting. Captain the Rev. E. Appleyard, M.C., presided.

St. Luke's, Yarmouth Heights.

The first annual vestry meeting of this church was held on Easter Tuesday, more than 50 persons being present thereat. Rev. W. F. Brownlee, the Rector of St. John's, St. Thomas, presided, and the reports presented, covering the work since the church was opened in September last, were most encouraging. All obligations have been met and a small cash balance was reported. The statements in detail were laid over until the adjourned meeting on Tuesday evening, April 9th. Wardens, J. Batiste, J. B. Potts. Delegate to Synod, J. Burford. A very hearty expression of confidence was extended to Rev. W. T. Lawson, who was unanimously invited to continue as the clergyman in charge of the congregation.

Huron Diocese.

The Rev. W. G. Walton, missionary at Fort George, Moosonee, gave most interesting addresses in St. John's and Trinity Church, St. Thomas, Ont., March 25th and 26th. Mr. Walton is able to present the cause of the Eskimo as few men can, having had 25 years' experience in mission work. A very bright and impressive Easter service was held by St. John's Sunday School on Easter day, the service throughout being conducted by the superintendent, H. Colledge, and members of the school. Some classes contributed papers on various phases of Easter teaching, read by one of their number, while others sang Easter carols, or quartettes. The Lenten offerings of the school amounted to \$129.63. The regular Easter services were very bright, the church being filled both morning and evening; communicants 297. The vestry meetings were very largely attended by the men and ladies. Every report showed balances

to credit; total income, \$6,836.04; expenditure, \$1,349.34. The Rector was granted \$200 bonus and increase of \$200 per annum in stipend, and vacation. The A.Y.P.A. asked permission to redecorate the S.S. room, which was granted.

The first vestry meeting in St. Luke's Mission, built under the supervision of Trinity and St. John's, was held on April 2nd, and largely attended. The church property acquired during the year cost \$6,000; indebtedness, \$3,600. Rev. A. T. Lawson is in charge. Wardens, J. Batiste and J. B. Potts. Lay delegate, Fred. Oliver.

Bishop of Ottawa at Smith's Falls.

Bishop Roper recently made his annual visit to this important manufacturing and railway town, and in the presence of a congregation which filled the large church, administered Confirmation and dedicated a tablet in memory of Mrs. Forster Bliss, who died in December last. The tablet is of brass, the gift of her husband and children. Upwards of 500 made their Easter Communion this year, exceeding any previous record, and there was a large increase in the offerings, both in church and in the Sunday School. At the annual meeting of the W.A. the officers reported a decided increase over any previous year in membership, attendance, leaflets, and offerings. Mrs. Joseph Moorehouse was made a life member by her husband and daughter on the 25th anniversary of her marriage.

Archbishop of York at Havergal College.

After his visit to the City Hall on Tuesday, April 9, his Grace the Archbishop of York paid a flying visit to Havergal College. He was received by the President, Dr. N. W. Hoyles, and

the Principal, whose brother, as Bishop of Manchester, is at the head of one diocese in the Province of York in England. His Grace proceeded to the Assembly Hall, where for a few minutes, he spoke to the girls of the school, who, dressed in white, filled the body of the hall, while the sides were occupied by friends of the College and many Old Girls. His Grace said that his message to them could be summed up in two words, "Carry On," and he put his advice more forcibly by reminding them that April 9th was the anniversary of Vimy Ridge, an excellent day on which to form so solemn a resolution to forward the principles so splendidly upheld by the boys in France. He spoke of the different ways in which girls can "carry on," mentioning teaching especially as a profession, which might have, perhaps, the most far-reaching influence, using as an illustration the work of the former Principal of Cheltenham, Miss Beale, who had taught their own Principal, Miss Knox, who, in her turn, had taught so many girls from all parts of Canada. At the close of his speech, his Grace pronounced the Benediction, and after the National Anthem, passed out between the ranks of girls, pausing, however, on his way, to make the acquaintance of a row of little ones, who had been sitting at the back of the hall, and who answered his kindly smile with shy, but friendly smiles in return.

Montreal Diocesan Notes.

A service, which none of those privileged to attend will forget, was held in the Chapel of the Bordeaux Gaol on Easter morning at 9 o'clock, when choral Communion for the prisoners was celebrated. The vested choir of St. Andrew's Church, Ahuntsic, had kindly consented to render the service, and were met at the prison gate and cordially welcomed by Captain

Landreault, Governor of the prison. The Assistant Chaplain, Rev. R. Hailey Trill, B.A., was the celebrant, and he delivered a brief Easter message to men, who knew the facts of pain and living death, but needed to know the meaning of the first, and the glorious resurrection from the second. A service of solemn preparation had been held on the afternoon of the day previous, and eight communicants from among the prisoners partook of the Body and Blood of our risen Lord. The austere chapel, with its grey walls and massive oak panelling and woodwork, the white-robed choristers, the appealing strains of Maunder's wonderful setting of the service, the sacred vessels upon the Holy Table beneath the cross and Easter blossoms, the kneeling prisoners at the sanctuary rail, all this in the white light of Easter morning will never be forgotten.

The choir of St. Bartholomew's Church, Bordeaux, on Easter Day, wore surplices for the first time on Easter Day. Funds for the choir vestments have been raised by generous voluntary contribution in the parish and among friends in the city.

The Bishop of Montreal held a Confirmation service in Trinity Church, Montreal, on Sunday morning, April 7th. Ten candidates were presented for the apostolic rite by the Curate, Rev. R. Hailey Trill, B.A., acting for the Vicar of Trinity, Rev. J. E. Ward, M.A., S.C.F., who is absent from the parish at the present time owing to ill-health. The Rev. Canon Rexford, LL.D., read the exhortation and Gospel. At the close of the service the Bishop read a letter of greeting to the church and congregation from the Rector, Col. Rev. Canon Almond, Director of Chaplain Services to the Canadian Forces, expressing his sincere affection and good wishes.

The Bishop of Montreal held Confirmation in St. Andrew's Church,

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Ahuntsic, on Good Friday evening, this being the only date available for his Lordship's visit. Fourteen candidates were presented by the priest in charge, Rev. R. H. Trill, B.A.

Rev. W. L. Armitage Inducted.

Rev. W. Leslie Armitage was duly inducted Rector of St. James', South London, on April 5th, the ceremony of induction being performed by Archdeacon Richardson. Twelve clergy attended the service in their robes. The prayers were said by Dean Davis, the retiring Rector, and the special Lesson was read by Rev. Principal Waller. The sermon was preached by Rev. Charles Percy. Both Archdeacon Richardson and Dr. Waller gave short addresses, as did also the Dean and the new Rector. Archdeacon Richardson spoke a few words of counsel to the people on their duty to support and maintain the new Rector. He highly commended the work done by the retiring Rector, Dean Davis, during 43 years of faithful service. "All that St. James' is to-day," he said, "is due under God's blessing to the faithful ministry of the Dean." Rev. Principal Waller spoke learnedly on "Christ as the Head of the Church," and of the blessedness of the ministry of preaching. He based his address on the words: "Ye have laboured and others have entered into your labours." Dean Davis, in a very earnest address, thanked the people of the parish for their loyal devotion and unity and sought for the new Rector, their support and earnest prayers. Archdeacon Richardson pronounced the Benediction at the close of the service.

Notes from Halifax.

A deep sadness blended with the Easter joy in this lately stricken city. All the various services held were largely attended. At All Saints' Cathedral on Easter Day practically every confirmed member of the congregation received the Holy Communion, and the offertory amounted to the sum of \$1,200, which was precisely double the amount which was asked for. The Dean was the preacher at both services.

At Trinity the Rev. J. D. Townsend officiated, leaving a sick bed to do so. There were large congregations, the offertory amounting to \$200, and in addition the children of the Sunday School made a large offering for missionary purposes.

At St. Matthias' there were many communicants and the offertory amounted to over \$600. At St. Paul's there were a very large number of communicants and the offertory amounted to about \$1,100. The St. George's congregation worshipped in the parish hall, which was packed to the doors. The number of communicants was large and the offertory a liberal one. The missionary offerings of the Sunday School amounted to \$200. The St. Mark's congregation worshipped in the School for the Deaf and Dumb, and there was much sadness mingled with Easter joy on account of the many familiar and dear faces which have vanished to be seen no more there. The wealth of flowers sent were all in memory of those who perished in the explosion. The service was conducted by the Rector, Rev. N. Lemoine, there being a crowded attendance and a very large number of communicants. It was also the occasion of a number of presentations. The offering was one which spoke volumes for the earnestness and the loyalty of the congregation, in spite of the overwhelming experience through which it has passed.

His Grace the Archbishop of Nova Scotia sailed on Good Friday for Bermuda on a Confirmation tour. He was accompanied by Mrs. Worrell and expects to be absent till May 1st.

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The Very Rev. Dr. Llwyd, Dean of Nova Scotia, who has been absent on a six weeks' cruise in the West Indies, recently returned, very much benefited in health by the change.

Pickering.

A very successful Easter meeting was held on Thursday, April 4th, in St. George's Church, Pickering, the Rev. A. E. Bruce in the chair. The people's warden reported a balance in hand after paying all bills. Report of the work showed larger congregations in spite of the cold weather, for the corresponding winter period of 1917. Miss Wood and a friend in Toronto presented the church with a beautiful new font as a memorial, and the Rev. A. E. Bruce presented the church with a cross for the Lord's Table as a memorial for the departed soldiers formerly belonging to Pickering. The retiring wardens, Messrs. Ham and Neale were reappointed, and Messrs. Hicks, Draper and Liddle were elected delegates to the Synod. A very hearty vote of thanks was given to the members of St. George's W.A. for their great help and loyal co-operation in the work of the Mission.

Death of Mrs. S. J. Boddy.

Death came suddenly to Mrs. S. J. Boddy, of 21 Winchester St., Toronto, widow of the late Ven. Archdeacon Boddy, Rector of St. Peter's Church, on Sunday, April 7th, ending a life that was active in all lines of philanthropic endeavour for many years, and which was active until within two weeks before the end came. An attack of la grippe developed into heart trouble. Mrs. Boddy was a director of the Toronto Patriotic Fund, a director of the Humane Society and president of the Girls' Home. She was connected with many forms of

work among the city's poor, and it was only during the last fortnight before her death that she discontinued her work as a Sunday School teacher. Archdeacon Boddy was Rector of St. Peter's Church for 45 years and was Archdeacon of York for 35 years. He died ten years ago. Mrs. Boddy was in her 71st year and is survived by one son, Capt. A. W. Boddy, with the C.E.F. in France, and by one daughter, Mrs. K. B. Latham, of New York.

The Archbishop of York at the Bishop Strachan School.

During a day of many engagements the Archbishop of York spared time for a brief visit to the Bishop Strachan School on Tuesday morning, April 9th. As he entered the building his Grace was greeted with the school song, sung by the assembled girls, who in uniform, lined the entrance hall and corridor. After signing the visitors' book, the Archbishop reminded the girls of their debt to the men in the trenches and pointed out the responsibility of each one of them in the making of the nation. Then all was still, and the impressive words of blessing and prayer echoed through the beamed corridor and brought a look of solemnity into the young faces. A robin sang in the quadrangle and broke the silence, and the girls cheered heartily as the Archbishop passed between their ranks and motored quickly away to bear his message of goodwill and consecration to yet another gathering.

Rev. Leonard Dixon's Work Praised.

Further praise of the work done by Rev. Leonard Dixon, son of Major (Canon) H. C. Dixon, Rector of Little Trinity Church, King St. East, Toronto, comes from Rev. R. G. MacBeth, who recently passed through

Vancouver, where he spoke highly of Mr. Dixon and the manner in which he has fulfilled his duties since the outbreak of war. "These gallant men, Townsend, Maude and other military leaders in the Near East, have gladly recognized the assistance given them by Leonard Dixon, a young man, who has charge of the Y.M.C.A. work in the desert wastes," he said. Rev. R. G. MacBeth said that the line of huts which Mr. Dixon erected on the desert sands were a leading factor in enabling the troops to withstand the strain and the discouragements of the campaign. General Maude before his death sent a message to another commander, unsolicited, speaking very highly of the work done by Mr. Dixon. Mr. Dixon was sent to India through the assistance of Mr. J. D. McArthur, a Winnipeg railroad man. At the outbreak of war he was given charge of Y.M.C.A. work in Mesopotamia.

Rupert's Land Notes.

Easter Day services in the Winnipeg churches were very largely attended, accommodation being wanting in some instances for the crowds desirous of attending. Offertories were likewise unusually large, in almost every case exceeding those of last year. The special children's services were made much of, and the Lenten offerings showed a splendid increase. Over 1,480 attended the children's service at St. Matthew's. Some of the figures for communicants for the day were: St. John's Pro-Cathedral, 420; St. James', 330; All Saints', 517; St. Margaret's, 307; St. Luke's, 750; St. Jude's, 220; St. Matthew's, 1,045; St. Alban's, 223; Holy Trinity, 670; Christ Church, 200. In all over 6,000 persons communicated in Winnipeg alone, a surprising figure in view of the great number of absentees through the war, and due, as the Archbishop notes, to the evident spirit of earnestness pervading the life of the church.

The Rev. Ernest Williams has resigned the parish of Ashern and Ericksdale.

The Rev. C. H. Bristoll recently took his degrees from the Lincoln-Jefferson University at Chicago.

A class of fourteen candidates was presented to his Grace for Confirmation by the Rector, Rev. A. S. Wiley, M.A., at St. Peter's Church, on Sunday, April 7th. The Archbishop congratulated the Rector and congregation on the very good record of the church in spite of most adverse conditions.

The Rev. E. J. Secker, of Russell, has accepted the rectorship of Christ Church, Selkirk.

Diocese of Fredericton Notes.

The Bishop of Fredericton, the Right Rev. J. A. Richardson, arrived safely back again in his See city from his European trip, about March 19th, and this was a cause of great rejoicing throughout the diocese. On March 21st a service of praise and thanksgiving for the Bishop's safe return was held in the Cathedral, Fredericton. The interior of the Cathedral at this service was decorated with palms and flags for the occasion. Clergy from places outside Fredericton attended. The invited guests in attendance included his Honor the Lieutenant-Governor and staff, Hon. W. E. Foster, Hon. J. A. Murray, judges of the supreme court, representatives of the Fredericton city council and ministers of the various denominations of Fredericton. The chief feature of the service was the presentation of an address to his lordship by Dr. T. Carleton Allen, chancellor of the diocese, on behalf of the Cathedral congregation. The Bishop replied to the address expressing his gratitude at being permitted again to address a congregation in the Cathedral of his diocese. He referred also to his work

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among the overseas troops and spoke in highest terms of the military and moral qualities of the Canadian army. The collection taken was devoted to the Red Cross. This service was very largely and generally attended by the people of Fredericton and its surroundings as a whole.

During Passion and Holy Week, the Rev. R. P. McKim, the Rector of St. Mary's, St. John, held a mission in his own parish.

The most sincere sympathy has been felt and expressed throughout the whole diocese, with the Rev. Thomas Parker, the Rector of Norton, in the death of his wife which took place recently. Mr. Parker has proven one of the most enthusiastic and successful country clergy, and, following the late Canon Hannington, he has been instrumental in greatly strengthening the church in the parish of Norton. Mrs. Parker has been of invaluable assistance to her husband in the work of the church. Her unexpected death will be a great shock and sorrow to her many friends.

The Rev. H. F. Rigby, M.A., the Rector of Wilmot, Centreville, Carleton Co., is slowly recovering from his serious accident of some months ago, but it will be some time before Mr. Rigby can return to his regular duties.

News was recently received in Canada of the death of Lieut. G. V. Stevens, of the Lincolnshire Regiment, who succumbed to wounds received in battle. The deceased officer was the youngest son of the Rev. L. G. Stevens, who, for a period of 14 years, was the Rector of St. Luke's Church, St. John, N.B.

The Bishop of Fredericton spent a recent Sunday at Rothesay. He preached in the parish church in the morning, addressed the girls of the Netherwood School in the afternoon, and spoke to the boys of the Rothesay School in their chapel at the evening service.

On the following evening the Bishop conducted a Confirmation service at Trinity Church, St. John, when he confirmed 31 candidates—29 from Trinity and two from St. Paul's.



Burning of Mortgage at Christ Church, Sydney.

Services in Christ Church on Easter Day were very inspiring and uplifting. At the early celebration 277 parishioners made their communion and collection at three of the services amounted to \$1,291.41. This was the result of a special Lenten effort to pay off the last note for \$1,000, thereby freeing the parish from debt. The Rector, the Rev. M. Paul Maxwell, M.A., was assisted by Rev. Dr. T. H. Hunt, Alexandra Professor of Divinity at King's College. On Monday evening the wardens and vestrymen were guests of the Rector, and at the close of the banquet a number of toasts were proposed. Heading the list was that to "The King." At the conclusion of the banquet the congregational social was held and during it the final note of the mortgage was formally burned. A musical programme was carried out.



Mission at St. James', Orillia.

The Rev. R. P. McKim opened his mission in St. James' Church, Orillia, on Sunday, March 31st, when he preached Easter sermons to large congregations. In the afternoon he addressed men on some of the besetting sins of the day. The services were continued all through Easter week, each afternoon and evening. In the afternoon there was a Bible reading at 3 o'clock, and in the evening a service at 8. Mr. McKim preached again on Sunday, April 7th, at the regular services and addressed a men's meeting in the afternoon.

The annual vestry meeting was adjourned until April 15th.

The National Spirit of the Serb

The truth that only in unity is strength is being written on our hearts every day in letters of blood, and no other country has realized this more fully than Serbia.

As far back as the 12th century we find the famous saying of their national saint, Sava, "Only Union is Serbia's Salvation," and that has remained the keynote to the Serbian character. In many ways it has stood out, conspicuously in their family associations, which were governed by the Stareshina, or Elder. This kind of community life was so familiar to the Serb that it was no unusual thing when someone asked, "Whose is that dove of sheep?" to hear the answer, "Ours," never "Mine." Another striking instance is in connection with the writing of their psalms, or national songs, for which they are famous as a nation. They are always anonymous. These folk-lore, to which each expects one day to add his epic, are to be handed down as the songs of a nation, not of individuals.

This spirit of union was the reason for Serbia's entrance into the Balkan League, in order to work against the common enemy, the Turk. The cause of her disagreement later with Bulgaria was simply Pan-Slavism as opposed to Pan-Germanism. Austria has recognized this fact, and has determined that, as there is no means of destroying the national spirit of the Serb, the only alternative is to exterminate the nation where it exists. We, therefore, as Serbia's Ally, are in honour bound to make the utmost effort to render all possible assistance to that remnant of the Serbian nation that is now struggling for its very life, that she may not feel she has in vain cherished the divine fire of her nationality.



Memorials Erected To Vimy Ridge Heroes

In three Toronto churches, on Sunday, April 7th, tablets were unveiled to the memories of Toronto officers who were killed in the Canadian epic achievement, the taking of Vimy Ridge one year ago. Besides bearing personal tributes to the three young officers who sacrificed lives of promise on the field of Canada's glory, the services reflected glory on the entire force that contributed towards making the "Ridge" a sacred spot in Canada's memory. Consecration to duty, and the fact that death under such circumstances was in itself victory, were the keynotes of each of the memorial services.

Tablet to Capt. H. S. Boulter.

At the Church of the Redeemer, Avenue Road, a tablet was unveiled to the memory of Captain Harry Stewart Boulter, 124th Battalion, who was killed at Vimy Ridge on April 4th, 1917, at the age of 24 years. The Rector, Rev. C. J. James, M.A., conducted the service, and spoke of the high courage and attractive disposition of the late Capt. Boulter, and the tablet was unveiled by Major George N. Molesworth, 124th Battalion. The "Last Post" and the "Reveille" were sounded by Sergts. Lupton and Goss. The Mississauga Horse were in attendance and the church was crowded with worshippers.

Lieut. Kappel's Memorial.

In memory of Lieut. Ernest Bruce Kappel, son of the late George Kappel, K.C., who laid down his life for his King and country while leading his men over the top at the taking of Vimy Ridge, there was unveiled in St. Paul's Anglican Church a hand-

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some bronze tablet. The tablet, which was presented by the dead hero's mother, was unveiled by Capt. R. A. Donald, who was with Lieut. Kappel in the 75th Battalion. Assisting him was Pte. George Godier, who was Lieut. Kappel's batman. The service which was a most impressive one, was participated in by upwards of 100 officers, men and the band of the Mississauga Horse, as well as many members of the 75th Battalion who have been invalidated home from the front. Col. H. C. Bickford, G.O.C. for the district, and other Headquarters officers, were present. Those who turned out to pay tribute to Lieut. Kappel's memory filled the large church. Buglers from the band sounded the "Last Post" and "Reveille" during the ceremony. Many encomiums to the worth of the hero were paid. Archdeacon Cody gave an address which was full of comfort to the stricken family from the supremely fitting text, "Be thou faithful unto death and I will give you the crown of life." The lesson was read by Principal Macdonald, of St. Andrew's College, of which the young officer was a graduate. Capt. Donald, who was a close friend of the late lieutenant overseas, gave a short address.

Memorial to Lieut. Gregory.

A memorial tablet was unveiled in All Saints' Church to Lieut. (Rev.) William Henderson Gregory, son of Staff Inspector Robert Gregory, 1968 Queen Street East. Lieut. Gregory, who before he went to war was a Curate in St. Catharines, and who went overseas with a Lincoln county regiment as a combatant officer, was killed in action at Vimy Ridge, April 9th, 1917. The dedicatory prayer was read by Principal O'Meara, of Wycliffe College, and the unveiling was performed by Capt. P. J. Dykes. As the flag drooped away, revealing the tablet, one of the Boy Scouts present sounded the "Last Post." The Rev. Dr. Hallam gave an appropriate address. The late Lieut. Gregory was twenty-seven years of age. He graduated from the University of Toronto in 1913, and was ordained in 1915. A few months later he went overseas.

Engineer Corps Honours Memory of the Fallen.

Over 100 Toronto men of the Engineer Corps have already given their lives in the service of their country, and an opportunity was given their relatives and friends to meet together on Sunday morning, April 7th, at St. Stephen's Church, College Street, Toronto. The service was conducted by the Rector of the parish and Chaplain of the corps, Rev. T. G. Wallace, assisted by Canon Gribble and Rev. C. E. Emerson. About 250 Engineers were present. Appropriate music was rendered by the choir, in charge of Dr. E. R. Doward. In his address Mr. Wallace said that religion was meant to give strength and courage, and these were needed for the strenuous days ahead. The men who had died, if they could speak to the people, would plead with them to push on and secure the victory.

Letter from an Indian Volunteer

[The following letter from an ex-pupil of one of the Indian Boarding Schools of the Church in Western Canada to Mr. Sidney Houlton, of Calgary, is a valuable tribute to the work of these institutions, as well as to the loyalty of our fellow-countrymen of the Red race.—Ed.]

Since ink is unprocurable at times out here, I hope you will excuse my short letter in pencil, to try and express my feelings and gratitude to Mrs. Sidney Houlton and yourself, for the keen interest and ever-ready

Schoolgirls' Nerves Had Given Out

For Two Years Out of School—Was Thin, Sallow and Restless, But Cure Was at Last Discovered.

Cornwall, Ont., April 18.—Of what value is education if the health is ruined in getting it? This question comes to many a parent whose child has fallen under the enormous strain of competition examinations.

This letter from Cornwall describes a case which is like many thousands of others throughout the country. This mother fortunately found a means of restoring her daughter's nervous system and is telling about it so that their children may also be brought back to health and vigour.

Mrs. Archie Martelle, Cornwall, Ont., writes: "My daughter, now aged thirteen, had been sick for two years, and was unable to attend school. She had nervous trouble, and was under the doctor's care during that time, but he did not seem to do her any good. She was very thin, restless, and hardly ate anything. Her complexion became sallow. I read about Dr. Chase's Nerve Food, and thought I would get a box for her. Before she had finished the first box, I noticed that she was improving, and by the time she had taken the second box, she was quite herself again. She is on her fourth box now, and I find they have done her the world of good. I would not be without them in the house. I cannot recommend them too highly, and have told two of my friends about them, and they are now trying them. For the good of others, I give you the privilege of publishing this letter."

This food cure is so gentle and natural in action that it is admirably suited to the treatment of children who are pale, weak and nervous.

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friendship accorded me by both of
 you, which I shall never forget.

Some time ago I wrote to you, in
 which I tried to picture to you of my
 opinion and wonderful experiences
 while I was in England. Well, this
 one I am having now, certainly has
 no comparison. It's full of life, ob-
 stacles and excitements. You will un-
 derstand me when I say obstacles, of
 which I am very glad to inform you,
 I am not a victim. I have never seen
 deep enough into life to realize its
 right and wrong points, until I was
 actually brought face to face with it in
 all manner of forms, both behind and
 in the battlefield, more so behind the
 lines, which has drawn more men
 nearer to their Creator, where any
 other Christian body could not bring
 these men to what they are now.

It is really wonderful how this un-
 seen sensibility creeps into us, and it
 is with this sense of Spirit that we
 are going to win this war sooner or
 later. I hope I won't be far out in
 my last letter.

I am very glad to tell you that all
 the Blood Boys are well, although
 three of us got wounded. Unfortu-
 nately, the only Blackfoot Boy with
 us, paid the extreme sacrifice for his
 King and Country. My brother,
 George S. Wolf, and myself, are on
 fair way to complete recovery, and we
 will be back with our Batt. shortly to
 carry on with the much demanded
 work. I do not wish to state my little
 experience whilst engaged with Fritz,
 as it is not very nice to talk about,
 only that I can thank Providence for
 bringing me through it all as I am

now. I sure had the biggest surprise
 in my life then, when I was blown up
 by a big shell and not getting a
 scratch at all. I got my wound later
 on, which is only a slight one. Things
 beginning to look pretty good now,
 as I have no doubt you must have seen
 in the Calgary papers, one in which
 where the Canadians had a go, and
 took all three objectives. It's in this
 stunt that I got my fun. I have had
 several letters from Mr. Middleton
 since I arrived in England and
 France, and which I am always glad
 to get. I also had a parcel of tobacco
 from him with some newspapers,
 which I have not got yet, but are at
 the Battalion Post Office. I am sorry
 that I do not know Miss Edith Houl-
 ton's husband's name, as I may
 chance to run across him, if he is out
 here. I find the weather here very
 disagreeable compared with Alberta;
 it's too wet and muddy for my taste;
 give me the good old snow every time.

Please extend my kind regards to
 Mrs. Sidney Houlton, and although
 it's a bit early, I wish you all A Merry
 Christmas and a Happy New Year.

Very sincerely yours,
 (Signed) Joe Mountain Horse.
 No. 895258, 50th Can. Batt.
 A Copy. 4th Platoon, B.E.F., France.

The cost of living in Great Britain
 has increased 106 per cent. since the
 war began, according to official figures
 presented in the House of Commons.

Dimbie's
 Dustman Tales
 By M. O. TAYLOR

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 Act.)

VIII.

ISN'T it lovely to go for a picnic
 when the sky is just as blue as
 baby's eyes and all the little blades
 of grass are crying, "Roll on me, roll
 on me, and see how nice and soft I
 am?" That's just what Dimbie had
 been doing, way in a lovely meadow
 where there were lots of fairy rings,
 and when she went to bed her little
 head was full of fairies and elves and
 all those dear, lovely little sprites that
 we see when we are asleep; and, be-
 cause she had been playing in the
 fairies' meadow, Mummy told her the
 story of

"GRAY GOBLIN."

Gray Goblin lived in Fairyland;
 such a lovely, lovely place, darling,
 where they are hardly ever cross or
 tired and no one says unkind things.

There were quite a lot of Goblins
 in Fairyland, and they all had to be
 up very, very early in the morning,
 long, long before the sun is awake,
 when everything is quite quiet and
 still. Some of them had to paint the
 flowers, others had to fill their little
 cups with dew. Gray Goblin had the
 nicest work of all. He had to fly to
 each little, soft nest and wake the
 birdies up in time for them to sing
 "Good Morning" to the beautiful sun,
 and if you happen to wake up one
 morning quite, quite early, when it is
 just getting light, you will hear them
 giving little tiny chirps, first one little
 bird and then another, until they get
 the right note and then they will keep
 very quiet, but all just waiting with
 their heads lifted up ready to sing just
 as soon as the sun pops his head
 above the clouds, and when he does
 they all burst out at once, such beau-
 tiful runs and trills and warbles. You
 never could make sounds like those in
 your little throat if you tried ever so
 hard.

Gray Goblin slept all night in a
 beautiful, soft, pink roseleaf, swing-
 ing from a cobweb, and I'm afraid
 his bed was too soft and comfy, be-
 cause he found it so hard to get up
 in the morning, and instead of jump-
 ing right out at once he used to lie
 and rub his sleepy little eyes such a
 long time that some days he had to
 just fly round in such a hurry that
 the poor little birdies had hardly time
 to "tune up," and one dreadful morn-
 ing he never woke up until the sun
 was up—wasn't that terrible? And
 so, of course, the birdies all slept too,
 and the first thing they knew the sun
 was shining right down into their
 eyes and they were so frightened when
 they found him up before them, that
 they all started singing at once and
 all out of tune, and they made such a
 noise that he went behind a big cloud
 and stayed there all day.

Then the Fairy Queen sent for Gray
 Goblin and they found him curled up
 in his rose-leaf bed fast asleep, and
 they took him just as he was; and
 when she saw him standing there
 blinking and winking and rubbing
 his eyes, she was very, very cross,
 and said:—

"Gray Goblin, I feel very sad to
 think I have such a lazy little elf. I
 am afraid I have been too kind to
 you; you live in Fairyland where noth-
 ing ever frightens you and you have
 plenty to eat, a nice soft bed at night
 and very little work. How would you
 like to be some of the poor little
 things in the big world, who have to
 be always running and hiding and
 getting their food just when they can?
 How would you like to be chased by

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dogs and cats and those big things
 on two legs? How would you like to
 be a little frightened, hunted mouse?"
 Oh! how quiet everything had
 grown, you could have heard a flower
 petal fall. Then the Queen spoke
 again and all the elves and fairies held
 their breath for fear.

"Gray Goblin, because you cannot
 obey and will not work, I must send
 you away from Fairyland, out into the
 big World where you will be hungry
 and tired and often have nowhere to
 hide your head. I want you to feel
 what it is to be driven and hunted and
 never left alone; to be made to work
 hard and think of others sometimes;
 to learn that big lesson of unselfish-
 ness, which I am afraid you never
 knew."

And then she slowly waved her
 wand and said:—

"Run, Gray Goblin, run and hide
 yourself for you are nothing but a
 little, grey mouse."

"Then the gates of Fairyland open-
 ed and closed again, but Gray Goblin
 was outside. Just a little, grey mouse,
 with a long, long tail and two bright
 eyes, running, running as hard as he
 could from two pairs of legs and arms
 which seemed to wave all round him
 and two voices which shouted in his
 poor little frightened ear:—

"There goes a little field mouse,
 catch him, catch him!"

Oh! how he ran, so fast, so fast, till
 he came to a hole in a tree and he
 would have run right in, only a big,
 fat mouse stood in the doorway and
 gave him such a push that he rolled
 right over.

"What are you doing here?" said
 the big fat mouse, whose whiskers
 were so long that they stretched right
 across the opening, "this hole belongs
 to me."

"Oh, please, please let me in," said
 Gray Goblin, "I'm a Fairy."

"How dare you call yourself a
 Fairy," said the big mouse, and his
 whiskers stood out stiffer than ever
 with anger. "I'll just push you right
 out amongst the "Booglios" for tell-
 ing such stories."

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Gray Goblin did not know who the "Boogloos" were, but he thought they must be the things with legs and arms who ran after poor little mice, and he was just beginning again, "Oh, please," when another mouse appeared at the back of the hole, such a dear little thing with very bright eyes and the softest voice, which said:—

"Oh, Whiskers, dear, do let him in, he looks so frightened."
 "No, I won't," said Whiskers crossly, "he called himself a Fairy."
 "Oh, but he didn't mean it, look how he's shaking, do let him in."
 "Well, come in then," said Whiskers, "and don't forget to scrape your feet."

In another second Gray Goblin was inside. Dear me! how dark it was, and how different to Fairyland with all its sunshine and bright colours and flowers; but it was a safe place from "Boogloos" and that was all that mattered just now.

"Now," said Whiskers, "I'm going to talk to you."
 "What were you doing at our cubby hole?"

"Oh, please," said Gray Goblin, "I had nowhere to go."
 "Nowhere to go! Where's your home?"

"In Fairyland," said Gray Goblin, without thinking.

"Now, look here, young fellow-mead," said Whiskers very crossly, "if you call yourself a Fairy again out you go among the 'Boogloos.'"
 "Oh, no, Whiskers," said the other little mouse softly.

"Oh, yes, Nibbler," said Whiskers, "if he says it again, out he goes."
 "Oh, I'm so sorry," said Gray Goblin. "I forget; I'm not a Fairy now, but I was once."
 "I don't care what you were once," said Whiskers crossly, forgetting how to speak properly. "You're not now and that's all that matters. If you haven't a home you may live with us and share our cubby hole, but you'll have to work hard; I hope you're not lazy and that you can get up early in the morning, because you'll have to hunt for food before the sun is up. Now, what's your name?"

"Gray Goblin."
 "No it isn't," said Whiskers looking very fierce. "You've made a mistake; what shall we call him, Nibbler?"

"Look at his lovely, long tail, brother," said Nibbler. "I think we'll call him 'Long Tail.'"
 "Yes," said Whiskers (nodding his head two or three times), "that's a very good name; he has got a nice tail, but he doesn't know a bit how to manage it; I never met such an awkward thing before. Don't you know you should wind your tail round you when you sit down instead of leaving it sprawled out like that? You'll be caught in a trap before you know where you are. I suppose you know where all the 'hidey holes' are, and where to find the best nuts, and what to do when the enemy comes?"

But poor Long Tail (we must call him that now) shook his head and looked so ashamed of himself, that Whiskers (who really was a kind little mouse) felt sorry for him and stopped asking questions.

So Long Tail lived with Whiskers and Nibbler in their little "cubby hole," and learned all the things that mice should know, and grew quite useful and quick, till even Whiskers said, "You'll soon be able to play 'Tease the Cat.'" Long Tail had never played "Tease the Cat," but he was soon to learn.

Now the days began to get shorter and colder, and they had to stay in their "cubby hole" nearly all the time, and one wet, rainy day, Whiskers looked out at the dripping trees and dull sky and said, with a very important air, "I think, Nibbler, we had better move to our town house tomorrow."
 (To be Continued.)

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Have you a precious boy at the front? You cannot be "over there" to guide him away from fierce temptations of camp and city. You cannot comfort him in his supreme hour of trial. Your parcels to him are necessarily few. But the Y.M.C.A., thank God, is "over there," going where you cannot go—doing the very things you long to do—doing it for you and for him.

Will you help? This vast organization of helpfulness needs at least \$2,250,000 from Canada for 1918. For your boy's sake, be GENEROUS!!

Brief Survey of Y.M.C.A. Service to Soldiers

Branches in 20 Forestry Camps established last year.

Y.M.C.A. nightly under fire in many places.

300,000 letters a day written in Y.M.C.A. buildings.

Troops furnished with athletic equipment (helps morale of troops).

Entertainments, Bible classes, sing-songs, good night services and personal interviews conducted by Y.M.C.A. workers.

Y.M.C.A. Red Triangle Clubs in Toronto, St. John, Montreal

and other cities for returned soldiers and enlisted men.

Y.M.C.A. service extends from Vancouver to the firing line and then back to patients in hospitals until men are discharged.

Y.M.C.A. Secretaries accompany troop trains.

Between 400 and 500 millions of letters and cards written and posted in Y.M.C.A. tents, huts and dugouts since war began.

Splendid service to boys in Canadian Camp hospitals. Regular sing-songs and inspirational addresses with distributions of magazines, fruit, chocolates, gum, books and smokes.

National Council, Young Men's Christian Association

Headquarters: 120 Bay Street, Toronto

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

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